A Pentecostal Social Ethics of Cosmopolitan Urban Life

Nimi Wariboko

Praise for *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life*

"Wariboko's *The Charismatic City and the Public Resurgence of Religion* is a powerful meditation on the intersection of Pentecostal existence and urban existence. This is not a sociological or geographic study, but it will greatly inform such studies by offering a very lively and theological rich reflection on the multiple meanings of embodied life in cities, especially cities in and outside the United States. I know of no other text that reflects on African Pentecostal urban life with such breadth and sophistication. This will be a book that will be referred to and commented on for many years."

—Willie James Jennings, Associate Professor, Theology, Black Church Studies, Duke Divinity School, USA

"In *The Charismatic City and the Public Resurgence of Religion*, Nimi Wariboko, perhaps the leading living Pentecostal theologian and social historian of our time, puts forth a compelling vision that echoes the prophesies of the Revelation of John and forces us to revise our understanding of the fragmentation and resurgence of religion in our cities. Through his theological and ethical reflection on the City, Wariboko both disrupts and calls us to reconstruct the shape of civilization in our increasingly globalized world. Religion has long been connected with the life of cities and has been a critical subject of philosophical and theological analysis for centuries. Following on the works of Aristotle, Weber, Tillich, Cox, and Ward, Wariboko challenges previous thinking and offers a new approach to an emerging global civil society where humankind sometimes encounter an ecstatic experience of God in our urban centers. Wariboko reconstructs our social theology and moves beyond classic Trinitarianism to help us understand the sovereignty of God and the centrality of Christ in modern life. This is an important work for clergy, professionals engaged in urban planning and development, and anyone interested in the holy pluralism that can shape civilization."

—Max L. Stackhouse, Princeton Theological Seminary, USA

This page intentionally left blank

CHARIS: Christianity and Renewal—Interdisciplinary Studies

Wolfgang Vondey and Amos Yong, *Editors*

Wolfgang Vondey (PhD, Marquette University) is associate professor of systematic theology and director of the Center for Renewal Studies at the School of Divinity of Regent University in Virginia Beach, Virginia. He is the author and editor of several books and publications on themes of the global renewal movements, including aspects of pentecostalism and pentecostal theology, ecumenical theology, ecclesiology, pneumatology, and the intersection of theology and science. He is organizer of the annual conference in Renewal Theology.

Amos Yong (PHD, Boston University) is professor of theology and director of the Center for Missiological Research at Fuller Theological Seminary in Pasadena, California. He is author and editor of more than two dozen volumes and has published in diverse fields of study, including widely on themes related to Christianity and renewal, pentecostalism, hermeneutics, pneumatology, interfaith dialogue, disability studies, and the intersection of theology and science. He is coeditor of the Pentecostal Manifestos series and Studies in Religion, Theology and Disability series.

Christianity and Renewal—Interdisciplinary Studies provides a forum for scholars from a variety of disciplinary perspectives, various global locations, and a range of Christian ecumenical and religious traditions to explore issues at the intersection of the pentecostal, charismatic, and other renewal movements and related phenomena, including:

- the transforming and renewing work of the Holy Spirit in Christian traditions, cultures, and creation;
- the traditions, beliefs, interpretation of sacred texts, and scholarship of the renewal movements;
- the religious life, including the spirituality, ethics, history, and liturgical and other practices, and spirituality of the renewal movements;
- the social, economic, political, transnational, and global implications of renewal movements;
- methodological, analytical, and theoretical concerns at the intersection of Christianity and renewal;
- intra-Christian and interreligious comparative studies of renewal and revitalization movements;
- other topics connecting to the theme of Christianity and renewal.

Authors are encouraged to examine the broad scope of religious phenomena and their interpretation through the methodological, hermeneutical, and historiographical lens of renewal in contemporary Christianity.

Under the general topic of thoughtful reflection on Christianity and renewal, the series includes two different kinds of books: (1) monographs that allow for in-depth pursuit, carefully argued, and meticulously documented research on a particular topic that explores issues in Christianity and renewal; and (2) edited collections that allow scholars from a variety of disciplines to interact under a broad theme related to Christianity and renewal. In both kinds, the series encourages discussion of traditional pentecostal and charismatic studies, reexamination of established religious doctrine and practice, and explorations into new fields of study related to renewal movements. Interdisciplinarity will feature in the series both in terms of two or more disciplinary approaches deployed in any single volume and in terms of a wide range of disciplinary perspectives found cumulatively in the series.

Published

Wolfgang Vondey (ed.), *The Holy Spirit and the Christian Life: Historical, Interdisciplinary, and Renewal Perspectives* (2014).

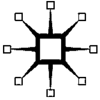
Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life* (2014).

The Charismatic City and the Public Resurgence of Religion

A Pentecostal Social Ethics of Cosmopolitan Urban Life

Nimi Wariboko

palgrave
macmillan



THE CHARISMATIC CITY AND THE PUBLIC RESURGENCE OF RELIGION
Copyright © Nimi Wariboko, 2014.
Softcover reprint of the hardcover 1st edition 2014 ISBN 978-1-137-44934-4

All rights reserved.

First published in 2014 by
PALGRAVE MACMILLAN®
in the United States—a division of St. Martin's Press LLC,
175 Fifth Avenue, New York, NY 10010.

Where this book is distributed in the UK, Europe and the rest of the world, this is by Palgrave Macmillan, a division of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire RG21 6XS.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

Palgrave® and Macmillan® are registered trademarks in the United States, the United Kingdom, Europe and other countries.

ISBN 978-1-349-49674-7 ISBN 978-1-137-46319-7 (eBook)

DOI 10.1057/9781137463197

Library of Congress Cataloging-in-Publication Data

Wariboko, Nimi, 1962–
The charismatic city and the public resurgence of religion : a pentecostal social ethics of cosmopolitan urban life / Nimi Wariboko.
pages cm.—(Charis: Christianiy and renewal—interdisciplinary studies)
Includes bibliographical references and index.
ISBN 978–1–137–44934–4 (alk. paper)
1. Cities and towns—Religious aspects—Christianity. 2. City churches.
3. Cities and towns—Religious aspects—Pentecostal churches.
4. Globalization—Religious aspects—Pentecostal churches.
I. Title.

BR115.C45W37 2014
270.8′3091732—dc23 2014012416

A catalogue record of the book is available from the British Library.

Design by Newgen Knowledge Works (P) Ltd., Chennai, India.

First edition: September 2014

10 9 8 7 6 5 4 3 2 1

To my children, Nimi, Bele, and Favor—for your future

This page intentionally left blank

Contents

Preface xi

Acknowledgments xxi

Introduction 1

1 The Charismatic City: Religious Sense and Sensibility for Future Urban Design 29

2 The Church: Beginnings and Sources of the Charismatic City 43

3 The King's Five Bodies: Pentecostals in the Sacred City and the Logic of Interreligious Dialogue 57

4 *Fire from Heaven*: Pentecostals *in* the Secular City 81

5 Forward Space: Architects of the Charismatic City 99

6 Pentecostals in the Inner City: Religion and the Politics of Friendship 119

7 The Communion Quotient of Cities 137

8 Religious Peacebuilding and Economic Justice in the Charismatic City 155

9 The Charismatic City as the Body of Christ 169

10 Summary and Concluding Thoughts 195

Notes 213

Bibliography 247

Index 259

This page intentionally left blank

Preface

What should be the nature of interreligious dialogue, social ethics, and urban design in the cosmopolitan secular city marked by the political implications of the religious turn in the twenty-first century? This is the question this book asks and addresses through the tools of theology, philosophy, and critical social theory. The book frames the question and response within the dynamic intersection of the charismatic renewal of Christianity, worldwide connections made possible by global cities, and the economic plight of poor urban residents and spaces. The result is a fresh articulation of the character of the future city as a religious, ethical, and political space.

This book is about the social ethics of the cosmopolitan global city marked by public resurgence of religions. Ever since Harvey Cox published his *The Secular City* (1965) there have been few rigorous theological analyses and responses to the city. Graham Ward in his *Cities of God* (2000) challenged Cox's liberal theological analysis of the modern city from a radical orthodoxy perspective. There is no pentecostal theological analysis of cities, especially as it relates to the globalizing world and the emergence of what sociologist Saskia Sassen calls the global city. The *Charismatic City* fills this void. Beginning with an account of how the Church is based on the voluntary principle and the structuring of divine presence in the world, the book traces the shifts in the paradigmatic forms of the city that took place over centuries and resulted in the emergence of the Charismatic City. The Charismatic City is the dynamic intersection of the global city and the public resurgence of religions. The book offers a pentecostal theological-ethical analysis of this city: its origins, dynamics, character, and social ethics. The liberal and radical orthodoxy responses to the city have become inadequate, lackluster, and off-mark, necessitating a new theological approach to the emerging global civil society, *cosmopolis*, and spirituality and well-being in contemporary cities. Such an approach would have to engage with the public resurgence of religions, the worldwide rapid growth of Pentecostal-charismatic movements, and the explosion of transterritorial networks of people, activities, and energy flows evident in late capitalism. This book seeks to develop that approach,

emphasizing the global city as a world of new beginnings that is rooted in traditions, and showing the city as a place that offers opportunities for intense human–divine encounters. The book also finds and deftly explores the intersections of public theology and urban design.

This book is a reflection on the global city as a site of intense human encounter with God and a metaphor for the new thing God is doing in history. It analyzes the city in response to two major challenges: first, that of fostering human flourishing in the face of the emerging global civil society; and second, rethinking urban design to promote social unity, connection to nature, and spirituality in city life in a cosmopolitan and networked world.[1] (There is a third challenge that is best articulated after we have come to grips with the first two.)

We are living in a cosmopolitan and urban civilization marked by religious resurgence. What kind of ethics might inform how diverse social, cultural, and religious groups live together in this transformative urban civilization? What role can ethics play in the design of future cities that must reckon with the cosmopolitanism of the emerging global civil society, full human flourishing, and spirituality that have arisen in the wake of religious resurgence? This book responds to these questions. It lays out a religious ethics for a cosmopolitan world that must rethink the connections among urbanism, spirituality, and the concrete, pluriform dimensions of social life. The ethical reflection is rooted in thick descriptions and deep historical explorations of cities, past and present, and envisions their future. But it moves with the sense and sensibility of the shape-shifting pentecostal theology. The overall goal of these efforts is to map out the anatomy, logic, and dynamics of transnational, transgressive new spaces of interaction that are already here and are not-yet. They are newly configured terrains of interactions that are "unbundling" the territoriality of global cities with much *ánimo*. The rhizomatic network of these spaces makes the theological statement of the times. The network is both a *metropolis* (mother-city) and a *heteropolis* (other, alternative city) that is operating in, through, and energizing global cities. I have named it the *Charismatic City*. The name is a metonym for the condition of *world ecclesia*, symbol and part of the beginning of a new history and beginning of the new Spirit-bearing human.

The Charismatic City is here—and yet it is still coming to us. The Charismatic City lies somewhere in between a real global city and utopia, the actual and the not-yet, the here-and-now, and the future. Why not call it the "Future City"? We call it the Charismatic City in order to name the emerging possible harmony (intersection) of six developments that will reorient our relationships with or within cities. First, there is a spiritual reawakening in the world and widespread charismatization of

religions. There is a worldwide spiritual renaissance. There is the effervescence of spirit, and religions are increasingly turning toward experience and unmediated personal encounters with the divine rather than dogmas and elaborate authorized stately rituals. The spirit and spirituality of human beings have to be acknowledged and encouraged in urban design and policy and in the ethical center of the emerging cosmopolitan urban civilization. (There is an undertone in this book—especially loud in chapter 1—that speaks to architects and urban designers. The book sets up the Charismatic City as the ideal "home for humanity" and thus makes a subtle appeal to them to consider it as the ideal future city for which to design.)

Second, currently the dialectics of global capitalism and resurgent religions offer us the spectacle of the "law and adventure of energy" and energetic discharges, which is simultaneously creating and exploding forms of social coexistence.[2] This turn of events has an explosive resonance with the meanings and operations of charisma. So our urban civilization is charismatic in the sense of its energetic raptures that give shape to life and to the freedom of life. It is to the merit of Henri Bergson that he sees energetic explosion (simultaneous explosion and creation) as the formative and transformative matrix-motor of life.[3] He says that "to make and utilize explosions of this kind seems to be the unvarying and essential preoccupation of life, from its first apparition in protoplasmic masses, deformable at will, to its complete expansion in organisms capable of free actions."[4]

Third, there is increasing scholarly awareness that human beings are emotion-seeking animals, and the future city has to be designed to maximize emotional energy. The design of the future city has to be such that it can easily acquire emotional significance for its dwellers. Emile Durkheim talks about collective effervescence as a discharge of emotions of persons gathered together with heightened intersubjectivity and cognitively focused on a common object. Today with increasing displays of emotions in public, with worldwide television as a common object of focus, persons connected by space-time compressing technology, and nominally unified by electronic propinquity and intimacy, the world has become a global group in perpetual or serial collective effervescence. Marshall McLuhan's global village has become a global city of emotional energy maximization.

Fourth, recent researches indicate that the well-being of city residents improves when they experience awe, wonder, and positive surprise. Awe promotes a blissful experience of communion or feeling of oneness with one's environment. Thus the future city that aims to promote spirituality and well-being has to be *awephilic* (love of awe). The city itself may

need to be "charismatic," a repository of people's emotional energies. The sacred temples or worship centers handed over to us by our ancestors were crafted to inspire and promote awe, and my thinking is that we can consciously design the city to inspire and advance awe. Now that the divine presence is no longer confined within the boundaries of special sacred places, arenas, or holy of holies, but is dispersed all around the city, how do we encounter the divine, the supreme being, the ultimate concern, the ineffable in the streets, in the everyday moments? How do we encounter the divine not only through external (beautiful) objects that inspire awe or sense of the numinous, but also as an expression of what (who) is in us or in our midst? If we are now in the era of heightened spiritual awareness and public expression of intense spiritual energies, and we know that architecture is ultimately about creating or constructing the *archetype* of people or an epoch, then how do our cities render legible in a universal way the religious archetype of this shared time of globalization?

Fifth, the name "Charismatic City" captures something of the meaning of a world city, a city that is a network of networks, which has no foundations and borders. It exists at the intersection of several cities, and this is made possible by modern technology. A person in New York may well be trading and chatting with her friends or business partners in Cairo, London, Lagos, and Moscow, and the temporal coalesce of these five cities is the world city that is traversed by various forms of potent energies (spiritual and nonspiritual). Religions are also making common cause with globalization to resist local allegiances, striving to form universal communities. Believers (especially diehard Christians or Muslims) are eager to see their faith transcend any given culture, hoping to go beyond culture, beyond inherited cultic practices, and narrow nationalisms to reach a simple, clear, and pristine religiosity.

Finally, the impulse behind the name "Charismatic City" is to upgrade or rethink the idea of Harvey Cox's *Secular City* as a metaphor of the city of late modernity, rationalization of activities, and routinization of charisma. The secularist thesis expected religion to wither way. Now that religion has not died and God has refused to go into retirement from the life of the world, we need a different metaphor of the paradigmatic city of our epoch; a time marked by globalization, relentless decentering of centers, and public resurgence of religion. We need a new metaphor that accents the improvisation of charisma or the numinous without rejecting the genuine gains of modernity and secularization. Persons in this (real and irreal) world city define, perform, and enact their cosmopolitan citizenship through practices that both exquisitely honor modernity's means-end rationality and enthusiastically enchant the postmodern

rationalization process. Having experiences that do not comport with those of their forebears, they are asking different questions about life.

According to Paul Tillich, men and women in the past asked ultimate and religious questions that were rooted in the structure of existence. Then along came Harvey Cox, his student in the 1960s, who said that in the emerging urban-secular civilization men and women asked questions about how they could steel themselves to rule the world without religion and God, questions that were rooted in the erosion of inherited worldviews. But today's charismatic-secular (not charismatic-secularist) men and women are obviously not asking the same questions. The most pressing question is this: How do we live together (with or without difference)? Why can't we all just get along? Citizens of Los Angeles had to grapple with the question in the early 1990s after the riots, Jerusalem struggles with it today, and the placeless New Jerusalem of the future with its tree of life for healing of conflicts between nations is prepared for it.

This book presents the concept of the future city as the Charismatic City. We consider the Charismatic City as the telos of a flourishing global human coexistence. The argument of the book is that it is only when we have adequately understood the form, function, and meaning of this emerging urban, cosmopolitan civilization, shot through with transnational spiritual energies, that we can design the future city to promote well-being, maximize emotional energy, and ultimately to advance the actualization of human potentials. We conclude with a suggestion of an ethical framework that can guide urban designers toward creating a more psychologically and spiritually satisfying urban experience. To design the future city we need only to look to the future. A future that is constituted as a palimpsest: one that precipitated out of the past and present paradigmatic forms of the city (sacred and secular cities) and bears unique features in itself. We are in the Charismatic City, there is no going back to the Secular City or Sacred City, and there is also no question of escaping or completely transcending them. For the Charismatic City is the charismatization of the Secular City and the Sacred City. Many of the residents of the Charismatic City have their orientations directed at the two other cities even as they immerse themselves in and enjoy its largesse. Depending on the confluences of fast moving events, they feel at home in one or the other. They are shapeshifters. Today such residents are perfect members of the modern secular city, making use of the World Wide Web and forming universal friendships across national boundaries. The next day they could become solid throwbacks to a past religious age, acting as countercosmopolitans ready to bomb an iconic marathon in Boston or set off a large pipe bomb during an Olympic Games at Atlanta. It is important to add that not all throwbacks act violently. Most

only exhibit a deep and abiding commitment to their faith using modern technology for support and connectivity. The orientation to act violently or to worship in tech-savvy style also has a global appeal and cosmopolitan conversation in both groups of cosmopolitans and countercosmopolitans. We cannot understand these groups if we only study one of their orientations and neglect the fact that they are caught in the web of competing universalities. And like the rest of citizens of the Charismatic City, there is no one controlling center to their activities. The city (as dynamic set of people, their activities, and social relations) is a capillary of connections and networks shot through with exercise of reason and explosions of feelings.

The Charismatic City does not refer to any one place, but to interactive networks of places and flows. This city is a space of new beginnings, new thinking, new energies, and renewed religious intensity in every continent or country. It is a place of gifts (*charis*) and charisma; linked sites embedded in transterritorial networks of people and activities. The Charismatic City is a network of energy flows that is initiating something new amid ongoing social reality. It is a local-global place where events happen that exceed the conditions of possibility understood in advance by its agents. In sum, it is place of new beginnings.

How should this perspective on the future city condition our thinking on social ethics for the emerging cosmopolitan urban civilization? This is the ultimate question I attempt to answer in this book. What distinctly Christian ethics can Pentecostalism offer this emerging Charismatic City, the New Jerusalem, global civil society that will engage and address the issues pertaining to its values and convictions and help to define its common ethos? Such an ethos as might inform the inner logic or the fundamental thrust of urban architecture.

In sketching this ethos or the response, I try to put in front of readers and urban designers two important insights. First, a city is a social relation, not mere brick and mortar and vegetation. As a grand form of social relations it is both a mirror and a lamp of its epoch. A city reflects the culture and worldview of the people that create it, and it can also help them re-vision their collective life, the ways their lives hang together. Second, there is need for our cities to be *biophilic* given the threats posed to life with the increasing degradation of the natural environment. Biophilic cities are cities whose landscapes and buildings are designed to promote connections with and care for nature by its residents and institutions. There are now widespread scientific data demonstrating that exposure to, and connection with nature improves mental health and human flourishing. Biophilic cities will become increasingly integral to the way we think about and design for the Charismatic City or future cities.[5]

Urban designer Timothy Beatley argues that biophilic cities harmonize nature and humanity, promoting human's innate emotional affiliation with nature and the biological world.[6] Recent researches have shown that connection with nature increases one's chances of experiencing awe and emotions of oneness with others, thus enhancing the connections and connectivities necessary for the functioning of the Charismatic City.[7] The biophilic qualities of a city add to its "urban charisma."[8]

A biophilic city is an awephilic city. Biologically and biophilically enhanced places nurture awe and wonder in residents. This means that they have the ability to "nurture deep personal connection and involvement, visceral engagement in something larger than and outside" the individual self.[9] This enhances meaning making and promotes a feeling of community. The biophilic city becomes a medium or intermediary for the awephilic city. My vision is not just about creating or about the coming into blossom of the Charismatic City, but also about the awephilic city. It is all about human flourishing, love of charisma, and deep appreciation of the wonders of life and creation that are eco-friendly.

Lest we forget, there is a third challenge that the analyses of this book address: finding and exploring the intersection of public theology and urban design.[10] Architecture (or urban design) and public theology have the potential to underpin, inform, and articulate the values and virtues necessary for a thriving Charismatic City. The design of the city is one means through which citizens can realize the values that make for a thriving civil society. Professional attention to the structure and function, the mix of persons and skills, and governance and social practices not only reinforce citizens' well-being, but also enable them to envision alternative possibilities to limiting circumstances. Max Stackhouse, renowned North American theologian, argues public theology "must show that it can form, inform and sustain the moral and spiritual architecture of a civil society so that truth, justice and mercy are more nearly approximated in the souls of persons and in the institutions of the common life."[11]

Intriguingly, these concerns were also present in the early formulations of the philosophy of architecture and urban design. Aristotle, as discussed in his book *Politics* in fourth century BCE, wanted the city to be integral to the development of the virtues and well-being of the citizens. The size, the functioning, pluralism, design, and governance of the city were for him linked to the aim of leading citizens to the good life. Closer to our time, about three centuries ago, Sir William Chambers in his *Dissertation on Oriental Gardening* (1773) laid a plan for the landscapes of British cities, which might cultivate the right sentiments and virtues that can constrain limitless human will as well as promote liberty as necessary for social harmony in a civil society.[12] His ideas resonated with the

philosophy of the sublime and beautiful[13] as explained by Edmund Burke in his *Philosophical Enquiry into the Origin of Our Idea of the Sublime and Beautiful* (1757).[14] Chambers's work suggests a formational role for architecture, of capacity-building and shaping imagination, sensibilities, and civic virtues among the general populace. The Chinese scholar and architect Yue Zhuang aptly describes Burke's influence on Chambers's notion of urbanism when she writes:

> Just as Edmund Burke the statesman wished to affect citizens' spirituality by aesthetic-psychological training, so William Chambers the architect proposed an ambitious project making city itself into an instrument of education, an experimental site for moulding citizen's sensibility and sociability . . . Designed to be a garden where Nature appears predominant, the city not only came to act as a kind of displacement of religious authority in the *ancien regime*, whereby the constraining moral effects of the latter were translated into the context of the urban, liberal life. But also, the city became the site of reconciliation of human wellbeing associated with both spirituality and general utility, the site contributing to social harmony and maintaining religious sentiment.[15]

In this book we deeply engage with the challenge of combining public theology and architecture/urban design to show the potentials of the future city to realize not only the vision of the Charismatic City, but also serve as a moral instrument for the achievement of the good society. We seek city designs and urban social practices that can help cultivate the virtues of the Charismatic City.

This vision of the Charismatic City is not waiting to happen. It is already being realized, although it has not come into its own yet. New York is a perfect example of this tension of already and not-yet. The city is not only a major hub for the flows of financial capital, global music, and migrants, but it is also a central hub for the flows of transnational religions. As Mark Gornik puts it:

> While we live in a secular age . . . [but] the city is a complex space full of spiritual vitality . . . New York as global city is a place where charismatic joy and witness have come to flourish . . . It turns out that the city is not just as disenchanted as is its popular image . . . New York is not just [an] . . . urban space, but has a unique energy, a charisma where religion is embodied.[16]

Yet, the city as any other global city is not yet the Charismatic City of our vision.

The Charismatic City is emerging, but before now lacked proper articulation, and this book aims to not only contribute but also provide

some normative shape for its actualization. Hence I make the case for it descriptively and phenomenologically at some level, but yet also envisioning, creating, constructing, imagining, and anticipating a Charismatic City that can be more beautiful, better, and truer than the one that is now struggling for birth.

NIMI WARIBOKO
Westwood, Massachusetts
October 2013

This page intentionally left blank

Acknowledgments

God is in the midst of the city, the Psalmist declares. God is the midst of you, Jesus declares. God is the midst of acknowledgment, thanksgiving, recognition of help given. Help, sharing of burden, is the river whose streams make glad the labor of thinking, the lonely habitation of writing. My helpers are many. Without them the vast scope and rigor of thought expressed in this book would not have been possible or palpable. I acknowledge Professor Harvey Cox for stimulating discussions and encouragement and for facilitating my invitation to Harvard University's *Symposium on Urbanism, Spirituality and Wellbeing: Exploring the Past and Present/Envisioning the Future* in June 2013. My presentation at the symposium is in this book as chapter 1. I thank the organizers of the symposium, especially Julia Africa, for the invitation and their hospitality.

I also thank Professor Francis X. Clooney, SJ, director of the Center for the Study of World Religions, Harvard University, who invited me to respond to Professor Jacob Olupona's book *City of 201 Gods* in April 2013. The slightly revised response is chapter 3 of this book. My indebtedness to others is great, and I still need to mention a few more names. I am grateful to Professors Raymond Helmick, Rodney Petersen, and Tom Porter, who invited me to deliver a lecture on religious peacebuilding and economic justice at their seminar-course, "International Conflict and Ministry of Reconciliation," Boston University, on March 30, 2009. This lecture forms the basis of chapter 8 of this book. Professor Anjulet Tucker, the chair of the Committee on Diversity of Society for Pentecostal Studies, invited me to participate in a roundtable discussion of the Independent Lens documentary *Let the Church Say Amen* at the joint meeting of the Society for Pentecostal Studies (SPS) annual conference February 29–March 3, 2012, at the Regent University, Virginia. Chapter 6 is a revised version of my presentation. Thanks Anjulet. Parts of chapter 9 came from a response paper I gave at the 2013 SPS meeting at Seattle. Thanks to Professor Eric Williams who invited me to respond to a paper on cyber church in a panel discussion. Before this, Professor

Louis Oliverio Jr., the chair of the Philosophy Interest Group of the SPS, invited me to respond to Harvey Cox's *Fire from Heaven* at a special session. This invitation forced me to reread the book and think more deeply about Pentecostal ethics in the context of Cox's oeuvre and his deep interest in the secular city. The result of my reflection, which was presented at the 2011 SPS conference at Memphis, is offered here as chapter 4.

To Professor Max Stackhouse whose books, articles, and our conversations encouraged me to reflect on theology and city I happily acknowledge an obligation. Italian sociologist of religion Dr. Annalisa Butticci was generous with her support and excitement about the project. Chinese scholar and architect Dr. Yue Zhuang and American scholar and naturopath Dr. Alan C. Logan were generous with their time in pointing me to relevant books and essays. The editors of the CHARIS series of Palgrave Macmillan, Professors Wolfgang Vondey and Amos Yong, believed in the theological, ethical, and pluri-disciplinary importance of the notion of the Charismatic City and meticulously and quickly followed the manuscript from the proposal stage to the book in print. My association with these fine scholars and the hardworking staff of Palgrave Macmillan, especially Burke Gerstenschlager, Brigitte Shull, Caroline Kracunas, and Rachel Taenzler, gratifies me, and I thank them for their encouragement and support. I also thank the anonymous reviewers for their comments, which helped me to clarify certain difficult connections between arguments.

I wish to thank my spouse Paemi Wariboko for her usual all-round support that made this project and many before it possible. *En tout, la paix de coeur*. I thank the birds of spring and summer of Westwood for their singing, chirping, and acrobatic displays as I read, thought, and wrote. I also thank the trees, their flowers, and their dancing in the wind for adding splendid color, fragrance, and fillip to my imagination and sight. In all, nature, creation, is at the heart of the Charismatic City.

I gratefully acknowledge permission to reprint four revised essays published elsewhere. Chapter 2 published as "Max Stackhouse: Globalization and Theology of History," in Nimi Wariboko, *Methods of Ethical Analysis: Between Theology, History, and Literature* (Eugene, OR: Wipf and Stock, 2013), 63–79. Parts of chapter 7 published as "Money, Wellbeing and Meaning," in Nimi Wariboko, *Accounting and Money for Ministerial Leadership: Key Practical and Theological Insights* (Eugene, OR: Wipf and Stock, 2013), 57–61. Chapter 8 published as "Religious Peacebuilding and Economic Justice," in *Formation for Life: Just Peacemaking and 21st Century Discipleship*, edited by Glen Stassen, Rodney L. Petersen, and Timothy Norton (Eugene, OR: Wipf and Stock, 2013), 207–23. Thanks

to Wipf and Stock for permission to republish them here. Chapter 4 appeared earlier as "Fire from Heaven: Pentecostals in the Secular City," *Pneuma* 33, no. 3 (2011): 391–408. Reprinted with the permission of Koninklijke Brill NV.

NIMI WARIBOKO
Westwood, Massachusetts
October 2013

Introduction

The Vision

> *Charismatic City* (population 8.3 billion, altitude 2,490 feet/759 meters), situated on a medium rise overlooking the southern branch of the Half Yellow Sea, is a financial, cultural, technological, and religious center served by desire and innovation. It was a scene of concentrated divine presence symbolized by a sacred golden stool, which caused bloody encounters between nations. It was where radicals smashed the stool and scattered its pieces all over the city to create a new city, and also used some of the pieces to make plowshares. It is a site of globalized connections, digital factories, a milk processing plant, and an overall energy factory. Its green space, forests, and parks are devoted to enable its residents to experience awe. A silk road now passes through its core—one devoted to well-orbed human well-being—sensing the broken stool scattered among seven hills. Barring a sudden run of bad luck this century, its intellectuals and pop culture experts think the song "Can we all get along?" will dominate the billboards.

This is how the city guide, Max, a part-time tourist guide from New York City, would dispose of the Charismatic City and hasten on to a more spirited topic if the Charismatic City as such existed. The Charismatic City, however, is not one city, it is a thousand or more cities, all very much alike and scattered across the world from London to Buenos Aires, from New York to New Delhi, and Rome to Lagos.[1]

It is a merging of fields: social and religious. Social fields that mesh individuals, their activities, life patterns, and networks of social relations across territories, encompassing, transcending, and linking countries into deterritorialized, transnational communities. Religious force fields that span borders, connecting nations, transcommunities, and home and abroad. The imbrication of these varied fields situates people or human agency contemporaneously in concrete, face-to-face communities and in sprawling virtual communities. The dispersed and yet concatenated transnational social fields, with their webs, nodes, time commitments, and technological synapses, form the Charismatic City. The world is filled with them (charismatic cities) as the waters cover the sea. The city is set in

the midst of cities, with cities all around it. Max, the tour guide, is different from the usual guides who work in the open-roof tour buses that ply the streets of Manhattan in the summer. He is a professor of architecture and urban design at Columbia University, New York. Instead of pointing out great buildings and historic sites, he paints word pictures of lives that traverse various social and religious networks. He talks about how individuals and communities are always crafting local–global networks to further their self-insertion into worldwide chains of human flourishing. As he speaks, the assorted crowd in the cramped bus—individuals from many nations, ethnicities, tongues, peoples—are simultaneously seeing Beijing, Berlin, Accra, Brasilia, Paris, and Canberra. Max declares that "these cities and many more are daily in New York and the Big Apple is in them."

Among those in the bus listening to Max are two scholars studying modern religions and the city. Mercedes is from Rome, and the other woman is from Birmingham, United Kingdom.[2] Mercedes steps off the bus at Times Square to visit an African Pentecostal church in Brooklyn. The other woman gets off later to catch a flight to Buenos Aires. Mercedes makes this note for the book she is working on about African Christianities in New York City:

> It is a moving sight to behold. Thousands of people simultaneously praying in unison, spitting out words as bullets in rapid-fire mode, heads shaking violently, muscles and nerves taut in deployment, and all are enveloped in air thick with dust and humidity. The ground quakes as they enthusiastically stamp their feet on the floor. Young men and women are rapidly punching the air with clenched fists and angrily wagging their fingers at the devil. And flesh, aided by rivulets of hot sweat, holds on tightly to fabric. Bodies—broken bodies, hungry bodies, rich bodies, old bodies, young bodies—sway toward one another. Worship is a running splash of bodies and words—flung and scattered among four corners like a broken mask in the square. *This na prayer*; this is the aesthetics of talking to God in an African Pentecostal gathering. Prayer is a dynamo of excess energy leaping like flames in a dry-season burning bush and heading straight from earth to the throne room of God.
>
> Her witness of the prayer scene throws her into deep reflection.[3] She sees that the Pentecostal aesthetics of prayer is an irruption of sensibilities, sensory-motor skills, practical wisdom, and deep emotions for conveying everyday felt needs to the heavens and bridging the gap between the visible and invisible realms. Prayer is oral theology, biblical texts, ritual practices, and spontaneous and heady spirituality carried by and articulated through the body. Prayer—the embodiment, display, and articulation of ideas, hopes, fears, habits, and tradition—is a veritable portal to enter into an understanding of the preaching experience of African Pentecostalism.

To fully appreciate this point we need to put ourselves in a large prayer gathering. Now imagine you are in the center of a Pentecostal-charismatic worship space with loud music in the background. Bodies are *slain* and strewn on the floor; bodies trembling, some falling backward, and others being caught in midair by ushers. Women rushing to cover the exposed thighs of other women already fallen to the ground. Men and women are weeping audibly. And a charismatic person is moving in the aisles, touching heads of people, and saying: "Receive the fire of the Holy Ghost." This is the worship site, where the anointing of the Holy Spirit is powerfully moving through the sprawling congregation. Look again, and a different cinematic scene swirls around you.

Thousands of people have gathered, necks straining forward, ears perking up, hands outstretched, and eyes trained on the altar. At the center of the altar is a man (woman) with a commanding presence, microphone in hand, praying loudly, hyperactive, pacing the platform, shouting "Hallelujah," and teaching in a narrative style with much creative imagination and great oratorical skills. All segments of this spellbinding performance are interlaced with scriptural verses springing up from deep inside of him (her), and the thick crowd quickly absorbs them. The man (woman) who is the center of attraction is not delivering a "sermon," but *sharing the Word*, giving the *message*, or doing *ministration*.

The message involves stories of characters and events operating at a high symbolic level. The natural and supernatural forces in the stories are commingled to enable human beings to perform unimaginable feats. Usually such a message carries a high emotive charge, which overflows to the audience. The preacher bears the burden of generating, sustaining, and appropriately controlling the emotional reaction to his narrative, of controlling other disruptions so as not to be diverted from his logic or the development path of his (her) story.

This logic is not always temporal, not that of a sequentially unfolding narrative. It is often a spatial one; the oral narrative is a map in which relations and meanings are tied together by their placement both in the performance and the virtual landscape that he "talks" into being. In this mixing of logics, time and history, and space and lateral connections are made to flow together, without any one of them occupying a privileged position. This kind of oral literature resists attempts to classify it along any schema such as space-time logic, stylistic criteria, or character of speech act as the performance refuses easy conformity to a single type. What anthropologist Karin Barber says about the Yoruba oral literature is aptly relevant here:

> Yoruba oral literature in general appears like a vast stock of verbal materials—themes, formulas, stories, poetic idioms—which can float through the permeable boundaries of all the genres and be incorporated into them to fulfill different functions. Genres freely incorporate parts of other genres, with much sharing and borrowing of material.[4]

The performance that is called "sharing the Word" demands an enormous amount of mental, physical, and emotional energy. The performer needs help before and along the way to reach the "high" needed to rise to the occasion. Music, song, responses from the audience in the form of shouts of hallelujah, moans, tongue-speaking, trembling, prayers, and so on are some of the uplifting impetuses. These constitute the infrastructure of the message and are part of its essential dynamism. They all work into the aesthetic achievement of the ministration and as such an interpretation of the Pentecostal message, as using only words, misses an essential part of its narrative performance. In Pentecostal ministration, words, music, song, prayer, and audience participation constitute the intimate interaction between the minister, the audience, and the Holy Spirit that keeps the message moving.

The ministration involves the delicate skill of simultaneously distancing and domesticating the spiritual powers (anointing) that the man with the microphone exudes. Since God's invisible powers are distanced, omnipotent, and omniscient, those who have privileged access to them insist on obedience without question. So in their ministrations they demand absolute obedience to their commands and directions. But as you have observed, the powerful minister also mingles with the crowd. Pentecostal ministers simultaneously create and erase distance between them and the people, the worshipers. This double act derives, partly, from the character of the invisible or the belief in spiritual forces and spiritual beings. The invisible is distanced but in its omnipresence it is also near. There is no notion of the supernatural without a sense of contiguity. The supernatural is also near because both the minister and the audience share its notion of phantasm.

More importantly, the distancing of power between the minister and the audience is erased or reduced because of the necessity of having tactile perception of the congregants if power is to be effectively displayed or the glory of power is to be used to awe the audience. Pastors touch bodies with anointed hands, sweating bodies falling on one another under the power of his anointing, and hands of their followers are locked in prayer chains with him so that the much needed anointing can flow into the bodies of the people. Pentecostal leaders, more than other religious leaders, cannot repudiate the tactile element of power.[5]

What you are witnessing is the powerful art form of Pentecostal preaching, which challenges the leading paradigms of homiletics in historic mission Christianity. The African Pentecostal preacher is of a different breed, set apart from the stately and subdued preacher in the mainline churches. Pentecostal preaching is not linear and always logical in sequence, but it is always becoming, pressing into places of surprise, and modeling the unpredictability of the Spirit. The preacher has enough skills to take in as much contingence as possible without dissipating or impairing the logic of his message.

> Preaching involves prayers, singing, ecstatic dancing, reading of scriptures, actual proclamation, speaking in tongues, prophesying, telling stories and witnessing, responding to irruptions of the Spirit and interruptions from the general goings on, quoting biblical verses from memory, and tactile feeling of the people. Preaching is a drama set within worship as a play. The preacher encourages the active participation of every member in the play. The preacher bears the weight of the free, spontaneous, and organic liturgy and is capable of keeping the audience spellbound for over an hour. Preaching is a world of becoming, always conveying something about the actualization of potentiality that does not yet exist. African Pentecostal preaching is an exemplar of kinetic Pentecostal preaching anywhere in the world.[6]

Scenes like this occur everyday in New York City. The public resurgence of religion in New York is easily noticeable, especially in Brooklyn, Queens, and the Bronx. After observing and studying such scenes for over ten years, Mark Gornik remarks:

> While we live in a secular age . . . [on the contrary] the city is a complex space full of spiritual vitality . . . New York as global city is a place where charismatic joy and witness have come to flourish . . . It turns out that the city is not just as disenchanted as is its popular image . . . New York is not just [an] . . . urban space, but has a unique energy, a charisma where religion is embodied.[7]

The day after the city tour, the woman from Birmingham arrives in Buenos Aires, Argentina, and visits the church of a Pentecostal pastor, Claudio Friedzon. This is the record she makes for her dissertation:

> It was just about to start. My hope for a seat evaporated instantly; the oldest cinema was completely full and people already standing at the back. A smartly suited young man took centre stage and suddenly the hall erupted into applause. A deep drum rolled into the bouncy beat of "La única razón para vivir . . ." The rock music electrified the air, raising excitement and expectation . . . The song finished to instant applause . . . Friedzon arrived to more applause. He took the microphone . . . the auditorium was filled with music and the hum of human voices praising God . . . [and] in a loud voice he declared, "You reign over all the earth." The people cheered and clapped . . .
>
> We watched a video on how the tragic nation of Uganda [in East Africa] is being changed by God. The video emphasized how the Ugandan people had turned to God in prayer, even publicly dedicating their nation to God . . . Five hundred people, having been moved by what they have seen and heard turn to kneel at the chairs they had been sitting on . . . Those without chairs kneel

> heads to the floor. Some pray quietly, some loudly... People prayed for their families, for the nation, for the government. Surely if God can change Uganda he can change Argentina![8]

In these stories we see the worldwide connections of people made possible by modern technology, commerce, and religion. People in Argentina are connected to people in Uganda. Individuals in one city connected to people and events in another and sometimes vicariously living the experiences of others in far-flung places. There are those in New York City with links and connections to Africa, Europe, Asia, Latin America, and Australia that are nonephemeral enough to convey economic, cultural, symbolic, social, and religious capitals. In these flows the world and its places have crystallized into a single city. The flows and spaces have *swarmed* into a single deterritorialized urban civilization. Any group of persons spurred on by energy—economic, religious, cultural, social, whatever—are producing new patterns of activities and collective behavior. They are continuously building and rebuilding an emergent city. This city exhibits a character, a "personality," or let us call it "charisma," that applies to any one person, group of persons, or city, but only at the level of group of cities. Charisma? Max Weber, if he were alive today, might define it as "a certain quality of a city's character by virtue of which it is considered global, concrete, virtual, cosmopolitan, and emergent, and treated as endowed with awe, ultra-place, or at least specifically exceptional powers of connection, exquisite qualities of placelessness, or extraordinary force of transnational swarm."

The exploding energy of Pentecostals captures something of the time we live in or the nature of the emergent Charismatic City. It is an exploding world of energy and energy expenditure for the "creation" of new authentic worlds or a catastrophic indistinct capitalist totality. If work (expenditure of energy), the eros of work, and the suspension of its sacredness are the primary tensions of the emerging civilization, then the exploding *energeia* (energy) of Pentecostals may hold a key to deciphering the nature of the emerging worldwide civilization we have named the Charismatic City. Pentecostalism disposes energy toward a new use, without abolishing the old use. And in this way—in the sense of Giorgio Agamben—it renders work or energy expenditure *inoperative*, that is, deactivating the primary purpose for which the exercise of energy has been inscribed and separated in the secular city. Pentecostalism's exploding *energia* (which always reminds us of *ergon* and *orgia*, work and overflow, work and inoperativity, the "orgasmic quality of work"[9]) in its e-motion and com-motion unborders the world (or global cities). The exploding energy is the work (*ergon*) of weaving a network. The Charismatic City or

civilization is about energy—economic, religious, cultural, social, whatever. Energy is at once

> *orgion* and *ergon*, unbordering and border, the border unbordering itself in order to be the border it is. As *orgion*, the *ergon* is *toward-*: it is toward-the-world, it "makes up" a world, the whole of an exploding world. As *ergon*, the *orgion* is also *toward-*: it unborders in a measure, cadence, and rhythm that in turn make up a world, the very same exploding world.[10]

Theological Geographies and the Charismatic City

The Charismatic City has a "history" or a trajectory of development, and to this we now turn. The Charismatic City as space of collective human activities and interactions or metonymy of contemporary civilization as a paradigmatic form of the city is an evolution of earlier paradigmatic forms: the Sacred City and the Secular City. That there are three forms of the city derives from the notion of the Church or from taking the Church as a point of departure for historical and geographical analyses of urban civilization. The key idea of the organization of the Church is that persons are called out of their family, tribe, ethnicity, caste, blood and soil, and class to form the body of the Christ. Membership is thus essentially voluntary. Besides, such an organization is not geared to take over the state or the governing institutions of the land. It stands as a civil society, in the space between the family and the state. The Church is a space between spaces. Let us call this notion of the Church the voluntary principle.

This principle is complemented by another principle that points to the concentration-dispersion of divine presence in society. The second idea of the Church is that it is a special place of divine presence or it has historically claimed to have special access as a body of Christ to God's presence. After all, where two or three are gathered in the name of Jesus Christ, he is there in their midst. And the institutional church as a gathering of thousands, millions, or billions over the centuries has come to see itself as the site of the concentrated presence of God. And this is contrary to the belief or founding idea of the Church as Lamin Sanneh bears witness and is worth quoting at length:

> Christianity was not a belief in an axis mundi, and so could flourish anywhere as experience-based personal faith. The idea of holy place was not an immutable, timeless place of dwelling; it was wherever believers found God . . . As such Bethlehem [the birth place of Jesus Christ] was emptied of cultural content and elided to a universal incarnation and Jerusalem to a figurative heavenly city . . . The idea of promised land survived in the

> church but only in a radically transformed sense, as a concept of open multiple locations rather than a fixed axis mundi. Jerusalem was a prototype of a Christian particularity without borders . . . There are many birthplaces of the religion as there had come to be new communities of faithful people, and as many visitations of Pentecost as there had been hearts and minds set aflame and occasions of bold witness. Christianity was a religion for all seasons, fit for all humanity. Whatever its core was, it was not in one time, in one place, or in any one language.[11]

Let us take the two principles and examine their interactions and dynamics over the centuries to give us a clue on how to typologize the paradigmatic forms of cities. We will score the paradigmatic forms based on how high or low they are on the voluntary principle scale and whether or not a particular form is marked by belief (ideology) of concentrated or dispersed presence of the divine. (By the way, I will only provide a thumbnail sketch of the typology or the sociohistorical evolution of the city in this introduction. I reserve a more detailed discussion in chapter 1.) The Church comes out with high points on the voluntary principle scale and the historical institutional church operates with an ideology of concentrated presence of God in it.

What we call the Sacred City scores high also on ideology of concentrated divine presence, but low on the voluntary principle. Sacred cities define themselves as special sites of highly concentrated presence of God and incomparable sites of value and meaning, but membership in its overarching religion or residence in the city is not based on the voluntary principle or equal access.[12] Certainly access to the source of a sacred city's legitimacy or distribution of the special divine presence that authorizes and elevates it is not democratically distributed. The Sacred City is a special place of glory.

The Secular City on the other hand is based on ideology of dispersed divine presence, decentered locatedness of God. The presence of the divine in any human society is not tied to any one institution or site. God is everywhere and equally so. Every site of God's presence—which is pretty much everywhere—is morally equal. The Secular City is the horizontal or spatial expansion or dispersion of divine presence or God's sacred *koinonia*. The sacred presence is received outside any special place. The Secular City signifies the dimension of capacity for growth or numerical increase of the receivers and sites of divine presence.

While the notion of the Secular City in history as put forward by Harvard's Harvey Cox (in his 1965 book *The Secular City*) tilts highly to dispersion on the concentration-dispersed index of divine presence, it is low on voluntary principle. Not that it sets out to be deliberately so, but the era of the Secular City is marked by nationalism and denominationalism,

and compared to today's globalization (*mondialisation*), its notion of cosmopolitanism is restrictive. Though the secular-city argument, unlike the straight dead-of-God thesis, acknowledges divine presence in the cities, it presumes the dispersed presence or mana to be condoned in protected preserves.[13] It could not really work out as a non-national, rhizomatic, or networked *citi-zation* of the divine presence. The Secular City as it is tied to and located in nation-state is somewhat marked by territorial allegiance and cultural identity. While divine power/presence, as Cox argues in his book, is dispersed (rather than absent) in the Secular City, "disciplinary power proceeds primarily through the organization, enclosure, and control of individuals in [national] space."[14] Furthermore, though the secular-city argument acknowledges that most residents of the modern city cannot strive without some sense of religious feeling, it enjoined the residents to leave it in the closet when they enter the public square, just as the secularists would advise. For this reason, in the 1960s and 1970s, they made common cause with the death-of-God theology and philosophy.

Most of the proponents of the secular-city argument, like the secularists, saw and felt afraid of the visceral register of intersubjectivity that religion can generate, and they worked to shove it out of the public square. They were blind to the multiple ways of encountering God's presence and the politics of becoming that have not been raised to the register of ethos and organization of public life. They ignored the protean cultivations of the divine presence at the dense points of pneumatological imagination below the threshold at which formal lines of demarcation between public and private life kicks in. Thus, the new (such as the Charismatic City) came into being below their sightline. The new is, among others, a visceral intersubjectivity that acts and reacts with intense energy.

If the Secular City is the horizontal or spatial expansion of God's presence, the Charismatic City is the vertical, intensive, and growth pattern of the same presence in human society. The Charismatic City points to the more longing reception and an increase in the exercise of the spiritual gifts by recipients. It is the intensive and extensive growth in the immanent divine-quickening presence or the immanent power of life.[15] So, in a sense, the Charismatic City is the charismatization of the Secular City. Charisma comes to the Secular City. Though the Charismatic City awakens the Secular City toward God's power or renewed fellowship with the divine, it never becomes fused, controlled, or possessed by the Secular City awakened by it. The copresence of the Secular City and the Charismatic City in our contemporary civilization is not like the *being* of state (*substance*), but that of an event. Among the reasons it is an event is that it is not the daily work that sustains a civilization that necessarily makes it as it is. It becomes so when the city or the work of civilization

becomes a site for the manifestation of the Spirit's liberatory power. The Charismatic City is never a finished project, as it must always start at the beginning in following after the Spirit; it must start "in a fresh divine work."[16] This is the nature of genuine spatiality, the copresence with one another and with God's Spirit. The spatiality of the Charismatic City is realized and made visible in the mutuality that is open to the Spirit's active presence, transformative action, and surprises. Theologian Elizabeth Jarrell Callender of New Zealand in her dissertation, which is based on Karl Barth's doctrine of the divine perfection of omnipresence, interprets spatiality in a way that is very insightful for interpreting the ethics of the Charismatic City:

> Barth claims that God is spatial, thereby rejecting the common belief that God is a-spatial. Spatiality, defined as "proximity at a distance," describes the way in which one is present to another in the most intimate and personal fellowship possible yet without becoming the other. Individual distinction ("distance") is not merely upheld but is real only in the union of a rightly ordered fellowship ("proximity"). Barth also asserts that God has His own space and even is His own space. Furthermore, God makes space for others to have their own place.[17]

But I am getting ahead of the story. We launched into a discussion of the Charismatic City without laying out how the two principles of voluntarism and concentration-dispersion of divine presence apply to it. We will now lay them out and then proceed to flesh them out by locating them in the intercalating contexts of the emerging global civil society (*empire*), resurgence of religion, and the explosions and whirling dervishness of energy. To this task we now turn. The Charismatic City is as high as the Church on the voluntary principle, and as far-flung as the Secular City on the index of concentration-dispersion of divine presence. Membership (citizenship) is not based on blood and soil. It is completely free from fascinations about gene pool, caste, or class.[18] It is for universal membership on the basis of equality and dignity of all human beings created in the image of God. The divine presence is in the midst of God's children, and no one institution, site, or city can lay claim to an exclusive, privileged, or superior right to it. The Spirit of God is like the wind that goes wherever it pleases. God's Spirit pops up in Buenos Aires, Brooklyn, or Berlin, in magnificent cathedrals and temples and in chicken coops where people are gathered for God. Besides, God's Spirit cannot be captured to legitimize political institutions, state governance, sacralized nations, or personal opinion.

Take, for instance, the flow of spiritual energy in pentecostal churches that was described earlier. The flow is not wedded to the model of the nation-state, and the participants are not called into it on the basis of

intrinsic biological, ethnic, or racial identity. The God they enthusiastically encounter is not conceived as confined to any given place, sacred location, or time. Their God is not concentrated at one site, but dispersed. For Pentecostals the sacred is dispersed into multiple sites of encounter. Each site is a place of intense encounter, community, and identity. They individually and severally connect as the body of Christ. There is a crucial difference between how the proponents of the secular-city thesis understand the dispersion of divine presence and that of Pentecostals. For the former God's presence is dispersed into space, but for the Pentecostals it is not enough that it is dispersed into space, it is also dispersed into place. Callender marks a crucial theological distinction between space and place: "'Space' is usually a general term, connoting an infinite, open-ended, unattainable, uncontrollable and dynamic mystery which surprises, terrifies and delights. 'Place,' on the other hand, tends to be more specific, normally referring to a particular, limited location or status, one that indicates knowledge and identity, encounter and community."[19]

In this sense, space or spatiality proper to the immanent divine presence in the midst of human existence is always a network of places. The Charismatic City is the worldwide network of political, economic, cultural, religious, legal, corporate, and technological forces and places without a controlling center. It is the *empire* that is marked and penetrated by the *eros-ticization* of charisma, suffused with rapid, exuberant emotional energies, and acknowledged dynamics of the inner moral fabric that drive civilizational shifts. Michael Hardt and Antonio Negri, who call the empire "a universal, catholic community," also describe it as a city. "The divine city," they add, "is a universal city of aliens, coming together, cooperating, communicating."[20] They deny that this city has any transcendental telos and that it remains absolutely immanent. But does immanence always mean that the city lacks inner moral fabric? Is the multitude or any part of it not marked and penetrated by religion or some kind of faith? With many religions in various stages of resurgence as fueled by the forces of empire and in resistance to empire, it makes little sense to neglect religion in the catholic community. Max Stackhouse argues that

> the neglect of religion as an ordering, uniting, and dividing factor in a number of influential interpretations of globalization [or empire] is a major cause of misunderstanding and a studied blindness regarding what is going on in the world. This has direct implication for how we view the possible contributions of a Christian theology and ethics in relation to globalization.[21]

Let us ask the question about immanence and inner moral fabric in another way. When the multitude or uncoordinated scattered persons

and groups generate power by acting (even if temporarily) in concert (as Hannah Arendt argues), is it not conceivable that at such a moment of togetherness there could be collective effervescence, an explosion of abundant energy? The city of empire-multitude is a city of pulsating energies, eros of gifts (*charis*, *charismata*), and charisma (mana, emotions of intersubjectivity, *sensus divinitatis*).

An Ethical Vision of the Charismatic City

What does Pentecostal social ethics have to offer to public life in the Charismatic City? What should be the shape of Pentecostals' ethics today (in the Secular and Sacred Cities), knowing that their ethics will be defined by and is for the Charismatic City as New Jerusalem, "a cosmopolitan and complex urban civilization in which all peoples of the earth can bring their gifts"?[22] Understanding the charismatic and universal public life of the New Jerusalem is the key to Pentecostal cosmopolitan social ethics.

In both the Sacred and Secular Cities ethical disposition is anchored to the command of a god (gods) and to reason. Either city presents itself as the constituency embodying the authoritative source of morality and normality to govern all citizens or spheres of life. The ethics of the Sacred City is disposed to divine commands, and reason reigns in the Secular City. In its intense preference for reason over revelation or faith commitment, the Secular City banished religion, or at least attempted to drive it away, from the public square. The understanding of Secular City as the metonymy for the dispersed divine presence is fundamental to its whole attitude toward guarding the public square from dominance of a single religion. If any site, group, or theological elaboration of God represents an aspect or dimension of God or divinity, then no single place, group, or theology can claim to be one and the same as the totality of divinity.

But in the Charismatic City there is an ethos of critical responsiveness to preexisting moral ideas (initiated by religion or reason) and a creative adaptation to movement of differences in a culture. The ethos of the Charismatic City is paradoxical. The ethos is called into being in the tense relation between the sacred and the secular, but in its continued emergence its identity exceeds the energies and identifications of the Sacred City that provoked the Charismatic City coming into or impregnating the Secular City. In this togetherness or ordered relationship, the Secular City becomes the Charismatic City but the Charismatic may not become secular or sacred but will keep coming to both of them.

Part of the task of the critical responsiveness and creative adaptation will be to develop an ethics that can truly reflect the character of the

Charismatic City. I believe that the task before Pentecostal ethicists and for that matter Christian ethics is to figure out how the city can form people with virtues sufficient to witness to the truth of equality of human beings who are created in the image of God, and have the right to be all that they can be, given their God-given gifts. The Charismatic City will be known and judged by how it enables the diversity of gifts (charisms) and virtues to flourish. The ablest charismatic social ethics, therefore, is concerned with forming virtuous people and with developing a diversity of gifts. In a word, it is concerned with the development of "freedoms" and the destruction of "unfreedoms."

Since I have accented the virtues in the ethics of the Charismatic City, I need to be clear how I am using the term. I am not using the term to neuter the impulse for freedom, liberation, and emancipation, nor to accent conforming to the deadening totality of the market or the logic of domination. In my 2009 book on excellence (virtue) titled *The Principle of Excellence* I argue that virtue cannot be interpreted as supporting a stable social system, but as transformative and liberatory.[23] It is about an ardor, energy, force, or drive to move society forward toward justice and not as an affirmation of a system. In that 2009 study I attempted to liberate the concept of virtue from being tied to excessive concern with order and good citizenry in order for it to serve as a liberatory principle for interrogating all present social organizations in the name of a better future.

Recently Jean-Luc Nancy has also come to a similar interpretation of virtue.[24] He arrives at it through the Latin "*virtus*, virile quality." I arrived at it through the Greek *aretē*, proposing it as the endless process of actualization of potentialities and possibilities toward human flourishing and justice. His interpretation, like mine, rejects the MacIntyrean version that dominates thinking about virtue in the academy. Nancy argues that understanding virtue as drive that is in and works through human beings is

> the only thing that can, beyond justice, or rather, as the very excellence (the hyperbolic value) of justice, displace the regime of power and money as we know it. Which is to say: it is the only thing that can displace what we designate by capital and technology, or what designates itself more and more visibly as the indefinite accumulation of ends in the generalized devastation of dignity.[25]

All this has implications for the way we approach the management of our institutions, community and their common good in the Charismatic City. At the minimum, a good governance (administration, management)

practice will involve the creation of possibilities for community (institution) and participation by all its members so that their potentialities can be drawn out for the common good. A community or institution should be adjudged good because it allows its people to develop their potentialities in the pursuit of ever-greater common good. How well a community does this will depend on how it allows individuals to develop their unique traits, capabilities, and potentialities and on how well these individual endowments are related to each other in the pursuit of the common good. A well-governed community or institution is the one that is adept at combining these two opposite tendencies or processes: a movement toward uniqueness counterbalanced by a movement toward union.

And no one class or group is allowed to impose its view of the common good on the rest of the society. The common good of any society is truly common only when it is in immanent relation with all goods in that society. The existence of a common good in a society means that for each and every one in that community the cause and effect of all goods belong to the same plane.[26] The distinction between goods (such as relations of cause and effect, prior and consequent) is precluded insofar as the common good at the collective level refuses two or multiple categories of goods, two uncommon planes of goods or priority.[27] No groups, classes, or persons stand in relation of transcendence to another even as their positions or preferences are distinguishable. All positions, preferences, and distinctions therefore are preserved in immanent relation. The common good is that good the realization of which demands that every good (of a class, group, race, person) affects others as much as others are affected by it.[28]

Space and Pentecostal Theology

It is time to situate this book in the space-time fabric of Pentecostal theology. This book opens up Pentecostal theology to an interpretative geography. It emphasizes the centrality of space in understanding the contemporary moment of the evolution of the Pentecostal-charismatic movement and its anxiety. The fundamental anxiety of the movement has somewhat shifted from time (eschatology and apocalypse) to space and space of sites, and relations within and between them. The concern of the moment is not so much about the accumulated past racing toward an end, but the epoch of living side by side, in juxtaposition with other faiths, secularism, and avidly pluralistic sentiments. It is an epoch in which the themes of accumulated presence of the divine, the Holy Spirit in one building or one type of chosen, peculiar royal people have shifted to that

of dispersion of divine presence, simultaneity of life worlds. But the critical understanding of the contemporary movement is still dominated by the temporal-master narrative of believers located in the making of history and not by the geographical imagination.

In this book, I want to examine various aspects of Pentecostal ethics in the processual formation and reformation of cities as contextualization of interreligious or divine encounters. Now this is not about a sociological investigation of Pentecostal life in cities, but to use the grand nature of cities as the privileged framework to understand the changeability of the social world, and how this should inform the discourse of Pentecostal social ethics. By "grand nature" of cities I mean that if certain geographies or sites of residence are considered sacred, secular, and global, then how do these "natures" intrude upon the discourse of ethics, from the detailed empirical lifeworlds of Pentecostals located in secular and sacred cities to the abstract socio-ontological concept of global commons or global civil society?

The story of the Holy Spirit as the power and freedom to initiate something new is not about events and possibilities that only sequentially unfold in time—from the old in the past and present to the new in the future. The capacity to begin, the power to initiate something new, the pentecostal principle, is also about "*simultaneity and extension* of events and possibilities."[29] The new also happens as a Big-Bang of explosion as infinite numbers of events and possibilities converge, swirl, whirl, and disperse at a center. That is to say, instead of looking at the emergence of the new as an arrow that moves in a straight line, we consider the new as the infinite movements that occur from the core to the periphery as networks of lifeworld collide at an infinitely dense space. The emergence of the new involves geographical as well as historical projection. It is space and not time (we have a sense of gathering of God's children in the ultimate future) that hides the new from us, occludes the consequences of what God is doing among us or the consequences of globalization or the compression of time and space. The famous gap in lived experience—what the Gospels describe as the already/not-yet—is more and more sustained by space. To prophesy about the not-yet in today's world is to know the difference between the secular (or sacred) city and the Charismatic City (the global civil society, the worldwide commons).

The theology of the new things God is doing can no longer ignore spatiality and simultaneity in preference for historicity and sequence. Pneumatological theology on any subject is incomplete and oversimplified if it does not take into account "the simultaneity and extension of events and possibilities" of inhabitants of space. Theology is too serious to be left in the hands of those Michel Foucault calls "the pious descendants

of time."[30] As Edward Soja, the distinguished geographer, argues in a different context:

> We cannot longer depend on a story-line unfolding sequentially, an ever-accumulating history marching forward in plot and denouement, for too much is happening against the grain of time, too much is continually traversing the story-line laterally. A contemporary portrait no longer directs our eye to an authoritative lineage, to evocations of heritage and tradition alone. Simultaneities intervene, extending our point of view outward in an infinite number of lines connecting subject to a whole world of comparable instances, complicating the temporal flow of meaning, short-circuiting the fabulous string-out of "one damned thing after another." The new, the novel, now must involve an explicit geographical as well as historical configuration and projection.[31]

The dominance of temporality over spatiality runs deep in Christian theology. Saint Augustine once said human beings were created last, on the sixth day, so they could make a beginning—start a creative life on the eighth day after resting on the Sabbath. He famously wrote: "that a beginning be made man [*sic*] was created." Everything in this set of ideas speaks of time, history, sequence, or event. What if creativity is not only about beginning, not only about making a start after a delay, stalling, or inactivity? Creativity is also about space, geography, locality, juxtaposition, or simultaneity. So unlike Augustine, or to complement his thought, we may add that a connection (*cut*) be made man (woman) was created. Human beings were created as the peripheral edge of the edifice of creation (and of time) so that the margin (periphery) is the source and the cutting edge of expansion, connecting the already to the not-yet or the *here* to the *there*. Creativity in a certain sense is making a cut (*be-ginnan*) in the fabric of being and rethreading or suturing the wound. If the Sabbath was a cut in time, a separation of times of divine and human creativity, then insertion of man (woman) was the last cut into the fabric of space (matrix of possibilities) in the hands of the Creator that prestaged the creaturely restless cut and re-cut (*recapitalatio*), or separated the divine and human cuts on the terrain of the earth.

To further add to Augustine's insight let us explore the idea of human beings created at the edge of both time and space. The separation of the sixth day from the eighth day by the Sabbath may also indicate the original spatialization, the distance between the human created on the sixth day and the world, which he (she) objectifies as the beginning of his (her) consciousness. The separation may refer to what Martin Buber calls the "primal setting at a distance." He argues that existential spatiality

is the first principle of human life or consciousness. "It is the peculiarity of human life that here and here alone a being has arisen from the whole endowed and entitled to detach the whole from himself as a world to make it opposite to himself."[32] Or as Edward Soja puts it:

> Objectification, the primal setting at a distance, relates to what Sartre calls "nothingness," the physical cleavage between subjective consciousness and the world of objects that is necessary for being to be differentiated in the first place, for being to be conscious of its humanity. In this essential act, this original spatialization, human consciousness is born (although borne may just be appropriate). Nothingness is thus nothing less than primal distance, the first created space, the vital separation which provides the ontological basis for distinguishing subject from object.[33]

So in the combined sense man (woman) was created at the edge of both time and space, humans are the true *eschatos* (in the original meaning of a spatial or a temporal end/edge). Human lives do take place at this edgy and porous boundary; and in the words of Catherine Keller, they exist at the "horizon that always recedes again into a 'not-yet' that 'already is,' or nothing at all."[34]

Given the foregoing, our engagement with the geography of the Spirit's movements (as captured in the notion of the Charismatic City) is thus not a mere areal differentiation of pattern of religious encounters or the action and meaning of human-God relation in specific context, but a vigorous attempt at spatialized theology of history or historico-geographical explanation of Spirit's movements. In this method of inquiry, we are not asking questions about the outcomes of the adoption of Pentecostal-charismatic spirituality or constraints against it in a given geographical context. The method is to enable us to understand the dialectic of the Spirit not as a temporal mechanism (rhythm), but as a spatial phenomenon. And this effort is an assertion of space or socio-spatial dialectic in critical theological theory.

This assertion of space in theological theory is not necessarily a complete disregard for time, but a rebalancing effort both in theology and in critical understanding of grand natures of cities. In the Sacred City, time and space are sacred. The sense of purpose and meaning is present to time and space in the city. The divine was particularly present and concentrated within the city, and the flow of time and calendar upholds this conviction. But in the Secular City the divine presence is dispersed, and in the multiple places, spaces or spots and time have lost any meaningful purpose. At least, the meaning of future is deferred to eternity, present time is standardized, rationalized, and universalized for production,

distribution, consumption, and global exchange, and there is hardly any sense of indebtedness of the present generation to the past (and its gods). The past is lost or devalued in the new myth of progress to an ever-unreachable future.

There is also another important difference between the Sacred City and the Secular City. The Sacred City while accenting its space as the dwelling of God (gods, spirits) was not disconnected from the natural rhythms and organized sequences of time. But as the Secular City dispersed the divine presence (potencies) to a thousand immanent places, all illusion to specialness of space or any space evaporated.[35] Time as born and borne by the myth of progress—temporal progress—became dominant and the Secular City is the city enslaved by the marching of time that never looks backward. The notion of the Charismatic City accents both time and space. It is about space reconnecting time and comprehending cities in the spatiotemporality of the body of Christ. (We will take up the theme of the body of Christ in chapter 9.) This city is not contained within any one nation or within any one secular city. It is interspatial sociality of *places*, which weaves itself as the "flesh" of the body of Christ. Nations and their cities are "called out" of their comfortable commons into a larger commons, the commons of the New Jerusalem, the global civil society, the *world ecclesia*. This weaving of bodies to participate in the body of Christ and to become the "flesh" of the body reminds us of the point that Graham Ward makes in his 2000 book, *Cities of God*. He envisions the situation and time when local ecclesial bodies will function first locally and then expand "ever outward to embrace the civic and social bodies within which they dwell. What we need today is a theology of the city that recalls us to the cosmological."[36]

In the Charismatic City, divine potencies are still dispersed, but space is seen as what places people, what grounds social relations. Places ground social relations and signify the relationality of the sites of social practices. To place, therefore, means to locate people in a specific spacetime matrix in which they stand in and stand forth. Places in space allow people to have a sense of locatedness. Thus, the conceptualization and the constitution of the Charismatic City "points to a remaking that could move the world away from historical uprootedness and discontinuity" that have plagued many persons and peoples.[37]

With this in mind, the Charismatic City is not contradictory to the two other cities but contrastive. Many of the *values* of the earlier ones are preserved and transcended in it. The movement from the Church to the Secular City to the Charismatic City may be seen as the Spirit of life, vitality, the "love of life" making more explicit spatial move, embracing

people or the city in the open space. Jürgen Moltmann's theology that links God's Spirit to spatiality is instructive here:

> When the heart expands and we can stretch our limbs, and feel the new vitality everywhere, then life unfolds in us. But it needs a living space in which it can develop. Life in the Spirit is a life in the "broad place where there is no cramping" (Job 36:16). So in the new life we experience the Spirit as a "broad place"—as the free space for our freedom, as the living space for lives, as the horizon inviting us to discover life . . . But how else could "life in the Spirit" be understood, if the Spirit were not the space "in" which this life can grow and unfurl?[38]

OUTLINE OF CHAPTERS

The book unfolds as a fractal, a leaf and its tree. As they say, the leaf is a tree and the tree is a leaf. Chapter 1 is the leaf, which is a miniature tree. Chapters 2–8 are the tree, an elaboration of all that is in chapter 1. Chapter 9, the penultimate chapter, speculates on the philosophical-theological notion of the city as a body; the Charismatic City as the body of Christ, the emerging universal body of Christ in which the gifts, resources, creativity, and spiritual momentum of this globalizing age profoundly and pro-fanely intersect. We make the daring argument that the Charismatic City is the true body of Christ (broadly considered), what the church is supposed to be. Chapter 9 takes the perspective of an observer of the tree and its leaves and such observer searching for a new metaphor of the city to describe his or her observation. Chapter 10, the concluding chapter, offers a summary of the "fruits" (findings) of the tree (book) and takes us deeper to see other dimensions of the tree, especially its roots.

Chapter 1 ("The Charismatic City: Religious Sense and Sensibility for Future Urban Design") is a narrative of the Charismatic City. Like Stanley Hauerwas I believe that "every community and polity requires a narrative."[39] This chapter in its narrative will lay out the logics and image of the Charismatic City in a systematic way. This narrative will not only condition our interpretation of the social ethics of the Charismatic City, but also the character of the ethics of the cities that lead up (or coexist) with it.

While this first comprehensive pass over the story of the Charismatic City serves a methodological claim for the whole of the book, chapter 2 ("The Church: Beginnings and Sources of the Charismatic City") zeros in on the early beginnings of the city in the history of the Church as an ecclesia. For this I resort to Max Stackhouse's interpretation of the place of the church in history and a key to the philosophy or theology

of history. His theology of history is the church (*ecclesia*) interpreted in terms of the spiritual impulses of history, the dynamics of globalization, and the movement toward the *New Jerusalem*, an urban, cosmopolitan civilization, a global civil society. The church, as the "mother" of a new and decisive kind of social institution beyond kinship, class, and state, is the turning point in history, and it is that which can potentially lead history to its fulfillment, to the *New Jerusalem*. Globalization is a providential process that is leading humanity to the global civil society, to the New Jerusalem. In this journey, he argues, the church is the originary image of globalization's future. The role of social ethics (drawing its values and orientation principally from the Judeo-Christian worldview) is to define the proper ethos for the emerging global civilization.

His narrative of the evolution of the global civil society or the New Jerusalem focuses on its emergence *over time*. But we intend to examine it *over space*—both in a successive and simultaneous sense. From one perspective we see the city (the global civil society) on a continuum of cities: Sacred City, Secular City, and the Charismatic City. But from another angle, the Charismatic City is not a replacement or displacement of the Sacred City or the Secular City. Even as the Charismatic City is emerging, both the sacred and the secular cities endure and persist alongside it on the same terrain. More importantly, at any given time, a citizen is simultaneously in either a Sacred City or a Secular City, and in the Charismatic City. The emerging global commons, or the Charismatic City as a city without foundations, shoots or cuts through both the secular and the sacred cities without obliterating them. (This is the special form of conceptualization required by a spatial rather than a temporal turn to the subject. As the hymn puts it, time, like an ever-rolling stream, bears its sons away.) It is for this reason that, in chapters 3 and 4, we construct a pertinent form of Pentecostal social ethics for the Sacred City and the Secular City, respectively, even as we proceed in chapters 6–8 to construct the ethics of the Charismatic City.

In chapter 3 ("The King's Five Bodies: Pentecostals in the Sacred City and the Logic of Interreligious Dialogue"), I turn to the work of Nigerian scholar of religion Jacob Olupona to explore the nature and ethics of the Sacred City. Harvard's Olupona has recently written a brilliant book on Ile-Ife, the Sacred City of Yoruba traditional religion, with the provocative title *City of 201 Gods: Ile-Ife in Time, Space, and the Imagination*.[40] His book clearly shows that the Yoruba believe that there is a concentrated divine presence in Ile-Ife (fixed *axis mundi*). His analysis of the sacredness of Ile-Ife revolves around the nature and myths of Yoruba sacred kingship and yearly cycle of religious festivals. We will engage with his thought on his own terms and terrains, especially with regard to the

divine kingship. For it is in this sphere of analysis he best shows the concentrated divine presence in Ile-Ife and how group conflicts over how to interpret or appropriate this heritage are determinative of social ethics. He particularly discusses how Pentecostals are not submitting to the traditions of the Ile-Ife and this is causing social tensions in the city. We will attempt to construct a social ethic of interreligious conflict dialogue based on the Yoruba theory of sacred kingship and political sovereignty. The question we formulate and answer is what kind of social ethics will best serve Pentecostals in a sacred city in service of a different religion.

Olupona's analysis of interreligious conflicts in Ile-Ife underscores the point I am making about crafting social ethics for the Charismatic City. The Pentecostals in Ile-Ife are simultaneously living in three paradigmatic cities and thus it is useless to talk about social ethics only with the Charismatic City in mind. They need a form of social ethics structured to address their concerns in a traditional sacred city. Ile-Ife is also a university town well connected with modernity. So the Pentecostals are also daily negotiating the ethos of the secular age. Furthermore, Ile-Ife is well influenced and linked with globalization and the modern means of communication. The traditional religion of the city has become a world religion and part of the worldwide resurgence of religions. Thus, Pentecostals in Ile-Ife are also card-carrying members of the intercalated Charismatic City.

If Stackhouse is the griot, *jeli*, that takes us through the ground story of the Charismatic City in chapter 2, and Olupona informs us of the vibrancy of the Sacred City in our era in chapter 3, then Harvey Cox who wrote the bestselling *The Secular City* in 1965 will guide us through the ways in which Pentecostals are inhabiting the Secular City all over the world in chapter 4 ("*Fire from Heaven*: Pentecostals *in* the Secular City"). We will engage Cox's thought and deploy it to decipher the form of Pentecostal social ethics suitable or operating in the Secular City. Cox's portrayal of Pentecostals as focused on imagination, moral relevance of surprise, and apprehending concrete particulars hints at an improvisatory approach to ethics.

The engagement with Cox starts with his 1995 book *Fire from Heaven*, and burrows deep into this thought. Our engagement with Cox is important for the following four reasons. First, his analyses of Pentecostalism and related social issues are based on ethnographic research. His findings not only give us a perspective on how Pentecostals are viewed and interpreted by secularists, but also offer us an opportunity to push back on some aspects of their analyses.

Second, for 50 years, his thought has been grappling with what kind of religiosity informs or will inform ethical responses to social problems.

Cox combines ethnographic methods, philosophical theology, and history to craft a narrative that examines the intersection of "pentecostalization of religions" and the ethical shape of religiosity in the emerging global civil society. Chapter 4 shows how theologically liberal ideas in his *Fire from Heaven* (1990s) and *Secular City* (1960s) are today used to theologize the relevant shape of faith in the global civil society in ways that hauntingly suggest Pentecostalism, a conservative religious movement, is implicated in the emergence and working of the global secular city that rejects notions of transcendence in religion.

Third, Cox also draws from the idea of New Jerusalem as the focal point for understanding the nature of pluralism in the twenty-first century. This is an idea we have already seen in Max Stackhouse's work in chapter 2. What Cox teaches us here is that any serious attempt to grapple with religious ethics as a fund for solutions to social problems in the emerging global civil society must reckon with the "pentecostalization" of religions: emphases on religious experience, deeds (not creeds, beliefs, and doctrines), and faith as an exemplary way of life and as confidence in encounters with the divine (and not text-orientation).

Finally, Cox makes a fine distinction between the death of God and the dispersal of the divine presence from traditionally authorized centers of religious powers. His key point is that the rise of the Secular City should not be construed as the death of God in human affairs. The argument of the dispersal of divine presence does not automatically imply the social or ontological death of God. Rather, it makes innovative demands on how we speak about God in the secular age marked by a public resurgence of religion.

In chapter 5 ("Forward Space: Architects of the Charismatic City"), we are not seeking to explain or explicate the Charismatic City, but to *implicate* it. To implicate the Charismatic City, to ask what we should do with our contemporary or future cities, means starting from the crucial clarifications of the Charismatic City, to attempt a vision of the future city and its design. It is thus not just about uncovering the Charismatic City in the midst of ongoing globalization, a certain freedom of contemporary citizens to give and receive connections marked by exuberant (spiritual) energies, but rather, starting from a precise study of this freedom, to make this freedom the condition of the possibility of future cities or the repair of the social fabric of current cities. And in this way we shall offer a *perspective* on Pentecostal social ethics as suitable for the emerging global civil society.[41] As it has become somewhat customary in my recent scholarship, I will endeavor to locate such perspective at the multiform intersection of theology and social sciences as coordinated by continental philosophy.

Chapters 6–8 are primarily concerned with developing this perspective, paying attention to the form, suppleness, justice, and orientation of connections. I do so by describing the nature of moral existence in a sociopolitical community that acknowledges not only the diversity of individual gifts, but also our life as a gift. Moreover, I will argue that the connection between basic equality of all human beings and the immanence of the Spirit enables the Charismatic City to face the problematic character of the common good and to truthfully heal the (glaring or concealed) factures of the modern city via a wider-reaching scope of friendship. Our analysis of friendship in chapter 6 ("Pentecostals in the Inner City: Religion and Politics of Friendship") suggests that it is not just enough for the Charismatic City to have an ethic of friendship, it must intentionally strive to be a social ethic of friendship. Friendship as a virtue of the inhabitants of the city and social practice of the polity is what it means to have the ability to sustain the narrative that defines the very character of the Charismatic City as a world ecclesia. If this stance is accepted, then the form of the Charismatic City must exemplify friendship.

Chapter 7 ("The Communion Quotient of Cities") picks on this theme to discuss the nature of spatiality—copresence with one another and with God—in the Charismatic City. We will study the spatial dynamics of our cities in order to point us to what they should appropriately be. Thus I concur with theologian Willie James Jennings when he writes in his 2010 book *The Christian Imagination*:

> By attending to the spatial dynamics at play in the formation of social existence, we would be able to imagine reconfigurations of living spaces that might promote more just societies. Such living spaces may open up the possibilities of different ways of life that announce invitations for joining. Of course, our imaginations have been so conditioned by economically determined spatial strictures that increasingly different people do in fact live next to each other and remain profoundly isolated.[42]

The chapter explores ways of philosophically conceptualizing qualitative or quantitative periodic measures of the spatiality of cities. This is to serve as a reminder for how well any particular city is making room for the poor and marginalized to have their own place. This measurement hints at the "communion quotient" of our cities. Are the rich and powerful present to the "least of these ones" in the most intimate way in a rightly ordered fellowship that respects individual distinction.

Chapter 8 ("Religious Peacebuilding and Economic Justice in the Charismatic City") concludes this section on social ethics with an examination of the concrete issues of peacebuilding and economic justice in a

globalizing world. In this chapter, we will make peacebuilding another measure of communion, and economic justice the plumb line. If peacebuilding is about eliminating (addressing) injuries based on injustice, acknowledging and correcting neglect to establish and sustain right relationships, and paying attention to dynamics of history, then economic justice is one veritable instrument to gauge its progress. Peace and economic justice are interactive in the Charismatic City.

The inner force of the aforementioned chapters demands that we take a crack at the philosophical-theological notion of the city as a (cruciform) body with the potential to enrich our understanding of the concept of the body of Christ.[43] Not only that the preceding analyses drive us to the notion of the Charismatic City as (or is in some sense) the body of Christ, but also the theological, historical philosophical, and ethical discourses of the previous eight chapters are (implicitly) grounded in certain key qualities of the body of Christ. The body is an entitative and nonentitative space/clearing, a concourse of the concrete and abstract, persons and processes, and products and practices. Its logic is coordinated by immanent dispersed divine presence insinuating itself into all facets of our lives and socialities and by a *being-with*, a "belonging-community" not premised upon race, class, gender, gene, geography, and/or culture.

Shifting registers somewhat, a similar point can be made with common insights from the work of Gilles Deleuze. In consideration of the social flesh of the divine person, who the writer of the book of Hebrews says is the same yesterday, today, and forever, what we take as the body of Christ should be somewhat viewed as a *repetition of difference*, not of the same or prior fixed identities/borders.[44] Rather, the body of Christ is a series of *events* that mark the place where the body and its becoming, extension, and swerve ("the coming community") intersect. The repetition of differences, which are not oppositions, prevents the closure of the body or any system on itself. So the phrase "the same yesterday, today, and forever" as applied to the social flesh is not a simple positing of dead, static identity/matter, but the becoming-different, the rupture and redoubling of existence that perpetually occur in the gap between present and past, and future and present. This is the messianic logic and state of disequilibrium in the *time that remains*, the body encountering, generating, and preserving a difference that makes a difference. The body of Christ is ever the same in making a difference and thus repeats and expands across time.

Christians understand the body of Christ to gesture beyond (but includes) the human body of Christ and the church. The body encompasses the care and respect for human bodies, embodiment, and preferential option for "the least of these." The concept of the body of Christ is eucharistically oriented and emboldened to incorporate human products,

transformation of material elements. The metaphor of Christ's body also involves the broadening of the sacramentality of the Holy Spirit's dwelling and animation to incorporate human creations and processes as potential sites of the sacred. The image of the body of Christ highlights and accents the love of neighbor, material encounter with the Other/victim, openness to friendships with enemies, attention to differences and solidarity in view of the diversity of human ways of being and doing, and the eschatological communion of all creation.[45] The body of Christ is *about*, *in*, *for*, and *with* just and loving relationships, gracefully rooted in life-enhancing goodness, faithfully curved in on wholeness for all, and it is in transformative service of liberation, justice, and hope.[46] It is, indeed, a light—one that can neither be hidden under a bushel nor confined to the domesticated brightness of candles on a pious altar's candlesticks.

The body of Christ is a light to the world, a shimmering city of lights showing and scattering God's light to the world and always extending invitation to all God's children to witness God's presence (light) and boundless love in the world (the whole of creation). The global city is a gathering place for all nations; and the Charismatic City is its hill beckoning and drawing peoples "up the hill" of full abundant lives to walk in "the light of God" (Isa. 2:1–5) and to become all that God wants them to be. Prophet Isaiah portrayed the community and the reign of God as a radiant open city—receiving and reflecting light—into which all the earth and its peoples are invited to bring in their gifts and treasures of civilizations and cultures (Isa. 60:1–3, 11). This is a vision and sentiment echoed in Revelations 21:24–26. As already indicated, chapters 6–8 will attempt to show some of the ways this open city, this city of lights, can retain and augment its "saltiness" and manifest and sustain good deeds (Matt. 5:13–16).[47]

The challenging practical political question from all these is this: How can God's presence and power that are coursing through the global city enable us to *see*, *judge*, and *act* differently in order to create alternative realities that not only resist capitalist nihilism, but also support human flourishing that is in harmony with the fragile planetary ecology? This is the rousing call of the Charismatic City that is emerging out of the global secular city and late capitalism. By integrating the notion of the Charismatic City into the concept of the body of Christ, I am calling our attention to, arguably, an emergent moral–spiritual power in urban spaces that might enable us to transform the global city for the general good of human beings and more-than-human nature.

Now that I have provided some methodological insights into the movements in this book leading up to chapter 9 ("The Charismatic City as the Body of Christ") and also shown how the chapter itself advances

creatively and constructively, let us turn to the key questions that engender, hold, and energize the tissue of the chapter's whole argument. We come to chapter 9 with two theological questions and an attempt at responding to them. What does it mean to think of the Charismatic City as the body of Christ? The body of Christ exceeds the church: for in him all things consist—meaning creation and human socialities hold together (Col. 1:17). The broken flesh of Jesus broke down dividing walls of hostility, removing fundamental boundaries to constitute a new space of reconciliation for the formation of new humanity in God's presence (Eph. 2:13–16). Just as Jews and Gentiles became one new humanity in place of two, the church and the City can move from two bodies to one in the new space built by (on the body of) Jesus of Nazareth. My argument is that the Charismatic City, the global civil society, the cosmopolitan urban civilization, the global commons is the third expansion of the body of Christ around the globe after the original expansion as the Church and the subsequent expansion as dispersion of the divine presence, which resulted in the Secular City. As Cox once put it, the church is the outrider for the Secular City. "The church appears where tribal and town chauvinisms are left behind along with their characteristic mythologies, and a new inclusive community emerges. The church is a sign of the emergent city of man, an outrider for the secular city."[48]

Any serious probing of this dynamic of the body of Christ will quickly raise the question of not only what the body of Christ (accumulated and dispersed divine presence) does to the city (social being contextualized in spatial structures), but also what the city can do to the body of Christ, divine presence. How does the divine presence morph and perform in an expanding geographical (or abstract) space without a center or central control? How does space react back on divine (omni-)presence or the body of Christ?

Proceeding from the thoughts in the above paragraph, we can ask the question about whether the Charismatic City is the (or a) new body of Christ in the language of spatial relations. What does it mean to think of the body of Christ as a space or in spatial relations? The body of Christ can be explained as an organization of "spatial relations." We can quickly illustrate this in two ways. First, the body of Christ is both space-forming (structural relations between the universal and the particular of church) and space contingent (socially constructed; it is filled with politics and ideologies). The body of Christ is both the projection of common (spiritual) bonding on space and an historical ensemble of material bodies in space as a material product.

Second, the body of Christ revolves around two dimensions: one of social or spiritual (God-human. Even this is somewhat spatial: heaven and

earth in transcendence, here and there in immanence-transimmanence) and the other of space (core-periphery). The genius of the body is the interweaving of these two dimensions, but the shortcoming of theologians is their insistence on separating them or failure to take the spatial structure as important as the spiritual or social dichotomy. An important exception is Andrew Walls, the Scottish church historian who sees the sociospatial dialectic of church in terms of core-periphery relation and attributes it to the "instrumental medium of geographically uneven" presence of the Holy Spirit. Walls is not denying the omnipresence of God, he is only pointing to regional or spatial inequalities in the presence, intensity, or reception of the divine power as necessary means for the continued expansion, growth, and survival of the Church.[49]

Wall's insight in a certain sense plays on the dynamics of concentration and dispersion; a logic that the secularists who pronounced the death of God or Christianity failed to understand.

What the secularist did not reckon with in the 1960s was that the motive force of the divine presence is both concentrating and dispersing at the local, national, and international levels. As the divine presence was dispersing away from the traditional sacred centers, it was concentrating within the nation (the emerging evangelical right, Pentecostal circles, and new centers of worship), and at the international level the gravity of Christianity was shifting from the core North to the peripheral global South. (This new form of concentration does not translate into centrality as in the sacred city notion.) The geography of divine presence is shot through with a dynamic of core and periphery, concentration and dispersal. In chapter 1, we will combine this dynamic with the voluntary principle to explore the logic and nature of the Charismatic City and also to explore a type of ethics of urban design that will suit full human flourishing in it.

1

The Charismatic City

Religious Sense and Sensibility for Future Urban Design

Introduction

There is now a global articulation of cities or segments of cities in a worldwide network society or agglomeration. This new creation does not refer to any one metropolis or place, but to interactive networks of places and connectivities in communications, transportation, and their relationships. Some have called these transterritorial networks the "global city," the "world city," the "New Creation," or the "urban cosmopolitan civilization." We will call it the "Charismatic City." This name is selected to mark a fresh conception of the future city in five distinct, but related, ways.

First, we conceive the global city as an emerging New Jerusalem, a site of a more intense participation in God's presence. It is a space for the work of the Spirit, a site of transimmanence. The Spirit is involved in the gritty materiality of human sociality, animating and reanimating it to exhibit *charis* (gifts) and charisma, and to manifest and actualize maximum goodness. The idea of the world city as the New Jerusalem calls for a different starting point for inquiry into the sociohistorical analysis of the formation of the cosmopolitan urban reality.

Second, we situate the global city as imbricated with the contemporary explosion of energy flows, a phenomenon of our epoch. We are in an era governed by the worship of bold, rapid, abundant energies. From gushing oil wells to chain reactions of atomic explosions, from race cars to space shuttles, from action movies to bungee jumping, from supersonic chats of cell-phone text messaging to the profoundly instantaneous and infinite speed of the Internet, everything is in a mode of explosion and detonation. As Peter Sloterdijk puts it, we are all "fanatical adherents of explosions, worshippers of that rapid release of a large quantity of energy."[1]

The formation of the world city is affected and permeated by supranational or global spiritual (religious, emotional) energies. Pentecostalism (in its fury, exuberant energy, and rapid growth) is the religious archetype of the impetus of our age. Pentecostal-charismatic movements, with their intense, exploding spiritual energies that are not only transterritorial, but also work and prosper through the same transport and communications technologies, condition the ethos of the world city. But scholars have often ignored these movements in the analysis of the future city. This chapter gives prominence to Pentecostal sensibilities in our thinking about the ethics of the emerging global civil society.

Third, we have named the future city the "Charismatic City" in order to highlight the need for a design of cities that will better promote or maximize (good) emotional energy in the interaction ritual chains that structure and destructure cities as the "space of flows and the space of places."[2] What I am suggesting here is the need for urban designers to pay attention to the kinds of interactional situations among a city's populace that enable the city to acquire emotional significance. Or even to become "charismatic" in the Durkheimian sense—a symbolic repository of a people's emotional energies. What mechanisms can be built into a city's life to produce and promote awe or moral solidarity, to hold it together? Following Emile Durkheim and sociologist Randall Collins, we argue that we do so by focusing, intensifying, and transforming emotions.[3] A city is a multiplicity of emotional patterns of social interactions. We maximize the feeling of psychological well-being and solidarity of a city's interactional situations if there are sites or opportunities for mutual focus of attention to occur and emotional entrainment to build up among its dwellers and visitors. "Where mutual focus and entrainment becomes intense, self-reinforcing feedback processes generate moments of compelling emotional experience. These in turn become motivational magnets and moments of cultural significance."[4]

A well-designed city is like a successful social ritual that enables its participants to feel strong, secure, hopeful, and either motivated to initiate something new or, at least, to take the initiative to do so. The secret of a successful social ritual, according to Durkheim, is the generation of high emotional energy and being an emotional transformer.[5] We have often designed cities for economic efficiency (cost/time reduction and maximization of economic gains). But this type of cost-benefit analysis ignores the benefits of the emotional payoff of participation and interaction in the city. Collins argues that "humans are not very good at calculating costs and benefits, but they feel their way toward goals because they can judge everything subconsciously by its contribution to a fundamental motive: seeking maximal emotional energy in interaction rituals."[6]

Fourth, by conceptualizing the city as chains of interaction rituals and a place traversed by strong flows of energy, we open a path to interpret it as a *real virtuality* (Gilles Deleuze's term) and as a *plastic* organ (in Catherine Malabou's sense).[7] Building on Deleuze's insights in *Difference and Repetition*, we argue that the city is not a mere container or inert receptacle in which people live and act, but it is a kind of *noumenal machinery* behind the millions of interactional situations or phenomena. The city is real virtuality that conditions the genesis of the forms of the interactional situations. Following Malabou, we state that the city as a world of material and energetic flows engendered by millions of micro interaction rituals is characterized by plasticity. This refers to three of its properties. It possesses "at once the capacity to *receive form*... and the capacity to *give form*... But it must be remarked that plasticity is also the capacity to annihilate the very form it is able to receive or create."[8]

Finally, this chapter simultaneously revises and updates the argument of the Secular City as put forward in the 1960s by scholars such as Harvey Cox. Since God has refused to die and the divine presence has failed to deteriorate in its dispersal from sacred centers or temples as the secularists expected, how should we theologically thematize the (future) city given the upsurge of religion and spirituality in the twenty-first century? The thesis of the Charismatic City does not totally refute the key arguments of the Secular City, but takes it up and develops it in a different way based on the resurgent spirituality of today. The Charismatic City is constituted as a palimpsest—it is precipitated out of the sacred and secular cities. It is superimposed on these two forms of the city and may, therefore, in particular times, assume qualities reflective of them. The notion of the Charismatic City shifts the focus of the intent of the Secular City from Webberian rationalization and routinization to the improvisation of charisma, numinous, and awe. We want the intent of the city to be *awephilic* (love of awe).

THE LOGICS OF THE CHARISMATIC CITY

We will now combine these five ways of looking at the future city into a philosophical-theological framework for creating or designing a more psychologically satisfying urban experience. The inner logic of this framework is a theological interpretation of the morphology of the city. This interpretation is driven by the tension and articulation between the *voluntary principle* of association and the *dynamic of divine presence*. The voluntary principle on which the Church, *ecclesia*, is based calls persons out of the gene-pool identities, blood and soil, castes, races, tribes, nations, classes, and state into interactive networks that link practices, events, and

people into a distinct network society. The Church is a community of voluntary persons set in between the family and the state. The idea of blood and soil, which limits identity or association to genes and land, is contrary to the logic of voluntarism. The Sacred City with its invocation of ultimacy of a place of worship or divine encounter, and its exclusivist-hierarchical claim on divine presence as a basis of identity of people or their land, is inconsistent with the principles of Christianity.

The logic of divine presence organizes the experience of human encounter with the divine along nodes or a continuum of concentration and dispersal. So, for instance, the key fundamental argument of Harvey Cox in his 1965 bestseller, *The Secular City*, is not so much the death of God as the movement of divine presence out of the sacred places, institutional churches, or temples, and into all places and interstices of social existence. The "Secular City" as a metaphor for the divine–human relationship emphasizes the radical immanence of God in this world such that there is no longer a religious (transcendental) determination of symbols of cultural integration. Cox uses the phrase also to refer to the process of industrialization, urbanization, and technological expansion that has disenchanted nature, deconsecrated values, and desacralized politics. Secularists also interpret the dispersal of divine presence into the world or the removal of the distinction between regular priests (in monastic orders) and secular priests (serving the world) as one of the developments that delivered men and women from the fear of freedom to assume responsibility for their world.[9]

The Secular City as a thematization of the secularization process in Christianity—and not secularism—is both a critique and a rejection of ecclesiastical totalitarianism and the remains of old Christendom. The notion of the Secular City as a paradigmatic form of city in the urbanization process is also a rejection of the notion of the Sacred City, as we shall demonstrate later. On the continuum or spectrum of the concentration-dispersal of divine presence, the Sacred City is at the extreme end of concentration. But in the Secular City, no one place is of ultimate power and worth. In fact, secularists maintain that God or the gods have fled the established sacred places. God may be dead in the authorized places of worship such as the temple, but is alive in the profane (world), in the decentralized nodes of religious power. Just as Michael Hardt and Antonio Negri's *Empire* has no controlling center, the Secular City as against the Sacred City does not recognize any controlling or absolute center of God's presence.[10] For our limited purposes, this is the salvageable argument of the secular-city thesis.

Thus our analysis of the sociohistorical evolution of the global city, New Jerusalem, or the Charismatic City is structured by the competing

logics of the voluntary principle and the dynamic of divine presence. Based on these two logics, we will identify three paradigmatic cities in Christian theological–ethical thought: Sacred City, Secular City, and Charismatic City. Figure 1.1 presents this idea in a diagrammatic manner.

High		
Voluntary Principle	Cell A Church	Cell D Charismatic City
	Cell B Sacred City	Cell C Secular City
Low		
	Concentration	Dispersal
	Divine Presence	

Figure 1.1 Sociohistorical evolution of the future city.

It is important to note that our interpretation of the sociohistorical evolution of the city does not consider the city as merely a space of residence, work, and entertainment. The city, according to Harvey Cox, is "the pattern of our life together and the symbol of our view of the world."[11] As he puts it, the Greek polis is different from the medieval city and they are both different from the Secular City because each represent different ways of living together and a different worldview. The worldview gives meaning to their people's life together and is in turn affected by the common life they live together. Using Cox's logic, in the era of globalization, *Empire*, and Internet connectivities, which is marked by profound changes in the way we visualize God and gods and the problematization of the sacred–secular divide, we are inevitably in a new type of city that has come (is coming) into being. It is this emerging new city that I have named the Charismatic City.

Let us explain what the cells in figure 1.1 mean for understanding the sociohistorical evolution of the city. We start with Cell A, the Church, as our point of departure for the dialectics of the two logics: voluntary principle and divine presence. The Church has a high voluntary principle but tilts more to the side of the concentration of divine presence. It broke with primal communitarianism as defined by fixed gene-pool identities of families, tribes, ethnic groups, race, castes, or territorial-linguistic defined

identities. Ideally the Church is a symbol of transition from tribe, blood, soil, and caste to the universal community of humankind. It is a detribalizing movement marked by universality and radical openness.[12] It is a new center of brotherhood and sisterhood that allows for voluntary construction of identity and personhood. The Church, ecclesia, a civil society located between the family (tribe or ethnic group) and the state, is ideally not conceived to accumulate powers to "establish a governing institution that comprehends all other institutions internal to a society in a given territory."[13]

But the Church in history has not always behaved in ways that show it is not the domestic religion of any class, race, or ethnicity. So medieval Christendom, with its sacred city of Rome and the concentration of religious and political authorities at one church in one city, subjugates the ideal of the Church to tribal chauvinism and belief in the concentration of divine presence in one place. The embrace of sacred soil and special blood, contrary to all integrative-voluntary principles of the early Christians, has continued into our time. This is Cox's historical assessment:

> During the era of Constantine (really only now coming to a close), the organization principle [the voluntary principle] was frequently buried under "established" churches, the so called conversion of entire Visigothic tribes, the mistaken notion of "Western Christendom," the Reformers' acceptance of *Landeskirchen* and *Volskirchen*, and the mixture of Christianity with Americanism or the Southern way of life.[14]

The Sacred City (Cell B) is about the concentration of power in one place—thus all other areas are ultimately and totally dependent on this one center or source. The relationship between this one side and all other sides in society is monergistic rather than synergistic.[15] The Sacred City is the tribal city or the heavenly city on earth with the power of channelization of charisma. The invisible energy is managed, utilized, and channeled into (pre-)approved or sacral sites or authorized and authenticated subjects.

As Cell B shows, there is a low voluntary principle, but a high concentration of divine presence in one place. The Sacred City relates people to a secure identity based on soil or nonintegrative-voluntary principle. Even when a religion with a sacred city provides identity to people that transcends gene pool, the city provides an overarching and unifying motif of worship, liturgy, and cultic practices. God is always best worshipped or approached in the special, holy city.

The Secular City, according to Cox, "does not locate itself in only one place. It disperses itself, living within the structures of the old society

[sacred city, tribal, and town society], participating there in erecting models of the Kingdom."[16] As our table shows, Cox is right to argue that the Secular City is high on the index of the dispersal of divine presence. But it fails or falls below expectations in the area of the voluntary principle. In the era of the Secular City, though the divine presence was dispersed and decentralized, identitarian denominationalism and the emotive concept of the nation and national boundaries provided an overarching and unifying motif for the Church and for people and their activities. God was domesticated and tethered to the nation and nationhood.

Though the secular-city argument acknowledges divine presence throughout the city, secularists presume that the dispersed divine presence is to be condoned in protected national preserves. The liberatory divine presence may be dispersed all through a nation (such as in the United States), but there was not always clarity that the belief in dispersed divine presence or the ideas it spun freely crossed all national boundaries. Following political theorist William Connolly, we argue that in this age of globalization the Secular City as a cultural density and territorial space of democracy ensconced within nation-states is a mode of exclusionary politics. One of the underlying ideas of the secular-city thesis is that the shift from the sacred center means that the life of the Secular City lacks a center, definitely not a transcendental center. With no one particular group allowed to transcendentalize its own ideas or presuppositions, each constituency of the dispersed divine presence is "free to explore [the] multiplicities of [sacred energy] already circulating through it and each becomes obliged to try to convince others to listen to it without already receiving acknowledgment as the embodiment of cultural normality against which the others are to be measured."[17] The nation came to occupy the vacant center and to embody in itself the moral inspiration and responsibility, and the essence of the regulative ideal of the Secular City.

The Secular City must always be in a nation *if* it is to be and thus contradicts its inherent promise of universalizability. Coming into age as the counterpoint to religious or guild cities and egged on by the ideals of liberalism, it was potentially available to all human beings. It had an early promise of being a site where people could pursue the possibilities of pluralist democracy without the constraint of race, nation-state, or ethos of a dominant single cultural majority. But it was soon captured by the nationalistic imagination, and now it largely coordinates the elements and boundaries of nation-states. The nation is the soul of the Secular City. Citizens in the Secular City bond with the nation-state as an entity larger than their families or ethnicities. The nation-state is their affective and palpable center of allegiance and belonging.

So the problem of the nation-state has become the problem of the Secular City. A different paradigmatic city is now required to not only fulfill its promise, but also inform theological ethics and urban architecture/policy. It is timely to rethink the Secular City as rhizomatic, non-national network form of commons. That is to say, we elevate the Secular City into what William Connolly calls "rhizomatic pluralism in which a plurality of constituencies divided along several dimensions enter into a complex network of differences and connections informed by a general ethos unmarked by a single cultural constituency at the center."[18]

The Charismatic City (Cell D) is high on the voluntary principle scale for the emergence of inclusive human community. At the same time, like the Secular City, it locates itself as the network of sites of dispersed divine presence. With the benefits of increasing globalization, technology, and weakening of sovereignty of nation-states, the Charismatic City cuts it umbilical cord with the territorial states. If the Secular City is the (hoped-for) cosmopolitan common life plus the *routinization* of charisma, the Charismatic City is the cosmopolitan common life plus the *improvisation*, *eventalization*, or *eros-ticization* of charisma. The invisible energy of charisma (eros) erupts here and there, moving and crossing boundaries and connecting subjects in sensual and creative ecstasies outside of authorized channels of communication and connectivity.

We will conclude this section with a recap on what we stated at the beginning of this chapter: the Charismatic City is a palimpsest. The cities, as we have laid them out, are in "no sense merely successive. Nor are they mutually exclusive. If modern Paris is not simply a larger version of medieval Paris, neither should its discontinuity be exaggerated."[19] So the argument for the Charismatic City is not from the usual drawing book of Christian supersessionism. The Charismatic City feeds and supervenes on existing cities and worldwide processes of globalization and *mondialization*, to use Jean-Luc Nancy's terms.[20] Thus, we will not be surprised if in particular times the Charismatic City assumes the qualities reflective of either the Secular City or the Sacred City, or of both of them at the same time.

The Image of the Charismatic City

The historical movement as described earlier is from the core to the periphery. Subsequent cities always developed at the margin of earlier forms before assuming prominence. The Secular City as a movement of decentralization (dispersion) is complementary to the sacred (concentration) insofar as they both issue from the same context propelled by centrifugal forces. The secular is always defined with respect to or in

agnostic (antagonistic) relation to the sacred. The Charismatic City has relationship to both the Sacred and Secular Cities, but it is defined by different dynamics. It is powered by "*keno* dynamics," to use the terms of Michael Dear and Steven Flusty of the University of California, Berkeley, California.

> Keno is a game in which a square in a rectangular grid is selected by chance. That event triggers activity in squares closest to the selected square. Different random squares on the board may be in play at any time. Squares which are furthest from the selected square(s) have little or no activity. Players with "winning" squares, selected by chance win; players with squares furthest from the selected squares lose the game.[21]

The relationship between the Charismatic City and the early forms of the city is *kenotic* because of the quasi-random, wind-like movement of the Holy Spirit, capital, and technological innovation. The Charismatic City points to not only the networked, centerless, rhizomatic form of global connections as exemplified by *Empire* (as articulated by Hardt and Negri), but also the kenotic movement of the power of the Holy Spirit (the spatial manifestations of intense divine presence) in this supernetwork. Charismatization is occurring in a quasi-random field of longing and opportunities in which each space is (in principle) equally available through its connection with the spiritual-energy superhighways. The Holy Spirit (the intensifier and amplifier of divine presence/energy) touches down as if by chance in a part of the worldwide network, bypassing other parts, thus sparking an outburst of charismatic activities and frantic energy flows nearby.[22] Capital and technological innovation also touch down in the same way.

Owing to the keno-game dynamics, the whole Charismatic City embodies a difference in intensity. Indeed, because the network is continuously being traversed by strong energy flows (spiritual, ontological, social, economic, material, etc.), which prevents *intensity difference* from being cancelled out, as Deleuze taught us, the Charismatic City is ever poised for the novum, for a truly open-ended future.

Toward an Ethic of the Charismatic City

What does Christian theology and ethics have to offer to public life in the Charismatic City and in cities and places that are on the way to it? Owing to the limitation of time and space, I will confine the discourse to three areas. First, we will discuss the role of friendship in promoting the well-being of people in the city. Second, we will examine the space and time values of a city. Third, we will lay out an interpretation of economic

justice to inform the ethos or the fundamental thrust of architects and urban designers interested in the well-being and spirituality of cities. All three are issues relevant to the emerging global commons and in making it more habitable. The global commons is local in any one of our cities and thus the problem of the local city is the problem of the global commons.

There is something else that weaves these three points together into a coherent whole as a set of interventions into the ethic of the Charismatic City. Together they direct our attention to the eros quality of a city. We want our future city to be *erotic* (in the good old philosophical sense). Eros (longing, attraction, relationships, energy of human connections) is a quality of Being. Our city is part of Being and our be-ing. The three suggestions of friendships, space-time power of coexistence, and economic justice also signal our interest in the love, power, and justice of the city. Paul Tillich taught us that this trio is at the heart of Being or the *power of being*.[23]

Friendship in the City

Aristotle remarks in his *Politics* that "a city is composed of different kinds of men; similar people cannot bring a city to existence."[24] His point is that a well-designed city should enable its residents to encounter strangers, rewarding differences and heterogeneity. Jane Jacobs in her 1961 book, *The Death and Life of Great American Cities*, argues that cities must be "equipped to handle strangers, and to make a safety asset, in itself, out of the presence of strangers."[25] One way of turning strangers into strengths of civic bond in the city or polis, according to Aristotle, is through friendships. The question is how do we design the future city to promote rhizomatic networks of friendships? The emerging global city or Charismatic City is not confined to a locality, but functions as interactive networks, a rhizome, and how can crisscrossing friendships be formed within a city and beyond it?

Through friendships the city becomes more than a gathering of individuals, transforming itself into a concrete community called to initiate something new amid the automatism of social processes that lead to hopelessness, poverty, and death. A city lives differently by the power of friendships, offering us a vision of an alternative to the politics of self-indulgence, autonomy, crass materialism, and feverish and destabilizing pursuit of economic advantages.

The friendships, ultimately, are not just about the individuals involved in them; they are also political. We have not adequately understood the friendships in any city if we have not situated them in the political. The

political is "the site where being in common is at stake," and "having access to what is proper to existence, and therefore, of course, to the proper of one's own existence."[26] This means that the *friendship* of a city community is in "the mode of an exposition in common and to the in-common," and that this exposition exposes the selves, and therefore the community, "even in its 'in itself.'"[27] The "essence" of this community is *partagé*: divided and sharing. This essence exposes each of the participants to the limit of singular/common being. It is in this exposure that the community is brought into play and the meaning of the political as such becomes at stake. What is political is primarily (or is constituted by) this cosharing, *con-senting*, which has no object, except the experience of being, being-together.[28] So, the future city has to be designed to encourage friendships. And according to Aristotle, friendship is ultimately about the cosharing of existence, the cosharing of the sensation of being.

Space and Time Values of the City

In the old sense, the world of the city is both a *mundus* and *saeculum*. A combination of space word and time word, a location (place) and history, spatiality and temporality is used to describe and interpret it. How do we define the space value of a city? Here we are not talking about real-estate prices! Space value is the power of other-directedness in the city. In what ways, small and nearly unnoticeable, the arrangements of the city drive its dwellers (segments) toward one another, toward togetherness and mutuality. Knowing this is important for maximizing the emotional energy of the city. We will need the help of sociologists, psychologists, and statisticians to devise measures to gauge the connection-making power of any city.

A well-designed city should offer the experience of both the fulfillment and endless awakening of the creative force and yearning for mutuality in its economy and among its people. There is a connection-making power of cities that a good urban design/policy is meant to unleash. An urban design is good, among other considerations, when it expresses possibilities for wider integration, cooperation, and transformation at both the personal and transpersonal levels in a city and its people and economy. It is good when it can shape communal bonds and is in return shaped by citizens' movement toward mutuality, is an integrated and internally powered development, and is striving toward a flourishing life. In summary, the space value is about the *eros* of the city (spatiality).

The time value of a city relates to the force of incompleteness in human existence, the process of actualization of potentials of all beings. The question the time value of a city is meant to answer this: Is there

increasing or diminishing creativity and realization of potentialities of all persons in the city over time? The time value of money measures its value (increasing or decreasing purchasing power) over time. What will the precise measure of a city's ability to actualize the potentials of its residents be? Perhaps, it will be the variations over time of the human development index of the city or the "least of these brothers and sisters" in the city. We may also try to gauge the variation of the earning power of the *least of these ones*. I am afraid all these measures do not fully approximate what I have in mind. I am grasping for a measure of the human creative possibilities of urban life, a temporal index of incompletable human development potential in the city. Simply put, the time value of the city is the time value of life in it.

Economic Injustice in the City

Finally, let us now turn to designing cities for economic justice. The notion of space value of city informs our discussion of economic justice and injustice. The spatial order that dominates our cities and its continuing unfolding, according to sociologist Lyn H. Lofland, has created the urban crisis. "What is the urban crisis but the inexorable expression of the spatial segregation of persons and activities—the essence of spatial ordering?" She adds that "this order has created poverty-stricken central cities ringed by sprawling suburbs hooked together by pollution-creating transportation devices."[29]

Economic justice is about expanding the spaces for survival and flourishing of the "other"—the poor, the marginalized, the weak, the disinherited, and the victimized in the city. It is about making room in the economic table (or constructing a whole new table of which the primary economic players today are not the chief architects and custodians) for them to develop their capabilities so as to become the agents of their own development. Such spaces are purposely created to acknowledge their human dignity and right to life as well as to honor the city's commitment (obligation) to their well-being. When economic justice takes root in a given community, it reduces inequality, expands the overall well-being of the community, and promotes peace.

This idea of economic justice is rooted in relationships, placing great emphasis on establishing and sustaining connections between people, connecting self to the other, and making room on the inside for the outsider. Justice is the quality and mode of connectedness in a given set of social relations. Justice is at the heart of all relationality because it asks for the recognition of the value of the other. There are several statistical measures of poverty and economic marginalization in this country already and

we can easily lay our hands on them to get a good picture of the plight of the *least of these ones* in our cities. Perhaps any well-calibrated measure (quantitative and qualitative) of the space and time values of a city life can also tell us something about the level of justice or injustice in a city.

Summary and Concluding Remarks

The city has always had its boundaries. Be it the enclosing walls, ditches around its periphery, forests, rivers, rail tracks, or national borders. We have always had ways to mark its limits. But in this chapter we have attempted to think of a design of the future city as one having no boundaries and no foundations. And in this process, we are re-visioning the *sense* of the city. In the charismatic-city sense of the world rather than, say, the secular-city sense, there is no partition between exterior and interior, "outside" and "inside." The Secular City is the presentation of the modern city *as such.* The Charismatic City, for its part, is the movement of city-toward, or city *coming* into the presence, the *sensing* of the New Jerusalem. This network of networks is not a place; rather, it is a worldwide "opening of space that is coming toward us" with the sluggishness of creative technology, infinite coming of cosmopolitan *withness*, and "almost immobile speed of movements" toward universal human rights.[30]

As if all this was not enough, we have tried to think of the ethos of the future city in terms of erotic weaving or knotting of residents together toward a citywide *koinonia*. We dreamed of picking up the bare threads of friendship to weave a new political life; of taking up persons of bare life into flourishing life, and have ventured to formulate a threadbare metric of space-time value of the life in the commons. This is the k(not) of the Charismatic City. In the words of French philosopher Jean-Luc Nancy:

> The k(not): that which involves neither interiority nor exteriority but which, in being tied, ceaselessly makes the inside pass outside, each into (or by way of) the other, the outside inside, turning endlessly back on itself without returning *to* itself…The tying of the k(not) is nothing, no *res*, nothing but the placing-into relation that presupposes at once proximity and distance, attachment and detachment, intricacy, intrigue, and ambivalence.[31]

This effort of endless and perichorectic weaving and reweaving relationships is the way to harness the erotic energy of the city to maximize goodness; to allow energy to pass from *poiesis* to *praxis*. This means to allow energy to pass from a focus on producing something to an activity through which energy is produced, energy "produces" or "realizes" itself. An energy that energizes itself, senses itself, only liberates itself by passing from one class to another and simultaneously from the register

of the corporeal to the spiritual.[32] Each person in this being-together and being-with of energy is not communicating a telos all must follow but simply a means of communicability. He or she realizes him or herself in the process tied up with others. But there is no tie of energy "except where the tie is taken up again, recast, and retied without end, nowhere purely tied or untied. Nowhere founded and nowhere destined," always worldwide, always a gesture of enchainment, and always better than the past and worse than the not-yet.[33]

2

The Church

Beginnings and Sources of the Charismatic City

Introduction

In the previous chapter we explained the evolution of the Charismatic City in both historical and ecclesiological terms. We took the nature of the Church as an ecclesia as our point of departure for our argument about the evolution of the paradigmatic cities. Our analysis and discourse drew heavily from the work of theologian and ethicist Max Stackhouse, especially as it relates to the voluntary principle. Stackhouse enables us to undergird the notion of the Charismatic City with a theological contemplation of the panorama of history. His philosophy (theology) of history provides the systematic orientation to evolution of the Charismatic City.

His theology of history is the Church (*ecclesia*) interpreted in terms of the spiritual impulses of history, the dynamics of globalization, and the movement toward the *New Jerusalem*, an urban, cosmopolitan civilization, toward a global civil society. Following him we will show in this chapter that the Church is not only the originary image of the New Jerusalem, but also that of the Charismatic City. After we have adequately presented his theory, we then show how the concept of the Charismatic City differs from his vision of a global civil society. In doing this, we will be careful to present his arguments in a detailed and very informative way as his understanding of the logic and dynamics of the Church is a key part of the Church-Sacred-Secular-Charismatic City framework for the interpretation of history and evolution of cities.

Theology of History and the Church

Stackhouse is widely known in many circles for his work in public theology, globalization, human rights, family life, and the moral basis of business

life, but not for his theology of history.[1] Yet, all of these are rooted in his theology of history. The interpretation of history is the central problem of Stackhouse's theology, ethics, and philosophy. His theology of history is based on a theistic interpretation of the changing dynamics and structures of society in which religion plays a critical role. According to him, the Church, as the "mother" of a new and decisive kind of social institution beyond kinship, class, and state, is the turning point in history in the West and increasingly around the world; and it is that which potentially could lead history toward its fulfillment, as inspired by the eschatological promise of the *New Jerusalem*, an urban, cosmopolitan civilization, a global civil society, or association of voluntary societies.

For Stackhouse, globalization is a civilizational shift that reflects the universalizing of certain biblical insights made concrete in social life in the context of many cultures—the result of which is a new economic interdependence. He also views globalization as a providential process that is leading humanity to their global civil society. In this journey the Church is the originary image of globalization's future, and it is also an instrument of godly intent, creating a new public that could lead globalization's future.

The turning point that shifted history toward globalization is the appearance of the Church (a *novum*), and it can potentially lead history to its approximate fulfillment, not because of any special virtues of the Church (though these are not rejected), but because of its historical function. This function is nothing but the movement toward the New Jerusalem, a global civil society. With the emerging global civil society—which is generated by globalization—we are now not only better understanding this function, but we are also better placed to see the center in which the meaning of history appears. His theology of globalization is a method of gesturing to the summarizing characterization of the polyform ways the global civil society is being realized and as identifying the general principle of history.[2] The creation of civil society, an ecclesia (a consociation of incorporated bodies) that transcends biophysical and narrow political alliances is the general principle of history. Put another way, the spiritual movement toward the New Jerusalem is the dynamic power of history; and global civil society is the earthly approximation of New Jerusalem.

The best entry into Stackhouse's unified and complex theology of globalization and history is his notion of ecclesia, a *universal common*, and what is shared in it. What is shared in the common is pneuma and freedom. Stackhouse casts his theology of history as the universal move of the Holy Spirit, with the Church as a new instrument of godly intent, creating a new public that could approximate the New Jerusalem, a global

urban city. In this interpretation of the Church as a global urban city and civilization (a universal space of freedom) and as the catholic gathering of all of God's children under the Spirit's directionality, Stackhouse makes a nuanced adjustment to the theology of the Church. For instance, whereas Saint Paul gave universal validity to the ecclesia by according citizenship in it only on the basis of *pistis* (faith in Christ), Stackhouse gives universal validity to his "global civil ecclesia" via faith in the ideals of the Judeo-Christian worldview. He believes that the Judeo-Christian worldview can move freedom and justice from the *particular* (local, ethnic, national, cultural sensibilities and allegiance) into the global, universal common space opened up by globalization.

It important to add that for Stackhouse, ecclesia refers both to the Church and to the expanded notion of New Jerusalem as a deterritorialized global urban city and civilization. The two senses of the word is founded on the notion of an *in-between* space. The Church as well as the New Jerusalem is a social space between persons/groups and the political state, and between nation-states. It is space both in the physical and social senses. In his complex and nuanced usage of the term, it also carries spatial and historical meanings. It is obviously a social space, and something more: a moving force of history. This kind of space, according to him, only emerged at a certain point in Western Christian history and it will be historically fulfilled in the New Jerusalem.[3]

The historical function of the Church, Stackhouse insists, can only be adequately understood when the church is properly seen as an *ecclesia*, a body of people called out of ordinary life to form an urban assembly; as a space between the family (blood, biology) and the state (politics), the two prime units of society, which also requires an economy, culture, and religion. In Western society the Church created that in-between space that was not beholden to biology (tribes, ethnicity, clans, caste, or endogamous units) and to the state (political authority, legitimate power in a territory).[4] It called persons to a new identity and a social space that was in-between these two poles. Today, globalization is creating a civil society, a space between nations; a consociation of voluntary associations, which creates a social space not subject to blood, race, ethnicity (genetic connection), special interest, or central political control by force. Stackhouse has named this global, deterritorialized rhizomatic space between nations the New Jerusalem. (As explained in chapter 1, we prefer to name it the Charismatic City. More will be said on this later in this chapter.)

In Stackhouse's thinking the Christian Church as the originator of civil society also constitutes the ideal of all civil societies, which are various forms of ecclesia insofar as they occupy an in-between space between the family and the state. He maintains that the Church (the noninstitutional,

nonabsolutizing Church) as the original civil society in the West is the one form of ecclesia that has the power to critique and lead all civil societies and the emerging global commons to their ideal form, the New Jerusalem.

Is Globalization a Unique Christian Gift to the World?

Why is the privileging of the Christian Church the basis of understanding history and interpreting the forces of globalization? Stackhouse argues that he has chosen Christianity as the focal point for the analysis of history and globalization not because there is something supremely unique to it but it alone has the right combination of protest (critique), creation (transformation), and the eschatological vision of new creation to support the emerging forces and it alone has the nonexclusionary tendency to accommodate all in equal terms under one tent. Christianity also rejects the idea that the family or race, the political order or the state, the economy or culture are the absolute center of meaning, loyalty, or salvation. The Christian Church is the true *ecclesia* or the assembly of God's people such that the basis of belonging to it is not blood, race, caste, nationality, or reason, but the grace that all have received in equal measure from God. As Paul Tillich, Stackhouse's teacher, once put it:

> Membership in the ecclesia] is not a matter of race or of reason. It is a matter of historical destiny...The church is *one* historical reality starting with the promise of God to Abraham, centered in the appearance of Christ, and moving forward to the final fulfillment. The spatial ecclesia of Greece [and earlier forms of ecclesia] has [have] been replaced by the *historical* ecclesia of Christianity, the bearer of historical consciousness in all periods and nations.[5]

Stackhouse believes that the vision of the Church as the true ecclesia can only be realized in a globalized world. The true ecclesia is the globalized world in which tribal identities and minor religious affiliations, class loyalties, or narrow statehoods have been conquered in principle and the kingdom of God established.

As stated earlier, the best way to understand Stackhouse's controversial thesis is to understand his notion of ecclesia as a theory of the universal common. His problematic privileging of Christianity as a unique force of history is mainly based on his understanding of ecclesia and its emergence as a civil society in the West. The organizing principle of Stackhouse's theology of history and globalization is his theory of common (public) space

or ecclesia based on a covenantal understanding of social and personal relationships in societies.

According to this writer's interpretation the bulk of this thought—from Stackhouse's understanding of social ethics, Church, human rights, religion, and corporations, to his conceptualization of globalization—he has been concerned with how protected social spaces were created in history, how new ones can be created, what ethos should determine their operations, and what should be their ultimate trajectory. For example, when he writes about human rights in his book *Creeds, Society and Human Rights*, he argues that part of the ethos of human rights is voluntary institutions that inhere in a distinctive and protected social space.[6] These are institutions that are between family/ethnic and the state. These voluntary organizations and the space within which they exist were pioneered by the church tradition in the West. The existence of this space was taken as a human right: political authority does not grant "concessions" (i.e., civil rights granted by civil authority). The community (the *common*) is prior to and even distinct from the political solidarity or state. The Church operated from this social space and pressed every sector to resist absolutizing itself—arguing that no human being or human institution can have the place of ultimate authority. It was also from this protected space that the Church nudged all social institutions toward transformation.

This is a historic role he assigns only to Christianity and going further to assert that it is only a Christian understanding of ecclesia that can guide the emerging global civil society. Islam and Hinduism, Stackhouse argues, failed to properly create a distinctive social space that could protect universal human rights or function as a civil society. The notion of emerging global society or universal human rights demand not only a social space for universalistic oriented associations in society, separated from tribal, class, or political consideration or loyalties, but also a universal understanding of humanity. The political theology of Islam rejects free space between the family/ethnic and the state and attempts to bring all human associations under the rubric of a theocratic state. The problem here is that the Islamist political theology "lauds a politically comprehending, sacred regime that has a duty to rule over all other groups and institutions, with the patriarchal family being the 'natural' microcosm of the larger political form. This implies a political theory of society [rather than a social theory of politics]."[7] This is a criticism he also levies against some Christian Fundamentalist views, fascism, and communism.

Hinduism, because of the caste system, cannot create a distinctive, common social space that transcends blood or gene pool. Its common space is not truly gene neutral and cross-cutting, or voluntaristic and pluralistic. Ideas of Hinduism on their own do not support the creation of

communities of persons with equal standing. What it means to be human in Hinduism does not support a universal understanding of humanity—except at one level, atman.

The questions Stackhouse poses here for theology are these: What conception of being human is universal enough to accommodate the emerging global civilization or the Charismatic City? What kind of social patterns can support beliefs and actions on universal values; go beyond racial, gender, class, and ethnic ideologies? Which of the world religions can supply us with the theology to help guide the emerging global civil society toward equality, justice, and universal human rights? Which of them should (can) form the *convictional center* of the emerging global society? Answering these questions is for him the urgent and central theological challenge of our age. He writes:

> Since no enduring civilization—indeed, no viable society within a civilization—has developed without a dominant religion at its core, and it is unlikely that a globalized civilization, or the structures of civil society likely to populate it, can develop in creative directions without one either, [thus] it makes a great difference which religion becomes dominant, how it does so, and how it treats other traditions.[8]

And thus for Christian theologians, the role of public theology (drawing its values and orientation principally from the Judeo-Christian worldview) is to define the proper ethos for the emerging global civilization. This task, he insists, begins with a Christianly theology of globalization. What is globalization?

Theology of Globalization

Here we will attempt to summarize Stackhouse's theology of globalization. As set out in his 2007 book *God and Globalization*,[9] globalization is the potential emergence (emerging) of a global civil society—a complex, inclusive, urban, cosmopolitan civilization. It occupies the social space that is between nations. It is a space not beholden to bio-piety (gene pool) or geo-piety (to nations). According to him, we are experiencing the formation of a new public, a worldwide civil society and possibly a new world civilization. We are participating in a process of potential civilizational shift that bears the prospect of a new form of civil society. He names the destiny of the process as New Jerusalem, a cosmopolitan and urban civilization. This emerging civilization has no center.

Stackhouse maintains that the emerging global civilization is partly made possible by a growing acceptance of human rights, emancipation of

women, democracy, fundamental equality of all persons, stewardship of the earth, and scientific rationality. These are values formed or legitimated by the Judeo-Christian worldview. The emerging global civil society is part of the evolutionary process of civil society started by the Church and furthered in many places by the missionary movement, which introduced (with colonialism) the modern corporation to many spheres of society. The Church and the modern corporation occupy the social space between the family and the state.

The modern corporation as a manifestation of the current globalization is also interpreted according to his theory of the ecclesia. Indeed, Stackhouse maintains that the modern corporation is an ecclesia—a worldly ecclesia that is operating (should operate) under just laws and is accountable to society. The corporation is a cooperative human activity outside the family, tribe, government, and personal friendship. Its identity is not based on family or state, but on the voluntary cooperation of owners and workers, producers and customers, and managers and stakeholders; collaborations based on transforming material reality. The major spheres of society are today organized as corporations: from education (universities), economy, entertainment and media, to health care (clinics and hospitals).

The modern corporation, as Stackhouse puts it, is like the Church in certain sociological respects. It is rooted in a form of covenant community, an association of interdependent persons seeking to produce goods and services for the common good. As such, he argues, theologians should overcome their contempt for this economic institution and see capital as serving people's needs and thus a "holy vocation in and for the salvation of world." They should work to guide corporations to the purpose of better serving the common good.[10] This interpretation of the modern corporation leads him to identify another dimension of the cosmopolitan social ethics that will address the emerging global civil society.

> Theology adequate to the cosmopolitan challenges that await us must have another dimension as well: it must develop a social ethic of the emerging world in which democracy, human rights and a mixed economy are acknowledged as universal necessities. It must address a world linked by technology, trade, and a host of new interdependencies. This agenda for Christian thought requires a "public theology," a way of speaking about the reality of God and God's will for the world that is intellectually valid in the marketplace of ideas and morally effective in the marketplace of goods and services.[11]

Overall, Stackhouse understands globalization as a success in the historical Christian way of understanding the world. This Christian

interpretation of history or way of being holds that history is not an eternal cycle and the goal of existence is not to escape the material world, but to engage it. Christians are to reconstruct the world aware of the tension between "the kingdom is here and it is yet to come." Globalization is only ambiguously the already and the not-yet. It is part of God's providential grace; and human beings and their governments cannot reverse "the tides of history at its deepest levels" but can influence its development.[12] Stackhouse states:

> We can understand that globalization involves error, destruction, and sin, but it also rests on and evolves good, reconstructing and transforming Grace—and thus it invites a vision that it anticipates in serious measure: an ultimate destiny symbolized as an inclusive heavenly city, the image of a complex and holy civilization which comes to us by grace. Globalization is, thus, a form of creational and providential grace coming to a catholic and ecumenical partial fulfillment that points us toward a salvific vision of humanity and the world. Those who grasp this vision may be called to become agents of God's reign in all areas of the common life, and channel all the powers of life toward the new possibilities.[13]

From the preceding paragraphs, we can discern that Stackhouse has a theology or philosophy of history that informs both his theory of ecclesia, the emerging global civil society, globalization a providential act of God, and his interpretation of the task of public theology. We may not all agree with the nuances of Stackhouse's theory—and some may even be offended by his privileging of Christianity—but the general contours of his theory of the Church as an in-between social space not beholden to nations, bloodlines, or state offer powerful insights to understanding and interpreting the Charismatic City as the worldwide, deterritorialized rhizomatic space between nations. This is a space that we cannot fully understand if we ignore the role of religion or spirituality in the history of the world. He has indeed provided us with several ingredients to think about nature, form, logic, and dynamics of ecclesia in the twenty-first century with the escapable force of globalization. Now how do his theory of the Church and the interpretations of globalization come together to inform his theology of history? The next section grapples with this question.

An Overview of Stackhouse's Interpretation of History

Stackhouse's theology of history is the Church (ecclesia) interpreted in terms of the spiritual impulses of history as the movement toward the New Jerusalem. The Church, according to Stackhouse, is a bearer and

manifestation of the Spirit of God in time and therefore is the perspective from which history ought to be interpreted. According to him, history can best be understood by tracing the structures and dynamics of social relations, institutions, and the forces (powers, principalities, authorities, and regencies) that shape them. These forces are differently shaped by dominions (religions). In this shaping process the Christian faith and the Church have been decisive in the world.

For Stackhouse, history is the metanarrative of the realization of the universal city through the common space (originated by the Church) "inseminating itself globally"[14] or providentially unfolding itself. The oak tree that is the New Jerusalem is the maturity, blossoming, and fruition of the premodern Church.[15] He invites us to consider this ecclesia and the replication of itself, this planting of the acorn as "the historically necessary and ontologically propitious globalization, not of its own particularity, but of the normative structures proper to the *nature of human existence as such*."[16]

Thusly, the subject matter of the historical science of civilization is the *Idee* of in-between, common space, that is, the concept of ecclesia together "with the actualization of that concept." The appointed role of public theology or social ethics, the handmaiden of historical science (or philosophy/theology of history), is to elucidate the good, the right, and fitting personal, group, and institutional behaviors and responsibilities in the New Jerusalem (in its localized appearances; in its journey through deformed historical instantiations and toward universalism and deterritorialization) as the "actuality of concrete freedom," the "fulfillment of all humanity."

In this Max Stackhouse appears to be pointing to the logic of the Church (the logic of consociation of voluntary associations that are fitted together with the right ethos and spirituality) as the future of the world. In Stackhouse's theory of history, the church is the *image* of globalization's own future. Nations are, he avers, moving toward "worldwide, federated civil society that will be decidedly dynamic, incredibly complex, and inevitably contentious," and he quickly reminds us that the Church is "the mother of an independent civil society."[17]

Intersection of Public Theology and Globalization

Stackhouse identifies the major role of public theology as in the structuring of the emerging global civil society, the global ecclesia. The role of theology (theological ethics) is threefold: first, theological ethics must evaluate the ethos (operating values, norms, and expectations) as needed

to make the right and good movements into the New Jerusalem—the ultimate vision that bends in on the present. This ethos must be such that it invites all to become participants in a global civil society. He writes: "In the past, theology played a major role in shaping the principles that were to guide the encounter and clash of societies, although such concerns have not been central to theology for generations. What ought we do when we face the creation of a world society that presents us with a common future without a common past?"[18]

Second, theological ethics must develop an approach rooted in a worldview(s) that can channel life and life powers (mars, muses, eros, mammon, and so on) toward the future in this emerging global space.[19] Theological ethics must attempt to answer the question: How do we organize the common life in a global era? Stackhouse argues that the Christian metaphysical moral vision is best suited to do this job. "I am persuaded that the Christian faith is the most valid worldview or metaphysical moral vision available to humanity, but I recognize that others have other views that we have to encounter and heed, and that we may gain from other faiths in a globalizing world."[20]

Finally, theological ethics must guide the emerging process toward the New Jerusalem. This is to say, influence and "channel the energy of this massive civilization shift called globalization so that it more nearly corresponds to the ultimately redemptive tides of history God intends, and not only to critique or resist it hopelessly."[21] I think these roles of public theology are also what Pentecostal theology should address in the hope of nudging the emerging global process toward the Charismatic City.

Critique of Stackhouse's Theologies of History and Globalization

Stackhouse's term "global civil society" is not always a useful equivalent of my Charismatic City. The subtle difference between them captures what Jean-Luc Nancy names as the contrast between globalization (globality, integrated totality) and mondialisation (creation of a more habitable world).

> In the final analysis, what interests Nancy, in this distinction between "world-forming" and "globalization," is that world-forming maintains a crucial reference to the world's horizon, as a space of human relations, as a space of meaning held in common, a space of significations or of possible significance. On the other hand, globalization is a process that indicates an "enclosure in the undifferentiated sphere of a unitotality"...that is perfectly accessible and transparent for a mastery without remainder.[22]

A truly Pentecostal ethic cannot side with globality. First, the sharing that Acts 2-language diversity signifies is not merely communication as we too often think. The different languages and their translatability among speakers/audience are themselves constituted in that moment of being with the Spirit "by sharing, they are distributed and placed, or rather *spaced* by the sharing that makes them *others*."[23] Second, the accent of the Pentecostal movement on differentiated tongues and voices is a capacity and orientation to differentiation on world-forming. It affects and permeates globality with a drive to include the margins and reject indistinct totality that undermines it from within.

Third, the Charismatic City does not mean the space in which charismatic activities happen or reign supreme, but is the taking place of a new world horizon characterized by the whole world of humanity. It marks the world as affected and permeated with the eros of world-forming that soon we would have nothing else but a criss-crossing of energies with varying prospects of networks, identities, and spiritualities. If globalization, or rather mondialisation, engenders (heightens) our capacity to *form* or make world (interconnectedness of human beings), then charismatization (charis-mondialisation) will be triggered by various energy flows. We are in the midst of flow of energies: religious/spiritual, fundamentalism and fanaticism, sexual (approved and contested), political (Arab-Spring type activities), terrorism, and so on. How are we to enjoy (resist) them? These energies are not emanating from one source, cannot be controlled by one source, and do not have a single telos; hence all talk about globality is mute. What Pentecostal social ethics ought to do?

In appropriating Stackhouse's theory and his language of New Jerusalem, we have to be very careful so that New Jerusalem or the Charismatic City does not slip into a new paradigmatic Sacred City. Catherine Keller, in her study of the Book of Revelation, points out this tendency to slip if the theologian or philosopher is not on his or her guard.

> "The city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb" (22:23). The text now imagines divine immanence, God as the invisible medium of all vision will be all in all. The Christological lamb-lamp furnishes a visible mediator of the invisible light source. But this high-wattage Presence, like an aesthetic of fluorescently bright window-less rooms, obviates natural lights. In chilling indifference to the first creation, the author [of Revelation] terminates sun, moon, and stars. Were these attributes of the Sun Woman lost with her in her descent?[24]

While Stackhouse privileges Christianity in the New Jerusalem (and not just Christian ethics taking the lead in crafting its ethos), Keller

who also calls it a global civil society indicates it is shot through with pluralism.

> This city remains a *polis*. As anti-type to Rome [sacred city], "the nations will walk by its light, and the kings of the earth will their glory bring into it. Its gates will never be shut" (21:24–25). Contrary to the views of our religious right, John envisions a pluralist polity of the "nations" rather a monolithic theocracy; even in utopia, the nations require "healing." The medicinal leaves [22:1–2] suggest realistically that any future order will need constant care lest old abuses return.[25]

But the privileging of Christianity or Christian ethics in Stackhouse's work is not without restraint. Yes, he privileges Christianity, but this is a faith and tradition that he believes is subject to perpetual prophetic critique to ameliorate its hubris. More importantly, his idea of the emerging global city is tied to that of a *cosmopolis*, which is shot through with an urban ethos as he explains in his 1972 book, *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction*. Stackhouse associates the city with the prophetic, and pre-or-outside the city as myth and tradition dominated.[26] Urban ethos is about the prophetic principle.[27] The contrast between the Sacred City (town) and the Secular City in this book is akin to the contrast between the catholic substance and the protestant principle in Paul Tillich's thought. It appears the distinction between catholic substance and protestant principle, between town and city in Stackhouse's work, is based on the distinction between priestly and prophetic functions of religions.[28] This logic of town (village) and secular city, which maps into catholic substance (tradition) and protestant principle, is also discernible in Harvey Cox's *Secular City*. The distinction does not tell us much about the formation of new community and pluralistic centers of cultural innovations and creativity. Perhaps, in addition to the priestly and prophetic functions, we should add the enterprising function—the pentecostal principle of new creation. The addition of this third principle opens the way to the conceptualization of the Charismatic City.

CONCLUDING REMARKS

There is plenty to argue about with Stackhouse's theologies of history and globalization. But disagreement on them will not necessarily torpedo and sink his theoretical edifice. His theory is about the movement of history toward a goal, the realization of the universal New Jerusalem, the expanded ecclesia. Neither the state or the race nor economic growth is the highest good. The actualization of the New Jerusalem stands above all of them. His focus was to work out the logic of history and from the

logic of history derive an objectively valid value system, the standards to judge different religions (including Christianity) and social systems. And theology is to tell us whether a specific religion, society, or tradition is at the core fundamentally true.

> Both the *theos* and *logos* of theology drive it toward cosmopolitan perspectives of a normative and universal sort... [We have to encounter] the fact that we face a world of multiple religions and cultural traditions that cannot all be equally valid. At this level, to appeal to the power and significance of our religion in our context simply does not suffice. After all, the distinctive feature of religion is that it claims to have some insight about a real, other world that is manifest in or related to this one. And the distinctive claim of theology is that it can critically assess and evaluate those claims with the recognition that some of them may be valid even if many are false or even evil. If this is not possible, if theology cannot reach cross-culturally, cross-historically, cross-religiously, and finally transcendentally, even religion loses sight of the character and content of its "more," and sinks into the collective consciousness of what is going on in this or that social history, serving only the totemic flag of all those mundane interests which preoccupy the world without God.[29]

From here Stackhouse assigns the historical problem of understanding globalization to ethics; precisely, to theological ethics that can craft the system of values and religious symbols to guide its proper functioning. The history and ethics of globalization are in one sense about how the experience of the emerging global society is both shaped and evaluated. He is driven to bring the philosophy of history and ethics closer together. Ethics, he believes, must be situated or undergirded by the theological contemplation of the panorama of history. His philosophy of history provides the systematic orientation to the study of the paradigmatic city in general and to special studies of the Charismatic City in particular. One problem with his work on the city, the Church, or the New Jerusalem is that it gives the impression that once we enter the global civil society we will leave behind residence in the earlier forms of paradigmatic city. But as we have argued in chapter 1, we are always simultaneously living in three cities. So in chapter 3, I will examine life and ethics in the Sacred City by focusing on Nigeria's city of Ile-Ife. We will be guided by the work of a renowned Nigerian scholar of African traditional religion, Jacob Kehinde Olupona of Harvard. His recent book, *City of 201 Gods: Ile-Ife in Time, Space, and the Imagination*, gives a perspicacious insight into the modern workings of a sacred city and serves as a meeting place of both the Secular and emerging Charismatic Cities.[30]

3

The King's Five Bodies

Pentecostals in the Sacred City and the Logic of Interreligious Dialogue

Introduction

As indicated in the closing paragraph of the last chapter, I want us to enter into the discourse of the Sacred City through the eyes of Jacob Kehinde Olupona as he describes and analyzes the sacred city of Ile-Ife in southwestern Nigeria. We will enter into a dialogue with his work to understand the nature of the sacred city and its demands on Pentecostal social ethics. We will engage with his thought on his own terms and terrains, especially with regard to the divine kingship. For it is in this sphere of analysis he best shows the concentrated divine presence in Ile-Ife, and how group conflicts over how to interpret or appropriate this heritage are determinative of social ethics. He particularly discusses how Pentecostals are not submitting to the traditions of the Ile-Ife, and this is causing social tensions in the city. We will attempt to construct a social ethic of interreligious conflict dialogue based on the Yoruba theory of sacred kingship and political sovereignty. The question we formulate and answer is this: What kind of social ethics will best serve Pentecostals in a sacred city in service of a different religion.

Olupona's recent book *City of 201 Gods: Ile-Ife in Time, Space, and the Imagination*[1] gives a deep knowledge of belief, praxis, and politics of concentrated divine presence. His book clearly shows how the notion of Sacred City grates against Pentecostal sensibility and ethics, even as it challenges pentecostal theologians to craft an ethic that will make for harmony between Pentecostals and non-Christians in a city that is not only sacred, but is also at the intersection of Secular and emerging Charismatic cities.

The thrust of his arguments and analyses pivots around the notion of a sacred, divine king who lives and rules in a traditional sacred city. And

the end of his book, he sets the combination of divine kingship and sacred city in a dialogue with Pentecostal "cultural invasion" of the Ile-Ife. In this chapter I combine political theory, political theology, and political philosophy to analyze "Pentecostals in the Sacred City," hoping that I might be able to lay out the nature and logic of Pentecostal social ethics and interreligious dialogue in the Sacred City. I intend to do this by lifting up endogenous principles of African traditional religions and putting them in conversation with Christian theology to forge (re-cognize) some pentecostal principles of interreligious dialogue. This methodological approach requires us to patiently study Yoruba traditional religion, sacred kingship, theory of royal sovereignty, and political philosophy. There is no better guide on this combination of indigenous themes than Olupona's *City of 201 Gods.*

Overview of *City of 201 Gods*

We are ready now to engage Olupona's book, *City of 201 Gods.* His effort is a first-rate introduction to African religious thought and philosophy and a pleasant sophisticated discourse on the topics. Through this book, Olupona has fed the religious and theological academy with the fresh bread of scholarship and the savory meat of rigorous research. He has said something to us in his knowledge production. That is, we can no longer remain behind the security of brilliant old ideas and methodologies to produce knowledge about African religions. More importantly, the book exceeds its author's location in African religious traditions. His discourse is one of political theology and political philosophy. Olupona deftly lays out the glory of power in Yoruba, that is, the ceremonial, liturgical, and acclamatory aspects that accompany sovereignty.

I am getting ahead of myself. This is not how I intend to proceed. We are not engaging in the usual book review or response, but in thinking his thought after him. Using this approach, we hope to advance the flight of thought Olupona has launched in order to offer valuable insights into his political theory of the Sacred City. We will need the strong feathers supplied by political philosophy and political theology to fly toward his sun of enlightenment, hoping that unlike Icarus our wings will not be burned before reaching our goal.

I engage this book in three interrelated ways using three different interpretative lenses, and with each pass I change the focus of my reading. This is not because my readings inevitably changed each time I pored over the book between September 4, 2012, and March 23, 2013. Time is not the dynamic force here; the characters in the book are. As in Jostein Gaarder's novel *Sophie's World*, past great figures of the Yoruba cosmos

talk and take walks with readers of Olupona's book.[2] Several of them have been inviting me to tell their stories, to take them out of Ile-Ife and bring them to the Sophia-drenched halls of the academy. Be careful, the gods and goddesses are our quests today.

On my first reading of the book in September 2012, this is what I recorded as my observation: immensely beautiful and painstakingly done, weaving together astute theoretical debates, personal observations, multidisciplinarity, and forward thinking. Olupona analyzes and interprets the data of Ile-Ife's sacred status on their own terms. What is also remarkable about his approach is that he does not impose any theoretical framework on the data to force them to speak or dance in a particular academic way. The data and experience speak for themselves in voices that harmonize and resonate with one another. If the book were a sculpture, I would compare it to the work of the famous Nigerian-born British artist Sokari Douglas Camp, in the sense that the characters are, literally, speaking, dancing, and rejoicing on the pages of the book—threatening all the time to jump out and enact their shows. All this means that he captured the spirit of the sacred kingship, the city, the festivals, and the people and their worldview and ethos. We are all in his debt and are proud of his accomplishment.

I came back to the book in January 2013 after I had been asked by the Harvard University's Center for the Study of World Religions (CSWR) to respond to it. This time around I had a slightly different impression. On first blush, Olupona's book seemed to be about holy land. On the second, I found that it is actually not about holy land, but is a story of sacred kingship woven around the awe of a city.[3] Dig deeper and we discover that it is about "the perpetuation of kingship across gaps of succession [over cycle of festivals, interstices of a city's life], and the status of royal power as the fount and foundation of other [religious and political] powers."[4] Whence comes so much power? The fullness of the king's (Ooni's) power correlates with his *five bodies*. Yes, I am going to argue that the European political tradition of the "king's two bodies," which Ernst Kantorowicz explained in detail in his 1957 book, is inadequate to interpret the political theology of royal sovereignty in Ile-Ife.[5]

Turn the lens one more time and we will see the beginnings of sovereignty passing from the body of the king to that of the people; the people rather than the king is becoming the "flesh," the incarnation of the invisible, immaterial sovereignty. It is in this context that the "confrontation" with Pentecostalism (energetic and enthusiastic Christianity) in the Holy City speaks poignantly and metonymically about the emerging transfer. Pentecostalism in some political-philosophic interpretation represents the widening of rulership, the transfer of enchanted authority, and materiality from the body of the sovereign to the bodies of "the people."

According to a certain reading of the inaugural event of Pentecost (Acts 2) and its subsequent amplifications, no groups, classes, or persons stand in relation of transcendence to another even as their positions or preferences are distinguishable. All positions, preferences, and distinctions therefore are preserved in immanent relation. Pentecost is an intensification of the human capacity to act, the power of acting in certain ways; the reign of God is recognized as the sovereignty of decentering of spaces with formulatable boundaries, as a mode of bonding, as a mode of existence of other-regarding love with unformulatable boundaries. This type of human action is connected with the immanent presence and the communion-creating presence of the Holy Spirit. And it constitutes a political question: What can I do or what am I capable of doing to extend the relationality of the Spirit or that is the Spirit? The response to this kind of question brings us to the third reading of the book.

This reading attempts to construct some principles for interreligious dialogue and peaceful coexistence of different faiths in the sacred city of Ile-Ife. With this reading the weight of the book shifts from the phenomenology and hermeneutics of ritual festivals to political theory, political theology, and public philosophy as sourced and re-sourced from and sustained by an African traditional religion. I will attempt to excavate the theological-political paradigm that is embedded in the Yoruba tradition of sacred kingship and incorporate them into the discussions of sovereignty, civil religion, and multifaith dialogue.

I believe that this way of reading *City of 201 Gods* is also the best way to read the corpus of Olupona's work. On reading the *City of 201 Gods* and what came before it, *Kingship, Religion, and Rituals in a Nigerian Community: A Phenomenological Study of Ondo Yoruba Festivals*, we can easily make the mistake that Olupona is really interested or limited to sacred kingship in Yoruba. Upon closer reading we discover that all along his interest is actually in civil religion, and sacred kingship and festivals is the lens through which he approaches this abiding interest.[6]

His long-running interest in the ideology and rituals of Yoruba sacred kingship and indeed African traditional religions is to examine sacred canopies as pathways to forging bonds of community identities. He stated as much on December 5, 2012, when he gave the Nigerian National Merit Award Winners' Lecture.[7] Twenty-one years earlier,[8] in his first published book, *Kingship, Religion, and Rituals in a Nigerian Community: A Phenomenological Study of Ondo Yoruba Festivals*, he stated that the king is "the source of an 'invisible' civil religious system . . . My point is that the king's role as the patron of all the town's gods and religions forges the cults of these separate religious groups into a unified civil religion."[9]

Once we accept this position, we will need a new way to interpret his body of work. I propose that we interpret his two single-authored books[10] as works in political theology and public philosophy.[11] His thought has been about the connection between sovereignty (especially its phenomenological dimension as refracted through Yoruba sacred kingship) and the capacity of a society to maintain its sacred canopy—that is, craft a civil religion—over all contending, centrifugal sectarian groups and groups' interests. It is only in this broader perspective that we will understand his *strong words* against Pentecostalism in the Ife book and on monotheistic religions of Christianity and Islam in the Ondo book. In his estimation the Western/Semitic derived religions are weakening the traditional sacred canopy and they have so far proved incapable of erecting a viable alternative.

It is because of my interpretative framework of the corpus of Olupona's work that I have titled my analysis of *City of 201 Gods*, "The King's Five Bodies: Pentecostals in the Sacred City and the Logic of Interreligious Dialogue." This chapter acknowledges the role sacred kingship plays in civil religion in Yoruba land and formulates a theory of the king's body that not only deepens our political-theological understanding of the Ooni, but also generates key principles for interreligious dialogue. The phrase "Pentecostal in the Sacred City" attempts to capture how Nigerian Pentecostals can navigate their interactions with other religions in the sacred city of Ile-Ife in ways that honor plurality of faiths.

It is germane at this juncture to express my thoughts on how the rest of this chapter will unfold. I begin by offering a critique of Olupona's analyses of sacred kingship. This is a critique that will show that the power and provenance of his captivating analyses of sacred kingship contain within them the seeds of an alternative theory of politics. I will reveal the internal tension of his political theory that orients itself on sacred kingship. In the next section, I lay out a new theory or the political philosophy of the five bodies of the sacred Yoruba king, Ooni of Ile-Ife, as I discerned them from the work of Olupona. Then, I lay out the logics of the Yoruba sacred kingship vis-à-vis that of Pentecostalism to reveal the different dynamics at play in their political philosophies of sovereignty. After this, I attempt to draw out five principles for inter- and multireligious dialogue from the theory of the five bodies of the king. Finally, I provide summary and conclusion in the last section.

Critical Analysis of the Politics of Sacred Kingship

The goal here is to show how Olupona's tight and coherent focus on kingship conceals the conservative agenda of royal sovereignty. The force

of his analysis is that temporal and sociopolitical orientations are toward the beginning or origin of time, which is the same as the origin of sacred kingship. This origin is the fixed point ordering all human temporalities and social institutions. This beginning is decided once and for all. The value of any time or festival is related one way or another to this inaugural time and institution, which are the center of time and the sociocultural-political existence, and both are regarded as sacred. In his analysis, no immanent and transfiguring human actions can erupt into time continuum, into the automatism of existing social and natural processes to sustain the being of politics.

For Olupona there is always timeless kingship that reaches down into the beginning of creation and "time of origins," in Mircea Eliade's sense, to which all are beholden and to which all must ceaselessly endeavor to ritually reapproach and reappropriate. Individuals or social groups cannot create afresh their own "time of origins" to ground their actions; they cannot make a break in any automatic social process. There is always the need to resort to action-transcendent time that stands higher than the time in which they are acting. This is the secret logic of the sacred kingship and the related civil religion and the ideology that legitimizes them.

Another point I would like to make is that Olupona presents sacred kingship as the only possible foundation for politics in Ile-Ife. His study of politics is filtered through and presented as liturgy, *leitourgia*: the work of the people, public practice, or public worship. Politics as liturgical action (worship) directed to the glory of the king or civil religion undergirded by the unifying force of the royal institution is a monarchical articulation of divine, spiritual life (energy). The public character of liturgical worship underlines doxological-acclamatory apparatus of regality, which not only expresses a hierarchical principle, but also celebrates the superiority of power. And the shouts of "*Ode tó o, jé mi r'arè*" or "*Arè á gbè ó*" by the masses during the Olójó festival are the acclamations through which the multitude of the people (the *laos*) constitutes, renews, and reconstitutes itself as the "people" of Ile-Ife.[12] In all of this, there is a close relationship between public worship and the glory of the king and the gods. The rites and displays make the king and the gods of whom he is one. The people constituting itself also makes the king and the gods: the created becomes the creator.

> To make, here, does not necessarily mean to create *ex novo*: the idea is, rather, that without ritual practices, the divine pleroma loses its strength and decays; that [the set of god-king and the gods], in other words, needs to be continually restored and repaired by the piety of men, in the same way that [the set] is weakened by their impiety.[13]

Olupona's analysis of the sacred kingship and the cycle of festivals that supports it is a structuralist one.[14] The various rules and seasons of performance establish a kind of circuit of exchange between the king and the various gods, and between the gods and human beings. Each time a group performs its festival, the king or gods respond by transferring his or their resources (blessings, renewal of life, and so on) to the group or the city. These exchanges and their embedded-meaning framework constitute a *language* in the structuralist sense. Olupona's goal is to provide the key that unlocks or reveals the working of the whole structure. The key according to him is the sacred kingship. This is well and good until you realize that there is something missing in his well-crafted system: the capacity to initiate something new, the infinite creativity of human beings to begin. This absence is one of the sources of the tension between traditionalists and Pentecostals. The logic of the ritual structure and human language is the ability to remember. But the resisting Pentecostals or Muslims (he tagged members of these groups as "fundamentalists") in the sacred city have displayed an ability to forget.[15] The ability of the Pentecostals to speak in the language of the new, to speak in "new tongues," depends on their ability to overturn the very jealous possessiveness of the ritual language the traditionalists celebrate. Pentecostals are like children playing in the sacred garden that is Ile-Ife, while the adults, the traditionalists, think they are treading carelessly on sacred grounds. And as René Girard informs us: "Children's capacity to assimilate languages depends on their ability to forget. And the greatest linguists often have no tongue that they can call their own."[16] In the section "Crisscrossing Principles of Interreligious Dialogue" I offer some insights into how Pentecostals can play in the public square in Ile-Ife, in the political commons in the spirit of love and pluralism.

This will require us to pass through the crowded and glorious somatic terrain of Ooni's singular "flesh" as shaped by various rituals, political-theological principles, and presentations and fantasies deployed to seduce the people about his entitlement to unparalleled political rights, powers, and legitimacy. To understand the masterful way the elites of Ile-Ife weave together the physical body of the Ooni to his divine body, from there to the mystical body politic of the people and the Oduduwa-created land, and finally to comprehend the importance of various festivals and ceremonies in holding together the disjunctive somatic facets of royal sovereignty is to engage in forging indigenous principles for interreligious dialogue.

Before we turn to the discourse of the five bodies of the Ooni, let me reiterate what I intend to draw from Olupona's work in relation to the overall aim of this book. First, I want to use his thoughts on the divine kingship and sacred city to construct a defeasible ethics of Pentecostals

in the sacred city, especially as it concerns interreligious engagement. Second, I want to deploy the knowledge of the five bodies to craft some indigenous principles for dialogue between Pentecostals and adherents of African traditional religions, hoping that my attempt to use local principles will spur other Pentecostal ethicists and theologians to ferret out indigenous principles of interreligious dialogue in their own specific contexts. There are ample theological and philosophical resources in many religious traditions in the global city that we can draw from to help direct public policies toward human flourishing, peace, justice, and righteousness of the biblical vision of the shalom of the coming divine reign. In this chapter I have turned to an indigenous theological and philosophical understanding of a sacred king's body to forge a set of principles for interreligious dialogue. Why this particular king, the Ooni, in the case of the sacred city of Ile Ife or the Yoruba?

In sacred cities, the sacredness of the king/high priest—and in Yoruba land the sacredness of the Ooni—represents crosscutting power relation that shapes and contributes to the ethical construction of different groups of residents. In order to understand how this construction might affect Pentecostal ethics or interreligious dialogue, we must first lay out the fields of relations and forms of sovereignty constructed by and inhabited by the Ooni's sacred body. How might the various "bodies" or conceptions of the royal flesh structure the logic and dynamic of interreligious dialogue in the sacred city of Ile-Ife? To answer this question, we are going to resort to philosophical and political-theoretical analyses to help us map out the king's body. The multidimensionality of the royal, sovereign flesh mobilizes the moral existence of the residents of Ile-Ife and thus their subjectivity in two ways: extensive (the Ooni's power cuts across many sectors and segments of the sacred city) and intensive (his power, sacred presence, and aesthetics are integral to the ethicopolitical constitution of individuals, to the relationship to the self). The knowledge of the five dimensions of the king's body will open for us an avenue to generate some defeasible principles of interreligious dialogue between Pentecostals and adherents of African traditional religions.

The King's Five Bodies

Let me begin where every major political philosopher these days seems to begin on the issue of the principle of sovereignty as linked to the king's body. They all begin from Ernst Kantorowicz's magisterial *The King's Two Bodies* (1957), where he lays out the medieval and early modern European political theory of the double body of the sovereign. The sovereign is endowed with two bodies: body natural and body politic. The natural

body (body corporeal) is physical and subject to decay, error, aging, and death like all human beings. But the second body, the sacral soma, is perpetual as the corporation of all the people, and the mystical union of the kingdom, which is contained within the natural body. In his second body the king is the spiritual and political embodiment of all people in his kingdom. As we shall show later, the "monarch's second body—the body that directly incarnates the sublime substance of his sovereignty—is nourished, kept 'alive,' by the activity of glorification enacted in liturgical and profane performances of acclamations."[17]

The Ooni is also believed to have these two bodies. But this bipartite scheme does not quite exhaust the abstract physiological fiction of the premier Yoruba king. The Yoruba worldview has positioned sovereignty at the borderline, not only between the perishable natural body and immaculate corporate body, but also between the human and the more-than-human. The Ooni is divine; he is god, god-king. The Ooni is "the Powerful One whose power is like that of the Deity," and the "Divine Ruler of the World."[18] These are just two of the ways the Ooni is described. It is forbidden to behold the face of the Ooni.[19] The body of the Ooni is divine flesh, according to Yoruba worldview and political theology. The king is the earthly central sacral body from which mortals make connection with the heavenly center and its healing power. Indeed the *arè*, the symbol of divine kingship and personhood, "is reserved exclusively for royalty, commoners of the Ife community can invoke its power for personal motives [to receive blessings of children, wealth, and long life]. In doing so, they participate in the divinity of the Ooni, the god-king."[20]

The Ooni dispenses anointing (blessings, potential spiritual substances) relentlessly to sustain the well-being of the people and the city. A reloading at specific festivals or holy days parallels this dispensation of blessings. On these occasions the Ooni is reloaded with spiritual power and "ancestral life substances." The Ooni is the image of his father Oduduwa, the creator of the earth. As a bearer of the *àse* (crown, strong magical force) he makes the invisible spiritual force of the universe visible in the *àse*-(spirit-)saturated community of Ile-Ife.

We have so far identified three bodies of the Yoruba sacred king: body natural, body politic, and divine incarnation. There is a fourth body that is linked to the land. In the medieval European art forms representing the real body of the king, the physical body, the torso, is made of little persons and the whole body is fused with the land. The king is an embodiment of the land and its people. Some African communities also have a similar conception of their kings. French anthropologist Jean-Pierre Warnier in his study of the king of Mankon in the western highlands of Cameron

identified three bodies of the king: physical body, the palace, and the city. The monarch is identified with his palace. The Mankon king is also the body of his kingdom because "the king, and he alone, controls the limits of the kingdom and its openings, and also the fact that the king, and he alone, irrigates the city with his bodily substances (breath, saliva, semen) and their extension (raffia, palm oil, camwood) obtained from the dead monarchs."[21]

The Ooni is also the body of the Ile-Ife. He is the body of the sacred center that is Ile-Ife. The city of Ile-Ife is "the focal point in which the divine meets the corporeal."[22] The city is also the point of intersection between heaven, earth, and the underworld.[23] The Ooni's palace "stands in the exact center of all that existed, and all that will exist."[24] The person of the Ooni is also the focal point in which the divine and the land meet the fleshy body. The sacred king and the ruler of the city is the city. (The king is the *Ooni-ile*, the owner of the land.[25]) For he, as the successor to Oduduwa, embodies the land that belongs to him and which he also symbolizes.[26] The Ooni seems to condense the mythic imagination of the sacred city and its sacred people in one place, in his sacred corporeality.[27] He cannot travel outside the city and when he did in 1903 all the major Obas vacated their seats, their royal thrones.[28]

The divine authority of the city is maintained by the "sacred *àse* (a strong magical force) infusing the *arè* or crown that elevates the Ooni, or the king of kings, to the status of a god."[29] Let us not forget that the Ooni is a direct descendant of Oduduwa who in Yoruba mythology was charged with creating the world.[30] Oduduwa, in whose name the Ooni rules, maintains a strong connection to the land. Oduduwa came down from heaven, created the earth, and eventually disappeared into the earth's crust.[31] As Olupona puts it:

> He thus completed the full cycle of celestial, territorial, and chthonic realms, the three realms that make up the Yoruba universe. Unlike other Ife deities, whose fortunes are tied to one realm, as Oramfe and Oluorogbo are to the celestial realm, Oduduwa's persona and ultimate strength are derived from the total energy of the universe. When the Obadio and other devotees offer him palm wine libations, they pour them into a small hole dug in the floor, a sign of his connection with the underworld as well as the worlds above.[32]

Let us also remember that the Ooni's palace is the center of Ile-Ife.[33] The king is the center of this center. Metaphorically and metaphysically all roads in the city and on the earth converge on him. In fact, the intersection (*oríta*) of the three major roads in ancient Ile-Ife is called the "Mouth of the King."[34]

All four of the bodies of the king are capable of being trans-substantiated, transmuting material substances into life essence (or energy) by performative utterance and/or sensorimotor conducts. The king's four bodies are vast containers of life-essence, material receptacles of spiritual powers for the production and reproduction of life (biological and social).[35] These bodies are in a concentric circle or an envelope, a container within another one. The physical body, as that of any other citizen/subject, and the corporate body are enveloped within the sacred city, which is itself contained in the divine spiritual-incarnate body of the sacred, god-man king. All four of these bodies are nourished by and cocooned in the halo or glow of power and sanctity.

Following Walter W. Cannon, I would like to name the fifth body the *textual body*, "as a significant way to understand the relationship between the king and subject, master and servant, and the nature of obedience."[36] Here I want us to focus on the role of festivals, liturgical acclamations, and doxologies in the structures and functioning of power. What Olupona describes so well as festivals and rituals are at the center of the political apparatuses of the Ife monarchy to build public consensus for its political leadership. The festivals and public rituals are the social communications on which rest the public agreement for the king's dominance and his vital role in securing the sacred canopy. Aware that any attempt to read the complex festivals by using a single approach will be reductive, Olupona is still able to offer this insight into the complex spectacle and ritual that pertain to the festivals, especially the Olójó festival of Ògún. "The spectacle captures vividly the religious, social, and cultural core values of this most sacred city [Ile-Ife] of the Yoruba. It renews the people's belief in the concept of sacred kingship and their understanding of the Ile-Ife cosmos, where kingship is paramount in the form of the Ooni, the god king."[37]

It is significant to further deepen our understanding of the relationship between the god-king and his subjects through the presentation of royalty as deployed during the Olójó festival, which builds an aura of invincibility and invisibility around the monarch. The argument that invisibility characterizes the powerful monarch and that visibility characterizes the powerless subjects can be illustrated by the symbolism of the crown of the Ooni of Ife. When the sacred king is making his annual pilgrimage to the Ogun shrine he wears the royal crown (*arè*), which also serves as a veil over his face. He can see the faces of others, but they cannot see his face; people can speak to him but he does not speak to them. "The crown symbolizes *àse*, or spiritual power, the foreordained power to change desire into actuality...The Yoruba believe that when the king wears the *arè* he is immediately endowed with divine power and whatever he says comes to pass. Thus, when he wears the crown the Ooni does not

utter many words."[38] The social force of this collective belief portrays him as invincible.[39]

It is also germane to read the festivals as the way in which the special ontology of the Ooni (the underpinning of the unique, divine claim to power) unfolds in time, even as it makes oppression aesthetically pleasing. The festivals also connect what Giorgio Agamben calls the "glorious" and "active" dimensions of government.[40] The construction of the textual body of the Ooni is not limited to festivals. He is "at the center of numerous oral narratives in the Ifá corpus."[41] An integral part of construction of the textual body of the Ooni is the notion that he, like his direct ancestor Oduduwa, is an "unmarked" human being. There are no tribal marks or any lineage identity on his physical body.[42] The unmarked body of the Ooni places him in the position of superior personhood who, due to its nonparticularization and neutrality, is the universal representative of the Yoruba and thus can exercise unparalleled rule.

Overall, the textual body serves to paper over the inevitable gap that exists between the Ooni's metaphysical claims to power, his divine status, and the particularity of his flesh and blood. And as Cannon puts it, the textual body

> is the presentation deployed by the monarch—ceremony . . . exhortations, proclamations, speech, gesture . . . —which finally must be constructed, read and interpreted by the people. And the function of this [fifth] body is to give textual substance to the disjunctive facets of the king that are believed to exist outside of discourse [questioning]—metaphysical authority and flesh and blood power. The more unified or seamless the textual presentation is read, and the more unconscious people are that they are actually constructing this text, the more likely that subjects will accept the king's legitimacy.[43]

By way of reaching conclusion on this section, let me connect my explanation of the five bodies of the king to the importance of number five in Yoruba mystical thought. My thesis of the Ooni in his royal body is that he is a replica of creation, an *imago mundi*, just as the Ifá divination tray is a wooden reproduction of the original world order and its five important axes of power.[44] The lyrics of a diviner's invocation to Ifá is intoned as follows:

> The front of Ifá,
> The back of Ifá,
> The right side of Ifá,
> The all-knowing on the left,
> The center of Ifá,
> The center of heaven.

At this point in my study of the connections between Yoruba sacred kingship, religion, and Ifá, I feel inadequate to confidently relate the five bodies of the king to the five dimensions of the Ifá divination tray.[45] But suffice it that I venture some reflections to stimulate thinking. The center of the five bodies is the physical body. It is the earthly sacred center from which the heavenly powers of *àse* radiate to the people and becomes the ultimate source of their well-being. The all-knowing left may correlate with his divine, sacred nature. The textual body may correlate with the spectacles and royal robes used to cover the ultimate emptiness of all (metaphysical) claims to power. Actually, the fiction of divine incarnation also helps us to understand the vulnerability of the ideology of sacred kingship. The backside is the disconnection between the other four bodies, which the textualized fifth body attempts to cover up.

The land, which is foundational to material prosperity and connected to spiritual flourishing, may represent the right side. The land-body, like the textual body, may also hint at the ultimate disconnection of the facets of the king's body. While the textual body covers up the connections between the four bodies (physical, corporate, divine, and land), the land-body covers up the disconnection between the king's three bodies (physical, corporate, and divine). He owns the earth as his creator, but he must be hidden in the palace.[46] The moment he leaves the palace and actually traverses the land he causes a disconnection: an interruption occurs between the various Obas' physical bodies, which claim a right to sit on thrones in the palaces that signified Oduduwa's authority to govern, and their symbolic (constituting) bodies representing the land.[47] So when in 1903 Ooni Adelekan Olubuse I left the palace to meet with the British colonial governor, the Obas vacated their palaces.

Which of the king's five bodies might correlate with the front of Ifá? Olupona in 1991 argues that "as the *Oba* is a living representative of his subjects, 'he is the symbol and totality of his people and country,' and as such he is responsible for their destiny."[48] And what befalls him, good or bad, affects the Yoruba nation. Put differently, he is the face of the people, the symbol of their collective *orí* as a people. If we have seen him we have seen the father (Oduduwa) and his progeny. In a Levinasian turn of phrase, the Ooni's face "orders and ordains" the Yoruba people, calling them into giving and serving their communities with their God-given gifts or individual *orí*. Thus the *corpus mysticum*, the mystical body of the king, may correlate with the front of Ifá.

Given the foregoing, it is not an exaggeration to say that the sacral soma, the sublime "flesh" that undergirds and assembles the symbolic networks of royal authority in Yoruba, is huge and excessive. And it is germane to remind ourselves that the civil religion that Olupona celebrates

depends on an excessive, enchanted, vibrant somatic materiality that is the exclusive preserve of sacred kings. The imposition of British suzerainty and the summoning of the Ooni to Lagos in February 1903 marked a transition of sovereignty from kings to the people; the transition from classical sacred kingship to the forms of power and governmentality that are to come in a republic. It also represents the externalization of their sovereignty outside themselves. The figure of sovereignty now stands for something that is elsewhere, that resides outside, away from the sacred palace grounds. The true source and bearer of sovereignty is now located elsewhere, which is impossible for sacred kingship to master.

In Yoruba land, February 1903, perhaps, may well be the unacknowledged moment of dramatic investiture of sovereign power in the people—their movement from subjects to citizens. In the language of Michel Foucault, the Yoruba were witnessing the mutation of the king's (Ooni's) bodies into the people's bodies:

> The body of the king, with *its strange material and physical presence*, with the *force* that he himself deploys or transmits to some few others, is at the opposite extreme of this *new physics of power*... a physics of a relational and multiple power, which has its *maximum intensity not in the person of the king, but in the bodies that can be individualized by these relations.*[49]

The 1903 event may also represent for Nigeria the redistribution of the fleshy excesses of kings and queens to every single member of the new nation state, to "the people." The double blow of the imposition of British sovereignty on the territory that came to be known as Nigeria and the Ooni's unprecedented travel outside his palace might be the crude equivalent of "traumatic decapitation of kingship itself in the English and French revolutions," when "sacral kingship [migrated] to the popular bodies of the new nation state."[50]

All this does not mean that people immediately quite "got along" with the investiture or that the shift from monarchy immediately produced an empty space of power. Nonetheless, the shift has profound implications for how political philosophers and ethicists think about national identity and coherence in Nigeria. The migration of sacral sovereignty to popular sovereignty means, as Simeon O. Ilesanmi has argued, that we shift focus of building national identity and coherence through the instrumentality of civil religion to public philosophy that can foster genuine pluralism under a shredded or frail sacred canopy.[51] What principles of public philosophy should inform and revitalize public life in Nigeria? Before we can formulate a response that can rightly acknowledge the important role of sacred kingship in forging civil religion in traditional societies as well as

move beyond it to popular sovereignty, we have to examine the sovereign logics of sacred kingship and Pentecostalism, which represent an alternative form of sovereignty to the Ooni's. Pentecostals, drawing from the Pauline notion of the Church (the collective bodies of believers) as the mystical body of Christ and from the power of the Holy Spirit that was poured out on all flesh, always already believe the passage of the sovereign "flesh" from kings into the people.[52] Christians are made kings and priests in God's kingdom, translated into a royal priesthood, and pronounced as the chosen race to proclaim the wonderful deeds and virtues of Yahweh (Rev. 1:6; 1 Pet. 2:9).

Logics of Sacred Kingship and Pentecostal Popular Sovereignty

Sacred kingship and Pentecostalism are, in short, "*two modes of appearance of the flesh* whose enjoyment entitles its bearers to enjoyment of entitlements in the social space they inhabit."[53] They represent two modes of the symbolic structures and dynamics of sovereignty: in one the king is the single embodiment of the principles and functions of sovereignty, and in the other the "strange material and physical presence" of the king is dispersed into the people who are in disenchanted locations.[54]

It is not only the logic of one versus the logic of multiplicity or unitary sovereignty versus *process sovereignty* that separates sacred kingship from Pentecostalism.[55] There is also the issue of the ontology of violence versus the ontology of peace in both principles of sovereignty. "Like all sacred cities, Ile-Ife has been caught up in violence from its mythic beginnings up to the present. The story of creation of Ile-Ife unfolds in battles of conquest."[56] The festivals and sacrifices that offer legitimacy for the sacred kingship of the Ooni are events and procedures to deal with differences and conflicts.[57] The king himself is also subject to sacrifice in order to stem conflicts and violence.[58] The Christian view challenges any reading of creation that does not begin with peace. In fact, Olupona, quoting Girard, reveals the alternative ontology of violence behind the sacred kingship that he himself describes.[59]

The very ideal of the sacred kingship as a center for unifying differences, as the site of "meaning of meaning," may turn out to be *pharmakon*, simultaneously a gift and a poison.[60] In consolidating and treating all differences as null and void under the sacred canopy of the king, the royal sovereignty is presenting itself as the site where everything begins: "from there everything emanates, there everything returns when discord breaks out."[61] To the contrary, the claims of sacred kingship to unify differences may only be highlighting a particular form of institutionalized

pluralism. The institution of sacred kingship may well display an attitude of respect and tolerance toward Islam and Christianity even as it insists on its cultural superiority in Ile-Ife. The Ooni's palace and the kingmakers may well recognize the voices of the religious others and yet make them irrelevant to the political and ritual governance of the city. The others have the right to exist as long as their voices are just two among many and as long as they do not aspire to challenge (sacred, royal) political space. Therefore, sacred kingship "assumes the position of a superior subject, who due to its neutrality, can be a universal representative and exercise an uncontested . . . rule. While accommodating polyphony within the boundaries of its convenience, [sacred kingship] . . . asserts monological utterance against the development of dialogical *heteroglossia*."[62]

While one does not support the intolerance of charismatic Christian groups and Muslims toward the festivals of the traditionalists, it is germane to point out that the institutionalized pluralism of sacred kingship forecloses politics around the issue of sovereignty. For this is a key logic of traditional royal sovereignty. Like Rome, Ile-Ife "is the city of the object; it does not pose the question of the subject."[63] Ile-Ife—or at least its portrayal in *City of 201 Gods*—ignores the question of the political subject, "the sudden and scandalous irruption of something that disturbs the hierarchical order of the city" or the initiation of something new amid ongoing automatism.[64] This kind of radical or transformative subjectivation is considered not good for civil religion anchored to sacred kingship.

As presented by Olupona, the basic proposition of the sacred kingship as the unifying center of civil society is that you cannot have order without a figural sovereignty. The implication is that there cannot be viable civil religion without the institution of sacred kingship. This idea is problematic for at least two reasons. First, civil religion is organizable not only around a central unitary institution, but also around dispersed sovereignty. Second, it can easily lead to a view of politics as differentiation between friends and enemies. If one is against the king, the sacred institution of royalty, then one is against civil religion. If one is against the festivals organized around the king, then by implication one is against the king, the state (kingdom), indigenous traditions, and the civil religion as the unifying force of society.

In this context, Pentecostals and Muslims who stand up against any of the festivals could easily become "enemies" of the city. They are often negatively tagged as "fundamentalists" and against traditional culture.[65] Pentecostals are named in particular as targeting the destruction of the sacred kingship and the age-old civil religion "because they realize that debunking the legitimacy of the sacred canopy—the guardianship of religious pluralism—will make it possible to destroy all indigenous

non-Christian Yoruba traditions."[66] This is a very strong statement. The question is: Does the whole of Yoruba culture depend on the sacred kingship? Olupona may be right in his evaluation, and if so, it means that the sacred kingship as a principle of sovereignty may indeed be *pharmakon* to the culture itself.

The differences in the logics of the two forms of sovereignty are also traceable to the differences in the *imaginaire* of the city. Olupona presents an imaginary of city in his analysis of the royal and religious history of Ile-Ife. His analysis of the city is woven around a narrative of sacred kingship and Yoruba traditional religion. He shows how Ile-Ife affects consciousness of his dwellers. The senses of its residents are endlessly bombarded with sacred sites, sacred processions, and intensification of spiritual life. With the monthly religious festivals that Olupona describes so well, it appears Ile-Ife contains its own version of the "tree of life," which bears a different fruit each month of the year for the unceasing sustenance of Yorubaland or the city itself. The energies of this city and its panoply of life-sustaining festivals are sourced from the gods and ancestors who are supremely manifested by the Ooni who lives within the city.

At the end of his *City of 201 Gods*, Olupona narrates the emerging resistance of Pentecostalism to the traditional religion in Ile-Ife. But he does not attempt to weave the story of their resistance around their notions of kingship and city. Thus the mapping pattern of his discourse is broken. While traditional Yoruba religion is mapped in opposition to the Pentecostal Christian faith, notions of city and kingship are not mapped. I want to complete the map, as it will enable us to further understand the logics of sovereignty in Pentecostalism and traditional Yoruba religion. One logic is born out of royal consciousness and co-opted by it; the other is associated with prophetic criticizing with the determination "to think an alternative thought . . . to keep on conjuring and proposing alternative futures [and cities] to the single one the king wants to urge as the only thinkable one."[67]

The Pentecostals, while they live in Ile-Ife, in the earthly city, are guided by a vision of another city, a heavenly city. Like Augustine of Hippo, the Pentecostals believe their city should know "only one God as the object of worship." Theirs is an alternative vision of community that calls out people from all bloodlines, gene pools, and ancestral leanings into one cosmopolitan civilization. In many places in Nigeria, especially along the Lagos-Ibadan Express Road, Pentecostals have built several "sacred cities" of their own as proleptic approximations of their heavenly city. These sacred cities are in a sense a rejection of the "enduring cities" on earth like Ile-Ife and a forward glance for "the city that is to come" (Heb. 13:12–14). Pentecostals are "looking forward to the city with foundations, whose

architect and builder is God" (Heb. 11:10). For Nigerian Pentecostals the decisive move today is not one that will take them "*back* into mythical time, but one that thrusts them *forward* in historical time to discover the reality of God 'in the realm of the profane, the secular, the historical.'"[68] Indeed, Pentecostals are offering a counternarrative to the one projected by the Ile-Ife religious and political aristocracy.

My recent investigations reveal that members of the Yoruba-led Mountain of Fire and Miracles in the United States even import "holy sand" from their camp city on the Lagos-Ibadan Express Road to "anoint" (after mixing it with olive oil) their properties, objects, and living areas in the United States. Pentecostals view their various camp cities on the Express Road as sacred because they regard them as outcomes of divine visions and prophecies, veritable signals of the arrival of the kingdom of God, and as serving the purposes of end-time world evangelization and transformation. These spaces are sealed off from the urban madness, chaos, and sinfulness of the surrounding world.[69] These camps are secured enchanted spaces where the Holy Spirit brood benevolently over Nigeria.[70]

Given these differences in the logics of sovereignty (as refracted through the notions and affectivity of cities) between sacred kingship traditions and Pentecostalism, how do we forge a dialogical space between them for the sake of the common good? As stated in the "Overview of *City of 201 Gods*," I intend to craft five principles for inter- and multireligious dialogue from the theory of the five bodies of the king. This is the task of the next section, which will offer insights into how Pentecostals can play in the public square in Ile-Ife in the spirit of love and pluralism. As a Nigerian and a pentecostal theologian, I take seriously the criticisms of Pentecostals as raised by Olupona, and I want to suggest ways of enhancing peace in the commons, especially in cities and urban centers like Ile-Ife, which have experienced religious conflicts in the past 30 years or so.

Crisscrossing Principles of Interreligious Dialogue

Civil religion is not a perfect good. A society may claim to have a civil religion, which serves to only legitimize the monologue of the dominant party rather than promote dialogue between all parties in a plural society. This type is only a civil religion of dominance that requires citizens to deny or hide their own particularity for the sake of the common good as defined by the society's authoritative group. The civil religion that is forged by Yoruba sacred kingship revolves around African traditional

religion and implicitly demands erasure of differences emanating from Christianity and Islam in their public participations. Traditionalists are not the only culprits here. Christians (especially energetic Pentecostals) and Muslims have shown antagonistic behaviors toward African traditional religions, demonizing the religious other, and also causing the intensification of hostilities.

Based on the perceived problems of civil religion, Nigerian religious ethicist Simeon Ilesanmi argues that Olupona's vision of civil religion (whether built around sacred kingship or not) is not viable. As Ilesanmi puts it:

> In a political context like Nigeria, the civil religion project is fraught with both intellectual and moral problems. First, the desire to extract and establish a common ground has the danger of reducing distinctive traditions to a least common denominator . . . Whether in Nigeria or elsewhere, it is unlikely that uniformity and conformity will adequately address the menacing problem of cultural conflicts.[71]

Ilesanmi goes on to add that civil religion will either lay itself bare to the service of Nigerian chauvinism and idols, divinize the state, or provide another round of ammunition for the postcolonial state to strengthen its hold over many other spheres of society.[72] His solution is to turn toward public philosophy. By this he means a body of positive principles "that might serve as the 'underlying ground of political judgment—grounds concerning how the collective life, the life in the common, is to be lived—which citizens, qua members of the judging community, share and which [may also] serve to unite them in dialogue, notwithstanding their (sometimes radical) disagreements.'"[73]

As a counterpoint, Olupona argues that it is a profound misreading of his work to state that his notion of civil religion constitutes a cultural affront on distinctive religious traditions. He avers that "the project of civil religion and its functional relevance, or even moral desirability, in a religious pluralistic society do not advocate the erasure of conventional religious traditions."[74] All he is striving for is a form of civil religion that can forge bonds of community identity among followers of the different faith traditions.

For my limited purposes in this chapter I do not need to settle the differences between national building through civil religion or through public philosophy. My task will be best served if I can find a way to creatively draw out a body of positive principles from the *heritage* of the Yoruba sacred kingship that members in the Nigerian commons can share so they might unite in dialogue—and by extension, sharable by members

of the global commons. My turn to heritage as a way to move forward in this debate should not be construed as walking into the future with one's back. Rightly construed, it is a way of drawing from the deep philosophical meaning of the idea of heritage in the Yoruba language. Heritage, *àsà*, "is innovation, rooted in the word *sà,* meaning to discriminate, choose, discern, and select... 'Something cannot qualify as *àsà* which has not been the result of deliberate choice (*sà*) based on discernment and awareness of historical practices and processes (ìtàn) by individuals or collective orí.'"[75] So I am deliberately choosing to appropriate the gems of the past in order to influence multifaith interactions in the present and in the future.

Now what are the guiding principles for such a dialogue? Put, differently, what is the general theological framework for its operation? As stated earlier, I will draw them out from our theory of the king's five bodies, that is, from Yoruba sacred kingship tradition. This way of drawing out the principles for Pentecostals' navigation of the political commons in a sacred city is to underline the fact that the dialogue partners are not bringing their specific principles to the others, but are to discover them among the others' religions, for the ingredients of peaceful coexistence are already there in the others' political theologies.

The first body of the king is the physical, biological one. This body (matter) that he shares with all human beings points to the inherent equality of human beings who are created in the image of God. The theological idea is that all persons enjoy inherent *dignity* because they are created in the image and likeness of God, endowed with reason and freedom. (The dynamic equivalent of this principle in African traditional religions is that all human beings have *àse*, *teme*, *chi*, or *sunsum*, a central unifying vitality in them. They are ontologically connected.[76]) This principle demands that Pentecostals treat the religious other with respect and dignity.

The second body of the king refers to the social collective or *socium*, the corporation of the people in a given community. (The dynamic equivalent of this notion in African traditional religions is corporate-*àse, sunsum*, or *teme*.) The *socium* is not a melting pot that boils away (down) distinctions and particularities. This body points to the networked-focus of different members of the community toward the common good, the need for right relationships at all levels and spheres, and gestures to the hope of the full realization of citizens' potentials so that they contribute to the paramount goal of the community, which is the preservation and promotion of the common good.

The ethical implication of this is that at the minimum the participation of citizens in the public space should not entail the shirking of their religious and other commitments, but movement from there to a context of plurality and active engagement with the diversity of other voices

(including those of science) in bridge-building dialogue for the sake of common flourishing.

The divine body of the king is symbolic of the community's need for and relationship with an ultimate concern. As a symbol it points to and participates in what it points. Similarly, a community's collective actions must not only point toward God, but also participate in dynamic divine ontological creativity. The community *stands in* and *stands out* of God. (In the terminology of African traditional religions, all of nature and human socialities are open to the more-than-human realm, to the dimension of transcendent.)

This means that our involvement in public dialogue must begin with an ethical analysis that accents God or the divine. Such an ethical analysis is about identifying a problem that threatens the moral fabric and stability of society, showing how the particular problem has moved it away from that which underlies its existence and expresses itself in it as the ultimate concern, and indicating that by solving the problem the society will be brought in close responsiveness to its ultimate concern(s). In a pluralistic society, we must allow people to define for themselves who or what their ultimate concern is. This means that we must solve common social problems without demanding that we all must understand and relate the problems and their solutions to the same comprehensive conception of God or the good.[77]

The fourth body of the king is the land-body. The king is the embodiment or the metonymic representative and guardian of the earth, the environment that sustains life. Traditional Yoruba ethics is aimed at the restoration or maintenance of right relationships at every level of communal life (God, gods/spirits/ancestors, community, family, person, and earth). Indeed, in the African traditional religious worldview, the *àse, teme*, or *sunsum*, which is the force or energy that enlivens creation and beings at all levels of existence (heaven, earth, and beneath the earth), accents the interconnectedness of everything in the universe. The concept of *àse* or *sunsum*, according to Ghanaian Christian theologian Robert Owusu Agyarko,

> expresses solidarity which may be interpreted as the community of creation or kinship with nature. Thus, the concept of *sunsum* may lead us to embrace solidarity between God and nature and solidarity in nature. If we embrace a notion of kinship with nature, we may discover sympathy for all things. This may lead us to the way of justice and peace that reflects the Being of God.[78]

Respect for the environment is a very crucial part of the Nigerian ethos. Traditional Nigerians show respect to the environment. They are aware of

their community's dependence on it and hope to live in harmony with it. They strive not only to meet the needs of the present generation, but also work to increase long-term wealth and well-being for future generations. Respect for the environment should, therefore, be an integral principle for the sustenance of the commons for Nigerian Pentecostals and non-Christians alike.

Finally, there is the textual body of the king. Italian philosopher Giorgio Agamben has recently taught us that modern democratic power needs not only administration and execution (governance), but also glory (the liturgical, ceremonies, and acclamation) to function and sustain itself. Olupona shows us how this is done through festivals in the traditional Yoruba society. Pentecostals are not strangers to creating regimes of affectivity and bonds of identity for members of their denominations. The national public square also needs symbols, festivals, rituals, metaphors, and shared histories and values to bind its members. The public presentation of the state (or the commons) must be genuinely managed to promote unity, fairness, and justice so as to alter citizens' behaviors and actions toward a common flourishing. The textual fabric of the community must be supported in such a way that the benefits of pluralism are convertible into popular support and social harmony. Pentecostals as citizens, like all others, are equally called to this task.

Summary and Conclusion

We began this chapter with a promise to use Olupona's work on traditional Yoruba sacred kingship as a basis for thinking about civil religion and interreligious dialogue in pluralistic modern societies or in the Sacred City that has to contend with different or opposing religions. Our goal also involved how to craft a theological framework or a set of principles to guide Pentecostals as they live, work, and contribute to the public good in a sacred city. Nigerian Pentecostals (and indeed Pentecostals all over the world) often serve their God in so-called secular, regular cities, and the terrain of sacredness of holy cities like Ile-Ife (the "Mecca" of Yoruba traditional religions) is uncharted territory that calls for a fresh pentecostal theological framework on dialogical interactions with other religions in the public square. What social-ethical or moral-theological principles should inform this framework? Will they *stand in* and *stand out* of African political, sapiential, cultural, and spiritual traditions? Will these principles flow from from outside or from the commonly shared (kingship) culture of Yoruba adherents of African traditional religions and Christianity? I chose to generate the principles from within the Yoruba ideational framework, and yet offer them in generalizable clothing.

The key task then was to draw out the principles of dialogue from a new theory of the five bodies of the sacred king. I did not bring this theory to Olupona's body of work. I only discovered them by a close reading of it. The ingredients of the theory were already there in his work or Yoruba traditional political philosophy. The five principles, drawing from the energies of the past and the impulses of the future, will enable us to construct a multilateral dialogical space between Pentecostalism and the other forms of religions as they function in the public square and as they intersect in shared ethical concerns. Secularism rejects and consigns religions to irrelevance and drives them out of the public square, and so is not realistic and workable in Nigeria or elsewhere for that matter. Therefore, engagement and dialogue of the religions with one another is the viable path to peaceful and harmonious social existence.

It is important to immediately point out that by dialogue I do not mean debates that only aim to win the other from his or her "wrong path." Dialogue is a not a debate, as the pentecostal theologian Tony Richie informs us:

> Its objective is not to win an argument with an opponent but to reach out to another pilgrim (broadly speaking). One ought to expect a strong commitment in those of other faiths to their understanding of religious reality, and be willing to respect it, even when, as will undoubtedly often be the case, disagreeing—just as one rightly expects respect from their own faith views, especially when they are presented sensitively.[79]

I also need to add that dialogue should not be construed as *the* solution to interreligious conflict. I advise that we see it only as a crucial method for constructing pathways toward the common good.

Let us now turn to the Secular City to construct other pathways to the common good in chapter 4. The ethical issues of the Secular City are different from those of the Sacred City and thus demand a different form of analysis and discourse. Our primary interlocutor and guide as we construct these alternative pathways is none other than the man who is famously referred to as the theologian for the secular age—Harvey Gallagher Cox.

4

Fire from Heaven

Pentecostals *in* the Secular City

Introduction

We turn to the thought of Harvey Cox for the light it sheds on the Secular City. His work is vast and there are many vantage points to gain an entry into his thoughts. In this chapter, we engage with him via the pentecostal portal. The discussion starts with his book *Fire from Heaven* and burrows deep into this thought. This engagement with Cox is important for four reasons.[1] First, his thought has for 50 years been grappling with what kind of religiosity informs or will inform ethical responses to social problems in the Secular City.

Second, Cox also draws from the idea of New Jerusalem, the global secular city, as the focal point for understanding the nature of pluralism in the twenty-first century. This is an idea we have already seen in Max Stackhouse's work in chapter 2. In the works of these scholars we see the need for some kind of ethical ideal to guide the search for solution to today's social problems. What Cox teaches us here is that any serious attempt to grapple with religious ethics as a fund for solutions to social problems must reckon with the "pentecostalization" of religions: emphases on religious experience, deeds (not creeds, beliefs, and doctrines), and faith as an exemplary way of life and as confidence in encounters with the divine (and not text-orientation).

Third, for five decades Cox has been grappling with the relationships between the religious, the secular, and the cultural-political. In order to decipher the complex relationship between Spirit and secularization he conducted an ethnographic survey of pentecostal churches in many cities around the world. The results are reported in the *Fire from Heaven*. His analysis of Pentecostalism and related social issues in the secular age provides a good portal to enter into our own analysis of the social ethics in Secular City. In particular, we will examine how Pentecostals and

Pentecostal ethics fare or should be in the Secular City. Just as we did with Jacob Olupona's work in chapter 3, we will engage with Cox's *Fire from Heaven* on its own terms in order to reveal the nature of challenges and promises Pentecostals face in the Secular City. This is why we have titled this chapter "*Fire from Heaven*: Pentecostals *in* the Secular City."[2]

Finally, Cox makes a fine distinction between the death-of-God and the dispersal of the divine presence from traditionally authorized centers of religious powers. His key point is that the rise of the Secular City should not be construed as the death of God in human affairs. The argument of the dispersal of divine presence does not automatically imply the social or ontological death of God. Rather, it makes innovative demands on how we speak about God in the secular age marked by a public resurgence of religion.

An Overview of *Fire from Heaven*

Is Harvey Cox's *Fire from Heaven* merely a mea culpa for the hubris of predicting the death of God or, more precisely, the demise of the received notion of God? After offering a quick overview of the book, I will provide a provocative, outside-the-box interpretation, tying it to his larger theoretical framework of the *Secular City*. This reading will disappoint many, including those who thought that Cox only gave pentecostal studies much-needed gravitas. Cox was on to something else with his highly acclaimed book. This is something I came to gradually discern when I reread the book in January 2011. This something else, this something more, which is like a secret hidden on the face of the sky, is what I am eager to probe.

The uncovering of the something else is the task of this chapter. The exercise culminates in the thesis that *Fire from Heaven* (1990s) is the re-cognition of the religious substrate of the emergent global, cosmopolitan urban civilization heralded by Cox's *The Secular City* (1960s). Today the spirit of God has escaped from the iron cage of secularization/modernization theory, and the idea of God-free civilization prowls about in the dry places of libraries "like the ghost of dead religious beliefs."[3] God, for Harvey Cox, may have escaped the tomb and appeared to the Pentecostals, but he is still headed to the secular city. He died in the city, was buried in the city, and rose after three ~~days~~ decades, and he will ascend (disappear, flee) into (immanent) heaven in the city. Exploring how Cox thinks all this is the job at hand.

The key argument of *Fire from Heaven* is that the growth of Pentecostalism in the twentieth century was due to the surge of common human religiosity. This religiosity, which he calls *primal spirituality*,[4] is a

common property of all indigenous religions. According to Cox, primal spirituality expresses itself phenomenologically as *primal speech* (ecstatic speech, tongue-speaking), *primal piety* (dreams, visions, trances, dancing, and various other forms of religious experience), and *primal hope* (eschatological orientation, apocalypticism, millennial fervor).[5] His point is that Pentecostalism exploded in the last century because it tapped into and drank from the deep wells of *homo religiosus*, arousing a preexisting dimension of humanity that formalistic and creed oriented religions had tried to suppress for too long.[6] "If what I call 'primal spirituality' underlies all faith traditions, including the one recorded in the Bible, then what pentecostals are doing is reaching deep into the foundation of common human religiosity which also underlies biblical faith."[7]

Why this upsurge of common human religiosity in the twentieth century? The sage of Harvard argues that individuals and communities that have been uprooted, marginalized, and oppressed *theonomously* drew from this common human religious core, this depth of existence, in order to cope with social changes and alienation.

Pentecostalism succeeds because it has retrieved and restored primal spirituality to the Christian tradition; and does it in a way that correlates questions the masses are raising with primal resources of the faith. This restoration has enabled it to build bridges to indigenous religious traditions worldwide and empowered its form of Christianity to draw from various suitable elements of local cultures as it travels around the world. So in South Korea it appropriated shamanism and rebranded it, and in Africa it has wedded Christianity and traditional African religions in the African independent, initiated, instituted churches (AICs) with emphases on ecstatic worship, healing, and ecological care.

The upshot of Cox's argument is that Pentecostalism might just be the most viable, appropriate, and adaptive form of Christianity in the twenty-first century and may indeed represent the future of faith, the triumph of primal spirituality in the age of the Spirit. This marginalized and maligned form of Christianity may well be the fetus that carries the future of the species.[8] In fact, from the portion of the subtitle of *Fire from Heaven* that reads "*The Reshaping of Religion in the Twenty-First Century*," Cox wants his readers to know that if they understand Pentecostalism they understand (something of) the shape of religion in our age. Not that Pentecostalism is going to take over all other religions, but that we are going to see the "pentecostalization" of religions: emphases on religious experience, deeds (not creeds, beliefs, and doctrines), and faith as an exemplary way of life and as confidence in encounters with the divine (and not text-orientation).

There is plenty to quarrel about with Cox. Many pentecostal theologians have already locked horns with him on his interpretation of

Pentecostalism.[9] Not only do they disagree with his equating of Pentecostalism (which he also calls "Christian shamanism") with primal spirituality, but also his obvious neglect of the role of the transcendental Holy Spirit that is also the spirit of Christ. In this critical engagement coming 18 years after the publication of *Fire from Heaven*, I do not want to interrogate Cox on the basis of the (negative) implications of his work for pentecostal theologies, self-esteem, and identity. I want to examine the implicit theory of the global secular city, which now unlike in the 1960s can accommodate and ride on an emerging global "primitive" religious consciousness. In the 1960s Cox's vision brought us to the city that was touched and swelled by secularization[10] in common cause with a fleeing (rather, a dispersed) God.[11] But in the twenty-first century we have come to *Mount Secular* and the global city of living human religiosity, the *New Jerusalem*. We have come to an innumerable company of deities, to the general assembly and church of nonfundamentalists who are registered on earth to the immanent Spirit the bond of all, to the spirits of socially conscious men and women made just and perfect, to the nucleus of the human psyche, the mediator of new pluralistic covenant, and to the praise of social justice that speaks better things than beliefs and creeds. The 1960s transcendental God that fled has not come back; Pentecostals and others have only excavated his image buried deep within. As he put it clearly, the Pentecostal movement has succeeded

> because it has spoken to the spiritual emptiness [read the void created by a dead God or failed transcendence] of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called "primal spirituality," that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on. Classical theologians have called it the "imago dei," the image of God in every person. Maybe the pentecostals are referring to the same thing with different words.[12]

Let us be clear: Cox's primal spirituality is a form of "creative regression." He believes that people are reaching down to some foundational experiences associated with the human evolution or their ascent into civilization. The retrieval of some of the contents of the deep psyche—instead of the move of the Holy Spirit—harbors possibilities for self-empowerment and rejuvenation as well as pathology.[13] Let us set aside for the moment the question of whether Pentecostalism is a work of the Holy Spirit and instead engage Cox on his own turf. Let us examine his language of retrieval or restoration. My question is: Why is this spirituality considered only as primal (first-order, the return of the primitive) and

not as emergent? Is it only explainable by preexisting elements and not by an unexpected configuration of preexisting elements, environment, and so on? Instead of creative regression, why don't we think of it as creative emergence?[14]

The kind of spirituality he has analyzed can also be explained as an exploration of the *phase spaces* of human consciousness or spirituality if we resort to emergence. By emergence I mean novel properties, traits that arise from a given set of matter in the right sort of organized complexity. Not only are the properties novel because they cannot be found at lower levels of complexity, but they are also unpredictable phenomena produced by the interactions between preexisting elements or parts.

There are multiple other ways to try to get at what Cox means by primal spirituality. They will also raise serious theological and philosophical question about the concept. Apart from describing and analyzing it (in the old sense of reducing a unit to its elements) he did not adequately conceptualize it in a rigorous theological or philosophical framework. Based on his description and the way he deployed the notion of primal spirituality in the book, Cox may have capitulated to some form of essentialism in his understanding of Pentecostalism. Primal spirituality, which he sees across many religious settings and cultures, is some kind of a stable entity, something identified as basic human nature, which is deeply oriented toward God across all time and space. If this interpretation is correct, then what Cox is saying is this: transcendence already has immanent ground in the imago dei. As it will be demonstrated in this chapter, Cox considers the vitality of the primal spirituality as immanent within the earthly realm, and it does not go beyond this world or materiality. If so, is primal spirituality shorthand for human nature as being itself transcendent to culture and cultural expression?[15]

On the whole, *Fire from Heaven* has something to teach us after these many years, and there is something deeply Pentecostal about it that not many books from the stable of pentecostal theologians have been able to match. Its methodology is an expression of the Pentecostal mood, sensibility, and orientation. It has a novelist feel and the rhetoric of narrative theology of testimonies and sermons, songs and prayers. It celebrates the discursive framework of oral societies that is characteristic of Pentecostal communities. It has the philosophical clarity of an analysis filtered through the enchanted lens of a people whose faces are set toward the eschatological New Jerusalem. And as we shall demonstrate here, instead of seeking to reinterpret the ideas of secular city within the context of the categories of surging spirituality, Cox changed the categories to make them more open to his thought on the secular city, beginning with the definition of core, common "human religiosity."

In Cox's thought there is a "genealogical desert" between the God (Yahweh, pure one of the Beyond, whose Son died) who fled the scene (or died) in the mid-twentieth century and the Spirit (a kind of the *Real* whose spectral logic determines what goes on in every religious reality) who came in the late twentieth century. ~~This spirit is a bone~~.[16] The spirit is an unprocessed psyche. How the dead God engendered this Spirit or how the Spirit came to occupy the Void-Place of the former is left unexplained. The global secular city is located at this genealogical desert. The foundation of this city is unarticulated; it is Cox's un-thought. So, to ask the question "is this the same Spirit that the Pentecostals celebrate or worship?" is to miss the logic of Cox's liberal theology whose key point is to create an awareness of the thorough incongruity between the supposedly dead God and the newly resurrected one in the sacred portal. It is this radical incongruity that creates the clearing for the post-God-is-dead global secular city and undergirds its religious pluralism.[17]

GOD AND THE GLOBAL SECULAR CITY

What struck me on my rereading of *Fire from Heaven* is that it came across as a theology of history[18] and globalization, a theory of the emerging global secular city. The subtext of this book is about the movement of history, caught on the wings of the *Pentecostal* (which is beyond Pentecostalism), toward its culmination as the *New Jerusalem*. History is the movement and expansion of a "civil society," a secular city, an in-between of people called out from blood-based affiliations and identities (race, tribe, caste, ethnicity) and from political totality (nationalism, closed political affiliation, nonvoluntaristic associations) toward an urban, cosmopolitan in-gathering of God's children.[19] (Temporally, it is also an in-between, "the crevasse between what was and what will be"; a *catalyptic gap*.[20])

This eventful movement emitted its visceral birth shriek at Azuza Street in 1906, flows on the yellow brick road of American experience and influence,[21] and is headed toward the Chicago-styled *White City*, not the delectable topography of beyond-history kingdom of God. The "White City," the concrete New Jerusalem that is achievable, is an amalgam of reformed and rebranded primal spirituality (which is at its roots shamanistic and hence common to all forms of religiosity) and entrepreneurial capitalism.[22] The actual, yet make-believe White City of Chicago that was engulfed in fire soon after the Great Columbia Exposition of 1893 combined the spirit of capitalism and worldwide religiosity.[23] *I told you he was on to something else!*

This way of interpreting the book was highly suggested by Cox's opening chapters, which highlighted the notions of New Jerusalem and

worldwide religiosity as situated within both secular and religious discourses in the late-nineteenth-century United States. In my opinion, the references to Pentecost and New Jerusalem (an urban, cosmopolitan civilization, a global civil society) set the overarching framework or context for the narratives of book.[24] In this context America, rather American experience and impulse, is the highway on which this rebranded religion travels.

The global secular city is a new worldwide human community (polis, commonwealth), the new (dispersed-into-society) church, the "kingdom of God."[25] Technology, urbanization, knowledge-economy, globalization, and religion are creating a new worldwide public that could approximate the New Jerusalem, a new global civilization. The secular city is seen as a global urban city and civilization (a universal space of freedom) and points to the catholic gathering of all of God's children as discussed in the book of Revelation.[26] It is an agent of social change; a representative of the new that God is doing in our midst.[27] God is revealed in the global secular city in the many forms of world and indigenous religions and is available in it to create new possibilities for life.[28]

The best way to understand Cox's unified philosophy of global secular city, history, and global religious consciousness is the notion of ecclesia, a *universal common*, and what is shared in it. What is shared in the common is primal spirituality and freedom. The reawakening or recovering of primal spirituality ("the image of God") is the form in which religion is allowed to enter into this city, to bring its goods and glory into the global in-between. Put differently, the secular city, its social and cultural structures, is ultimately grounded in primal spirituality—or will be as civilizations move past creeds and beliefs. Primal spirituality is the implicit religious affirmation of the secular city in the twenty-first century. The useable form of the primal spirituality is that which can only function in the quotidian here and now, in the irreducible context of religious pluralism,

> as the sacred *in* the immanent, the spiritual *within* the secular. More people seem to recognize that it is our everyday world, not some other one, that, in the words of the poet Gerard Manley Hopkins, is "charged with the grandeur of God"...The pragmatic and experiential elements of faith as a way of life are displacing the previous emphasis on institutions and beliefs.[29]

Freedom or human flourishing in the *Fire from Heaven* is modeled on the image of the erasure of the color line.[30] A close reading of the book easily shows that the "central miracle of Azuza Street" and its abiding message for the world, for the emerging global society, is not tongues-speaking,

but the "erasure of the color line." For Cox the building of a common humanity is the kernel of Pentecost and the fire that fell in Los Angeles. The Azusa Street revival, according to him,

> had a powerful archetypal significance . . . It presaged a new world in which both the outer and inner divisions of humankind would be abolished . . . The pentecostal wave has an irreducibly communal dimension. The Spirit descends on groups gathered in prayer, not on an inspired painter at an easel, or an isolated sculptor chipping a block of granite. Most importantly, for the pentecostals the purpose of the Spirit's visitation, unlike that of a muse, is not to ravish the soul of the individual but to gather up and knit together the broken human family.[31]

Cox believes that the leader William Joseph Seymour had the right interpretation of the historic role of the fire that fell at Azusa. Seymour, a black man accustomed to being treated as a degraded human being by the majority white population, interpreted the event within the framework of the creation of common human family. Cox quoted Seymour's words in the Azusa mission's newspaper *The Apostolic Faith*: "Tongues are one of the signs that go with every baptized person, but it is not the real evidence of baptism in everyday life . . . The secret is: one accord, one place, one heart, one prayer, one soul, believing in this great power. Pentecost . . . brings us all into one common family."[32]

What I am interpreting as the global secular city is Cox's vision of the New Jerusalem. It is a combination of Seymour's vision of the new racially inclusive community, the vision of the planners of the 1893 Exposition, which combined a robust capitalism with world parliament of religions, Cox's celebrated theorization of the secular city, and his dreams of a new Pentecost and a New Jerusalem rolled into one. That is, all three visions are bundled into one universal human family, primed and energized to flourish and roar to great heights in communication, technical progress, social justice, and *I–You* relationships.[33]

This notion of a common human family—undergirded by primal spirituality but without a transcendental, beyond-history great power—is Cox's vision of the global secular city.[34] Sadly, he is not sure if the religious group that bears the name of Pentecost can rise to fulfill this founding vision, this ideal that informs his vision. He laments:

> But this ideal faded quickly. The revival that one visitor said was a demonstration of the power of the Spirit to "wash away the color line with the blood of the cross," and to purge the church of the sin of racism, had segregated itself very quickly. Today pentecostalism stands in grave danger of losing the invaluable message it could bring to the other churches and to the rest of the world. What had happened to the spirit of Azusa?[35]

My retrieval of the notion of New Jerusalem from the *Fire from Heaven* is to show how Cox's ideas have changed and yet have moved in the same groove. The New Jerusalem in *Fire from Heaven*, as we have seen, is a synonym for the secular city and is doggedly earthly. Nevertheless, the global secular city, as being built by the forces of globalization and freedom, or as conceived by Cox, is not considered as a project necessarily against God or transcendence. Rather it is built on or conceptualized in the ruins of "failed transcendence," amid the refusal of God to go away or to die. Then as Ernesto Laclau advised:

> What we need, therefore, is change of terrain. This change, however, cannot consist in a return to a fully-fledged transcendence. The social terrain is structured, in my view, not as completely immanent or as the result of some transcendent structure, but through what we could call failed transcendence. Transcendence appears with the social as the presence of an absence. It is around a constituted lack that the social [common human religiosity] is organized.[36]

The secular has a much more complex relationship to religious subjectivity and transcendence in a "one-story world," not the two-story edifice of earth and heaven, world and after-world, immanence and transcendence.[37] On this point Cox approvingly and affirmatively quotes Amos Wilder's essay "Art and Theological Meaning" to buttress his argument: "If we are to have transcendence today, even Christian, it must be in and through the secular . . . If we are to find Grace it is to be found in the world and not overhead. The sublime firmament of overhead reality that provided a spiritual home for the souls of men until the eighteenth century has collapsed."[38] The secular is located in the liminal space between immanence and transcendence. What Cox has done in the *Fire from Heaven* and also in his 2009 book *The Future of Faith* is a change of conceptual terrain to subtly reconceptualize the secular city. Cox's theological thought, in this post-God-is-dead moment, "works amid this failed transcendence. This means that while there is a rejection of transcendence, there must be an acknowledgement that the failures of transcendence partially determine the way"[39] thinking about the secular city occurs now.

We can see this in the way Cox thinks of the primal spirituality in *Fire from Heaven*. The vitality of the primal spirituality is immanent within the earthly realm and does not go beyond this world or materiality. It is a retrieval of certain forces within human corporeality, yet the text does not openly demonize or exorcise transcendence. The concept of primal spirituality only points us to failed attempts to think of religiosity as something of another world, as something pointing us to a transcendental, beyond-history realm. The primal spirituality, which is an

earthy expression of human religiosity, is now to be understood amid the failed theology and explanations of transcendence. The secular city arises within the ruins of transcendence and does not contradict transcendence. There is trans-ascendence, but it is not a movement across (*trans* in Latin) the face of the earth, its peoples, and institutions; it does not go beyond them (without *scandere*, climb). The global secular city, unlike its 1960s cousin, is not an immanent's rejection of transcendence, neither is it a volte-face embrace of transcendence. It is *transimmanence*. The concept of the transimmanent global secular city, to quote Mark Lewis Taylor, "emerges from the backdrop of previous discussions, contestations built around the contrasting terms *transcendence* and *immanence*. One might say that the relationship of transimmanence to transcendence is dialectical; it emerges through (*dia*-) and in development with transcendence."[40]

In the 30-year interval between *Secular City* and *Fire from Heaven*, the nouns of the 1960s secular city have become the verbs of the twenty-first-century global secular city. In the former period the main issue was that there was no mystery of God in the city[41]; in the period of the twenty-first century, it is how mystery of God is, how it functions.[42] Resorting to the rhetorical flourish of Dietrich Bonhoeffer—and in imitation of Cox's line of thinking as laid bare in this essay[43]—we can state that we have proceeded into a time of manifest religiosity. How do we speak of the secular with increasing religiosity? How do we speak in religious fashion of the secular city? Based on the insights gained from *Fire from Heaven*, from Pentecostals, Cox speaks of the secular city in religious fashion in his latest book, *The Future of Faith.*

I told you he was on to something else!

Pentecostals and the Secular City

In the light of these discussions, I dare to suggest that pentecostal theologians should exercise caution in affirming that it is *really, ultimately* about Pentecostalism that the sage Cox, the philosopher of religion and student of comparative religions, was interested in when he wrote *Fire from Heaven*. Even if the book is coded as a Pentecostal study, it is about Cox's worldwide pilgrimage into the inside, the mystery of the human being, and the nature of primal spirituality in the twentieth century. Cox, the *homo quaeren*, was probing the depth dimension of the human spirit as it is unconcealed by the Pentecostals. He was not really interested in their doctrines, beliefs, or theologies. The thrill was in investigating their particular expression of the encounter with "ultimate concern," a particular display of *mysterium tremendum et fascinans.*

His interest was in using the vehicle, the cover of Pentecostalism, to investigate the "largely unprocessed nucleus of the psyche."[44] Pentecostalism is a veritable case study of the immanent spiritual reality, latent anywhere, everywhere, and "everywhen." Primal spirituality is his interest and Pentecostalism is a *species* of it and as a good *naturalist* he collected, collated, classified, and documented its *spores*. In a different language, Pentecostals are the *cicadas* that happened to pop from the deep, primitive psyche in the twentieth century and must be quickly studied before more civilization, rationalization, secularism, and whatever else drives them below the surface again. There is nothing wrong with this kind of academic interest, nothing wrong with situating Pentecostalism in the larger context of human religiosity. This is what all good theorists do. Cox did a good job of his task, and we are attempting to understand him within the explicit and implicit purposes of his project.

His project was about understanding and explaining the shape of religion in the postmodern secular society or the return of nonprivate faith in the secular city. The case study method, served by "ethnographic" visits and historical surveys, is his signature pattern of scholarship. This methodology is also evident in his 1984 book *Religion in the Secular City*, where he examined "two representative antimodernist religious movements": (a) the political fundamentalism of Reverend Jerry Falwell's *Moral Majority* in the United States; and (b) *Christian Base Communities* and liberation theology in Latin America. In both cases, he began by narrating actual history out of which they have arisen. The reason is precisely to show how God is working in the secular city, liberating people and redefining ecclesiology. The context in which they arose is the eruption of the Spirit, "which blows where it wills," into the secular. The Pentecostal movement is the latest expression of the Spirit of God within the secular city. Note that for Cox the secular is "the people of God."[45] We have to also note that Cox's work operates in the framework of *logos-theos*. The *logos* is his theory of the contemporary world (which is nothing but the secular city). The *theos* is God, Spirit who is immanently present in the world.[46] So the eruption of the Pentecostals, "the eruption of the poor" or for that matter the eruption of the Spirit (the God aspect), is understood in terms of the logos aspect.

Cox's project is also a way of investigating the shape of faith that will be most suitable, common, and widely shared as the future of the New Jerusalem, an urban cosmopolitan civilization. The New Jerusalem is a form of the secular city that has "openly" appropriated religiosity. This religiosity has the form of "pentecostalism." He writes: "What we call 'pentecostalism' is not a church or even a single religion at all, but a *mood*.

It represents what might be called 'a millennial sensibility,' a feeling in the pit of the cultural gut that a very big change is under way."[47]

The New Jerusalem is a form of civilization, global secular city that will not suffocate the human spirit, repress the *oceanic feeling*, or arbitrarily confine God to a zone of abandonment. The sacred (the spiritual, religion), sanitized of its pathology and boiled down to its common primal substrate, is *within* the secular city. The task of theology in this global secular city is the theorization of the everyday world (horizontal and not vertical, not some beyond-history place, only transimmanent) that is charged with mystery, awe. This form of theology (or as Mark Lewis Taylor will prefer to call it, *theological*) is set forth in Cox's new book, *The Future of Faith.*

Cox's scholarship challenges pentecostal theologians to make a turn from theology to the theological, the transimmanence as a dimension of social existence, practice, and thought. The theological focuses on agonistic politics where being and being-together are at stake. Cox in his language calls the theological, "the theology of politics."[48] The theological is a rejection of Theology (capital "T" theology) for theological reflection of the sacred in transimmanence, amid failed transcendence. To quote Taylor one more time:

> Unlike the dominant ethos of Theology, the major concern of the theological is not transcendence, and its primary language is not doctrine. Nevertheless, it is a discourse that is alive with force to rival stultifying and repressive sovereignties . . . The theological is a discourse that is disciplined, not so much by doctrinal formation, but by reflection taking place at multiple sites of the academies [the storefront churches], and other public thinking. The theological . . . facilitates human organizing to redress the social exclusion and repression that keep imposed social suffering ever bearing heavily upon those in its agony.[49]

Another challenge that Cox poses for pentecostal theologians is for them to expand the foci of their theology. Cox used to think that Exodus and Easter are the only two foci of biblical faith. According to him, they both point to what God is doing in liberating people from political, economic, and cultural captivity.[50] But in *Fire from Heaven* he expanded the focus to include Pentecost, the place of primal spirituality and faith (rather than texts, doctrines, creeds, and beliefs) in responding to what God is doing and in shaping the Christian religion.[51] The question now is will Pentecostals also expand their foci to include the liberating activity of God, social justice. I think they will and it is already happening as Donald Miller and Tetsunao Yamamori recorded in their 2007 book, *Global Pentecostalism: The New Face of Christian Social Engagement*.[52] This

question should not be answered at the level of praxis alone. Pentecostal theologians need to discern, clarify, and articulate what is happening on the ground.

Concluding Remarks

By way of conclusion let me link the set of challenges to one of the key, provocative arguments of Cox's *The Secular City*. The argument goes like this: it is not enough to say that biblical religion is secularized or secularizing. The truth is that secularization is a religious phenomenon.[53] If this argument is true then pentecostal theologians should be asking, contrary to all the focus on reenchantment, in what way is Pentecostalism already secularized or secularizing from its core?[54] What is the seed of secularization in it? Second, if secularization is a religious phenomenon, a "kingdom of God" affair, then how has Pentecostalism redefined "reign*ing* of God"[55] on earth and thus the meaning of secularization? We need to respond! Cox appears to have spoken for pentecostal theologians: "No one can move beyond the secular city who has not first passed through it."[56] If the secular city, as Cox maintains, is the kingdom of God, the New Jerusalem, then Pentecostals are not returning to the secular city with religion, they are always already in it. This may well be the key, provocative message of *Fire from Heaven*, the secret on the bare face of the sky all along.

Gustavo Gutiérrez informs us in his *A Theology of Liberation* that secularization took the form of cultural revolt in the economically advanced countries, contesting the hegemony of traditional religion and proposing pluralism of worldviews. In the poor countries, he argues, it took the form of challenging the misuse of religion by the ruling class to oppress the masses and to sacralize their privileges.[57] What is the form of secularization now in the Pentecostal era—or what is it likely to be? The answer to this question may well begin with the discernment, clarification, and articulation of the *Pentecostal Principle* of religion and social existence.[58] Such a principle if it is properly discerned and grasped can enable pentecostal theology not to limp after the reality of the contemporary world, but to illuminate the future of the world and its religion from the labile standpoint of the appearance of the new life, the patency of being. This kind of thinking starts from understanding the Spirit as the one who nudges human sociality toward new possibilities for life.

We need now to turn to the issue raised by Cox's analysis of secularization and echoed by James K. A. Smith and Amos Yong that secularization is a religious phenomenon. In what way is Pentecostalism as a religious phenomenon already secularized or secularizing from its core? Are Pentecostals merely in the secular city and "passive" to or only resisting

the tendencies of secularization or are there certain impulses within the renewal movement itself that are contributing to the secularization process? Once again, let us ask what is the form of secularization in the Pentecostal era?

I want to examine the tendencies in Pentecostalism that lean toward secularization. There are three reasons for embarking on this critical engagement with Pentecostalism. First, as stated in the early part of this chapter, we are interested in examining the particular and contextual ethics of Pentecostals in the secular city. We did a similar thing in chapter 3: we examined the emerging ethics of Pentecostals in the sacred city. Second, we want to offer an exploration of the subjective production of secular man (woman) in pentecostal garb. Pentecostals, enmeshed and constrained by the secular city, function, to a large extent, according to the logic not always of fundamental biblical principles or sacred precepts as generally presupposed but rather of secular (capitalist, rationalist-calculative) impulses. We cannot understand Pentecostal ethics as it evolves and operates in the global city without paying attention to the production and control of subjectivity and its forms of life in the secular global city and globalized economy. The secular city breeds, bends, and shapes Pentecostal subjectivity. Finally, the Pentecostal citizen or any other citizen for that matter is the same time in the three cities (sacred, secular, and charismatic) within the networked global city. The "cities" are present in the global city, in the current rhizomatic global context at the same time and are all unleashing forces to command citizens' moral existence, citizens' social existence. Pentecostals have to navigate the "cities" simultaneously like all other residents of the global city.

In this concluding portion of the chapter, we want to offer the reader a glimpse of the emerging Pentecostal social ethics as shaped by the secular city. Pentecostal morality is not independent of the economics and ethicopolitical constitution of the global city. There is no illusion of "pure" pentecostal moral existence, "since subjectivation, attached to nothing at all, can never establish the ground necessary for it to exist."[59] The "impure" Pentecostal ethics, far from being pathologies of neoliberal capitalism, far from being betrayal of pristine, original pentecostal spirituality (whatever that is), arguably, constitute strategic mechanisms orienting beliefs, behaviors, and ideals to the hard realities of social existence in a way Ernst Troeltsch would understand.[60] All this is not to say that we must applaud every aspect of this emergent Pentecostal social ethics. But we must surely report or examine them, as I will shortly do, for comprehension and evaluation.

Let us now attempt to respond to the haunting question: Is Pentecostalism already secularized or secularizing from its core? I ask this

question not because I have a ready-made answer; I am asking it to stimulate thinking. Let me state how I am currently thinking about a response. There are many seeds in the movement that may be seen as secularizing. Factors such as (a) the dominant focus of popular Pentecostalism on explanation, prediction, and control of this worldly affairs in order to secure material progress; (b) the notion of the individual as fully endowed to be an agency and interpreter of divine moves; (c) the denial of authority of traditions, antipast tendencies in many cultural contexts and their correlative foci on the *now* (*seaculum*, "this present age")[61]; and (d) the accenting of possibility over actuality are veritable forces of secularization (which is not always antireligion and antitranscendence) within Pentecostalism. We do not always readily notice them for what they are because the secularizing ideas of individual agency, modern idea of material progress, and notions of rational and methodical action are often embedded within the sacralizing discourses of realizing individual potentials (God's gifts), freedom from (demonic) traditions, and holistic salvational expectations. Add to this the spirit of free enterprise and the impulse to cross borders and create local, national, and global networks that are characteristic of the movement.

Let us respond to the question from another perspective. Arguably, in Pentecostalism, there is a basic willingness to change one's position when confronted with the "fact" of the Holy Spirit's movement. Broadly considered, the pentecostal man or woman is truly a pilgrim, a person on the way. This is a mindset that is conducive to the forward moving impulse of secularization. If we combine this insight with the pluralistic cosmology of many tongues as exemplified in Acts 2, then we might be able to think of a pneumatologically powered secularization.

Let us turn to the theological aspects of Acts 2, the story of the manifestation/immanence of the Spirit for the common good to further understand the forward moving impulse of secularization that is ensconced in the Pentecostal mindset. The gifts of language and fire were given to each person for the profit of *all*. The gifts were given to bring diversity among the disciples and to benefit the whole of the emerging community. The Spirit is a common blessing to all, for the manifestation of the common good as Paul reminds us in 1 Corinthians 12:7, but it alights differently and in diverse forms among the disciples. One does not possess the Holy Spirit as one's own exclusive property nor all of the Spirit's gifts, potentialities, and actualizations. One possesses a gift or gifts of the Spirit, and so becomes a believer with distinctive and particular gifts. So the manifestation of the common good "is achieved in ways that are not common to all."[62]

Pentecost is relationality, marked by diversity, inclusiveness, invitation, equity, and new relationship-making power. On the day of Pentecost, the

Holy Spirit united the disciples and three thousand others into a people/multitude or a new and joyful community, but each person remained singular and linguistic difference marked the whole group. The disciples were all touched by the fire and sent out into the world by God's spirit to spread the word and establish an egalitarian community, a belongingness of equals before the Lord. Pentecost represents God's action of selecting the multitude, the people as the sovereign body on earth, bypassing the preselected, wellborn, or well-endowed, to do his work. The pentecostal fire fell not on the priests, but on the people. The people were empowered to become the voice of God and to express God's will in favor of a society's privileged few who can hand down strategies and stratagems, solutions and statutes, and results and rankings to others in the name of God. This alternative sovereignty to the authoritarian powers of the day (secular and ecclesiastical) was marked from its inception by equality, solidarity, and unity-in-difference. Political theorist Anne Norton says:

> At the moment in which they recognize themselves as the *demos*, the people are united by the *heilege geist*, that common mind and spirit that realizes itself in language, more precisely in linguistic difference. The people are united, they are one, but they remain singular, each equal to the others, all to be sent into the world of equals, undistinguished by birth, power of wealth. They are united in friendship, to broaden ties of unity and communality. They are touched by fire.
>
> Their work is in language and through language: not one language but in the diverse forms that language takes. They are all to speak, to write, to bear witness; each is to do so in a particular language, a particular tongue.[63]

Norton made this observation in the course of her defense of Carl Schmitt's less-known alternative theory of democratic sovereignty based on God's empowerment of the people on the day of Pentecost. If Schmitt's famous theory of sovereignty (the couple of "sovereign is the one who decides on the exception" and the foundation of politics in friend-enemy distinction) is based on the secularization of the incarnation, then, she argues, "the recognition of sovereignty in the people is a secular Pentecost."[64]

The being-together of the new expanded community of disciples was founded on friendship and language, not on violence, not on friend-enemy distinction, and not on national or racial difference.[65] On the day of Pentecost language was both the unifying medium of the immanent community and its extension to include the other, and the distinguishing marker of the persons/groups in the commons. Diverse tongues, each person speaking to others and being understood, became the symbol of

the interplay between likeness and difference. The combination of likeness and difference, exemplified by language on that fateful day in Jerusalem, is essential for the flourishing of a commons and for the self-determination of its component parts. "Language is a human capacity, but it appears in wildly diverse forms among human beings. One does not learn language, one learns a language, and so becomes human in a distinctive and particular manner. That which is common to all is achieved only in ways that are not common to all."[66]

This character of language ("that which is common to all is achieved only in ways that are not common to all") reflects immanence as the nature of the common good. The common good of any community is common to all its members, but it is not immanent to something, be it even something that is common to all, something that permeates the whole community, if the very something is unaffected by immanent relation. If we are not to deny the immanence of the common good or common good as immanence, we have to accept that the common good is immanent to itself; the common good is common to itself.[67]

To understand the common good in this way, for the purpose of crafting a public policy in a pluralistic society, demands the kind of ethical sensibility we are advocating in this book. If one's policy proposal is to be successful and be democratically received in the pluralistic public square, a commons of equals acting in freedom, one needs a religious language that speaks with others, embraces differences, celebrates multiplicity, and recognizes the sameness of the common good.

The intersection of the pentecostal principle (which is, among other things, a combination of forward thrusting notion of surpassing the extant and emphasis on *natality*, new birth) and the principle of private judgment (under the influence of the Holy Spirit) that disputes the idea of dogma and finishedness render Pentecostalism as a force for radical movement. By subjecting everything to the demands, surprises, and expectations of the new in the name of the Holy Spirit, which is moving beyond the encrusted "church," Pentecostalism may carry the same punch, the same liberatory power, as secularization had on cultures in past centuries.

The key difference then and now may lie in the fact that Pentecostalism is possibly a secularizing process that is *theonomous.* In rejecting the notion of an unbridgeable chasm between the finite and infinite, between immanence and transcendence, between matter and spirit and for supporting the ideas of the infinite Spirit finitely present in the finite and *enspirited matter*, the secular, the profane, is not in front of the temple, but within. By celebrating the "pluralism" that comes from speaking in many tongues, the movement undercuts *heteronomous* imposition of any truth for the privilege of consensual, investigative, pragmatic truth by those

who *autonomously* subject themselves to the Spirit of God. Overall, the freedom to strain toward the new, to reject the age-old religious understanding of divided matter, and to acknowledge truth as divinely inspired but self-imposed are all ingredients that make for a (theonomously) secularizing force on cultures, and for understanding of God as fully involved in everyday, everywhere interstices of life.

This exhilarating combination of resurgent religion marked by secularizing impulse and liberatory interactions with the sacred point us to a different understanding of the New Jerusalem—to what we have named the Charismatic City. Chapter 5 looks at the Charismatic City as a forward space that needs a certain architectural and ethical sense and sensibilities to sustain it and put it on a path of advanced, concinnating human flourishing.

5

Forward Space

Architects of the Charismatic City

Introduction

We have worked our way from the notion of the Church as the Sacred City, to considering it as the Secular City, and now to expanding it to the Charismatic City. In this chapter we will explore how the emergence of the Charismatic City is likely to affect Pentecostal ethics or urban design. On the one hand, we want Pentecostals and Charismatics to seriously consider the implication of the city on their social ethics. But on the other, we also want architects to consider how they will design for the Charismatic City in ways that can promote its values. These are values that do not extrude and block off the ethics and sensibilities of the other paradigmatic cities. Such multifaceted designs will not only advance the values of the Charismatic or future city, but also brush its own values against the grain in order to respect the values of the others, which we might have surpassed but not really escaped. Let us begin this exercise by quickly reminding ourselves about the key values of the paradigmatic cities we have studied in the preceding chapters.

In the Sacred City, divine presence constitutes an immediate datum of consciousness as well as being an integral element of knowledge. The power of God (gods) is concentrated and God is (the gods are) capable of encountering and punishing human beings. The common understanding is that God is here, in this space, or God is here in this body, within us. Human beings can be estranged from God, but they have never been and can never be separated from the divine. In terms of public theology, the correlate of the Sacred City is the stance that there is a definitive narrative that trumps every other one, and to accept otherwise is to accept that one's religion (or truth-claims) is one among many, thus capitulating to relativism. The task of believers' public engagement or giving of reasons for public policy, if at all it is entertained, is to "out-narrate" other grand

narratives and to sing their song well enough that the society at large is brought to their truth-claim. If the song cannot gain currency, then believers must seek only to become an alternative "public" or community that speaks for itself and cultivates virtues that are consistent with its notion of "the good life"—or the good city within its particular bounds.[1]

In the Secular City the divine presence is dispersed, but is monitored and caged or cordoned off as an independent element of knowledge. It is not allowed to be an immediate datum of consciousness. Put differently, God or the gods abstain from encountering human beings. Every human being meets the divine as a "stranger." God comes from elsewhere, from the other. God is not the power of being and does not come from within. The divine is best left to be encountered in the face of the other or accidently in the mediating matrix of eroticized, creative energies of depths of existence.

What is the ethical implication of a dispersed divine presence? It means that no theology, religious viewpoint, or doctrine of God can be at the center of a pluralistic society and to which everybody or every view has to submit. Because every site of the reception of the dispersed presence is recognized as provisional and relative (relative in this sense that a person's or group's standpoint is conditioned by the place it/he/she occupies in the flow of the sacred presence coursing through human socialities). But it does not mean that all positions are equally acceptable.

In the Charismatic City, the divine presence is allowed to permeate (or is seen as permeating) all of space and time so that there is neither separate divine realm nor human, but, rather, only human–divine order. God is in you, but God overflows and connects you to the elsewhere and to the other. God is in the in-between; the inside is an outside. Everyone is ex-posed, which "means to be 'posed' in exteriority, according to an exteriority, having to do with an outside *in the very intimacy* of an inside."[2]

In the Charismatic City we are dealing with the plasticity of God—divine plasticity. The concept of divine plasticity is about how the divine presence that courses through human socialities is perceived to give, receive, and explode forms of flourishing in the God–human relationality. It represents God (image of God, divine presence) freed from the mistaken image of its measurable divisibility (concentrated or dispersed). It focuses the image (presence) of God as indivisible, yet plastic (malleable). Since God is indivisible the dispersed (relocated) God's presence, as secular-city thesis argues, is never partial, but always full. Yet there could be perceived differences in the divine presence. In the Sacred City the presence is taken as special, while in the Secular City it is theorized as general, and in the Charismatic City it is encountered as manifest. The divine presence is always involved in materiality, in human sociality animating

and reanimating it to manifest and actualize maximum goodness. The gritty materiality of the city is a complexly structured set of doings and being, a human coexistence that is radically oriented to continual opening and reopening; the inside always ex-posed to the outside. All forms of existence participate in the divine presence. This view of social ontology allows for intensities of participation at certain sites and moments. As James K. A. Smith puts it, relying on the thought of pentecostal theologian Amos Yong, "while all that is participates in God through the Spirit, there are sites and events that exhibit a more *intense* participation."[3] Such intense participation becomes the *manifest presence* of God's Spirit.[4]

All these have implications for how we theologize the condition of the possibility of *novum* in human existence. What is the energizing spirit behind the experimental nature of *world making* that we have tried to describe and explain under the notion of the Charismatic City since the preface of this book? Is it powered by transcendental, immanental, or transimmanental spirit, or divine presence? What is the source of kairos in each of the paradigmatic forms of the city? In the Sacred City with its face turned to transcendental powers, kairos is masculine, vertical coming from above or outside. Kairos is an in-breaking force coming into history—from above and outside. It is a downward flowing power, eternity breaking into history. In this sense, it is a very masculine notion (*ho kairos*) of in-breaking, coming from above as a blade that thrusts into existing configurations. *Ho kairos* is a giving force, coming down into a receptacle, the new bearing down on the old. In the Secular City with its face turned to the immanence (transimmanence), this notion of kairos is rejected for the feminine, horizontal one *arising* from within, inside, amid coexistence. Kairos is conceived as a blessing going up: a receiving force, elevating institutions upward toward change, raising them up toward the new. Kairos occurs as a congealing of conditions of history and culture, as in some from-below notion of transformation. Characteristically, Harvey Cox in the *Secular City* calls upon "the churches to dissolve their own structures and sacred places in order to fulfill the callings of humanity come of age."[5]

The Charismatic City is open to the confluence and convergence of the sources and their synergistic participation. I will call this third form of kairos, which is the flowing together of various spiritual (energy) streams, the *zygotic* kairos.[6] The masculine and feminine kairoi in the process of participation create a unity (not merely an interaction field) and identity, as sperm and ovum merge to form the *zygote*. To the extent that the union formed is something that was not there before, it is something achieved that was not possible without sustained interaction. This "something" has new identity, a new identification. This new unity and identity is participation as new creation. I have named this new creation *zygotic kairos*

and not necessarily son, daughter, or offspring kairos because the term not only connotes the coming together of the attributes of father and mother as a child of their union, but also the unfinishedness and huge potentialities of the zygote. In the influence and confluence of spiritual streams, irruptions, and breaking forth of charis and charismata, the giving of gifts and disruptions of givens, and the outpouring from the hidden fountains of human coexistence, the "sacred" exceeds its predetermined or so-called normal channels and pops up in unauthorized places or unexpected places. This is the mark of the Charismatic City.

The careful reader would have already noticed that I have not discussed the ethics or orientation to public theology as I did with the introductory remarks of these other paradigmatic cities or as I did in the last two chapters. He or she would have also noticed that the examination of the ethics of the Sacred and Secular Cities have not been confined to the structures and strictures of an overarching ethical theory.

I have deliberately not chosen a single fundamental theory or paradigm of theological hermeneutics to approach the study of ethics in the various paradigmatic cities. I have done this for five reasons. First, it is to avoid the heteronomy of unity that levels out differences instead of allowing the play of complexity and diversity. Second, the task of crafting an ethics for the Charismatic City calls for the visualization of heterogeneity, alternative forms of human sociality, as the precondition for thinking about the theology of the city. I have adopted methodological pluralism to allow me "to select a combination of different paradigms according to the nature of the moral dilemma, even though the criteria for such a selection cannot always be wholly consistent."[7] Third, the Charismatic City is always coming, always becoming visible, always coming to fullness and perfection. It is an incompletable space. It is also the principle of how a social matrix creates the new space it expands into. If the pentecostal principle is about the appearance of the new in history, the Charismatic City is the appearance of new spatiality, the emergence of new "existential spatiality of life."[8] The Charismatic City as a tool of interpretation of history is the spatial counterpart of the temporal pentecostal principle. It trains our interpretational lens on the peculiar universality of space and God's Spirit. The universal element of this conjunction drives toward or demands for global civil society (koinōnia, spiritual community) through a ceaseless restructuring of all existential spatiality of life or spheres of existence as the Spirit decreases exclusion and increases embrace. What is the right global *ethos* for dealing with the pluralism of cultures under the influences of the nonconfinable Spirit?

Fourth, more importantly, those who dwell in the Charismatic City are simultaneously living in the other two paradigmatic cities and they

need to understand the different forms of ethical challenges in each of the cities. There is no one-size-fits-all ethical proposition or hermeneutical theory for the three cities. The diversity of ethical challenges and the multiplicity of responses to them are not considered as a problem that must be solved by imposing a totalizing theory on all observations or behaviors. Instead, we have approached the diversity and multiplicity in terms of the potential positive contributions they can make to human flourishing and to discernment of how "God [is] taking place" in the *world city*.[9]

Finally, the Charismatic City is a state of the world. It is the *mondialisation* of the world. And I believe that the pivot of the thrust of its ethical thinking is not so much what we *do in it* as what we *should do with it*. The Charismatic City is unlike the Secular City whose end is to free or differentiate spheres of existence from direct religious (heteronomous) control. As sociologist Richard Fenn argues, secularization "is the process by which religion loses its ownership and control of the sacred."[10] In the hands of promoters of the secular-city thesis, there is a viable periphery (the profane) and doubtful core (sacred city, temple).[11] The Charismatic City is the formal condition for such freedom without the rejection of the religious. The Charismatic City does not refer to the specific ends or goodwill of a sociological process, but constitutes a state of the global commons, an ethical category of the existence of the world.

In a certain sense, the Sacred City demands things to be *kosher*, but the Secular City demands them *unkosher*. Nothing is pure and nothing is impure in the Charismatic City. It is about the state of human coexistence to be desirable, to be open to the divine, to be a site (seat) of the liberatory Spirit (*Shekhinah*) regardless of who has the right to define it in a particular way. Put differently, it is a guarantee of the city as an ecclesia or to be truly *existent*, to stand outside of its nationalism, statehood, racism or ethnicity—to stand outside of itself as an existent.[12]

The Sacred and Secular Cities demand something, but the Charismatic City posits a state of the world. The Charismatic City is a city, an ethical category of existence that cannot be possessed, the condition of a good commons that cannot be privatized or nationalized. The Charismatic City is the name of the good that situates itself in the immense gulf that separates the nationalized Secular City from the New Jerusalem and thus opens a path to the latter. What should anyone do with this emerging global commons so it can engender the common good of humanity?

Implications of the Charismatic City

What should we do with the Charismatic City? The response to this critical question might start from reapproaching the density, form, and

orientation of its connections. The Charismatic City is the constellation of established transversal connections within and across cities. The patterns of connectivity between persons is always at work creating, receiving, re-forming, and reformatting the synapses of the connections and their transmissions to give the constellation an identity. Moving from connections (activities and practices) to identity is a transition from the technical to the social. The question is how do these connections produce particular social consciousness (identity), and what should we do with such social consciousness?

The consciousness of a connectionist society like the Charismatic City depends on the strength of three variables: communality, participation, and possibility (CPP). The Charismatic City is the conjunction of *communality*, *participation*, and *possibilities* as existential spatiality. These are, in a sense, three different names or faces of relatedness. The conjunction is the folding, unfolding, and refolding of space or spaces. As Sigurd Bergmann argues, space is not an empty container or a static, simple physical entity, but a constant enduring phenomena that is also full of movement and mobility. Spaces are rightly considered to be "mentally loaded and socio-culturally loaded spaces of meanings, practices, and artifacts . . . 'Houses can fly' . . . is a famous saying in architecture, and geographies, territories and boundaries can flow, as geographers know too much."[13] The dynamics of both movement and continuity in existential spatiality are not about closure, but a *recapitulatio*. It is to begin, to open up (*be-ginnan*) the iterative dynamic of becoming itself, to stir up the matrix of possibilities again. Each new relation or repetition guarantees this beginning. A relation is a (productive, rhythmic) repetition, *recapitulatio*.[14] Relation is the supreme capacity of humans. In the unfurling of their humanity and making places out of space they open relation up, cut it open again and again, redesign, redirect, or repair its fluid dynamics as it carries them deeper and deeper into its depth. Every fresh relation comes from an initial relation that maps upon the new alternative pathways of excluded possibilities and novel immediacy.

This is a notion of space as an encompassing relationality (multiplicity) that donates its traces (not absolute traces, but synthetic) to all human work or creativity. Space is relational density that is enfolding (*complicatio*), unfolding (*explicatio*), and refolding/repeating (*implicatio*), to use medieval theological concepts.[15] Complicatio is the folding together of possibilities, the matrix of possibilities. It is what contains all—all knowable pathways and opportunities before any decision or cutting is made. (Decision comes from the Latin word *de* + *caedere*, and points to the practice of mentally cutting away alternatives or possibilities to decide on one.) The possibilities are realized or unfold (*explicatio*) as each entity

"*divines* and *actualizes*" its possibilities in participatory movements. *Explicatio* points to the going out of the self and returning to the self (in a process Paul Tillich calls individuation and participation), and thus to the unoriginative originating set of possibilities. In participation each penetrates the other in a way that defines being and becoming. All human creativity or actions are in possibility, and possibilities are in all actions. All actions or human creativity begin in relations and are continually in relations, which are never beyond or without space. "And that relation, 'the relation of relations' may be called by *implication*."[16] This brings the two (possibilities and participation) together in interdependence, into communality. All three are rooted in the existential spatiality of life, the font of and groundless ground of relations. In the depth of relation, connection, and interdependence we see the light (*energeia*, electricity) of being, our creative activity, and the lamp to our path of advancement. This depth of the dense relationality emits *eros* to lure us to increasing cooperativeness, complexity, creativity, and actualization.

Let us now explain how *communality*, *participation*, and *possibilities* work together. Partaking in one another (participation) forges community (a particular density and sedimentation of ongoing relations) that makes room for new modes of relatedness (possibilities). Consciousness, identity—or with tongue in cheek, "personality"—is a synthesis of all the plastic processes of CPP at work in a Charismatic City. How does a city with a character or spirit—fairly stable and coherent—ever emerge? Why are the subjects not always pulling in different directions so that the faintest semblance of a corporate spirit never unfolds? The dynamic and peculiar synthesis of CPP in a given city allows for this coherence. What to do with the Charismatic City is what to do with this consciousness or our awareness of this consciousness.

Communality (communal structures) is the "body" of the ongoing creativity and collaboration of subjects in a set of connections. You may call it the borders/boundary of the network. This "material body" is a chiasm, a field where relationships crisscross, always coupling and collaborating with one another, a field of reciprocal interplay. Communality is one of the ways the irreducible dynamism of existence opens itself to the participants as a community. Communality designates the outward appearance or form of ecstatic outflows and connections that is retained after each coursing through of the creative energy of the participants. Communality is also an "imposition" of form (order) upon human creativity and interactions in which relationships and persons are transformed. The order is "neither implicit nor imposed from without, order in complex networks is emergent. Through the interactions of individual agents, structures, and systems, an order that is not designed or programmed unexpectedly takes

shape. This order, which is endogenous yet aleatory, can emerge only if subjects and systems are open rather than closed."[17]

Participation, which is communication and exchange, creates intimacy and unity and ultimately forges a communion. In participation, products, objects, and ideas spread out, influence (in-fluent, flow in) one another, and combine into a general product, object, or idea. This unity can provoke or attract reactions to itself, further producing new fusions. The intensity and degree of communion in the network or fusions depend on the degree of participation. Participation leads to formation of large-scale structures, systems, or complexities. What provides this cohesive force to hold the system together? A first indication of an answer can be sought from participation itself. It is the thread that weaves the texture of its own sociality.

One participates when one draws (gives) resources, energy, from (to) another subject. This relation could take three forms. First, it might be active for one participant and passive for the other. In Kalabari (Niger Delta, Nigeria) there is a saying that the monkey always eats the leaves of the *mangrove* tree, and the mangrove never eats anything of the monkey. The monkey is the active participant here, actively exerting itself. Second, the tree is participating but it is mainly passive, contributing its resources, though not necessarily getting something in return and essentially not taking any action. Third, there is a form of participatory relation that leads to mutual exchange of properties such that both parties are transformed and become a new being. When the female ovum relates to the male sperm, they are both changed and by the change become a new whole. Here the two par-take, "take a part of" each other to create an organized whole, a higher structure. In this sense, to participate means "to possess deeply something of the nature of a thing, and simultaneously to give something of oneself."[18] When persons act together in the third form of participation they are not only both giving and receiving properties (energy, materials, ideas, etc.) from one another, but also such exchanges are eventually incorporated into who they are. The mutual exchanges are constitutive of their very act of interaction and also creates a community between them.

Participation defines all areas of human existence. It takes place between subjects in the global city all the way down to the building blocks of life, within any one living organism. For instance, the human body is a participating theater of living organs and cells and so on. As David Skrbina puts it, "Degree of participation determines degree of being. Society [system, organism] co-exists with the process of interaction and participation, and the forms of exchange determine much about its power and intensity."[19] It is the constant participation of elements of life (physical, chemical, biological, and social) with one another that creates the new. The point is that

there is a continuous interaction between participants and reality (physical and social) that transforms both together, such that both are evolving.

If participation leads to a new creation or the positing of a new possible world, then it is an invention of a possible set of new possibilities. Possibility is built into the "being" of participation. The idea of participation or increasing possibilities can be further articulated from another standpoint. If participation is voluntary, it leads to increase in total value for the participants. Reba exchanges her iPhone for money from Morrison because the money is more valuable to her at the moment of exchange. Morrison accepts the iPhone from her because the iPhone is more valuable to him than the money he paid Reba for it. As Skrbina states, "Every voluntary exchange increases the total value for both parties. What this means is that value is a non-zero entity…Value is produced *ex nihilo*; it is a non-conservative quantity."[20] Georg Simmel also agrees: "It is the object of exchange to increase the sum of value; each party offers to the other more that he possessed before."[21] By extension, surplus is also created in the larger context of exchange that takes place in nature (in its fullest sense).[22] The augmented value creates and conditions possible new rounds of exchanges and interactions and thus is generative of possibilities. This generation of surplus, abundance, nonzero-sumness, or the possibility of its generation fuels movement to the intensification of participation and cooperativeness. Surplus, abundance, and exuberance are necessary and integral to the growth of social organization, complexity, and new structures, and even life itself.

The creation of nonzero-sum value depends on exchange, which creates surplus, and surplus is fed back into the process to create more value, more surplus. Exchange (participation) is initiated and driven as existents desire, as they strive to sustain, grow, reproduce, and realize themselves. The process of participation necessitates changes in the participants, initiating a process of becoming, always setting in motion a new round of possibilities whether or not this action is comprehended, affirmed, or denied. Participation not only implies (or entails) possibilities, it is also about communality, aggregation, increasing scales of cooperativeness and social cohesiveness that has a driver. The totality of participations and associated beliefs and sentiments form a system with feedback features; they form a determinate community and generate some kind of collective conscience, esprit de corps. In sum, whether we are talking of communality, participation, or possibilities we are actually examining the process of intensification of social life as subjects connect, interact, and develop intersubjectivity. They are forms of interaction that not only unite group structure, but also generate concrete, particularistic collective consciousness through shared emotions and intersubjective focus. Repeated interactions

(chains of previous encounters), shared emotions, and homogeneity of focus give the participants consciousness of themselves as a group. Social consciousness is a precipitate of their chains of interactions and situations, as sociologists Emile Durkheim and Collins Randall have taught us.[23]

All these bring us back to our initial question: What do we do with this consciousness in the Charismatic City or with our awareness of it? The answer is to design or reconstruct cities to generate or promote positive (abstract and concrete) collective consciousness among its residents. The goal is to promote human flourishing or well-being through the generation of emotional energies that advance freedom, friendships, communion, and justice. Simply put, the answer is to design cities that promote, celebrate, and advance CPP. Doing so will give every resident a certain freedom to give and receive connections marked by exuberant (spiritual) energies. This freedom will also give residents agency to disobey, say no, or reject the all-too-flexible adaptation to demands of the market, hypercapitalism, globality, or any form of undifferentiated totality. The task before us now is to see how we can make this freedom the condition of the possibility of future cities or the repair of the social fabric of current cities. Without dismissing other approaches to tackling this task, we venture to state that understanding the city as a *social relation* is key to making freedom as its condition of possibility. This way we can evaluate the condition of possibility by evaluating the quality and plasticity of social relations in the city in terms of space and time values of the city's neighborhoods, economic justice, and the role of friendships in promoting the well-being of people in the city.

City as a Social Relation and Space Value

The city *is* a social relation. This assertion goes beyond the recognition of the social character of the city. What I am trying to convey is that the city is not only embedded in social relations, it is created out of social relations. The point acknowledges that a city's transactions are embedded in social relations and notes that social relations are constitutive of the city.

The buildings, roads, and communications only become a city when they are brought into certain relationship to serve society. Their very existence as a city depends on this intentionality of the users, as conscious social agents. Every physical or concrete aspect of the city bears such connection or connections. A physical edifice or network can perform the functions of a city by virtue of its physical features. But the functions are imposed by human beings only by virtue of a certain collective behavior and collective acceptance. We can see this from the ruins of an abandoned city; the ruins in themselves do not make a city. The

physical, tangible aspects of the city are always embedded (situated) in complex social relationships, within the network of personal relations and transactions, the dynamic social structural conditions that make up the society. These objects or physical structures in turn mediate the interactions between people. This explanation brings understanding to what I mean by a city being constituted by social relations and being embedded in social relations.

Once we accept the notion of a city as social relation, only a small step is required to consider it not only as an expression of the dominant paradigm of a people's social relations, but also as the self-interpretation of a people, pointing to the ultimate meaning of life. In this way, a city's social relations reveal its people's religion even though the people may discountenance the city as a form or reflection of their religion, "for religion is the state of being ultimately concerned."[24]

What kind of theological or philosophical resources can be brought to bear on the crises and problems of human flourishing in the city or rethinking the city as a form of social relations? For instance, how can we interpret, evaluate, and aid the transformation of the modern city in the light of the dynamic relations of the triune God? The Trinity is a communion of interdependent divine persons, and the relations in it are not monocentric or bipolar, but symmetrical. We need to draw on the practical consequences of the doctrine of the Trinity based on the perichoretic interpretation to show how the systems or networks of a city can be used to create an embracing economic community that brings *unity-in-difference* into perpetual play and justifies no "privileges, and no subjugations and submittances."[25] The ethical reasoning behind this turn to the triune God is that a critique of the contemporary city can draw from these theologically conceived qualities of the Trinity to ground the exposition of the values, power differential, and domination in the city's networks that are threatening the moral order of human socialities. For an understanding of the most developed Christian view of positive relations and relationships, the logical place to look is the trinitarian language of the Christian tradition. Besides, such knowledge of and commitment to positive relationships should inspire us to develop some ethical principles that can guide the transformation of our cities in ways that will improve social relations between various economic classes and races in our communities.

The ethics of a city should, therefore, as we have indicated in chapter 1, involve an evaluation of the harmonic synthesis of the spatial and temporal contents of neighborhoods. The spatial measure of harmony is an attempt to develop a sense of vertical measure by which a hierarchy of sectors, regions, or neighborhoods links the higher to the lower without casting the lower elements as replaceable and not worthy counterparts

of the higher ones. Spatial harmony is the measure of interconnectedness among the sectors, regions, and neighborhoods of a given economy. When we focus on the spatial value of a city we are interested in knowing if the policy of a given city is beneficial to all spaces in its domain and also if it is elevating a special space (in geographic and economic terms) above all other spaces in the city. There is often a fundamental tension between spaces in our cities, as each space tries to get the better of the others.

Neighborhoods are vehicles of competition and domination, one beside the other; one space struggling against the others. In our cities that are divided along racial, ethnic, and economic lines, spaces are more than where we pay rent or mortgage to live. "Space means more than a piece of soil. It includes everything that has the character of 'beside-each-otherness.' Examples of spatial concepts are blood and race, clan, tribe, and family...The 'beside-each-otherness' necessarily becomes an 'against-each-otherness.'"[26]

The temporal value is the horizontal axis of social life, which complements its vertical side. It represents both process and development of human coexistence, the progressive actualization of the infinite possibilities of human economic intercourse. An analysis of a city oriented to its time value focuses on justice among all concerned. This focus starts with the expectation of progressive fulfillment of the potentialities of all sectors and persons. In chapter 7 we will expound on the issues of space and time that we started in chapter 1.

Conceiving the city as a social relation has another advantage. We can examine its *plasticity*, that is, to see how the networks of social relations give, receive, or annihilate forms of well-being in responding to their environment. Plasticity is a city's mechanism for adapting, but this is not fortuitous. Plasticity depends on an *imprint* of previous social interactions, and upon the initial network of organization deliberately put in place at its city's inception or design. Such a design will ensure that each sector/region is designed to posses de facto specialization determined by the density of its connections and position in the city's organization. In this way, a region does not need to be pluricompetent or delocalized to support the city's plasticity, but only redistribute and recompose its own network to accomplish the tasks and goals of adaptation. With this kind of arrangement, a city is able to adapt to challenges, as each sector/region suffers relatively less disaffiliation or broken connections during changes in the social environment.

We need to quickly note that plasticity is not a mechanism for submission or total flexibility of a city to every fleeting quirk in world order or global hypercapitalism. In its work, a well-designed city not only creates and receives forms of relations, it also explodes forms of social relation.

Transposing Catherine Malabou's thought from one register to another, the plasticity of the city means "to see in it not only the creator and receiver of form but also an agency of disobedience to every constituted form, a refusal to submit to a model."[27] Herein lies a crucial distinction between plasticity and flexibility of a city. Often cities in developing countries are so tied to the economic, financial, and industrial centers of the West that they submit to every new world order emanating from these centers. The West celebrates this as flexibility, but it is actually a diversion and confiscation of the plasticity of developing countries' cities. Flexibility dismembers plasticity, driving a network to give up its capacities to give or explode form, and retaining only receiving form. Malabou puts it well when she defines flexibility in this manner:

> To be flexible is to receive a form or impression, to be able to fold oneself, to take the fold, not to give it. To be docile [is] to not explode. Indeed, what flexibility lacks is the resources of giving form, the power to create, to invent or even to erase an impression, the power to style. Flexibility is plasticity minus its genius.[28]

Now that we know this, what should we do so that the social relations and networks of our cities do not (always) coincide with the self-interpretation (or worldview) of a different people or the spirit of an economic-political formation we do not ethically value? To slightly amend neuroscientist Marc Jeannerod's thought, to be conscious of the plasticity of our cities is to give ourselves the means to say no.[29] We can say nay not only to obnoxious globality and totality, but also to the disconnection of city dwellers from nature and from the feelings of connection to something bigger than the individual self. This, at the very least, means we are saying yea to biophilic and awephilic cities of the future.

Biophilic and Awephilic Cities

What difference does the idea of "the Charismatic City" make to the ethics of urban design? This means that the design of cities have to look beyond functions and technology to meaning, connections, and community; encounters of different groups; and appreciation of otherness. If we follow the thinking of Philip Sheldrake, then such an ethics starts from regarding cities as sacred landscapes and relating sacred space to the meaning and future of cities.[30] The idea of the sacred in Sheldrake's essay as it applies to urban design is not that of a single sacred city with a hierarchy of places that insists God is here more than any other place. He views the sacred as dispersed and embodied in people and their everyday existence.

According to him, the proper focus on the sacred will move the ethics of urban design beyond a limited utilitarian understanding of existence to "a vision of ultimate value in human existence."[31] More importantly, Sheldrake connects the focus on the sacred to otherness, awe, community, and reverence for the environment. These are themes that are important for our notion of biophilic and awephilic cities. But we are getting ahead of the story. Let us first quote him at length to explicate the connection between his themes and our interest in the biophilic-awephilic city. As he puts it:

> "The sacred" by introducing a critical note of otherness (the human other or the divine other), grounds what is important about existence in something greater than the enhancement of the self. We need urban designs that, like the medieval cathedral, speak to us of the "condition of the world," liberate us from a sense of fundamental estrangement and counteract "nihilistic and pessimistic vision of the world." "The sacred" also has resonances of *reverence* and *awe*. These may express a sense of God or a more diffuse sense of the numinous. "Reverence" must also, surely, refer to a reverence for environment, for other people and for life itself and "awe" is not the same as being oppressed by the sheer size of buildings.[32]

The biophilic city, as urban designer Timothy Beatley argues, can evoke fascination, awe, and wonder and in this way grant access to the kind of dispersed sacred Sheldrake has in mind. Biophilic cities are places that have harmonized urban life with the natural world to promote a holistic sense of environment. It is "one in which access to nature is viewed as essential to a meaningful and happy life and thus something that all individuals and neighborhoods are entitled to. Biophilic cities seek to make nature equally accessible and equally enjoyable to all residents."[33] According to Beatley, biophilic cities can promote what he calls "natural social capital," an extension of Robert Putnam's concept of social capital. Citizens coming together in social organizations, clubs, associations, and community events to learn about nature, experience nature, and to protect nature can help to nurture friendships and overcome the social isolations that have become a common occurrence in our contemporary cities.[34]

Cities that promote rich and deep sensory experiences through exposure to, connection with, and care for nature promote emotional attachment, love, and commitment to them. Yale University professor of environment Stephen R. Kellert concurs with this thinking: "If you start to look at those places that make people develop that sense of attachment, responsibility and stewardship for those places . . . they're replete with biophilic elements, in their scale, in their materials, in the shapes and

forms that mimic and simulate natural patterns…They are rich biophilic environments."[35]

Biophilic cities as places that move residents into deeper connection with the natural world promise them access to the awe and wonder (self-transcendent emotions) in their lives that come from contact with nature. Recent scientific research has demonstrated that connection with nature facilitates awe and feelings of closeness with others, and thus increases or activates the propensity for connections and connectedness vital for the functioning of the Charismatic City.[36] Awe also makes people feel like they are rich in time; it increases people's perceived time availability. According to Melanie Rudd, Kathleen D. Vohs, and Jennifer Aaker, awe enables people to focus their attention on what is currently unfolding before them. This dwelling in an extended present expands their perception of time. Awe also triggers in people a desire to make new knowledge structures in order to accommodate the perceptually vast stimuli that overpower their mental models. The team of researchers reasoned that this ability to create mental schemas may be a signal that the mind perceives an expanded amount of time in response to awe.[37]

In the daily rush, racket, and rhapsody that characterize urban life, an increase in perceived time availability or expanded perception of time might not be a bad thing. Rudd and her colleagues, based on their findings, argue that elongated perceptions of time that elicit awe will boost people's experience of momentary life satisfaction, ginger them to choose experiences over material goods, and improve their generosity.

> Whether people have enough time to accomplish their goals affects numerous outcomes. First, perceived time availability influences some prosocial behaviors. Classic studies on the power of the situation demonstrate that feeling time pressured hinders the tendency to help someone in distress…Insufficient time availability is also a common barrier to volunteering and engaging in community service…Therefore, we predicted that creating the perception that more time is available would augment people's willingness to spend time helping other people.[38]

The foregoing indicates that the well-being of city residents improves when they experience awe, wonder, and positive surprise. Awe and connectivity to nature as envisaged in a biophilic city are also likely to increase city residents' vitality for life. According to Eva Selhub and Alan Logan, vitality is an "underappreciated asset" in America's pursuit of happiness.[39] Vitality is "emotional strength in the face of internal and external oppositions. It's characterized by living life as an adventure, with excitement and energy, and feeling alive, activated, and enthused."[40]

So the idea of dispersed sacred makes an important difference to the ethics of urban design in that it calls for awephilic ("love of awe") cities. The Charismatic City ought to be awephilic, biophilic, just, and friendly, with dispersed centers of power and the sacred. However, these are not all the ethical demands that the notion of the Charismatic City puts on urban design. This paradigm also calls for the beautiful form that can uplift the human spirit. We can learn more about these demands in their compact form if we turn to the view of British architect Richard Rogers who believes that a good city must be spiritual and functional.

> A city needs to be *just* (accessible to all and participative), *beautiful* (an aesthetic that uplifts the spirit), *creative* (stimulating the full potential of all citizens and able to respond easily to change), *ecological* (where landscape and human action are integrated), "*of easy contact*" (where communication is facilitated and public spaces are communitarian), *polycentric* (integrating neighborhoods and maximizing proximity) and finally *diverse*, expressing the pluralism and multi-culturalism of the contemporary city.[41]

The American architect Thomas Barrie, who has researched sacred architecture and is familiar with the religious mediating roles that buildings play in human social life, would want to supplement Rogers's list. He might add that some buildings in the city must be specifically designed to "touch" people, that is, to draw residents into deep engagement with them as a medium for reflection on human ontological existence and deeper and broader understanding of life. He argues:

> [If] we are to create places that connect with us in this way, we need to change our perspectives regarding how (and why) we build. In essence, we need to build from the same place where we are most deeply affected. We need to incorporate our souls and hearts, as much as our intellects. We need to "make love" (an inherently creative act) when we "make architecture."[42]

On the whole, I will argue that the future city must enable us to glimpse what is *good*, *true*, and *beautiful* in human lives and social existence. The good of the city is about the stimulation and realization of human capacities. And this is not a static, once-and-for-all endeavor. So the good of the city must be seen as the endless sequence of approximations to eudaimonia, the enrichment of life, which is embodied in the humans' engagement with actualization of potentialities. The city must be a place that makes it possible for a continuous search for the actions, events, and programs, and training, opportunities, and support that make for the flourishing of human lives.[43]

The truth of a city is the working out of possibilities that forever cannot arrive at the ultimate possibility, the possibility of all possibilities, the ultimate truth. Truth is the one (or the many counted as one) possibility that many types of possibility try to approximate through fidelity to realized possibility and its potential future becoming. Here possibility is the link between potentialities and actuality. Truth is ultimately about the existence of Absolute Infinity. All that a truth procedure (as in the faithful pursuit of "internal transcendence"[44]) can do is to put us on a path between potential infinities and actual infinities as we approach the rationally unknowable, unconceivable Absolute Infinity. But because of what is known as the *Reflection Principle* in modern set theory, we can only find partial truths that satisfy the truth of the Absolute Infinity.[45] The city is a place to quest for the truth of human existence.

Beauty is the eros of the good and the truth, drawing all into a whole only to step on the path outward again. It is the fabric of good-truth; the interface of good and truth that runs through all experiences of life. It gestures to the integrity, harmony, and wholesomeness of dense relationality that enables the process of actualization of potentials to go on. Beauty refers to the set of mediating relations between persons, objects, and ideas around, with, and in which the good and truth happen. Each relation in turn stands in higher order relations to other relations, persons, objects, and ideas. This process can go on ad infinitum.[46] Eros is about the power and enhancement of this mediating relation that enables life to hang together.

In the next three chapters, we examine the roles that friendship, spatial relations, and economic justice can play in the realization of this vision of the good, truth, and beauty. These three (friendship, spatial relations, and economic justice) will reveal the potentially *civilizing* process of the Charismatic City on the global city. It is about forming pockets of emergent human flourishing or "culture" out of the "nature" of globalization and the global city.

Before we jet off to the next three chapters and dive into the nitty-gritty of urban social ethics, we need to address a nagging question: Can Pentecostals be the bearers of the Charismatic City? Harvey Cox in a dialogue with this author about the emerging *cosmopolis* or world city, a pluralistic polis, asks this pertinent question: "Can Pentecostals avoid the doctrinal and institutional sclerosis that has proved so lethal to so many renewal movements before? Can '*the* Pentecostal' with its multicultural dynamism avoid becoming Pentecostal*ism*? If a true city is a place 'where strangers meet,' it cannot be monocultural. It must be a place where the music, culture, art—and religions—and people—meet."[47]

Put differently, the question Cox has put to Pentecostals and pentecostal theologians everywhere is this: How is it possible to be pentecostal in Pentecost*endom* or Charismat*endom*? One wonders how can we say yes to the pentecostal principle (both spatially and temporally) when its thrust, restlessness, improvisation, or transgressiveness toward the initiation of something new and liberatory freedom is blunted or thwarted by rationalization and bureaucratization or the big-man syndrome?

Pentecostalism and the Charismatic City

What Pentecostals can do is to let the Charismatic City fly and play in the midst of the world. Let it *be*. Let the Charismatic City fly and let us watch it emerge and change in relation to human movements and positions. It is not an absolute space. It is always changing. It is a movement between different places. The city changes in line with the movement of human connectivity. This moveable, floating, and unfinished city perhaps best captures the restless spirit of Pentecostals. "If God's Holy Spirit can blow and if angels and prayers can fly," why can't cities fly?[48] Pentecostals, as major carriers of the Spirit's always restless surging among the people and cities of the earth, need to learn to fly with the Charismatic City with no predetermined flight map and codes, but only improvising within the "chord structure" of the Gospels. They have learned to play in their worship, but now they need to learn to play in their dialogues with the secular and with other religions.[49] Cox suggests, and I agree with him, that the music that should inform play in the world city is jazz. In his book *Fire from Heaven*, which we examined in chapter 4, Cox compares Pentecostalism with jazz. Pentecostalism as a social movement follows no fixed or fully written score but improvises within a chord structure, with each player responding to each other and to the Holy Spirit. So flying with the Charismatic City, which is in itself comparable to jazz, and adopting the jazz mindset in negotiating the manifestation of God's reign in these end times would not be completely out of character. Jazz provides a veritable framework for social ethics and strategic orientation to interreligious dialogues in the Charismatic City. In the words of Cox, a Harvard octogenarian who plays tenor saxophone in a jazz band:

> Jazz provides a useful analogy [for dealing with encounters with strangers, different religions, and the strange in the city]. First, jazz musicians do not rely on a score. They improvise within a chord sequence. They are creators, but within a structure. They are both composers and performers at the same time. There is no blueprint for the cosmopolis [the Charismatic City]. We will need to make it up as we go along.

> Second, jazz is mutually responsive music. It does not rely on baton-waving conductors.
>
> No one person is leading. Jazz players frequently engage in what is called "changing fours." One musician improvises a phrase for four measures, then another picks up on what he or she just created and elaborates it in a new configuration. Then the process repeats itself. Sometimes jazz groups "pass fours" around to everyone in the ensemble. Cosmopolis [the Charismatic City] will have to be more like a jazz group than a band marching in step.[50]

Cox thinks that the question of whether the pentecostal movement can play in the Charismatic City is still an open one. This is to say, he is not yet convinced they can really deal with the cosmopolis as a place where strangers meet and where genuine encounters between strangers are nourished. This is not a question that is still open to Pentecostals alone. It is also open to all religions, social movements, and secular/liberal groups. Is any one of them willing to abandon the view that it is not the *summum bonum* of history? In the next three chapters we will explore various things urban designers, planners, policymakers, and ordinary citizens can do or are already doing to make the city a place of genuine encounters between strangers and, for that matter, to make a "good city." For instance, chapter 6 shows how one small pentecostal church in the Washington, DC, area is working truthfully to heal the (glaring or concealed) fractures of the modern city via friendship.

6

Pentecostals in the Inner City

Religion and the Politics of Friendship

Introduction

Politics, friendship, and city have been cothought right from the earliest times. In the Mesopotamian *Epic of Gilgamesh* we see the friendship between Gilgamesh and Enkidu enhancing civic communion and serving as an invaluable asset in the building and maintenance of their city. In this chapter we will try to carve out a theoretical space—defined by virtue of friendship—within which pentecostal theologians can think and forge fresh conversation on ways of forging communal sensibility in the city. We want to think of a city's harmony or community not in terms of one unitary whole, but as dispersed into networks of friendship.

By resorting to friendship to think community, I am moving away from the idea of organizing "bodies into one unitary 'society,' policed by a sovereign authority"[1] to the notion of the migrations of the communion on the wheels of translocal friendships. Following the Catholic political theologian William T. Cavanaugh,

> I argue for more radical pluralism, one that does not oscillate between individuals and the state, but allows for a plurality of societies, a plurality of common goods that do not simply feed into a unitary whole. This complex political space would privilege local forms of community [based on friendships], but it would also connect them in translocal networks of connectivity.[2]

Friendship deanarchizes cities because it fosters transpersonal and translocal unity through the building of crisscrossing connections, alliances, and allegiances among residents of any city. The virtue of friendship, if properly harnessed, has the potential to create forms of local and translocal networks that can resist the anarchic tendencies of late capitalism.

Indeed, the virtue of friendship even speaks to the possibility of nurturing crisscrossing civic relationships within and between political, social, and religious groups in pluralistic political environments.

Another reason for resorting to friendship in our thinking about the Charismatic City is that notion of friendships and networks of friendship make room for us to conceive of a coordinated common space of authority apart from the two poles of individuals and state. We do not have to go from the Hobbesian anarchy of ~~jus in omnia~~ *jus in spiritus* to gathering into one, *e pluribus unum*, but to a complexly layered network of jurisdictions backed by social practices that will enable the many to flourish, to pursue varying conceptions of the good and communality. Communion derives from the people and their networks of friendship, remaining immanent in their practices and "conspiracies" (spaces where they conspire together, *conspirare*, *spirit-together*, "spaces where people 'breathe together'"[3]).

With our theoretical ducks in rows on the friendship track, we are now prepared to examine a documentary about a local church in the United States that illustrates the kind of philosophy and politics of friendship I am attempting to lay down in this chapter.[4] The synopsis of the documentary as given in a press release by the distribution company, Film Movement, captures its relevance for understanding crucial aspects of the modern city in our globalizing world:

> Over the course of a year, *Let the Church Say Amen* chronicles the daily life surrounding World Missions for Christ Church in the Shaw neighborhood of Washington, DC. Like many urban communities that haven't benefited from America's prosperity, these citizens face challenges that would be shocking for any U.S city, let alone that of the nation's capitol: rampant unemployment, poverty, homelessness, and violence. Yet the strength of this community comes from a storefront church of modest resources and great spiritual power. Years ago the space was a corner store, now it serves as a sanctuary where members gather every Sunday to sing, pray, testify, and through the poser of their faith, work to change the community.[5]

In this documentary a small storefront church emerges as "a type of politics."[6] It is more than a gathering of individuals, rather it is a concrete community called to initiate something new amid the automatism of social processes that lead to hopelessness, poverty, and death in the city. It lives differently by the power of friendships, offering us a vision of an alternative to the politics of self-indulgence, autonomy, crass materialism, and feverish and destabilizing pursuit of profits of late capitalism.

This chapter interprets the life and work of World Missions for Christ Church (WMCC) through the framework of the three elements of

Christian religion: catholic substance, the protestant principle, and the pentecostal principle. It shows how these elements are dynamically at work in WMCC as portrayed in the documentary "Let the Church Say Amen." It goes further to demonstrate that collective practice of *friendship natality* is the vehicle for the ongoing realization of the pentecostal principle in the congregation—and possibly for forging dispersed communion in the Charismatic City. The pentecostal principle is the capacity of human sociality to initiate something new, to begin amid ongoing, automatic social and natural processes.

Overview of the Documentary

The documentary "Let the Church Say Amen" is about the storefront church World Missions for Christ Church. It is a Pentecostal-Charismatic congregation in the poor Shaw neighborhood of Washington, DC. The church is located in an inner city that is just blocks away from the White House. The documentary tells the story of a small African American church as its parishioners transform themselves and their community in the midst of heart-wrenching struggles against poverty, unemployment, homelessness, and violence.

In particular the documentary follows the story of five of its members. The first is Reverend Bobby Perkins, a drug addict turned preacher and pastor. His elder sister Dr. JoAnn Perkins, who earned a doctorate degree from Georgetown University while on welfare, brought him back to the church. She runs the World Missions' Inner City Extension Program, which provides educational opportunities for residents of the community. We also have Ms. Darlene Duncan, a mother of eight who is on welfare and is struggling to get out of it. She is studying to be a nursing assistant. The fourth person is Mr. David Surles, a man who lost his job and family because of drug addiction and now lives and works in a homeless shelter and is helping to change other men who have fallen into drugs and homelessness. He is now saving to buy a house to reunite with his family. Finally, there is Mr. Ceodtis Fulmore, a musician struggling to produce an album to reach young people and bring them to Jesus Christ. Fulmore, also known as "Brother C," lost his son to drug-related gang violence in the Shaw neighborhood.

The moving story of the church is about how the underprivileged harness their community and faith to effect positive changes in their lives and transform their neighborhood. Beyond this obvious and common characterization of the documentary, what else does it tell us about religiosity? The documentary reveals three crucial dimensions of the religiosity of the members of the congregation. It weaves three elements of (a) tradition,

tradition of practices, narratives, heritage, and institutions that mediated God's presence in the congregation in the past; (b) everyday form of critical and resistant disposition toward traditions of Christianity and American neoliberal capitalism; and (c) a capacity to begin, to slightly change the automatism of social processes, past actions, and nudge them toward the new, the not-yet, the to-come.

Let me quickly give one or two concrete examples of each of these three elements in the documentary. First, we see the role of institutions and tradition in the church. There is a structure of leadership, though it comes across as structure in jazz improvisation. Besides, there is a core religious message and established black church tradition and pentecostal practices. The message of the resurrection of Jesus Christ that Rev. Perkins preached on Easter Sunday is a core doctrinal position of orthodox Christianity. Yet the twist Perkins gave it by *correlating* it with the questions of death and loss in the neighborhood turned resurrection into a consideration of the rebeginnings it must authorize in human lives, the new possibilities it creates amidst existential pain and loss. The "universal substance" of the past that was handed over to the church is expressed in a fresh and particular manner that does not raise it to ultimate status. The structure of the substance or tradition is forever under the threat or demand of destructuring, dis-enclosure of its closures, reappropriative dismantling, or giving play to new possibilities within it.

Second, we also see protest and resistance. Rev. Perkins said that a renovated chicken coop with the anointing of the Spirit is better than a cathedral without God's presence. Here the grace, disruptive grace (dynamic presence of God), is contrasted with cathedral as the symbolic structure of existing sociopolitical or ecclesiastical relations. On another level, the church members go into the streets to care for the men and women "Washington, DC has written off." Without anger or malice, the pastor and members in their statements and actions are protesting against what is wrong in the church and in the United States today.

Finally, on the supreme capacity of human beings to begin, to initiate something new we can point to the example of Darlene Duncan. She epitomizes the strength to go on, to resist automatism of the past that thwarts flourishing of life, or the capacity to create a new life. Her church members are also the friends who stand ready to assist and encourage her to move forward, giving her the courage to be. Friendship is a mode of life in this storefront church. Together they fight against the hemorrhaging of her life's endowments and possibilities into indistinct nothingness and darkness of poverty, seizing from it with love, support, and action a new horizon of potentiality and hope, seeking by bold faith to create a new reality.

This is a church of friendships, weaving individuals and families together to form a caring superfamily in Christ. As we show later the collective practice of friendship is a veritable vehicle for the ongoing realization of what I have elsewhere called the "pentecostal principle" in the congregation.[7] To be in friendship is always to touch, and since to touch is always to be touched, thus friendship presupposes a transformation and an other, to be a friend is to feel oneself touched through the friend and by/in the friend. Friendship is the virtue (sense) in all everyday virtues of communality and its displacement toward the new. Thus, it is a bearer of the pentecostal principle in human sociality, where there is always a potentiality for birthing new realities.

In all these we see the orthodoxy, institutionalism, and inherited norms and practices that every religion or sociality requires to function properly or at least organize itself on a day-to-day basis so as to put absolute chaos at bay. We also see a questioning of these so that spiritual life does not fall back on them as a prosthesis that blocks forward movement, the forward-leaning move of the Spirit. On another level, we even see the type of collective practices, virtues if you like, that displace or deport orthodoxy, institutionalism, and heritage toward the new. At this level, we begin to sense the constant self-deconstructing aspect of Christianity, which is always moving it toward a displacement of the old, nudging it toward the creation of the new, emergent being, *new being*. This dimension is or harbors the messianicity of social existence or human socialities in the Derridean sense. Together these three elements reveal the catholic substance, the protestant principle, and the pentecostal principle, the three common elements of all forms of Christian religion. There is no form of Christianity that does not have these three elements.

The Three Elements of Christian Religion

The protestant principle is the name Paul Tillich gives to the force or tension that is in a constant struggle with form as a limit-actuality, as what can never be surpassed. It relativizes all forms, resists and conquers their closure, and intimates them of their insufficiency at the same time that it orients them to the open future, the to-come time. The form on which this tension is to strain forward is produced on what he calls the *catholic substance*.[8] The catholic substance is the set of the institutions, past human experiences and their memories, "deposits" of previous kairoi, sacraments, objects, and spaces and times of divine–human encounter of a religion. These are considered as trustworthy and always powerful, relevant, and adequate to mediate the presence of God afresh.

The protestant principle is the moving and self-critical principle of the church and even generally of all human sociality. It opposes the absolutizing of any particular form of sociality, human arrangement, and ethos. In its lights, every cultural form, the relative, can become a vehicle for the absolute, the unconditional, but nothing can ever become absolute, unconditional itself. The cultural form that bears the divine presence he calls the catholic substance and the reaction against the absolutization of the vehicle he calls the protestant principle. As Tillich puts it:

> The Protestant Principle is an expression of the conquest of religion by the Spiritual Presence and consequently an expression of the victory over the ambiguities of religion, its profanization, and its demonization. It is Protestant, because it protests against the tragic demonic self-elevation of religion and liberates religion from itself for the other functions of the human spirit, at the same time liberating these functions from their self-seclusion against the manifestation of the ultimate.[9]

Tillich holds that it is only Jesus as the Christ who in history has the perfect combination of catholic substance and protestant principle in him. Jesus (the incarnation) is the fundamental symbol of the catholic substance (divine presence in history, the divine and human in New Being) and the preeminent expression of the protestant principle (via the cross). By sacrificing himself on the cross he embodies the protestant principle. The "yes" of the divine presence ("the uninterrupted unity with God") was subjected to the "no" of the cross ("the continuous sacrifice of himself as Jesus to himself as the Christ").[10]

The pentecostal principle is the capacity to begin, the capacity of social existence to begin something new. It is a synthesis of both the protestant principle and the catholic substance and the animating force toward a theonomous connection of culture with the divine depth of existence. The principle encapsulates the notion that no finite or conditioned reality can claim to have reached its destiny. The movement of every existent to its destiny (full realization of potentialities) remains ever incompletable because it is "rooted" in the abyss of divine freedom. Every end has only one option to be a new beginning. Hannah Arendt once put it in this way: "Beginning, before it becomes a historical event, is the supreme capacity of man; politically, it is identical with man's freedom. *Initium ut esset homo creatus est*—'that a beginning be made man was created,' said Augustine."[11] Because of the demand of new beginning, more is expected from every moment and every life, and there is a radical openness to alternatives and surprises. The restlessness of all en-spirited life is recognized, understood, and grasped. This definition given here is informed by

Hannah Arendt's theory of action and a pentecostalist-evental interpretation of grace as *disruptive*.[12]

When the principle is understood in terms of this demand and restlessness of all forms of social existence it can serve as a framework for interpreting history and as a methodological approach to social ethics.[13] The pentecostal principle directs attention to the theology of the third article, urging us to make pneumatology (the third article theology) the starting point for theology. The third article is about the Spirit of God that harbors and undergirds the *possibility* that brings the real into emergent being. The pentecostal principle is a synthesis because it is the passion for existence, for the new, for the actualization of potentialities, and for unearthing of the hidden potentialities of past actualities, which grounds, connects, and exceeds both the catholic substance and the protestant principle.

The pentecostal principle as a synthesis is not a mere higher unity (no dialectical overcoming, and the protestant principle and catholic substance are not cancelling themselves out), but a redefinition (displacement, destabilization) of the frame within which the opposition between the two is understood. The synthesis that is the pentecostal principle comes about, among other factors, by *deactivation* of the law and the *radicalization* of grace.

The pentecostal principle cannot be located in the development of Protestantism or the surpassing of Catholicism. It has to be located at the very core, the very beginning of the Christian movement. The community of believers is the symbol of the love of the Holy Spirit and the Spirit is the bond of the community of the believers. We have the pentecostal principle because we (the church) are pneumatic creatures rather than the other way around. We have a pneumatic life engendering intensification of social life, putting life's centers of gravity in life, and which does not define existing life against death. Pneumatic life is lived in the expectation of the new, and not in the fear of subsumption of life by death.

Pentecostalism springs forth from the restlessness of the Catholic-Protestant fabric. It is the empirical quality of their development. Catholic substance and protestant principle have no reality apart from each other. They are dimensions or aspects of one reality, church, body of Christ, kingdom of God, Catholics-Protestants. Their interactions generate various qualities and relations of past and future, stasis and dynamics, tradition and reversibility. In the hierarchy of qualities, elements, and relations the next highest quality to the highest attained is Pentecostalism (as power and logic of history). It is always the next empirical quality, never fully actualized. It is the forward-tendency of the Catholic-Protestant fabric. It is the emergent quality of substance-principle. It is the process in which the whole kingdom of God is engaged. It is a variable quality and as the

church grows it changes with it. Pentecostalism is not so much the quality that belongs to church (some churches, if you like), as church is the body that possesses Pentecostalism.

It is the next higher empirical quality to the protestant principle. The pentecostal principle is Protestantism but something different from it in kind. Church, the communion[14] that possesses Pentecostalism, must also be protestant, for Pentecostalism presupposes Protestanism, just as Protestantism presupposes in its possessor the catholic substance and catholic substances social practices. Though Pentecostalism must be protestant in the same way as it must be catholic and socially relational, its nature is not protestant. To think so would be like thinking Protestantism is purely catholic substance. Pentecostalism is something new and while it is also protestant, it is not merely protestant.

Catholic substance, protestant principle, and pentecostal principle are aspects of the same communion. Tillich named a part or dimension of the communion as a substance, another part that he thinks is more alive with dynamism, he calls the protestant principle. The pentecostal principle, however, is the principle of growth of all the dimensions. The pentecostal principle is sustained by the communion and all its aspects to which it belongs. Pentecostalism is the name for the highest order of existence of the communion as we know it today.

The church is a communion engendering within itself the empirical qualities of catholic substance, protestant principle, and other features of which Pentecostalism is one next ahead of Protestantism. But this possessor of Pentecostalism is not actual, but an ideal. As an actual entity it is the proleptic relationality with its nisus toward Pentecostalism or is in travail with the pentecostal principle. As actual, no church or denomination possesses the quality of Pentecostalism, but is a communion tending to that quality. This is in the sense that the present manifestation of the body of Christ is straining toward Pentecostalism. As a principle it is directionally infinite, incompletable, and unrealizable to any body of believers. If it were attained there would be in turn another directional infinity. Pentecostal churches as actual existents are always becoming pentecostal but never attaining it. Pentecostalism is a nisus and never a done deal. A true pentecostal movement is an ideal Pentecostalism in embryo. The catholic substance represents an attempt to secure Pentecostalism in finite forms. The protestant principle attempts to be the communion of next order of finites. The pentecostal principle compels us to think of the whole communion as straining toward Pentecostalism, tending toward infinity, endeavoring toward the new. It compels us to think of the restlessness of the Catholic-Protestant fabric. The pentecostal principle is ultimately not only about the church, but also about the spread of freedom and emergent

creativity across the world and the free relation of such to the divine. It is about participation in the Spirit, life in the Spirit, the dynamic unity of spirit and nature, and power of being and meaning (*telos* of life).

Catholic-Protestant-Pentecostal Tapestry of World Missions for Christ Church

Catholic Substance

In the World Missions for Christ Church we see the catholic substance in the form of institutions, leadership structure, practices, core religious message, and "sacraments." The use of the anointing oil with laying of hands suggests that the immanent presence of God is mediated through material means. Besides, the storefront worship space is a sacred, enspirited sacramental space. As a place where God is encountered, Darlene Duncan instructed her children to not take inside the church cups and leftovers of fast food they had on their way to the service. We should not see her instruction as only showing a concern for physical cleanliness of a common public space, but also as reflecting her deep desire to keep sanctified a "holy ground" that is a witness to divine–human encounters and the outpouring of the spiritual gifts. In Pentecostalism, the church space is a holy place of transformation and for manifestation of spiritual gifts and power. The worship center is a numinous space to encounter or experience the *mysterium tremendum et fascinans*, receiving new lease of energy and boldness to face the world outside.

The Protestant Principle

The World Missions for Christ Church is a protest. It challenges the regnant understanding of church. Almost everything about it is challenging some important theology, philosophy, or concept in religious studies. The WMCC is forcing us to reconsider the stomping of feet, crying, and mutual help, notions of being and nonbeing, church, community, justice and injustice, actual and not-yet. This particular church is actual, concrete, and contextual, yet it is on the side of the not-yet. It is in a tensive space between the living form of the church and the anticipation of its transfiguration. It speaks or points to the not-yet, anticipates the transformation of our *broken symbols.* It speaks not as one confidently, directly, knowingly pointing us to sure foundations or realized (inaugurated) eschatology, but fragmentarily, suggestively, with furtive glances, toward the ultimate concern and concern for ultimate.

Hear, listen to the concept of church-forming at WMCC. And you will begin to wonder if the Christian (Pentecostal) Church has lost its capacity to form a church. There is proliferation of churches but not many of them are creating habitable worlds within themselves. The economic and technological logic of proliferation and hyperbolic accumulation of silver and souls have infected the Church with a death drive that destroys communion, creating *un-church*. The un-church, like the market, is for the accumulation and circulation of ~~capital caput headcount~~ heads.

But the head of WMCC has overcome or is countering this "agglomeration" that disintegrates habitable local worlds of communion within the Church by accentuating friendships and letting go of the people for them to be what truly they are, what they are meant to be by God, and to go beyond themselves. This overcoming of the Church does not mean surpassing the Church. Listen again to what he says. Pastor Bobby Perkins is not building a church, but people in hope that they will build the church. His idea is to build each person up and together they will build and transform their community; they will repair the bonds of communal relationality, the ethos that builds and sustains community. Perkins and his members are on the different side of how many of us understand *doing* church; they offer a counternarrative to suburban affluent mega churches with silver and gold. Perkins's church is on one side—perhaps the "wrong" side—of the track and asking the world to come over. Thus the work of his church forces the viewer into a kind of involuntary binary mode of thinking. The viewer keeps saying to himself, "Ya, I see what you are doing, but it is not done this way out there." Then it overtakes (*surprise*) him and sweeps him beyond the "Yes and No" to "Yes, yes; Yes and Amen." *Viens, oui, oui.*

The Pentecostal Principle

The intersection of the pentecostal principle and friendship is one vantage position to evaluate the world of World Missions for Christ Church. The pentecostal principle is *traditionis traditio*, the drawing of tradition (if you like the catholic substance) beyond itself, carrying it to engage with its structural excess. Friendship is the ex-perience (*ex-per-ientia; periā* and *ex-periri*, traversing the limit, exceeding accepted boundaries) on which this principle is set or poised in WMCC. It is a carrier and an exposure to the principle, the *undeconstructible* void of creativity without fulfillment. Friendship in WMCC is a hyphen. It designates by itself and as itself a syncope between the present and the to-come. It also designates the space through which koinōnia is constructed, articulated, and deconstructed member by member. Friendship opens *within* koinōnia an *outside*

that is not beyond-koinōnia, but the *truth* of koinōnia.[15] In this koinōnia, forged in the presence of the Spirit of Christ, friendships help individuals like Darlene Duncan cut off the stream of negative consequences of past decisions and actions. They also provide islands of certainty in the ocean of life uncertainties. Within the love and care of friendships members like Darlene can step out into a new reality, a new space of flourishing.

Clearly, the pentecostal principle is an important key to understanding the work of WMCC as the work of the Spirit of new creation, new birth, new beginning. It works from a consciousness of *natality*, birth and rebirth, the capacity to begin something new. WMCC's work, orientation, and language emphasize new beginnings, the renewing of the mind for a new phase of life, and then initiation of something new. The notion of subjectivity is rooted and grows out of their understanding of natality.[16] In an earlier work, I have identified five forms of natality as it plays out in the Pentecostal-Charismatic community. They are spiritual, factual, political, friendship, and temporal.[17]

Owing to space constraint, I will focus only on friendship natality.[18] The World Missions for Christ Church is a church of friendship, an intimate community of caring. The parishioners are not just churchgoers who gather together week in and week out at the storefront, but they are friends and it is their friendships that disorder the order of poverty, homelessness, and violence that surrounds them; disturbing from within the order of being. Friendship is the power of powerlessness, a force without power, which confounds, confuses, contradicts, and protests the present order of being to call for the new, for justice in the name of God. Friendship in this community deconstructs the laws of poverty, neglect, and hopelessness to produce a semblance of just, flourishing society for the church members. Aristotle once told us friends do not need justice among themselves,[19] and the parishioners are not demanding justice in their own friendships, but their friendship holds up the laws (as organizing principle of society) of America in clear light to exhibit the difference between law and justice, placing an unconditional demand for justice in the richest country of the world.

Before we proceed further let me explain what I mean by friendship (*philia*) natality. It has long been known in Christian history that the birth into the Spirit is a birth into friendship with God and fellow believers on a universal level. Joachim of Foire in the twelfth century called the Age of the Spirit, that is, the charismatic form of life, friendship and named it the highest stage of freedom. Friendship with Jesus is a particular messianic claim early Pentecostals made—as their successors do today—in line with Jesus's saying in John 15:15. "I do not call you servants any longer, because the servant does not know what the master is doing; but I have

called you friends, because I have made known to you everything that I have heard from my Father."

Departing from Joachim's modalistic interpretation of history and resorting to a trinitarian pattern, Jürgen Moltmann deepens our understanding of this form of natality. He considers it as a transition, a qualitative step, and not a quantitative leap, in the relationship with God. It is not an evolution from servant, children to friend as Joachim and many a pentecostal in a triumphalist mapping out of superior identity would like to have us believe. He argues that: "By virtue of the indwelling of the Holy Spirit, people enter into this new 'direct' relationship with God. The freedom of God's friends does not evolve out of the freedom of God's children. It only becomes possible when people know themselves in God and God in them. That is the light of the Holy Spirit."[20]

This knowing of oneself in God, this knowing of the light of the Holy Spirit, is what Pentecostals regard as a special quality of their walk with God. Friendship with God finds expressions in friendship with fellow believers, in personal and intimate relationships with one another. We read how color and class lines were erased at the Azusa Street revival. (Of course, this friendship is in constant struggle with many particularities of historical existence.) What binds Pentecostals together in friendship is not common social position (as servants), not "consanguinity" (as brothers and sisters), but the intimacy they share through the indwelling Spirit and the joy they find in direct relationship with God and with one another.

In the rhizomatic network of friendships that characterizes WMCC we can discern the working of the pentecostal principle, the capacity to begin, to embrace natality instead of mortality. At a very practical level, the members of WMCC encounter the working of the pentecostal principle in their individual and communal lives—in the words of Jacques Derrida, "in a vertiginous convertibility of opposites: the absent becomes present, the dead living, the poor rich, the weak strong."[21]

The documentary clearly shows this convertibility, convergence, and coincidence of opposites through how the parishioners pull together as friends (both in need and indeed) to help one another through thick and thin. In the church's common poverty and communal safety net, each member is a model of the other, of the friend. So to keep an eye on a friend is to keep an eye on oneself. In the words of Cicero on friendship that accents this vertiginous convertibility of opposites:

> For the man who keeps his eye on a true friend, keeps it, so to speak, on a model of himself (*tamquam exemplar aliquod intuetur sui*). For this reason, friends are together when they are separated, they are rich when they are poor, strong when they are weak (*et imbecilli valent*), and—a thing even

> harder to explain—they live on after they have died (*mortui vivunt*), so great is the honour that follows them, so vivid the memory, so poignant the sorrow. That is why friends who have died are accounted happy (*ex quo illorum beata mors videtur*), and those who survive them are deemed worthy of praise (*vita laudabilis*).[22]

Through the life and work of the members of World Missions for Christ Church we can *see* Jesus's words to his disciples, "I have called you friends," becoming flesh. Jesus is the *exemplar* (single original) of friendship for Christians, but the members of World Missions is an *exemplum* (the multiplicative copy) in the poverty-swept neighborhood of Washington, DC. In their exemplary collective practices of friendship, Jesus's words are incarnated, localized, and contextualized. The friendships in WMCC, which is in the vicinity of the political powerhouse of the most powerful country in the world, forcefully reminds us of the political nature of friendship. The friendships, ultimately, are not just about the individuals involved in them, they are also political. We have not adequately understood the friendships in WMCC if we have not situated it in the political. The political is "the site where being in common is at stake," and "having access to what is proper to existence, and therefore, of course, to the proper of one's own existence." This means that the fellowship or the friendship natality of the church community is in "the mode of an exposition in common and to the in-common," and that this exposition exposes the selves, and therefore the community, even in its "in itself."[23] This community of friends is thought provoking and quite interesting. The "essence" of this community is *partagé*: divided and sharing. This essence exposes each of the participants to the limit of singular/common being. It is in this exposure that the community is brought into play and the meaning of the political as such becomes at stake. What is political is primarily (or is constituted by) this co-sharing, con-senting,[24] which has no object, except the experience of being, being-together.

Friendship is not only connected with the political, but is also linked to political natality. Political natality is the actualization of gifts (spiritual and nonspiritual), which makes a space of appearance for one in the shared common existence as a distinguished carrier of the Holy Spirit and a creative transformer of culture in the name of Christ. The world (local community) has to be prepared for the second coming of the Messiah. The spiritual form of natality represents the beginning of somebody with the capacity to initiate the new; the factual natality represents fidelity to that event, but the political natality has something more to it. It is not only the beginning of somebody or fidelity to an event, but also the beginning of something. By virtue of political natality the pentecostal man or woman

inserts himself or herself into the pluralistic world where he or she aspires to act as an "apostle of the Messiah" charged with transforming the world. This insertion, this phase of the ongoing rebirth, may be stimulated by what is happening in the culture at large, but it is never conditioned by it; its impulse springs from the spiritual and factual beginnings to which the Pentecostal is responding by beginning something new, the transformation of culture, community, or neighborhood.

A further exploration of the concept of friendship natality may throw light on the "ontological" basis of political natality. It will show us the potential political significance of the born-again experience and the fundamental "healing" of being that is possible with a deepening of pentecostal spirituality. Those who are familiar with the work of Aristotle will agree that in the preceding two sentences I have not asserted anything new in philosophical thought. One of the great insights of Aristotle's discussion of friendship (*Nicomachean Ethics*, 1170a28–1171b35) is that friendship is cosharing of the same existence, the cosharing of the sensation of being. The passage in *Nicomachean Ethics* where Aristotle made this point is particularly difficult and extraordinarily dense, and we do not need to present it here. It will suffice to present Giorgio Agamben's *Reader's Digest* version of the crucial idea.

> Within [the] sensation of existing [the sensation of pure being that all human beings have] there is another sensation, specifically a human one, that takes the form of a joint sensation, or a con-sent (*synaisthanesthai*) with the existence of the friend. *Friendship is the instance of this "con-sentiment" of the existence of the friend within the sentiment of the existence itself.* But this means friendship has an ontological and political status. The sensation of being is, in fact, always already divided and "con-divided" [*con-divisa, shared*], and friendship is the name of this "con-division." This sharing has nothing whatsoever to do with the modern chimera of intersubjectivity, the relationship between subjects. Rather, being itself is divided here, it is nonidentical to itself, and so the I and the friend are the two faces, or the two poles of this con-division or sharing.[25]

What this means is that the intensity of awareness of one's being as one engages with the Holy Spirit within sites, moments, events of intense participation that are implicit, embedded in pentecostal practices can conceivably trigger the eros toward the other. The point at which I sense this intensity of my being (e.g., I taste that the Lord is good and my existence is sweet) is the point of my participation in the Holy Spirit; and because the other and I are indwelled by the same Spirit and we are both in the same Spirit, my sensation of being can more than ever before "go through a con-senting which dislocates me and deports me toward the friend,

toward the other self."[26] Life in the Spirit is divided, it is not identical to itself, such that others and I are multiple sites of this cosharing or con-division. Put differently, others and I are the temple (not temples) of the Holy Spirit, otherness is immanent in this temple, even in this my own tent (life) that houses being (existence). A formal definition (description) of friendship natality can be immediately given: it is the birth of awareness of con-sentiment of being with the other as we are birthed in and bathing in the experience of the Holy Spirit. It is the birth of the network of being, living, friendship, and expansive fellow feeling that produces a new subject and guides the emergence of a subjectivity toward the good.

All this charges friendship natality with political potentiality and possibilities for "healing" of relationships. If the pentecostal who considers the other as her political and religious other can "con-sent" that the other (her friend in the Spirit) exists, that they are both partaking in the same being, we can make some progress toward creating a common space for dialogue.

This brings us to the point where we can situate the efforts of Brother C to engage and dialogue with the local police precinct and the wider inner city residents after the death of his son in the emerging framework of friendship natality. For Hannah Arendt friendship is about the creation of this space (*inter-est*, in-between) for dialogue and disputation about the meanings of events in the world. It is this space—which both links and separates—that can sustain friendship among persons who together comprise the world. The members of WMCC entered into disputations in this in-between world without denigrating the interspace that is the very condition of plurality and emergence of publicly accepted truth. As Arendt puts it:

> Every truth [truth of world events] outside this area, no matter whether it brings men good or ill, is inhuman in the literal sense of the word; but not because it might rouse men against one another and separate them. Quite the contrary, it is because it might have the result that all men would suddenly unite in a single opinion, so that out of many opinions one would emerge, as though not men in their infinite plurality but man in the singular, one species and its exemplars, were to inhibit the earth. Should that happen, the world which can form only in the interspaces between men in all their variety, would vanish altogether.[27]

Conclusion

By way of reaching conclusion, let me state that "Let the Church Say Amen" reminds us once again that Pentecostals are active in social justice. Many of them have learned to enter into the in-between world of pubic

disputation and dialogue to perform, enact acts of social justice. We see the members of the World Missions for Christ Church creating a common space with the city and police authorities to dialogue about what is at stake in the being-together of its members.

We are also reminded that though the United States is a democratic country there is really no viable political interspace created and nurtured to sustain crosscutting friendships among the citizens, poor and rich, across classes and races, who together comprise the world of the United States. Where are the friends that will love the poor, marginalized, the other first before they love in return?[28] It is sad to note that friendship has lost its prominence in scholarly investigations and in practical, everyday concerns about building political communities or sturdy citizenship. Political philosophers have added to the sense of loss by not investigating the central experience of friendship in forming bonds of community and in combating social fragmentation. Hopefully pentecostal theologians, committed to fellowship of all children of God, will turn the corner on this one.

The tripartite model I have used to organize the discussion on the documentary is by no means the only good one. I am aware that we can also use the terms of Friedrich von Hügel—James Luther Adams's four basic elements of religion: institutional-collective, analytical-speculative, ethicomystical, and prophetic (religious experience and the public realm) to make sense of the data.[29] My model and that of Hügel-Adams's are reconcilable. The pentecostal principle embraces the intellectual-analytical element of religion. The institutional-collective and ethicomystical elements of Pentecostalism can be easily studied under the catholic substance as the social practices, "sedimentations," myths, sacraments, orthodoxy, institutions of groups, and privatized devotional lifestyles of individual Pentecostals within such groups. Now about the prophetic element, we are no longer ignorant of how Pentecostals connect their religiosity to the public realm by their involvement in community transformation, prophetic-social justice projects, and in everyday forms of resistance. The protestant principle embraces this dimension of Hügel-Adams's prophetic elements and aspects of the ethicomystical. I chose the tripartite model to analyze the documentary because of its Ockham's simplicity, its accentuation of the pentecostal principle, and its potentials to enable us to examine the provenance and trajectory of Pentecostalism.

This documentary has clearly shown that friendship is an important way of helping cities to heal fractures of relationships and neglect of the poor and marginalized. Friendship is a vital, catalytic factor in the religious *dispositif*, the shifting interplay of beliefs and practices, discursive and nondiscursive elements in the lived-life of Pentecostals as demonstrated

by World Missions for Christ Church. But it is only one way, albeit very important, of building and sustaining mutuality in our cities. For dealing with the problems and crises of our cities, Pentecostals may also need to understand how "space values" of neighborhood work against the interest of the poor and marginalized, mutuality, and even mock the ethics of Christianity. In chapter 7 we will discuss the notion of the space values of cities. Space value is the power of other-directedness (or mutuality) in the city. It records the ways the arrangements of the city drive or do not drive its dwellers (segments) toward one another, toward togetherness, and mutuality. It is one approach to gauge the level of mutuality in a city.

7

The Communion Quotient of Cities

Introduction

I read Franz Fanon's *Wretched of the Earth* when I was 18 and in my first year in college (University of Port Harcourt, Nigeria). One of my teachers, Professor Claude Ake, who interpreted the book to undergraduate students in one of his classes and also in his books, always pointed to the spatial arrangements of colonial cities in Africa. The structure of African cities, according to him, reveals the structure of brutal exploitation and oppression of the natives by European colonial masters.[1] The spatial arrangements also symbolize and at the same time make physical the separation between whites and blacks in African cities and the development-negating dependence of African economies on Western countries. These deplorable and discriminatory spatial and economic arrangements were carried over by the bourgeoisie who took over powers from the departing colonial rulers. Ake, in his interpretation of the *Wretched of the Earth*, drew students' attention to how exploitation and oppression are splayed out on the African ground. The colonial rulers claimed and consumed the wealth of the land in the exclusive plush part of the colonial town and the natives in another part of the town handled the waste from their consumption, showing stark separation between the haves and have-nots. In a striking passage, Fanon writes:

> The zone where the natives live is not complementary to the zone inhabited by the settlers. The two zones are opposed, but not in the service of a higher unity . . . The settlers' town is a strongly built town . . . the garbage cans swallow all the leavings, unseen, unknown and hardly thought about . . . The settler's town is a well-fed town, an easygoing town; its belly is always full of good things . . . The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire. It is a town of niggers and dirty Arabs.[2]

South African scholar Sarah Lincoln's comment on this passage powerfully expresses this idea of an oppressive system that has conveniently separated the consuming mouth/body from dealing with its evacuation of waste. She writes:

> In Fanon's Algiers, as throughout colonial Africa, "natives" and their quarters function as trash heaps and sewers for society's wastes, the end point of the economies of circulation that generate profit (financial as well as symbolic) for the mobile subjects. If Fanon is here describing the colonial body politic, complete with mouth, "belly," feet, skin, eyes and knees, then the "native town" is surely its anus—or, more accurately still, its toilet.[3]

This separation between parts of the city's humanity that consume the land's sumptuous fruits, milk, and honey, and the parts that endure suffering and degradation of their humanity is increasingly becoming unbearable in many cities of the world. The fruits of globalization are not shared evenly or fairly. Globalization unites and separates simultaneously. It has compressed space and time to connect peoples, nations, and cities across the globe. Globalization also separates people within cities in one country and between cities in different countries. The tension of unity and separation is at the core of globalization and global cities. This means cities, especially in these triumphant days of globalization and late capitalism, carry within themselves the destiny not to be united. The power to create exclusion, to discourage inclusive participation of most people (or rather the poor and marginalized), is inherent in the nature of the economic system and its distribution of benefits that undergird the global cities. This "destiny to not be united" raises questions for ethicists and urban designers of future cities.

What should be the nature of ethical spatiality in the Charismatic City? Spatiality is not merely about human beings transforming spaces into places or the notion of space as socially constructed. In this chapter we consider the true meaning of spatiality to refer to human beings' copresence with one another and with God. What kinds of spatial dynamics promote more just societies and what kinds do not? The chapter explores ways of philosophically conceptualizing qualitative or quantitative periodic measures of the spatiality of cities. We will examine how well any particular city is making room for the poor and marginalized to have their own place in the city. This measurement hints at the "communion quotient" of our cities. Are the rich and powerful present to the "least of these" in the most intimate way in a rightly ordered fellowship that respects individual distinction. The intimacy of the socioeconomic classes or the parts of the city, if we can properly assess it, will give us an idea of the "soul" or the

ethical core of the city. The soul of a city is the integrity and mutuality of its parts in the breadth and process of space and time. We can attempt to diagnose the health of a city's soul by measuring its space and time values as indicators of the form and intensity of the major cleavages in its fabric or, in reverse, the degree of communion in how various lives hang together in its midst. To do this kind of exercise for any city is to reveal its peculiar ethic—at least from the point of view of spatiality.

Every form of urban design is coded with an ethic. It ordains particular human habitational patterns, spatial demographics that condition how work and rewards of work are spread out on the ground. Thus, the ethic shows how economic powers are mapped out in the city. There are two basic ways to decide how economic powers are distributed in a city. Economic power is either concentrated in few places (hands) or dispersed in many locations (hands). A just city disperses economic activities (it is income-generating and provides the wherewithal to dwellers to have flourishing human life), while unjust cities concentrate such activities in space and time.[4]

Since we are concerned with cities as the relevant space in this chapter, we will narrow the focus to ask if interneighborhood "distribution of access to economic opportunities of jobs, goods and services has become more equal or less equal over [a] period of study."[5] A quantitative value as an answer should be able to give us the space value of a neighborhood; that is, *the value of the opportunities for self-realization, actualization of human potentialities for its residents.* The space value of a neighborhood is a quantitative measure of the richness of opportunities in it. A set of opportunities will be deemed rich if it is characterized by quantity, variety, and accessibility (openness). How exactly do we measure this? We will take up this question in the next section. In the meantime, let us give reasons for why we have turned to quantitative measure to gauge the spatiality of cities.

Space value is the power of other-directedness (or mutuality) in the city. It records the ways the arrangements of the city drive its dwellers (segments) toward one another, toward togetherness, toward mutuality. Evaluating space value is one of the approaches that can be used to gauge the level of mutuality in a city. In chapter 1 we argued that a well-designed city should offer the experience of both the fulfillment and endless awakening of the creative force and yearning for mutuality in its economy and among its people. There is a connection-making power of spatiality that a good urban design/policy is meant to unleash. An urban design is good, among other considerations, when it expresses possibilities for wider integration, cooperation, and transformation at both the personal and transpersonal levels in a city—in its people and its economy.

A city is good when it can shape communal bonds and in return is shaped by citizens' movement toward mutuality, their integrated and internally powered development, and their striving toward flourishing lives. In summary, the space value is about the *eros* of spatiality.

I am aware that a quantitative measure of opportunities cannot fully capture the space value as explained earlier, but it will be hard for any person to argue that a huge differential in economic opportunities or power is not an indication of mutuality or justice. A city grows in mutuality as it reduces inequality, disperses economic power, and promotes the self-realization of increasing numbers of its residents. An administration of a city is said to be seeking higher value of spatiality, the copresence of residents with one another and with God, when it uses its powers and instruments "to create and sustain symmetry and even-handedness in its pattern of distributing jobs, goods, and services across the race, creed, age, sex, physical and mental divides of [its] society. In this sense, [a mutuality-seeking city] makes citizens all and subjects none of the members of [its] society."[6] We will develop a measure of inequality in opportunities (a composite indicator of economic value and distribution) between neighborhoods as a proxy indicator of the space value of each neighborhood. As inadequate as this ex-post measure might be from a philosophical viewpoint, it holds muster before an economic court. The economic value of a neighborhood could give us a sense of the life opportunities of its residents, not to mention the economic value of it as a site of lived experience or place. This is not to speak of its value in terms of ex-ante urban design or plan geared toward improving the neighborhood's performance.

Once we get this measure or any agreeable metric of the space value of a neighborhood, we can transition to the time value of the neighborhood. With the aid of time series data we should be able to trace for every neighborhood "the statistical story of its oscillations over time in economic value and distribution and human development between floundering [spatial] fragility and strifeful [spatial] robustness."[7] As the late Nigerian economist Peter Alexander Egom might put it, the time value will enable us to trace a gradient or a spectrum of increasing asymmetric or symmetric map in the distribution of economic opportunities. It gauges over time whether any neighborhood is either growth-bound or decay-bound in jobs, goods, and services—in fact in richness of opportunities.[8] This map helps us to focus not only on the general social ontology of incompleteness in human existence, but also, and more importantly, on the process of actualization of potentials of all residents in the city. Understanding the time value of a city will address the question: Is there increasing or diminishing creativity, realization of potentialities of all persons in the city over time? In order not to turn this

chapter into a technical essay in economic or statistical reasoning, we will develop only an elementary measure of the space value. Once we have the space value, it is only a small step to derive the time value. The time value of space attempts to measure or evaluate across time the possibility open to any set of residents for choice, decision, and control relating to the actualization of their potentialities, to estimate their possibilities of the future within the limits of the current power relations in the city, or to assess the creation or destruction of new possibilities of life, the possibilities for *action* in any given neighborhood. When the time value of space in a city is adequately measured, it reveals the organization of the city as a form of power differentials, disequilibrium, and difference in potentialities across neighborhoods.[9]

Estimating the Space Value of Cities

The issue we will be dealing with here is about estimating the monetary value of a neighborhood in terms of its capacity to promote the economic flourishing of its residents over and above a minimum threshold level. The exercise attempts to measure the degree of value a place adds to the self-realization or well-being of individuals living in it. The measurement of space value is an attempt to reveal the capacity of a neighborhood to aid its residents to raise their capabilities so they can become both the agents (means) and end (beneficiaries) of their nation's economic development. One must ask: What can serve as an indicator of the richness of economic opportunities a neighborhood provides for its residents to rise above poverty to a rousing flourishing existence? The space value or content of a neighborhood is calculated as a product of three numbers, as in the expected return of stock. This is not to say neighborhoods are like stocks, but this allows us to start from a familiar terrain and then move into a different, more novel one.

The expected rate of return on a stock is a product of the risk-free rate (the rate Uncle Sam pays for borrowing) plus the differential between the risk-free rate and the stock market rate of return, which is a measure of market risk premium. An investor will invest in a stock if she hopes to do better than lending money to the US government. The idea is that the income stream of any security in its lifetime, or the "life" worth (the stream of interest or dividend payments divided by the amount of investment) of any instrument, should not be less than the rate one can get from Uncle Sam. The bond rate offered by Uncle Sam is the acceptable *minimum preflourishing level* of any investment. To look past the US government and invest her money in a riskier security, the investor needs some extra return to entice her.

What level of that extra return should she expect to get? The increase depends on the differential between the market's rate of return and the risk-free rate. The astute investor never uses the raw differential. The difference has to be adjusted to take into account the extra risk the investor will carry in her portfolio. Since she is investing in a stock, the differential is adjusted by the correlation in movements between all stocks in the market (usually represented by an index such as the Standard and Poor's 500) and that of the stock she wants to hold. Financial experts use a Greek alphabet, β (beta), to represent the correlation. The beta adjusts the differential down to reflect the expected risk character of the stock. So the three key numbers are the risk-free rate (which is represented by Greek letter α [alpha]), the beta, and the market's rate of return (r_m).

I need to repeat that we are not equating stock value to space value; we are only extracting a philosophy of valuation to serve our limited purposes here. That philosophy says that value of a thing, the future income stream of which is not certain, depends on (1) the value of a riskless alternative to it; (2) plus a premium it must command over the riskless alternative; and (3) it must be appropriately adjusted for its level of risk amid its peers. Now, let us deploy this philosophy to get an idea of the space value of neighborhoods. As crude as this interdisciplinary move is, it is sure to open our eyes to the economic injustice that attends differentials in space value. The differentials point us to an underlying ethics of our cities and will eloquently speak of the failure of our cities to promote the self-realization of its poor and marginalized residents.

We need three figures to gauge the space value of neighborhoods. Since our focus is on the people, the people's realization of their potentialities, we will estimate the space value of their neighborhoods by putting a figure on their relative economic powers. This will hopefully give us a sense of the value of their actualized potentialities. The first number we need is the federal annual poverty income level. Let us call the federal poverty income level, which is the official poverty threshold, α. The level is currently (2013) set at $23,550 per annum for a family of four. This is the generally accepted *minimum preflourishing level* of human existence in the United States. If the poverty income is what every American should expect to make in order to barely put body and soul together wherever he or she is living in the country, then a person living in a particular neighborhood could reasonably ask what difference her living in one particular neighborhood makes to her flourishing. This is the question that the remaining two numbers seek to address.

The second figure we need is the neighborhood median yearly income level. What makes a difference in flourishing between any family in the neighborhood and the minimum poverty level is the extra income it

makes (or does not make) over and above the basic level. If we add all the extra incomes for all the families together in a neighborhood, and also do the same for the minimum income, we will arrive at the total economic power of the neighborhood or an ex-ante metric of the richness of its opportunities.

Let us do some simple math as an example. There are ten families living in a middle-income neighborhood and also an equivalent number in a rich neighborhood. Each family will be assigned the poverty level income. The minimum flourishing level means that the value of a neighborhood (citizens in their locality) is not zero from society's perspective, no matter how run down the neighborhood is. It also means that the economic value of a US citizen is not zero, no matter how poor or unemployed he or she is at the moment. The median income in the middle-income neighborhood (M) is $60,000 and that of the rich neighborhood (R) is $200,000. The tentative space value per family in the middle-income neighborhood is: 23,550 + 60,000 – 23,550 = $60,000. For the whole of M it is $600,000. For R it is $2 million. This is a crude monetary indicator of the richness of opportunities a person living in each of the neighborhoods has. The annual differential is $1.4 million, and it compounds over a lifetime. Certainly, all neighborhoods are not created equal. Neighborhoods are not copresent to one another if such a gulf exists between them.

The careful reader would have noticed that our calculations have not strictly followed the tripartite philosophy we laid out earlier. The numbers were not adjusted for beta. What indicates the risk of living in one neighborhood as against another one? What are the levels of realized economic security or insecurity for living in a particular neighborhood? For our purposes, I will use a recently developed economic security index. Our "beta" is a measure of economic insecurity that the average American living in a certain neighborhood faces. Jacob S. Hacker of Yale University and his team of experts have come up with a robust measure of economic insecurity. They define it as "an integrated measure of volatility in available household resources, accounting for fluctuations in income and out-of-pocket medical expenses, as well as financial wealth sufficient to buffer against these shocks."[10] Hacker and his team's metric of economic security index (ESI) provides us with a way to measure how the opportunities enjoyed by residents in neighborhoods or families are protected against large economic losses arising due to income volatility or nondiscretionary spending.[11] For a given area, the ESI measures "the share of individuals who experience at least 25 percent decline in their inflation-adjusted 'available household income' from one year to the next (except when entering retirement) and who lack an adequate financial safety net

to replace this lost income until it returns to its original levels."[12] The ESI allows us to adjust the median income of neighborhoods for income instability and experienced insecurity on individual well-being.

The data provided by Hacker and his team show highly divergent experiences of economic insecurity, as determined by level of education, household types, age, race, ethnicity, and levels of unemployment. It is also possible to measure the percentage of residents in each neighborhood who have experienced a decline in economic security reaching up to 25 percent or greater in any given year or set of years. That is to say, what is the percentage of residents described as being insecure over a given period?

Let us say that between 2008 and 2012 in our hypothetical middle-income neighborhood (M), 26 percent of the residents in the last three years had experienced losses in available income of one-quarter or greater, and they lacked the wealth to cushion the declines. Basically, their economic insecurity increased, which is not captured by reported yearly income. For the rich neighborhood (R), only 5 percent suffered losses of one-quarter or greater that could not be effectively cushioned by an adequate financial safety net.

These are the adjustments we need to make to our initial calculations. For the middle-income neighborhood with 26 percent of its residents experiencing decline of a quarter or more in available income in the recent period, it is conceivable that we must give a "haircut" to the reported median income in calculating the space value or in approximating the richness of opportunities available to its residents. For purposes of illustration, I suggest the haircut should be *1 minus 26 percent*, which is 0.74. The adjusted ESI is our beta, β, as earlier described. For the rich neighborhood, adjusted ESI should be 1 minus 5 percent, which is 0.95.

Space value = minimum preflourishing income level
+ adjusted ESI (median neighborhood income
– minimum preflourishing income level)

$$= \alpha + \beta\ (NB_{\text{income}} - \alpha)$$ [13]

For Neighborhood M (the middle-income neighborhood), the numbers are \$23,550 + .74 (60,000 – 23, 550), which works out at \$50,523. For Neighborhood R (the rich neighborhood), the space value per family is \$191,178. Now let us add up the numbers for the ten families in each of the neighborhoods. For the rich neighborhood, the total is \$1.911 million and for the middle-income families it is \$505, 220, and these are crude estimates of the richness of economic opportunities that each resident experiences in the different neighborhoods. To the extent that there is a huge inequality in these figures it means that mutuality and harmony

are threatened in the city. Huge income inequality and increasing concentration of wealth often cut off or threaten the effective participation of the poor in economic intercourses of their cities. It is not inequality that is dangerous and violates justice, but it is inequality that destroys the disadvantaged instead of allowing them to work toward their fulfillment. Neighborhood to neighborhood disarticulation that creates dual economies within a city economy and huge income gaps between neighborhoods is a negative force that hacks away at mutuality and harmony in any city. Huge differentials in space value within a city indicate the absence of robust mutuality; and thus the evisceration of the structural interdependence, the driving force, the transpersonal impulses in interactions that create communion of social groups in the city.

I do not want readers to be too concerned about mastering the equation for calculating space values. The point I want to be taken home is the whole philosophy behind the notion of space value. First, we measure the space value of a neighborhood as the richness of opportunities (that we here approximate by income level) that allow residents to actualize their potentialities. Second, this measure needs to adequately take into account what minimum level of income is necessary for preflourishing in a given city. The point of this is to note that in our cities many residents are not even making this level, let alone able to flourish or be in a situation where they can actualize their God-given potentials. With little or no imagination, the reader can see that there are places in our cities where the median income will be lower than the preflourishing income, which means that space value, the indicator of richness of opportunities, may be less than what is considered poor by the federal government. In all of this, we should not forget that the minimum preflourishing level as determined by federal poverty guidelines is highly contestable. What should this minimum level be, if we want to raise the richness of opportunities for the poor and marginalized in our cities?

Third, we have pointed to the need to adjust the differential between median income of a neighborhood and the poverty level income by the level of economic insecurity families in the neighborhood face. In this way, the simple equation we have used has brought to the forefront key issues about the quality and quantity of economic opportunities available in a neighborhood that determine the self-realization for residents. Fourth, the measure of space value is really intended to show the concentration or dispersion of economic powers between neighborhoods in a city, to reveal how economic powers are mapped out in the city. If a thorough empirical work is done in any city along the lines of our philosophy of space value, it will reveal how particular human habitational patterns condition work and how the rewards of work are spread out on the ground.

Though what we have done is at best a crude exercise, it still gives us a sense that rising economic inequality is an indicator of the form and intensity of the major cleavages in a city's fabric. Cleavages are related to spatial demographics. Widening economic disparity between the rich and poor neighborhoods means a decreasing trend in the integrity and mutuality of the city's parts in the breadth and process of space and time. The rich neighborhoods are not *present* to the poor ones in a rightly ordered fellowship. Our measure of space value of each neighborhood, if carried out in a large scale, will show the ethics of power differentials that are coded in a city's design and functioning. Architects, urban designers, and economists can then decide on how best to increase the "communion quotient" of a city. In order to correct this ethic, future cities must be designed, or existing cities redesigned, to disperse economic activities that generate income and provide the wherewithal to residents to have flourishing lives.

The future city must be designed to generate enough space value for all residents in all of its neighborhoods. To reiterate, the space value of a city is the aggregate real development impact of neighborhoods on the city dwellers. It is not about the value of physical projects and activities, but all about real people, their prosperity, and possibilities for advancement. To think of space value of a neighborhood in this way is to think about the "development for real life" in each neighborhood.

Space Value and *Real* Development

The first thing to know if we are to design our cities for the kind of economic development that will raise the space value of poor neighborhoods, which will engender "development for real people," is to conceptualize development in a way that is in agreement with the philosophy of space value.[14] Development is freedom; it is about the creation of an environment for action (in the Hannah Arendt sense), for the "who" of a person to emerge, for a person to be all that he or she can be. It is about creating a society where individuals can actualize their God-given potentials as they act both as means and beneficiaries of their development. At the minimum, development involves the creation of possibilities for community and participation by all its members so that their potentialities can be drawn out for the common good. A community should be adjudged good because it allows its people to develop their potentialities in the pursuit of an ever-greater common good. How well a community does this will depend on how it allows individuals to develop their unique traits, capabilities, and potentialities and on how well these individual endowments are related to each other in the pursuit of the common good. A good development process is one that is adept at combining these two opposite

tendencies or processes: a movement toward uniqueness counterbalanced by a movement toward union.

Economic development is the process of actualizing the potentialities of human beings so that their communities can establish and sustain flourishing human life. This process principally (but not only) courses through the community's conceptualization and practices of work, *excellence*,[15] money, time, and freedom.[16] The social practices of these areas or dimensions of corporate existence condition the kind of social space a society enacts to enable or hinder people as they seek the meaning of their lives, seek social immortality, soul immortality, or eternal life, and strive to initiate something new. In sum, development is about creating and enabling people to live a flourishing existence. It is about achieving some form of *eudaimonia*, blessedness, or flourishing.

Now we want to know what kind of development is for real life. The key question here is what is the "real"? The real is about the dynamics, the power, of transformation. It is a way of being for development, the pursuit of the principle of persistent creative realizations of human potentialities for its own sake.[17] It is the freedom to initiate something new amid ongoing social automatism. This way of thinking of development goes against the grain of modern "bureaucratic" thinking on economic development.

Contemporary economic science has settled comfortably into the technocratic management of economies. The constant and reliable has come to dominate the novel and the dynamic. In the technocratic conception of development, faith in the power of political subject is not faith in a revolutionary event. Development, in fact, is only a negative assertion: the social order does not die; it does not change. In a nontechnocratic conception, development is a positive assertion: the whole system, which has really died a thousand deaths by exclusions and marginalization, is (or can be) resurrected by a new act of creation orchestrated by agents subject to the good, truth, and beauty of *excellence*.[18]

This orientation to economic development only reflects the nature of politics in many places in the world. Today, politics is no longer about reconstituting the social order or developing a new structure for justice. Politics has long passed the era when it was about starting a new *praxis* from a point (or moments) of social dysfunction in the system in order to move society to an alternative path. Alas, it is no longer about unfolding being as a consequence of subjects' decisions about liberatory and life-enhancement potentials, instead it is all about positing being as a manipulation of institutional and bureaucratic practices. Politics is no longer about encountering the *real*. Modern political science has inaugurated a forgetting of the *real* behind current forms of sociality and behind all sources of new solution.

But we must reunderstand politics as the possibility of change in every social order—insofar as change is understood as an openness to the "unfinishedness" of life and the emergence of new alternatives. In doing this, we must not reject the management orientation of politics, but we have to redefine and expand it to incorporate the management of novelty and concentration on possibility for perpetual orientation to the enrichment of life. The pursuit of this good must not be totally severed from a transcendent source or norm, as such a move can become a serious threat to life or being-in-common. Development must be committed to respecting the inherent human dignity and equality of all citizens (as bearers of God's image and as people endowed with the right and duty to participate in the common good) and creating the conditions of possibility necessary for safeguarding human dignity. Development projects or agents of a state's development projects should not act in ways that block the unfolding of potentialities and the promises of God in the lives of persons or social groups.

On the whole, the force of the "real life" portion of the phrase "development for real life" demands that we think of development as a dimension of the new, the emergence of the new. It is here that we will begin crafting a theological underpinning for our concepts of space value and economic development. We will focus on Paul Tillich's christological theory of Jesus as the *New Being* to organize our thoughts about space value and economic development as they relate to human well-being. Jesus is the *New Being*, the person who actualized *all* his potentialities and was totally directed to the infinite. Actualization of potentialities and the will-to-the-infinite are crucial dimensions of the development for real life.

Jesus as the New Being and Economic Development

New Being, as Tillich used the term, is about the full realization of human potentialities in a towardness or orientation to the Infinite, God. Development is thus located in the pursuit of *New Beingness*, and in this a resemblance to Jesus as the Christ.[19] The idea of (real) development as interpreted through the lens of New Being poses a challenge to all human beings. Be a new being! As Tillich puts it, the New Being happens when humans are able to work out their "essential" nature under the conditions of existence. Even though living under the conditions of historical existence, Jesus showed what humans are essentially, and therefore might be under the conditions of existence.[20] At one point when Jesus was asked if he was the Messiah, the "New Being," he pointed his questioners to his works of transforming human historical existence. "[The] being of the Christ is his work and that his work is his being, namely the New Being which is his

being."[21] If Tillich is correct, there is a sense in which our works, economic development endeavors, express and even point beyond our current historical being, to our potential New Being as an historical reality.

My key interest in turning to the notion of New Being is to show that a Christian commitment to development involves a commitment to development as an expression of the *real*. Some readers may have already noticed from the earlier description of the *real* the potential connections between the notion of Jesus as the New Being and real economic development. But let me be more explicit. In doing this, let us bracket out Tillich's notion of Being as the power of being, "the primal positive force, which is opposed to the negative principle, to the possibility of non-Being."[22] Instead, we will focus on the concept of the New and show not only why he attached it to Being, but also its importance to a theological-philosophical understanding of development.

According to Tillich, the New appears in three aspects: as creation, as restoration, and as fulfillment. The new as creation focuses on actualization of potentials, the appearance of unique, actualized existent in history, in the life process. The New as restoration is about how something old can give birth to the something new. It is a rebirth. The New as fulfillment is the experience of the eschatological new, "the expectation of a complete union of the essential and the existential" and it "goes out beyond the limits of time and space."[23]

While Tillich used the concept of New Being, among other purposes, to explain the ideas of God, redemption, and fulfillment, I will apply it to economic development as informed by Hannah Arendt's concepts of freedom, natality, and action.[24] At least in crucial part, development is development by virtue of the fact that the individual is genuinely seen as the new that comes into history; she is honored and valued because of her newness and uniqueness[25] and is supported to develop her capabilities in ways that will unconceal and establish the "who" of her person in the *polis*. Or to use the words of theologian Robison B. James in his summary of Tillich's notion of the New, "We may say that this individual, whoever she may be, is valued, loved, and cherished, not or not only because she repeats something universal and well-known, and not or not only because she embodies this or that recognized object of everyone's desire, but because she is the singular, unrepeatable person that she is."[26] She is supported, honored, and valued because of her inherent capacity to begin something new in the world. We are close here to the notion of development for real life, the idea of development for real individual life as a bearer of the *imago Dei* and as a participant in the New Beingness of Jesus Christ. To participate in Christ, to be "in Christ," is not an isolated, individual endeavor. It is to participate in the life of people, in Emmanuel, "God with us." This participation in

the life of Christ is a dimension of the overall social relations that envelope all persons in the development process.

Spatiality is always and everywhere a crucial dimension of social relations. Indeed, spatiality or the city as we have argued earlier is a social relation. So an urban design that is geared toward the real development of people, the elevation of their spaces of existence to promote the participation of all citizens in the city, is a good one. The conceptualization of the Charismatic City, the city as social relation, and as space value pertaining to actualization of potentialities of city dwellers in all neighborhoods have enabled us to think about the connection between economic development, space, and theology in ways that are not common in the ethics of urban design.

Through this connection of urban design to the Charismatic City we have developed a particular relational philosophy that not only informs the whole framework of urban living and city economic development, but also enables us to discern the relational principle of coherence that posits a primarily just, close, and irreducible relation in the economic life of cities. What our architects, urban designers, and policymakers need to think about as they go into their planning rooms is what kind of future urban design promotes fellowship and encourages the growth of community of neighborhoods without privileges and without subjugation. Their task is to search for ways of increasing the communion quotient of our cities.

Concluding Remarks: Eros of Spatiality

Space and time values of a city constitute the "glassy essence," the core of the very conscious experience of urban living. They enable us to view the experiences of the poor and the marginalized with analytical clarity and to do so in relation to the naked awareness of the play and display of economic and political powers in the city. Viewing urban social relations and problems under the conditions of the space and time values of human coexistence "enables us to articulate the *transparency* of contexts, situations and places" where citizens themselves experience either the thwarting or enhancement of their flourishing, and to bring them to practical realization.[27] We are able to look at the workings of late capitalism through the "eyes" of economic deprivation as the "glassy essence of the places" where the spirit of capitalism appears to lead a privileged small group onto the laps of luxury and to frog-march the multitude into a fiery furnace where there is weeping and gnashing of teeth.[28] The focus on the "glassy essence of places" enables us to draw attention to the neighborhoods where the forces of the market work together with urban policy and design to separate many citizens from living flourishing lives.

If the space and time values of our cities are properly managed for the benefits of all citizens, they can release the *eros of spatiality* in human coexistence. A city is not a mere physical thing, it is something that has the vitality to grow and expand, connecting and nourishing all those persons and sectors in it. A well-calibrated array of space values of a city has the power to transform and deepen relationships between economic actors within its borders. It is this vitality, energy, impulse that I have named the "eros of spatiality." It is the power of connection and creativity, the impulse to move from a lower standing to a higher dimension: the transition from brokenness to wholeness. It is power in human sociality to secure that which is salient and essential to its well-being and greater flourishing.

The crucial role of urban policy, urban design, or urban renewal is to tap the wellspring of vital energies in the socioeconomic phenomenon, that is, the space value for a city's economic growth and development in order to enhance well-being of all its citizens. This is what it means to build a good city. Additionally, from a nationalistic point of view it is also good when citizens can see their own "spirit," values, ideals, and hopes incarnated in it. This is what good cities do. As theologian Philip Sheldrake argues:

> Within a dialectic of *urbs* [city as a physical place] and *civitas* [city as people and their life together], the "good city" is essentially concerned with improving people's lives...The good city is the *humane* city. Here people not only exist but are invited to *dwell* and *belong*. The humane city offers space for individuality to be balanced with commonality. It enables human aspirations to be productive rather than repressed or diminished into self-indulgence.[29]

Based on the preceding discussions on space value, real development, spatiality, and eros of spatiality, one of the most important tasks of urban policy is to ensure that work is routed well in the city to give every individual the necessary set of opportunities to flourish. This is about the citywide distribution of work on the ground and the distribution of rewards thereof. I am not insisting that this is the only valid way to approach the space value of neighborhoods, but it is certainly a good way to draw out the ethical issues as they relate to four major areas of work and their connection to human flourishing in certain neighborhoods. Every organization of work in any city is "coded with its own peculiar set of normative information" about these four characteristics of work.[30] These always constitute a good and veritable entry point into the space value of cities.

First, every organization reveals a particular nature of work that reveals whether or not the work is meaningful, dehumanizing, or alienating. Are the workers in a particular line of work, plant, or neighborhood given enough individual and social agencies and afforded opportunities to

develop their capabilities so that they can become the means and ends of economic development? This examination should include the analysis of the actual working conditions of men and women, and should also determine their workplace safety and whether they are subjected to any of the various types of discrimination. Any analysis of space values of a city that ignores the nature, condition, quality, progress, and history of human work in it is seriously flawed.

The second issue is the socioeconomic and political order of work. The ethicist needs to critically examine the socioeconomic modes within which work is done at any given historical juncture. The concern is to show whether or not an ongoing organization of work creates the necessary conditions for *communality*, *participation*, and *possibilities* in relation to human flourishing. Work can best realize its significant possibilities of supporting self-actualization of individuals, promoting life, harmony, and well-being of communal structures, and ultimately the space values of poor neighborhoods as it not only creates the conditions for, but also passes through the channels of communality, participation, and possibilities. These are the spokes in the wheels as work spreads forward in time and fans out in space. They are really not three separate spokes, but are more like one river with tributaries all flowing into one sea. They are the differentiations and dynamics of the eros of spatiality.

The third major area of work that calls for attention as we grapple with the space value of neighborhoods in our cities is the spatial distribution of work. Is a particular distribution of workplaces fair to the development of the talents and treasures of all neighborhoods and those who live in them? It is not enough to know how work is splayed on the ground all over the city. We must also identify the sources and patterns of power and domination that are sustaining a given spatial distribution of work.

Just as important as the spread of work on the ground is the distribution of rewards and economic power of work. This distribution constitutes the fourth area of which to investigate the coded normative information about the organization of work in a given city. How are the rewards of work distributed? Is a particular distribution of rewards and economic power fair and equitable? Is a particular distribution thwarting the flourishing of any group or class of workers?

Ethicists should always dig deeper to identify and analyze the particular set of sociohistorical forces that affects, defines, and structures any of the four areas in ways that unconceal the ethical issues in their operations, logic, and dynamics. As I have argued earlier, this kind of analysis will reveal the glassy essence or the soul of the city. Space value is a window into the *typography* (the map of the spread of the hierarchies of power, unequal relations on the ground of which work is done) and *typology* (the

logic of production and its associated biopolitical orientation and exploitation of workers) of a city.[31] Indeed, space value is the soul of the city.

From the foregoing it is obvious that the organization of work is a key component for any serious analysis of space value, spatiality, and mutuality in our cities. As economist Peter Egom states in a different context, every organization of work "may concentrate or disperse the power to determine what is to be produced, how and for whom in society; may concentrate or disperse how people live on the ground in society in organized work, play and rest and; may concentrate in some societies or disperse in all societies the sources of international means of payments and reserves."[32]

On the whole, mutuality is the key category for understanding both the reality of work and space value/spatiality. Mutuality is also the central symbol as well as the source of norms for evaluating whether a city is a place where strangers meet or where people share a common destiny.[33] The accent of mutuality is comprehensive inclusivity, that is, to include all groups and classes to participate fully in the economy so as to create flourishing lives for themselves. As Gibson Winter stated in another context, the criterion of mutuality for assessing work policies concern "their adequacy for preserving human community against its own alienation and from raising man's social existence to more inclusive levels of community." The *telos* of work policy is "located in human mutuality and reciprocity so that justice furnishes the criterion of adequacy for any state" of economic regime; "on this ground, the essential structure of sociality furnishes the normative elements" for all economic systems.[34]

By affecting work (i.e., work and how its rewards are shared), economic regulation affects the balance of relations arising from the "mutuality of shared being" in the web of communal bonding.[35] This directly makes economic (employment) policy a power or instrument for justice or injustice. According to Winter, "Justice presses the question of concern for the whole network of relations and persons."[36] This notion of justice rejects the impersonal view of justice that limits it to rules and principles in the balancing of competing interests in a detached perspective of human relations. But rather this notion adopts the view of justice as righting wrong relations and "the practical unfolding of concern in our relationships and activities."[37]

Chapter 8 will continue our discussion on justice, relationality, and communion with an examination of the concrete issues of peacebuilding and economic justice in the Charismatic City, the world city. We will make peacebuilding another measure of communion and economic justice the plumb line of peacebuilding.

8

Religious Peacebuilding and Economic Justice in the Charismatic City

Introduction

Today's world is raked by injustice, violence, and dehumanization. The emerging Charismatic City with its public resurgence of religions, economic globalization that cares more for capital than for human beings, and explosion of energies (emotional, terroristic, militaristic, and so on) appears not to promise much economic justice and peace. As we live into or await the Charismatic City, we need some guidance on how to deal with the inevitable issues of economic injustice and fractured peace. No one is naïve enough to think that with the increasing emergence of the Charismatic City there will no longer be fractured relationships in human socialities. As Catherine Keller reminded us in chapter 2 even John the Revelator made provision for the healing of nations in the New Jerusalem with his vision of tree of life (Rev. 22:1–2).[1]

This chapter addresses the concrete issues of peacebuilding and economic justice in the Charismatic City.[2] As the eminent African American ethicist Peter Paris admonishes: "We must remember always that social justice is not an abstract idea. Rather, it is an empirical reality; it is specific, concrete, visible, and quantifiable."[3] Thus, I aim to approach my assignment not with the philosopher's interest in conceptual and analytical categories, but to fashion perspectives on justice and peacebuilding that can help us to comprehend their links and connections in empirical reality. In my discussion I will make peacebuilding the measure of communion and economic justice the plumb line. If peacebuilding is about eliminating (addressing) injuries based on injustice, neglect to establish and sustain right relationships, and dynamics of history, then economic justice is one veritable instrument to gauge its progress. Peace and economic justice are interactive. Each conditions and is conditioned by the

other. Any approach to the study of peacebuilding that privileges peace at the expense of justice or vice versa is inadequate.

The approach of this chapter is not only to highlight the interplay between peace and justice, but also to argue that the network of expected, aleatory, interstitial "personal encounters" in all forms of human coexistence constitute their generative and unifying principle.[4] Encounters within any given community are informed (guided, conditioned) by the authority of virtue-guided, tradition-formed communities. There is no such thing as an "encounter as such," that is, an encounter prescinded from all historical and cultural context. In Paul Tillich's words:

> Man [*sic*] becomes man in personal encounters. Only by meeting a "thou" does man realize that he is an "ego." No natural object within the whole universe can do this for him. Man can transcend himself in all directions in knowledge and control. He can use everything for his purposes . . . But there is a limit for man which is definite and which he always encounters, the other man. The other one, the "thou" is like a wall which cannot be removed or penetrated or used. He who tries to do so destroys himself. The "thou" demands by his very existence to be acknowledged as a "thou" for an "ego" and an "ego" for himself. This is the claim which is implied in his being.[5]

The network of personal encounters in any given society is the locus of the *real* for peace and justice. The freedom of personal encounters keeps every system and structure of peace and justice open, opened to complexities, and emergent. This network is a duplicitous intersection of autonomy, and *an-archy*.[6] The network of personal encounters is the *matrix* and *moloch* of justice and peace: possibilities and actualizations are born, emerge, evolve, and disappear, only to reemerge in new forms in it. Every personal encounter—every network of actions and reactions—includes an excess that it can never incorporate nor comprehend. It is never complete and this incompleteness makes infinite creativity possible in all social relations.

My deployment of the notion of network of personal encounters as the generative and unifying principle of concrete peacebuilding and justice in this chapter is informed by a teleological commitment: actualization of human potentials and communal flourishing. I will say more about this in the following pages.

I have based the following discourse on peacebuilding and economic justice on certain key theological presuppositions common to them. My thinking follows from these four theological-philosophical presuppositions:

1. *Human dignity.* Every human being has an inherent inviolable dignity as one created by God. Every person in any form of human sociality should interact with others without compromising human dignity

(his/her own or that of the others). Persons are to be always treated as subjects, and never merely as objects; they are to be always treated with due respect for their worth.

2. *Nature of the human person*. A person is someone in the process of becoming, actualizing his or her potentials through his or her own agency that is always grounded, mediated, and aided by community.
3. *Social nature of human beings*. Individuals need community to become persons. Community is essential for self-realization and human flourishing.
4. *Participation and membership*. Every person, by virtue of his or her membership in a community, has the right to active participation in the process of seeking and ordering the common good of the community.

These presuppositions allow us to address peace and justice in terms that go beyond proceduralism.

Nowadays every discussion of justice is directly or indirectly haunted by this question: Does justice require a substantive content or establishment of procedural requirements for fairness of actions or transactions? This vital question equally applies to peacebuilding. When we think of peacebuilding, are we merely concerned with procedures for peace or do we have a substantive understanding of it?

In this chapter, I will offer a substantive account of peacebuilding and economic justice—a view of peacebuilding and its attendant notion of justice that are derived from a teleological commitment. The search for the basic meaning of peacebuilding and justice must be undertaken as part of the search for basic meaning of the actualization of human potentials and communal flourishing. Life, as Tillich taught us, is the process of actualization of potentials. The obligation or unconditional command that lies at the root of all forms of human coexistence is the moral imperative to allow persons to become whatever is it that they have the power to become in the context of harmonious communal relationships. Peacebuilding and justice are *ways of being* for life. For the religious person it is a way of being for life that is oriented toward the ultimate, toward the unconditional. Religious peacebuilding should not just be about retrieving moral and reconciliatory resources that promote and guide feuding parties to peace, but also about understanding the theonomous dimensions of all forms of human sociality and justice.[7]

The chapter is divided into four sections. First I will address the concept of peacebuilding. Next I will attempt to develop a notion of justice that can guide our discussion. Based on these sections, I will endeavor to explore the connection between peacebuilding and economic justice. Concluding remarks follow in the final section.

The Notion of Peacebuilding

Peace is a perfect obligation. By perfect obligation, I mean that if a community deserves or has a right to peace, the rest of us (persons, organizations, and nations) have the duty not to fracture its peace. Peace is a property that a community can claim as moral right from the rest of us, and every community fundamentally has this right. This claim demands efforts at peacebuilding from all of us; that is, at least an investment in the well-being of the members of the community.

Peacebuilding is a continuous process of individual self-actualization and movement toward increasing communion. It is also about the preservation or rebuilding of a community in ways that ensure that individuals and groups in a particular community, acting alone or in concert with other communities, can be all that they can be under the conditions of existence. Its practical implementation takes two basic forms. First, peacebuilding is about the continuous proper ordering and balancing of powers in community or communities to sustain harmonious relationships and acknowledgment of the worth of all persons. Disproportion of power (especially economic and military) leads to injustice, as Reinhold Niebuhr has shown us.[8] Injustice is a threat to both peace and economic development. Peacebuilding creates possibilities for economic growth, whereas economic injustice denies possibilities of participation to a group or class and thus chafes against the very idea of peace. Second, there is the peacebuilding effort that is directed at rebuilding, restoring, or repairing a preexisting harmony that has been shattered.

These two forms are informed by what I will call *primary peace* and *secondary peace*.[9] To declare that members of a community are at loggerheads, at charged or threatening disharmonious state of relationships, is to imply that there is a way of coexisting that is peaceful. This way of relating together, letting lives hang together, we will call *primary peace*. The peace that consists in restored or repaired fissures, cracks, and breakdowns in relationship is *secondary peace*. These two forms of peace or peacebuilding are premised on two forms of justice. Take the case of a victim and the accused (perpetrator of a crime) for an illustration. According to Nicholas Wolterstorff, there is a way in which the accused would have treated his or her victim that would not have an infraction of justice; there was a way of relating that would have been just from the outset. This he calls *primary justice*. It is only when this does not happen that a judge is called to render just judgment as a way of dealing with charged or threatening breakdowns. "The justice that consists of rendering just judgment is *secondary justice*, in the sense that it deals with infractions of primary justice, accusations of infraction, or disputes over what would

be an infraction."[10] So far it looks as if peace is primarily an outcome of justice. But it is germane to state that the relationship between them is interactive, mutually influencing one another. To seek peace is to find justice, to find justice is to seek peace.

Often in peacebuilding efforts there are issues about retributive justice to be considered. How far do you go to account for past injustice? What compensations need to be paid for past offenses? It is important to point out that compensations cannot really take care of injustice because the initial violation and suffering cannot be undone. Let's say that a daughter is murdered and the murderer agrees to compensate the parents according to orders of a competent court. If the parents take the money, it only means that they are forgiving the offender for the un-payable. There is no amount of money that can bring their daughter back or undo the initial loss and trauma they suffered. Justice cannot strictly be an "eye-for-an-eye" exchange; there is always (and must be) a surplus in order for justice to work. It is in this realm of surplus that we have forgiveness, hope, and the space where social energies can restore harmony and unleash creative and transformative acts of change.[11]

In working to create the necessary space for peacebuilding, we must be sensitive to differences and otherness. Philosopher John Rawls argues that we must close our eyes as we go into justice and that differences between people or groups do not count in crafting a system of fairness. He suggests that we make moral decisions behind a "veil of ignorance." Theologian Miroslav Volf has argued that one does not need to cultivate systematic blindness to build a just consensus but needs to keep one's eyes wide open to note and respect small and big differences; one needs to move away from blind impartiality and toward sensibility for differences.[12] As he puts it: "If our identities are shaped in interaction with others, and if we are called ultimately to belong together, then we need to shift the concept of justice away from an exclusive stress on making detached judgments and toward sustaining relationships, away from blind impartiality and toward sensibility for differences."[13]

Instead of following the great Rawls, we need to create spaces where both victims and perpetrators are visible to one another to start the process of reconnection. One may venture to say that the whole point about peacebuilding is to make room for the other within either small or large places to coexist and flourish. It is about making spaces in people's opinions, identities, and lives for the other—mutually giving themselves to one another in love. Volf calls this kind of peace, *embrace*.[14] And I will add that if there happens to be no space for the other, we must create the space for movement and expansion. Cutting-edge peacebuilding efforts must create the space into which they expand, just like the universe. With what

"forces" does an expanding galaxy of peacebuilding activities unfurl the subsequent space it will inhabit? "Double vision" or the "art of enlarged thinking" and economic justice are some of the factors that will do the magic. This is how Volf explains the "art of enlarged thinking":

> We enlarge our thinking by letting the voices and perspectives of others... resonate within ourselves, by allowing them to help us see them, as well as ourselves from their perspective, and if needed readjust our perspectives as we take into account their perspectives. Nothing can guarantee in advance that perspectives will ultimately merge and agreement be reached. We may find that we must reject the perspective of the other. Yet we should seek to see things from their perspective in the hope that competing justices may become converging justices and eventually issue in agreement.[15]

It is vitally important to mention that there will be times when "enlarged thinking" may not even be enough or when it will be seen as another version of "colonizing thinking." Such times may call us to construct multiple ways of thinking that will press us into multiple ways of seeing and coexisting.[16]

Economic justice expands the spaces for survival and flourishing of the other—the poor, the marginalized, the weak, the disinherited, and the victimized in our midst. This is about making room in the economic table (or constructing a whole new table of which the primary economic players today are not the chief architects and custodians[17]) for them to develop their capabilities so as to become the agents of their own development. Such spaces are purposely created to acknowledge their human dignity and right to life as well as to honor their community's commitment (obligation) to their well-being. When economic justice takes root in a given community, it reduces inequality, expands the overall well-being of the community, and promotes peace.

Economic injustice is the opposite of what peacebuilding stands for. It is a symbol of exclusion; contrary to embrace—and substantively so. While peacebuilding is about healing relationships and making them sturdier, economic injustice is about fracturing relationships and keeping them as open festering wounds and yawning gaps in the social fabric.

The Notion of Justice

We begin our investigation of the meaning of justice by making a distinction between the ultimate end and ultimate principle of justice. The ultimate end of justice is the preservation or rebuilding of a community, a social group.[18] But the ultimate principle of justice, according to Tillich, is the

"acknowledgment of the dignity of everyone as a person, from which follow human rights and obligations in the encounters of one with other."[19]

Tillich, in his usual manner, has packed several insights in the short sentence. Let us try to unpack it by exploring four key terms: *dignity*, *rights*, *obligations*, and *encounter*. I will address dignity briefly as most of us understand it well. The theological idea is that persons enjoy inherent *dignity* because they are created in the image and likeness of God, endowed with reason and freedom, ransomed by Christ, and destined for communion with God as heirs to eternal glory.

From the writings of Immanuel Kant and John Stuart Mill to contemporary Catholic social teachings it is clear that *rights* refer to the minimum conditions necessary for safeguarding the dignity of every human being, that each person be treated as a subject and not as an object.[20] They are rights not just because we can merely refer to minimum conditions documented in one tome, but because individuals can legitimately claim these conditions from us, society, institutions, and organizations, and we are perfectly *obligated* to honor the claim. If I have a right to life I can make a claim on society for this right, and society and I have an obligation to honor it. What is my right to life, if my society will not take actions to protect me, or will allow me to be killed by anyone at will? Such a right has no real meaning. If a woman has the right not to be raped, not to be made an object of the orgiastic pleasure of a man, it means that we cannot leave it to her alone to protect herself from rapists. We must create the minimum conditions in society to prevent rape, and when rape occurs we are obligated to prosecute and punish the rapist. We are saying to the woman, your right imposes an unavoidable claim on the part of others and society.

The *encounter* of one with others is the *classical site* of justice. Martin Buber in his 1958 book *I-Thou* argues that the human is not an individual, but a person, related, *ek-static* being, who has no ontological content apart from communion. The "I" can only be properly understood in the context of social relation, the "Thou." In the encounter of one with the other, the person is to be treated as a *Thou*, a subject and not an *It*. The encounter (which is always located within particular tradition-formed communities) breeds, nurtures, limits, and transforms rights. For the sustenance of rights, especially the continuous duty of the state and communities to honor the obligations appertaining to them, always presupposes particular practices, social institutions, and virtues.

Tillich shares a similar view, arguing that we become persons in encounter with others in a community and that the content of the moral aim or imperative is to become a person within a community of persons. This moral imperative demands giving each person his or her due so as

to become what he or she is essentially (to actualize his or her human potentialities), and also performing the creative and transformative acts of reuniting the separated.[21] Here, we see that the ultimate principle and ultimate goal are related; the person can only realize himself or herself within a transformative and creative community.

Still pressing on the value of encounters within a community for understanding justice, let me present an African perspective on justice that will further clarify the connection between the ultimate goal and ultimate principle of justice. Here I will draw from my 2008 book *The Depth and Destiny of Work*, where I examine the Kalabari (Niger Delta, Nigeria) indigenous notion of justice.[22] The cosmological thought of traditional Kalabari community gives central place to justice because it is not only a relational virtue, but it also relates to all other virtues. A person is considered just if the moral impact of his or her practical activities and his or her exercise of all other virtues contribute to the good of the community, that is, the preservation and promotion of community and communion.

The Kalabari view of justice as rooted in relationships places great emphasis on establishing and sustaining connections between people, connecting self to the other, and making room on the inside for the outsider. Justice is the quality and mode of connectedness in a given set of social relations. Justice is at the heart of all relationality because it asks for the recognition of the value of the other (the one excluded from the in-group, from power), it regards the intrinsic claim of the other as a person, and it adjusts the relationship toward reciprocity, equality, mutuality, and solidarity. Justice's purpose is to deepen relation, care, and nurture; to extend the network of relationships; and to embody community. Justice is nurturance. Doing justice is "righting wrong relationship,"[23] restoring fractured relationships, and expanding the space for participation in the network of social relations by the poor and marginalized. What is "participation space"? It can be defined as a room in socioeconomic relations that allows the disadvantaged, poor, marginalized, and outsiders to gain resources for full human capability development without jeopardizing the sustainability of the economy.

There are two crucial features of justice in the Kalabari social ethical system. Justice works to bring into deeper communion and fellowship many who are excluded or separated from an embracing community. There is the power of *eros*[24] within justice that drives the network of relations toward the ultimate goal for all engaged in it. The process of deepening and widening relationships is also one that strives toward higher levels of flourishing, catholicity, and meaning. Second, justice works toward the fulfillment of all humans within the network of relationships.

Peace-builders want personal encounters to be just, harmonious, and supportive of human flourishing. In bringing people together, to encounter one another in the spheres of life, peace-builders explicitly or implicitly work from two philosophical orientations. These two approaches explain in very different ways the nature and epistemology of the *real* that is the network of personal encounters. The approaches are discernible from two basic answers provided to this one question: Unity or difference, which one is ontologically more real and more morally compelling in the encounter of persons to persons? Each answer ensues in different ways of *figuring* the real in the *material*, *formal*, *efficient*, and *final* dimensions of building peace in a given situation.

To help us think through the answers, I extend Tillich's essay on the traditional arguments for the existence of God and their two types of theology. In his essay entitled "Two Types of Philosophy of Religion," he states:

> One can distinguish two ways of approaching God: the way of overcoming estrangement and the way of meeting a stranger. In the first way man discovers *himself* when he discovers God; he discovers something from which he is estranged, but from which he never has been and never can be separated. In the second way, man meets a *stranger* when he meets God. The meeting is accidental. Essentially they do not belong to each other.[25]

In peacebuilding too, practitioners make basic assumptions about the relatedness of parties in conflict. Do they believe that they are reuniting people who are essentially united, but now estranged, or that they are joining people who essentially do not belong to each other? How we think about persons and their a priori relations to one another is important in the process of envisioning peace, justice, and community. From one perspective, the unity peace-builders seek is the conclusion of the reconciliation effort. According to the other, it is the presupposition of peacebuilding. One presupposes cleavage, estrangement, and alienation as ontological to human relationality. The other presupposes primal unity, which is believed to be always present in every form of separation. Here one is reminded of Saint Augustine's critique (in *The City of God*) of *Pax Romana*, which was founded on a priori violence; peace in Rome and in the empire emerged after the violent defeat of preceding disorder. Peace in the thinking of the people of the *earthly city* is something achieved after defeating someone else. But a Christian imagination of peace, according to Augustine and now John Milbank (in *Theology and Social Theory*), begins with ontological peace whose end is the realization of justice for all.

I believe that persons essentially belong to each other (they are all grounded in the groundless "power of being"). Thus, justice or peace is the movement toward communion of the estranged, a movement from unity through opposition and division to reconciliation and reunion. Now identity becomes differential rather than oppositional, unity and identity are inclusive rather than exclusive. This reunion is a complex unity that does not dissolve differential identities. The engine of this movement from estrangement to complex unity is *participation*. The peace-builder then is a man or woman who is helping to *figure* the conditions of possibilities for the "presencing" of the reunion (unity, *koinonia, shalom*) in and between groups (communities, socialities).

To say that human beings are grounded in primal unity is not to insist that differences are epiphenomenal or to exclude otherness. Unity is both the result and presupposition of personal encounters. To be is to be in communion, as the Greek Orthodox theologian John Zizioulas argues in his 1985 book *Being as Communion*. Back home here, we recently heard the same message being heralded by Columbia University theologian Mark C. Taylor in his 2007 book titled *After God*, where he argues that to be is to be connected. Indeed, persons are integrally rather than externally related. A true peaceful order is not wrought by the defeat of enemies or "complete strangers" but by identification with others through participation in practices that incorporate (estranged) individuals into social bodies.

Peacebuilding and Economic Justice

We have argued that justice is individual self-realization within the confines and responsibilities of the *embrace* (in unity with the whole to which he or she belongs). Justice, although it is the principle of peacebuilding, it is at the same time the outcome of peacebuilding. Justice is the concrete principle of peacebuilding in conditions of existence characterized by wrongdoings and conflicts. It is an expression of the substance of peacebuilding, the actualization of the human potentialities in ways consistent with human dignity and with the unity of the community. As stated earlier, peacebuilding is a continuous process of individual self-realization and movement toward increasing, uniting communion. The separation that arises by each individual dynamic actuality of life is overcome or limited by its realization within the whole and mutual participation in one another's life.[26]

Justice is a principle of peacebuilding because it represents, shows, and points to a specific and concrete alternative way of human coexistence to be followed in order to establish and sustain harmony. The praxis of

justice involves the *transformative initiatives*[27] that we take to practically participate in weaving or reweaving the threads of relationships that sustain our communities.

Peacebuilding—and not just interpersonal conflict resolution—is communal, involving structures beyond the personal and interpersonal. Peacebuilding is about making the legal, political, social, and economic structures of cooperation and brotherliness sturdier to sustain love, which as Tillich once put it, is the drive toward the unity of the separated. Justice is the structures of society that make love on a communal level possible; transforming love from sentimentality to forms and dynamics of interactions that uphold human dignity and foster participative and fair economic development. Justice is the public (communal) dimension of love that acknowledges the empirical realities of power and self-interest in any community and sets up institutions (of law, procedure, accountability, restraints, charity, rewards, punishment, and coercion) to reduce or minimize their destructive tendencies.

Economic injustice deprives an individual the creative freedom to actualize herself within the community to which she belongs. A just order enables an individual to actualize her potentials—to be what she essentially is—and its absence is tantamount to the denial of her human dignity and the destruction of her humanity. The fact that one person can deprive another person of the capabilities and conditions of possibility needed to actualize one's potentials is founded on power differentials. This is also true at the international or global level.

The encounter of persons is in a certain sense a vexing encounter of political, social, and economic powers. Reinhold Niebuhr tells us that if there is a huge imbalance of power there is bound to be injustice, and minorities and the weak cannot achieve the necessary freedom to fulfill their lives, to *act*, and participate fully in the community.[28] He argues for the reduction of the imbalances of power and the setting up of structures of justice to protect the powerless or the not-so-powerful in society.

One of the central problems of the international economic system, as I have showed in my 2008 book *God and Money: A Theology of Money in a Globalizing World*, is the imbalance of power between a few powerful nations and the rest of the world, especially those in Africa, Latin America, and South Asia. So instead of enhancing relationality and flourishing life, the international economic system gives the poor nations an abjectly Hobbesian hand. The life of poor nations in the global economic system is solitary, poor, nasty, brutish, and short. This is, perhaps, even an understatement. Instead of dealing life to developing nations, the international economic system is often dealing death to them. The system is not organized for them to live, to *act*.[29] It needs to be reshaped toward a

more democratic structure, one that is more supportive of life. The global economic system should be used to create, enhance, and sustain relationships between persons and nations in the global community, rather than allowing it "to steal, and to kill, and to destroy." The book *God and Money*, in highlighting the importance of relationality and sociality in economic interactions, points to an alternative to the current predatory global economic system that would take participation and human sociality seriously. The reimagined alternative (the "Earth-Dollar System") aims to enable individuals and nations to participate fully in the preservation and progress of life and for their local and global communities to operate through their own agencies and in cooperation with others.

We have shown that peacebuilding and economic justice are integral aspects of one and the same coin. Peacebuilding is the metal of the coin, and justice is the form adequate for it. That which lies beneath the coin is social relations, personal encounters. The generative energy that keeps the coin in circulation and in good use is the *eros* of participation. Participation is the glue that holds the kind of relationships that we have said is necessary for peacebuilding, network of care, and justice. Participation is the antidote to alienation, disconnection, and apathy. In our efforts to promote peace in both thriving and beleaguered communities we should emphasize the idea of people acting together, having the right/duty to share in the common good, and being able to play active roles in the life of their communities. Such a right also makes a claim on society and decision-makers to consult persons on policies, projects, and decisions that affect them and/or their communities. The source of this right for an individual to be an active agent of and the source of duty to be in solidarity with others in the process of seeking and ordering the common good is, simply, membership in the community.

Here once again, I resort to Catholic social teachings as a veritable source of clarifying my understanding of the theology of participation.[30] Participation is an inviolable and inalienable right of every member of the community—meaning it cannot be taken or surrendered. It flows from the understanding that the human being is a *social being* and participation is essential for his or her self-realization and flourishing; a person self-realizes, self-actualizes through acting together with others. Participation enables the individual to participate in the life of God and in God's creative and sanctifying activity over the earth and its inhabitants, and in ordering the universe and the common good of society.

Insofar as human beings are essentially social in nature, beings-in-communion, human dignity and participation are best addressed in social relationships in community. Everyone is required to participate in the production of social goods, the creation of the common good. And society is

to enable each and every person to acquire the capabilities that will allow him or her to so participate. This means that caring for the poor and victims in the peacebuilding process is not just about meeting their needs, but giving them enough power to meet their needs. In summary, at the societal level it involves two things: capabilities (which Reinhold Niebuhr did not particularly address, but Amartya Sen, the Nobel Prize–winning economist, did) and power (i.e., ensuring a balance of power between classes, which Niebuhr addressed, but Sen did not).

Participation in the economy of one's community or country is the principal means of participation in all modern societies. Participation in the economy (economic justice) is an excellent moral lens to examine and assess peacebuilding and social justice. According to US Catholic bishops, "The ultimate injustice is for a person or group of persons to be treated or abandoned passively as if they were nonmembers of the human race. To treat people this way is effectively to say that they simply do not count as human beings."[31] The persons are both wronged and harmed by their exclusion from participation.

Participation and economic justice are not about equality of economic outcomes among all citizens. It is about arranging the basic structures of society to protect the poor, weak, and marginalized. It involves a combination of *perfect* and *imperfect obligations*, which generates three principles or policy guidelines. First, to safeguard human dignity and provide for the necessary minimum levels of participation in the life of community we must establish a floor of human flourishing and regard it as an obligation society must honor. Primary justice requires it. Second, in order to encourage risk taking and entrepreneurship necessary for economic development we have to create incentives to spur on additional efforts and allow people to maximize their own outcomes. Finally, in maximizing one's outcome or income the conditions of others should not be worsened by one's actions. There is a prohibition against doing harm to others or their situations in the process of an individual acquiring his or her own possession. The second principle constitutes an imperfect obligation, and the third is a perfect obligation.

Concluding Remarks

This chapter has treated peacebuilding and economic justice in very similar terms. They are both rooted in personal encounters. I have also presented both of them as goods that members of society, a social whole, have a right to enjoy. The absence of peace and justice in any given community means that persons in it have their moral status and well-being altered or diminished. Peacebuilding is an excellent way of restoring and

even improving their moral status and well-being. Peacebuilding constructs an environment for persons to be treated with respect and creates the conditions of possibilities for the actualization of human potentials. It is vitally important to add that the building of peace is not only about setting up structures and stabilizing situations that give life meaning and purpose and flourishment, but also about disrupting, dislocating, and disfiguring structures of society and forms of sociality that negate or thwart life. It is also about persons (including victims and perpetrators) "discerning the body" in which they are incorporated. "Discerning the body," as Saint Paul informs us, is about being sensitive to issues that cause alienation, divisions, fractures in social body, alert to the sufferings of its weak, marginalized, and disinherited members, and being compassionate enough to care for the harmony of the whole body under the impact of the *Spiritual Presence*.

In this age of the Charismatic City, discerning the body of Christ, which is propelled by the Holy Spirit who is constantly crossing boundaries and ahead of Christians to bring people into the body, may require us to rethink its borders. The question that we address in the final chapter of this book is this: is the Charismatic City the new body of Christ?

9

The Charismatic City as the Body of Christ

Introduction

We started this book with a micro interpretation of the Church as an intersection of two variables: voluntary principle and concentration-dispersion of divine presence. That interpretation led us to the discovery of the Charismatic City as a paradigmatic form of the city in history and of the Church. In this chapter, we spin the lens of our analysis 180 degrees to macro interpret the Church, the body of Christ in the light of what we now know about the Charismatic City. We want to expand what we understand as the body of Christ to include the space outside the church building and also beyond the people who claim its confinements as their home. The body of Christ exceeds the limits of Christian membership. In the era of globalization and the emergence of the global commons, the worldwide body of Christ has become one immense, cosmopolitan city or *world city*.

The storyline of this book, which begins with the Church and ends with the conception of the body of Christ as the world city, is analogous to the storyline of the Bible. The Bible is set forth as a storyline from the Edenic past to the future New Jerusalem, an urban cosmopolitan civilization that is a revelation of the reality of God, the immanent dwelling place or temple of God. The temple of God (Holy Spirit) is constituted by bodies of peoples, and the people are also the city. The New Jerusalem is both place and people—and also divine presence (Rev. 21:1–3, 9–10). The "body" or "flesh" of the body of Christ is people, and if the city is the people (or the people are the city), then the body of Christ is the city. What kind of city, secular or sacred? The city that would be the body of Christ in this era of globalization and secularization mingled with religious resurgence or allegiances to sacred sites has to simultaneously encompass all of these (the Secular and the Sacred cities) and transcend them. The Charismatic City as the social body of Christ bridges the gap between the secular and the sacred without displacing them.

It is no surprise then that our analyses in chapters 1–5 clearly show that the Charismatic City is contemporaneous with the Church and the Sacred and Secular Cities. In doing this, we were also careful to show the likely evolutionary trajectory of the Charismatic City from them. The explanation of the evolution of the Charismatic City is not merely theological (historical), but is also ecclesiological. We took the nature of the Church as an ecclesia as our point of departure for our argument about the evolution of the paradigmatic cities because we wanted to bring a new perspective to the body of Christ. Another interest also informed the analyses and discussions in the five chapters. Since at any point in time Pentecostals are living in all three "bodies" or cities leading up to the Charismatic City, we made an effort to analyze the appropriate form of social ethics in each social space or city. Always conscious of the traditional understanding of *the* body of Christ as the visible and invisible collectivity of believers, the concept of the city as *a* body of Christ requires us to explore what relations pentecostal theology of culture, the ethos of the city, and transcultural coexistence have to the significance of God's act of whole-making relation, fitting together a house where strangers meet, where there are no dividing walls (Eph. 2:11–16). The question of how God is acting as healer and surpriser-in-chief was not answered in terms of theological treatise, but in terms of contextual interpretation of different cities and specific issues that relate to the ordering of human existence in the cultural situatedness of cities.

The basic thrust of our ethical analysis is both paradisal and paradoxical: each city appears with its own complete social ethics and yet there is always more to come; it is unfolding toward another form of ethics. This is an ethics for cosmopolitan urban civilization shot through with pluralism. "The nations will walk by its [New Jerusalem] light, and the kings of the earth will their glory bring into it. Its gates will never be shut" (Rev. 21:24–25). On the whole, in the five chapters the ecclesiological perspective always eventually turns to the ethical. Pentecostal ethics is the leading muse of the whole work. The organizing query was always: What is (should be) the nature of Pentecostal social ethics in each of the city forms?

Properly understanding and interpreting the body of Christ, the ecclesia as one immense cosmopolitan city, which gathers together the Sacred and Secular cities as the hen gathers her chicks under her wings, will be one of the primary tasks of pentecostal theology in the twenty-first century. What is the *meaning* of the Charismatic City? What issues and challenges does the growth of this city pose for pentecostal thinking that strives for newness, possibility, hope, and creativity? How will pentecostal theology employ religion to give significance to the culture and character of this *world city* in its manifold plurality? How does one do theology in an

environment where one has to coexist with alternative and (sometimes) hostile religious imaginaries? What happens when theology becomes urban theology or urban public theology?

Indeed, how we think about the body of Christ in our globalizing world, that is, how we think about the emerging cosmopolitan urban civilization will be important for crafting this public theology. We need new ways of thinking about the body of Christ, new maps of the body to reorient us to its mystery, openness, and possibilities. The body of Christ is not limited to the Church, but extends to the city and nature outside the Church. It certainly includes the space wherein, whereby, and whereon believers live, act, and commune with one another. And this space goes beyond the Church as narrowly conceived. The visible and invisible lines of their connections and the networks between them and the not-yet believers cover the face of the earth.

From another angle of vision, we can state that the bodies that constitute the *temple* of the Holy Spirit are within the body of the city, which is a dimension of existential spatiality of the cosmic body of Christ. In the language of Isaiah 6, the city could be considered as the *train of the robe* that fills the temple of the Holy Spirit. Spurred on by Prophet Isaiah's imagination, we could regard the city as a sacred edge of Christ (edged with openness and possibility rather than closed with triumphal endings). This move enables us to map a "new geography of faith," one that does not place the concrete city outside or beyond the body of Christ.[1] As Catherine Keller argues, "Place is inseparable from self, at least from a self which knows itself as bodily and communal."[2] This is also how the body of Christ is; it is space and places opened up by Jesus of Nazareth. The city also offers its body to the Spirit of Christ.

The city is a system of body for the experience of Spirit in the instrumental everyday life. Cities not only offer sites for initiating something new, opportunities for concerted actions of the multitude, but also have a "certain openness to spatial surprises by means of which God can manifest [God's] presence."[3] If, as Moltmann argues, the Spirit is the "broad place," the "space 'in' which this [human] life can grow and unfurl," then, we might argue that the body of the city offers an architectural immanence of God's Spirit within human space.[4] The creative freedom that founds and sustains—and that *is*—the city is an expression of God's power of creation and a testimony to, an unfinished image or a moving portrait of, God as a liberator of human creativity.

If my attempt to interpret the Charismatic City as the body of Christ comes across as too innovative, I want readers to bear in mind that the received interpretations of the structure of church or the body are often tied to how theologians discern or interpret the divine presence. Divine

presence is inherently unbounded, unstable, subversive, and cannot be effectively centralized. The centralization of divine presence proceeds by its transformation into special vessels for containment and differentiation, by regulating its distribution into routinized corporations of society by a corpus of rules and precedents. The way the flow of power is contained, controlled, and incorporated into structures of community both fuse and distinguish believers. Our familiar three forms of church organization as explained by Yale University's theologian Miroslav Volf could be considered as a way of structuring the divine presence. My interpretation of the Charismatic City as the body of Christ is one other way of coming to terms with the divine presence in the era of rhizomatic and deterritorialized networks in a globalizing world. Volf's threefold schema is inherently a spatial relation, and the metaphor of city as the body of Christ is also about spatial relations.

The body of Christ in Volf's schema is an organization of spatial relations; it is about how the concrete and particular churches relate with one another or with a headquarters. The organizational forms are various attempts to culturally structure the divine presence. Volf, in his *After Our Likeness: The Church as an Image of the Trinity*, offers a theory of the relation between the "parts" of the Church in a union (communion).[5] He conceives structures within and between local churches as bearing resemblance to the structure of communality in the Trinity, even as he grounds them in history, tradition, and culture. Volf identifies three different ecclesiastic structures. The first one is the Roman-papal Catholic model, whereby the Vatican posits or assumes a world governmental authority over all churches in the Roman Catholic faith tradition. All the local churches receive their "being" from *communio sanctorum* as understood in Roman Catholic ecclesiology. The local *ecclesia* is a church only from and toward the larger church, the *communio ecclesiarum*.[6] Second, there is the Eastern Church (Orthodox) model. Here the understanding of the basic structure of communality translates into the idea that the local church alone is church but in communion with other churches, and the relationship between the universal church and local church is such that "every local church *is*...the universal church at a particular place of its concretization."[7] In Orthodox ecclesiology, the local churches are considered as concretizations of the universal church.

Finally, there is the free-church model. The Church is a communion of interdependent local churches and the relations between them are not monocentric or bipolar but symmetrical. The relation of the local churches (persons in any one of them and between one and others) has some kind of intraecclesial correspondence to the Trinity. These three forms of social organization attempt in one sense to answer the question: How does the

concrete and particular validate itself in the context of the universal and abstract movement of the divine (omni-) presence? They, however, also express how relations influence divine presence or spiritual power in its concretization. The city is yet another way to express how spatial relations and other forms of network influence the concretization or human appropriation of the dispersed divine presence. The Charismatic City as a nonhierarchical community rooted in equality, interconnectedness, and free expression of *charisms*, and without a central coordinator guaranteeing or symbolizing unity, might turn out to be a transformation of the "charismatic" free-church ecclesiology as a theory of relations between local churches to a theory of the body of Christ.

This theory of the body of Christ as a city is not based on an understanding of the being of Jesus Christ or the city as resembling his being. Nor is the Charismatic City the being of Jesus or the triune God.[8] Thus, it differs from Sallie McFague's pantheistic notion that the world *is* God's body; the being of nature is, to her way of thinking, the being of God.[9] The point we make is that if the body of Christ, the Church, is the temple of the Holy Spirit, the Charismatic City is a body that is becoming the dwelling place of the Holy Spirit.[10] The argument we reiterate in the section that follows is that we need to expand the activity of the Spirit of Christ, the borders of God's temple, the edges of Christ's body from the Church as we have conceived it narrowly to the Charismatic City itself.

In sum, the analogy we make between the Church/body of Christ and the Charismatic City is not *ontological* but rather *soteriological*, to use Sigurd Bergmann's word.[11] This is to say that the relational patterns within the Charismatic City and its sociality reflect on God's actions to bring human beings into a community. And it is to also say that if Christians should see the Charismatic City as a dimension of the body of Christ, they might work to ensure that the "relational patterns *within* the [world city] resemble God's own relationships *with* the world,"[12] or see as their task to transfigure the whole of the globalizing world so that it is "restored from its distortions and made the body of Christ."[13]

As we will show here, this effort will mean the *stretching* of the body of Christ with the awareness that the expansion will not be characterized by *elasticity*, but by *plasticity*. What is the difference? With elasticity, as French philosopher Catherine Malabou teaches us, the Church goes into a stretch mode thinking that it has the capacity to return to its original form after its adventure into the Charismatic City. But with plasticity, there is no going back, no return to any original form; the Church in its movement will not only be giving and receiving forms from globalization (*mondialisation*), but it will also carry the power of formative destruction of forms, both of its own and of others that thwart human flourishing.

A Theory of the Body of Christ

In this section, we will attempt to interpret the body of Christ in spatial terms in order to solidify the theory of the Charismatic City as its paradigmatic manifestation in the globalizing era. We will start by interrogating the secular-city thesis or some aspects of secularist thought. Theologians today have difficulty coming around to any (place-) land-related notion of the city as the body of Christ because of certain influences of secularist thought. If the Sacred City had been the visible presence of God, then that visibility in the secularist imagination migrated, without the possibility of return, to several places shaped now by temporal relations or the denial of coevalness. Any identity tied to land was denied. This is a logic that is also deeply embedded in the whiteness that birthed or bore Christianity into the Global South. Duke University theologian Willie James Jennings makes this point well when he writes:

> With the emergence of whiteness, identity was calibrated through possession of, not possession by specific land. All people do make claims on their land. But the point here is that racial agency and especially whiteness rendered unintelligible and unpersuasive any narratives of the collective self that bounds identity to geography, to earth, to water, trees, and animals. People would henceforth (and forever) carry their identities on their bodies, without remainder.[14]

This is one dark side of the notion of the Church as a people called out of their families, blood, and soil. Many in Christian circles believe that the called-out persons are marked by historical uprootedness. But identity is not only about bodies and religion, but also about land.[15] Our turn to spatiality in our analysis of the body of Christ will help to address the suppression of space and will introduce geography to the Christian identity. This turn to land is not a return to the Sacred City, but a turning in the sense of Jeremiah 29:7 and 11 whereby Christians seek the peace and prosperity of their cities, because in their prosperity lies their own prosperity. Or, it is in the sense of imagining the Charismatic City as people and space together, embracing new *language systems* (Acts 2:2–12). The presence of the Spirit on the day of Pentecost, as Jennings argues,

> drew the followers of Jesus into the language systems of other people. The sign of the new age was the disciples of Jesus speaking the languages of other peoples...If...one recalls the significance of language for entering the world of another, then the work of the Spirit in Israel begins to signal a powerful new reality of relationship. The speaking of another's language signifies a life lived in submersion and in submission to another's cultural realties.[16]

The denial of Christian identity or conceptualization of the Church as linked to land is not the only problem. The secular-city thesis recognizes the shift of emphasis of the divine presence from the central place of worship to any place in God's wide world, but mistakenly deemphasizes the importance of the gathering of worshippers, especially outside "authorized" centers. The movement away from the sanctuary is not only about place, but also about people. So the Charismatic City recognizes, legitimizes, and celebrates the divine presence in the gathering of worshippers at any place on God's earth. Just when the temple in Jerusalem (the sacred house of God's presence) was destroyed, it became a network of synagogues, a gathering of worshippers everywhere (Ezek. 11:6, Exod. 25:8).

Indeed, we can approach the interpretation of the body of Christ as the city from two historical developments: one in Christianity, and the other in Judaism. The voluntary principle of the Church, as we argued, pries apart sacredness from a specific order of space. With the emergence of the Church, bonds of origin (tied to land, spaces, blood) were disrupted, if not downright removed as the organizers of identity in religion. Christianity becomes a facilitator of the broadening of identity into a spiritual network. In the book of Revelation, space and people are rejoined for transnational and transcommunal identity. The New Jerusalem is both a city and a people couched in immanent divine presence.

Judaism (if we ignore the journey of Israel in the wilderness) began with the notion of Jerusalem as a sacred space, the place of the temple. The worship of God was tied to land, sovereignty, and the daily rituals of the great temple. Then the central sanctuary was destroyed and the people sent into the Babylonian exile. So collective worship at a sacred site receded in memory. But something happened. Those who could not sing the Lord's song in a strange land earlier began to sing and worship (Ps. 137:4), because thus says the Lord God: "Although I have cast them far off among the Gentiles [nations], and although I have scattered them among the countries, yet I shall be for [yet I have become to] them a little sanctuary in the countries where they have gone" (Ezek. 11:16). According to Rabbi Lord Jonathan Sacks, "The synagogue became Jerusalem in exile, the home of the Jewish heart. It is the ultimate expression of monotheism—that wherever we gather to turn our hearts toward heaven, there the Divine presence can be found, for G-d is everywhere."[17] Here we see the temple stretched to cover the whole earth, so to speak. It is no longer located in one place, but is a rhizomatic network of networks. This was not only a throwback to the time of the portable tabernacles during the journey in the wilderness, but also a rejection of the concept of a sacred place in the worship of a monotheistic God (Ps. 139:7–12; 1 Kgs. 8:27; Isa. 66:1).

Sacks reminds us that Ezekiel's prophecy was a recollection of the profound idea expressed in Exodus 25:8: "And let them make Me a sanctuary that I may dwell among [in] them." Here we see that finite space whether a sacred location or a network of locations is not the temple of God (or the body of Christ as Christians tend to put the matter), but the people. Note that the divine command is to make a sanctuary (a finite space), but the dwelling is in them, the people.

> The Jewish mystics pointed out the linguistic strangeness of this sentence. It should have said, "I will dwell in it," not "I will dwell in them." The answer is that the Divine presence lives not in building but in builders, not in a physical place but in the human heart. The sanctuary was not a place in which the objective existence of G-d was somehow more concentrated than elsewhere.[18]

This expanded notion of the temple of the monotheistic God, which is not limited to finite space, but to people, can even be sourced beyond Exodus, in the creation story. Catholic theologian D. Thomas Hughson argues that human existence has two distinguishable but related dimensions, an a priori and an a posteriori, which he names as two types of solidarity. The a priori solidarity is immanent and coextensive with the human race. It derives from the knowledge of the commonality and unity of the human race, that every person is created in the image of God, whether or not this knowledge is denied or affirmed in concrete social practices. The a posteriori solidarity is the limited, historical, and contingent manifestation of the a priori in forms of families, tribes, nations, political organizations, and voluntary associations. These institutions, structures, and their associated mores partially express or actualize the unity and solidarity of the human race in specific, contextual, historical formats, he argues.[19] Hughson adds that "*a priori* solidarity underlies and provides the premoral momentum latterly formulated in human rights that exert moral claims."[20] This humanity-wide unity and solidarity does not deny differences, there is always "an implied horizon of *a priori* solidarity that operates as a critical principle refusing to identify the whole of human being with any given culture, set of mores, ideal of life, etc."[21]

Hughson goes on to relate the concepts of a priori and a posteriori solidarities to the Church or the body of Christ—and this is where I part company with him. For him the a priori solidarity of humanity is the "converted and baptized People of God." The divinely hierarchical, instituted structures, and offices of the historical church are "the inseparable actualization of the People of God in *a posteriori* social formations."[22] It is clear from the thesis and arguments of this book that the Charismatic City

as the body of Christ is the closest to the a priori solidarity, and the converted and baptized people and their instituted structures and offices are the a posteriori social formation. It is somewhat surprising that Hughson who identifies the a priori solidarity with all human beings shoots himself in the foot when it comes to applying it to the Church. The logic behind his thinking is that the unity of human beings created in the image of God (a priori solidarity) is called into a new kind of unity (a posteriori solidarity) in Christ.[23] But his argument is still flawed because the primary unity of the human race is not equivalent to the Church as the "converted and baptized People of God." The Church or the body of Christ is the human race as "redeemed *a priori* solidarity" who has to come into a posteriori solidarity with the risen Christ. My understanding of the body of Christ encompasses both the a priori and a posteriori dimensions of human existence. The humble mission of the Church with its instituted and noninstituted structures and offices is to bridge the gap between the two forms of solidarity by working to increase the love of God and love of neighbors in a globalizing world.

From the foregoing, it appears we are not outside the ballpark to say that in this era of globalization, the scattering of people and connections all over the world, the Charismatic City as people and their activities in the placelessness of social interactions and relations is the body of Christ, the temple of the monotheistic God. This is especially so at those sites (tangible and intangible) of the city where there is openness to the surprises of the Holy Spirit, irruptions of divine energies for communion, and the flourishing of human coexistence.

Given our conception of the body of Christ as the Charismatic City, I want us to examine the possible different dimensions of the body as fields of social interactions in the world city. We want to focus on different ways in which people are located or locatable in the city and on the philosophical difficulties of identifying the boundaries of the body for pragmatic, rather than dogmatic, reasons. What are the implications of these foci and interpretations of the body for Pentecostal ethics? The issue here is what should (or how does) Pentecostal ethics look like under different interpretations or coyotic manifestations of the body of Christ, outside the Church, to which the churches also belong even as they are together with the city as a part of the cosmic body of Christ. This situation-oriented approach in its diversity of perspectives offers us a singular-plural coherent viewpoint of the emerging global civil society as the body of Christ. It is a global civil society in which strangers meet strangers, where people work, and increasingly we are unable to understand their togetherness if we do not consider it as a *process*. The body of Christ is not a thing (*substance*), but a process.

The Body of Christ as the City Where Strangers Meet

Aristotle once stated that the city is where strangers meet. The meeting is not merely for meditation on diversity on all persons bright and beautiful, great and small, wise and wonderful. Though strangers meet in the city, they are not to remain strangers to each other's destiny. It is not enough to have diversity, for that would just be having strangers or differences concentrated in one place.[24] The idea of strangers meeting in a city is that their own differences should provoke interactions, reactions, learning, and relationality to promote human flourishing. This action requires a deliberate approach to differences so that they do not settle into mutual indifference. Social indifference inhibits the social fabric of the city. Mutual indifference means, as Alexis de Tocqueville puts it:

> Each person, withdrawn into himself, behaves as though he is a stranger to the destiny of all the others. His children and his good friends constitute for him the whole of the human species. As for his transactions with his fellow citizens, he may mix among them, but he sees them not; he touches them, but does not feel them; he exists only in himself and for himself alone. And if on these terms there remains in his mind a sense of family, there no longer remains a sense of society.[25]

Tocqueville's perspective on the notion of human coexistence that accents differences that promote the common good is not alien to Christianity. Meeting strangers and believing in the common destiny of humanity are not strange ideas to Christians. These ideas, more than ever before, have acquired fierce fervency as we share and shape our common humanity in a fast-moving and rapidly connecting world. Indeed, more than 50 years ago Paul Tillich argued that cities should be designed in ways that not only would strangers meet in them, but dwellers and strangers would also encounter the strange as a way of enhancing human creativity and freedom. He observed:

> By its nature the metropolis provides what otherwise could be given only by travelling; namely, the strange. Since the strange leads to questions and undermines familiar tradition, it serves to elevate reason to ultimate significance . . . There is no better proof of this fact than the attempts of all totalitarian authorities to keep the strange from their subjects . . . The big city is sliced into pieces, each of which is observed, purged and equalized. The mystery of the strange and the critical rationality of men are both removed from the city.[26]

Following this understanding of the city, we are moved to conceptualize the body of Christ as a place where strangers meet or gather. The body of

Christ, or for that matter any city, works well when it rescues people from the social indifference that weakens or tears its fabric apart. The viability of the Church depends not only on the expanding horizons of this gathering and exchanges within it, but also on promoting connections, associations, and affiliations to reduce social indifference. How well we mine this metaphor of the body of Christ as a city where strangers meet depends on our view of the city *as a public space* or of politics (broadly defined) in the city.

One thought has it that for a city's effectiveness as a meeting place of strangers, persons in it need to free themselves from their identity politics, classes, and in particular, from their private circumstances. We visualize a physical town center where men and women appear to one another, much like the ancient Greek notion of the *polis* or *agora* where free and equal citizens could meet. In the public space of the polis, humans act free from their nature and its necessities, and escape the automatic processes that afflict them in the private realm. The Church, like the ancient Greek city-state, is more than the mosaic of persons and their local communities. But also like the city-state, there are physical headquarters (or Vatican) that function as the supreme square where members of the Church must "appear" to another in order to authenticate themselves as believers.

The city as a public space is also conceived as a network that is not tied to a town center and does not exclude personal identities. The center is decentered to become any medium or intermediary, one that promotes open communication between strangers. The Church is a communicative process, and it is not physically oriented. The nature, definition, or horizon of the Church (body of Christ) emerges from the free flow of communication and the sharing of gifts between people in varied contexts. As people freely communicate they become aware of the interests of one another, leading to mutual understandings of an emerging commons. Though personal identities and social, political, and economic circumstance are not denied, people are expected to rise above them to an awareness of the interests and needs of others, to learn about the strangers. The city emerges in the rising above of particularities and then coming together, similar to the Eastern Church model.

The third approach is not to view the city as an enemy of private circumstances or as how strangers rise above their circumstances into a communicative public space, but how city residents express themselves and their charisms, and how they express themselves to strangers. We are interested in how persons express their openness to the divine, to surprises of the Spirit, and to initiating something new amid ongoing social reality. The interest is in how well the city functions as a vehicle for the

actualization of human potentials and for human flourishing. How does the city become a vehicle for the social expression of the foretaste of eschatological gathering of all God's people without erasing all cultural differences? This thinking is in line with what Kwame Anthony Appiah calls "rooted cosmopolitanism."[27] The dynamic *catholicity* of the Charismatic City, as we have described it, anticipates this gathering. Every economic, cultural, or political transaction, every stepping into the social practices of global civil society could and should be seen as a sociopolitical *synaxis* that anticipates the eschatological gathering of the whole people of God.[28] In this way—albeit arguably—the vision of the Charismatic City expressed in these pages functions as a realization of the image *of* the body of Christ, but simultaneously as a movement *toward* the body of Christ.

This idea of the body of Christ as a place where strangers meet is in consonance with Matthew 25:31–46, which is about taking care of strangers, the least of these. It is about translating the stranger from the position of "It" to "I–Thou" (Martin Buber) or at least to "I–You" (Harvey Cox). This metaphor of the body of Christ as a city, a public space where strangers meet and they are cared for, fails if the city we have in mind is a closed system or an overdetermined one. Cities that are closed systems or overdetermined, and hence cannot adapt and evolve, decay more quickly than those that are not so. So in thinking about the body of Christ we have to think about how its edges or "walls" work. Will it be a cell wall that only holds a thing in or a cell membrane that is at the same time "porous and resistant, letting matter flow in and out of the cell, but selectively, so that the cell can retain what it needs for nourishment"?[29]

The fact that the Church or the gathering of believers/God's children is described in the language of a natural, biological phenomenon (as a body) suggests that it is important to understand how its edges work or should work in this era of globalization. It makes a lot of difference if we think of the edge as a border or a boundary, for the spatial distinction between them will help or hinder how we adapt the notion of the body of Christ to a changing context of time. According to Richard Sennett:

> In natural ecologies, borders are the zones in a habitat where organisms become more inter-active, due to the meeting of different species or physical conditions. The boundary is a limit; a territory beyond where a particular species does stray. So these are two different kinds of edge. For instance, in the border-edge where the shoreline of a lake meets solid land there is an active zone of exchange; here is where organisms find and feed off other organisms. The same is true of temperature layers within a lake: where layer meets layer defines the zone of the most intense biological activity. Whereas the boundary is a guarded territory, as established by prides of loins or packs of wolves.[30]

The city is not only a place where strangers meet, but is also a site where strangers and friends work. The modern city is *work* (as broadly understood) and understanding the body of Christ as a city means understanding it as work, as creativity of human beings that is connecting them to their theonomous depth of existence. The creative freedom that founds and sustains the Charismatic City is an expression of God's power of creation and connects catholicity of ontological creativity to existential spatiality.

Church Is Work

I understand the Church *as* work, the work of the community. First of all, let me explain what I mean by work. Once you buy into my conception of work, you will agree with the assertion that the Church as work is one of the best ways to interpret the body of Christ or to deepen our understanding of the city as a body of Christ. One of the primary goals of the Church today is to order work aright in the globalizing world. From here it will be a short step to see the Church as the community, the whole human community—a place where the a priori and a posteriori forms of solidarity intersect and flourish together.

Work is the unfurling of humanity toward a wholeness in which all selves and others are inextricably linked.[31] (The whole refers to both the social whole and to the whole that points to the cosmic order: God, persons, not-yet born, nature, and society.) Work is the daily means (involving body, mind, and spirit) of humanity to begin, to cut open (*be-ginnan*) the iterative dynamic of becoming itself that is human existence. Work fulfills our need to make a fresh beginning in the fluid dynamics of transcending our current humanity. Working is fundamentally the communication and exchange of that by which a human being is in dynamism of positing a new possible world.[32] The *that* that is communicated is the set of possibilities (potentials) for forward movement. Work is that by which human beings "stand in" and "stand out" of actualization of potentialities, the processive openness toward the not-yet.

Work is the kind of specific social activity that while it is satisfying needs of sustenance, reproducing, and advancing life, it simultaneously connects and binds the acting individuals to others in the community. Work in this sense of connecting and binding is *religio* (religious) and sustains one's own polity. In connecting and binding, one is weaving a web of relations; one is creating one's own *polis*. We cannot properly understand any particular work without knowing the whole. All possible meaning about a particular work is not contained within it. Its value cannot be properly assessed without reference and linkage to other works

and the community. While a particular work has a purpose within itself, it also has a purpose outside itself. For work leads and points to something, to the *depth and destiny* of humanity. It is for forging communal relations, building communities for human flourishing. Work is part of our relationality and part of God–human relation. Thus work is to reflect ontological divine creativity. The practical key concept here for thinking about work is network: cooperation, collaboration, and communication. This has a relational and communal focus. As the Church works, it is unfolding human relationality, actualizing potentialities, responding to divine creativity, deepening and widening being, and helping the human community to realize its full potentials.

For the Church to work in this way for the whole human community allows it to become the body of Christ that extends beyond the confines of the sanctuary, spilling forth into the streets and alleys of cities and rural areas to meet God also at work. To not so extend our understanding of the body of Christ is to let it fail as a symbol of life and of God. Max Stackhouse captures this insight in his 1972 book *Ethics and the Urban Ethos*: "The symbol of God fails due to calcification; but it also demands prophetic articulation of where, in the socio-political order God's presence may be found. What are the things in ordinary social life that should be decisive, what best represents what is of ultimate power and worth."[33] He adds in another place that the whole city, the whole of life, could be a "secular basilica."[34] "In the midst of the terribly mundane anonymous, pragmatic features of urban life, there are embedded the tracks of the Divine, and the decisive patterns of experience that reveal a sacred 'rightness' about the city."[35]

In this philosophy of work, the Church's work becomes running an *errand* for the whole of humanity. We may gain some clarity on the "errand for the whole of humanity" if we turn to one of the words for work in the Kalabari language (Niger Delta, Nigeria). The word for work is *firimenji*, which is a compound word of *firi* and *menji*. *Firi* means errand, mission, function, or "ministry." *Menji* means mobility or motility. So the very idea of work accents movement toward an objective and indicates the sense of becoming. *Firi*, errand, charge, or mission connotes an activity propelled by the needs of one's obligation to the self, others, and the community. *Menji* is not just about changes in geographical locations or reach (movement) or finding one's way in institutionalized relationships or networks, but is also about a subject's ability to move spatially and socially in a field of possibilities, intentionally accessing possibilities, appropriating them, and developing the skills to use them to accomplish the mission. Work in the traditional Kalabari world is a form of obligation to express (actualize) a person's or his/her community's potentialities. The obligation or

unconditional command that lies at the root of all forms of human coexistence is the moral imperative to allow persons to become whatever is it that they have the power to become in the context of harmonious communal relationships. Work is undertaken as part of the search for actualization of human potentials and communal flourishing. It is about care and preservation of life and social harmony. Life is the process of actualization of potentialities. Work is both a *way of being* for life and for one's own community. In the same sense, the Church as work and the work of the Church is a way of being for the body of Christ and the whole community of humanity. The Charismatic City as we have defined it is both a sign and a symbol of this cosmopolitanism and world-making.

Globalization in its vexed, contested, hated, and loved roles of compressing time and space, connecting people and activities, and causing creation and destruction of networks is a key part of this work of the Church. Today, we cannot begin the work of humanity from a point outside the present widening and globalization of social relations, for it contains the *eros* of true creativity, however feeble and muted it might be today. We have to learn to nudge it toward the proper direction, to *connect* it to its depth and destiny. As theologian Catherine Keller puts it:

> We never begin from nothing, unless we would annihilate all remembering and all immanence, and so all relation. So connecting is reconnecting, connecting *again*. We begin always again . . . though not from nothing . . . Work on the world of the self and the selves of the world can make no grandiose claims of absolute originality: short of despair, we can only keep repairing. We start "from a broken web."[36]

Globalization as *the spread of work on the world ground*, despite its shortcomings, is an avenue for self-expression, transformation of relationships between persons, and "recreation" of the systems of the world. In this regard, globalization is performative and exhortative. It not only proclaims and embodies the lure, beckoning of the communality-cooperativeness of the spirit, it is also, with its ebullience, *eros*-tically calling into the present the future of deepening relationality and communality. Thus ethicists, both on the left and the right, cannot ignore globalization. The sheer force of globalization is neither good nor bad. The problem lies with how it is corralled, canalized, and churned to yield its goods and how it insinuates itself into the fabric of our sociopolitical economy. Globalization is human connectedness on an errand, *firi-menji* as the Kalabari would say. The question is, whose errand?

One starting point for formulating an answer is to see globalization as a liturgy that is nonliturgical. Liturgy (*leitourgia*) comes from the Greek

(*ergon* and *laos*) and means "work of the people." This is not all. Alexander Schmemann adds that *leitourgia* is

> an action by which a group of people become something corporately which they had not been as a mere collection of individuals—a whole greater than the sum of its parts. It also meant a function or "ministry" of man or of a group on behalf of and in the interest of the whole community. Thus the *leitourgia* of ancient Israel was a corporate work of a chosen few to prepare the world for the coming of the Messiah. And in this very act of preparation they became what they were called to be, the Israel of God, the chosen instrument of His purpose.[37]

No doubt, globalization is the work of the people, not of one man (woman), a nation, or race lest anyone should boast. But this common workmanship is not being crafted in the hope for and advancement of all and is not in general being prepared for the global commonwealth. The Church is to strive to transform globalization, as Jean-Luc Nancy would argue, into *mondialisation*, into world-making or forming worlds for flourishing humanity. The Church ought not to treat globalization as a plague but to prepare to make its *leitourgia* (work of humanity) truly liturgical.

The careful reader would have noticed that one of the powerful thrusts of our argument about the Charismatic City as the body of Christ is the simple, not-so-new revelation that the bounds of the Church today exceed what we generally take them to be. Whether we consider the borders and task of the Church from the lens of globalizing work, solidarity, meeting place of strangers, or gathering of worshippers everywhere on earth, we always come back to the same conclusion. The Church is (potentially) a humanity-wide togetherness. What is new is the claim that this togetherness is increasingly being exemplified by the Charismatic City. Based on the weight of the analyses and evidence in this book, it appears that the Charismatic City as rhizomatic networks of people, their transversal activities, and transcommunal energies is the best way today to understand how the divine presence is structured and how people are called out beyond their nations or tribes into the universal commons. How do we trace the contours of this commons or body of Christ?

When we say the Church is a body or the body is a city are we talking about a thing (substance) or a process? This question also applies to the local church. There are many sound philosophical reasons to doubt that your local church on the street corner escapes the deterritorializing nature of the Church as a global commons. The congregation of the local church can no longer be delimited by its territory, whether such boundary is defined by time or space. Besides, the congregation

or the people of the local church can no longer adequately be described as a simple collection of individuals. The body of Christ in all its local and universal manifestations is a process, a series of events unfolding in time and space. This is one more indication that the notion of the Charismatic City as we have developed it in this book is adequate to reconceptualize the body of Christ. Both city and body are not fixed entities or aggregation of individuals, but processes opened to surprises and innovations.

The Body of Christ as a Process

The people or believers that constitute the (unified) body of Christ change constantly (because of birth, death, converts, apostasy, and so on). Every time that we want to frame the body according to those in the Church, or even the whole of humanity, the people (believers) have already changed. Thus conceiving the body as an aggregation of individuals is problematic as the aggregate is always making and unmaking. Yet there is something recognizable about the Church that ultimately makes it real. This realness is a process, a pattern of actions and movements by the body, a series of events rather than a composition of people. I am going to argue that rather than limiting our conception of the indeterminacy of the body of Christ to the visible and invisible churches, we should supplement it with the notion of the body as a process. I offer this as an additional conception to capture the dynamics of the body in the era of globalization and the Charismatic City.[38]

The body of Christ conceived as a collection of people, believers, or churches is always indeterminate. We need a processual theory of the body of Christ. Inspired by Yale University's political theorist Paulina Espejo's theory of peoplehood, I will define the body of Christ as *an unfolding series of events in coordination, where coordination involves worshipping Jesus Christ and/or the creation of freedom of a priori solidarity.*[39] Let us illustrate the relevance of this approach to defining the body of Christ by directing our attention to the difficulties (epistemological and practical) involved in defining the members or the boundaries of a congregation when a church is both at physical and Internet sites of worship.

Traditionally, the conception of a congregation is linked to the notion of a place, location, or territory. But with cyberspace religion there is no *there there*—there is no community over physical space. Do we then have an image of community over time? If anything it is also unstable. There are changes in the church's audience (membership, population) all the time. What is the nature of the congregation? Are persons who participate in the church services via the Internet, and who send in their tithes and

offerings by electronic means, but live hundreds of miles away and never physically come to the physical building, members of the congregation? Or are they just neighbors who participate in the life of the church? What are the distinguishable edges of a congregation? Is the congregation a unified people? Will it ever be? Is the clergy the focus of unity even with a charismatic preacher?

The notion of a congregation and indeed any assembly requires that one is able to distinguish who is a member of the unit. A congregation requires some kind of identification, an internal unity which stands in opposition to its outside. Congregation requires the correlate of a distinction from which it receives its specific meaning. This is to say there is a way of establishing an inside and an outside. But the universalization and generalization that pertain to the extension of the congregation to the infinite limits of the Internet makes, perhaps, the notion of congregation not only impossible, but also undesirable. The pure principle of cosmopolitan, global membership that the web implies is incompatible with the subjection of participants to the determinate opposition between finite members and determinate others. Without the possibility of distinguishing the existence of specifically constituted congregations, we are faced with the concept of "congregation," which encompasses the whole body of Christ or even the whole of humanity.

Many authors who examine the representations of churches on the web still use the traditional notion of congregation.[40] They often do not question the suitability of the received notion, which they ought to do in these days of the World Wide Web. Based on the typical collection of worshippers we see at a physical location, we may define congregation as an aggregation of individuals or as a concrete subject. But in cyberspace we have to see or conceive of the congregation as a *process* because of the indeterminacy of members and because the so-called members are *in time and not in place.* The congregation in cyberspace is not completable. So the talk of the pastor as the "focus of unity" might be premature. If we do not know the boundaries of a thing, then we cannot easily declare its center or unifying point.

In our inherited notion of congregation, the physical location of the church and its pastor harmonize the people into one body, or at least we easily assume that the congregation as a body gets its *strength* from an actual unification of the members in a place. But where there is no one physical location and the pastor is at best a simulacrum, the strength comes from a promise of unification, which is perpetually postponed. Unless the members of the church can unify at some point, it is hard to call them a congregation. The way to avoid this problem is to define the congregation as a process, that is, "as a series of events rather than a

collection of individuals," coordinated by constituting practices, media representation, and disciplinary institutions.[41] It is through a processualist definition of membership that we can solve the problem of how to interpret the representation of a congregation in the nebulous, intangible Internet and in a concrete place.

The point of intersection between the two kinds of spaces (actual and digital) in the church's topography of services demands careful exploration and theorization. The actual configuration of the congregation is subject to constant transformation, making the contextuality of a congregation difficult to pin down. Increasingly, there is today no completely physicalized (nonvirtual) church—especially in developed countries. Even in most developing countries the tasks of many churches are distributed across these kinds of spaces. Many church leaders in both developed and developing countries weave in and out of both spaces. "What does contextuality mean in this setting? A networked [church] that operates partly in actual space and partly in globe-spanning digital space cannot easily be contextualized in terms of its surroundings. Nor can the [body of Christ]. The orientation is simultaneously towards itself [i.e., extant network of churches] and towards the global."[42]

In order to come to grips with the indeterminacy of physical and cyberspace congregations we have to turn to the processualist orientation of the Charismatic City. The notion of the Charismatic City as a placelessness and rhizomatic network of social relations, practices, and processes requires a congregation, or the body of Christ for that matter, "as an ongoing *process*, one propelled by mechanisms and aimed at goals even if always incomplete."[43] This turn to process theory to define the body of Christ should not be construed to mean that it is in perpetual flux, a boundless flux without self-identity at any time. There is always something recognizable about it. The body has an internal structure that coordinates the series of events that unfolds in it.[44] On one hand, the events are constituted and governed by practices of worshipping Jesus Christ. Worship is a creative process in the sense that free persons are constituted to become the body of Christ in its practices. On the other, it is the nature of Jesus as the *New Being* that constitutes the larger context for the worship process.

Paul Tillich calls Jesus of Nazareth the *New Being*. The New Being is the appearance of essential humanity in history. It is the new creature that is connected with its ground of being and meaning, without separation and disruption, under the presence of the Spirit. The radically new, the structure of authentic humanity has appeared in history. Jesus of Nazareth is the New Being because in him appeared what humans ought to be. He showed that our essential humanity is no longer unreachable—this

is humanity in intrinsic relation with God. This unprecedented unity with God ushers in a new age of healing, wholeness, and salvation. Jesus reached this level of unity with God, in Tillich's understanding, because he was completely transparent to the Father until his death—in utterances, deeds, and possession. He had nothing of himself but received everything from the Father. Second, he sacrificed everything he could have gained for himself from the unprecedented unity with the Father. In Jesus, as a person in history, we saw two outstanding characteristics that made him the New Being: "uninterrupted unity with the ground of being and the continuous sacrifice of himself as Jesus to himself as the Christ."[45]

At the heart of Tillich's conception of the New Being is the idea that Jesus's death and resurrection represent "the transformation of the relations between the possible and the impossible." New Being is a nomenclature for what happened and will continue to happen to humans universally. By accepting this idea subjectively (what he calls reception) one can link the Christ-event to one's life. In contrast to other understandings of the accomplishment of Jesus of Nazareth, the impact of the appearance of the New Being, to borrow Alain Badiou's words, "is measurable only in accordance with the universal multiplicity whose possibility it prescribes . . . [Tillich's] discourse is one of pure fidelity to the possibility opened by the event."[46] What founds this *event* and makes it of universal significance is not the singularity of Jesus as a subject, but rather what his accomplishment says about the possibility of a new humanity that founds the singularity of Jesus as the subject, *Jesus the Christ*.

For Tillich the New Being is not just about individual salvation, but also about communal healing and about the Church. The Church can become the community of the New Being if it adopts a self-sacrificing character and orients itself to the prophetic "protestant principle." The New Being is absolutely of decisive importance for comprehending what human life should be and for healing and the presence of the Charismatic City in the globalizing world. "New Being" is a term that both captures the coming into being of, and the pointing toward, a new order of relationships in history. And it is this larger context of what human beings can be, their being open to the divine, and their willingness to be carried to the new order of relationships in history that coordinates the series of events that unfold in the body of Christ.

On the whole, I think that conceptualizing the body of Christ as a process and not as a *thing*, which is completely determined, gives us (those of us who lack God's eye view) a better phenomenal description of the body in today's world. This view of the body of Christ does not do away with the earlier notion of it as a thing or substance; it only requires us to accept

that the body "presupposes processes and their constitutive events."[47] As Paulina Espejo puts it:

> Seeing the [members of the body] as an unfolding series of events (a process) is compatible with seeing [believers] as a stable, identifiable thing. Yet when [believers are] conceived only as a thing (say, a definite collection of individuals), the conception is poorer and less descriptive. A series of events can include an aggregation of individuals... but it also incorporates the changes that occur among and within individuals when they do not aggregate.[48]

Plasticity of Christ's Body

The Charismatic City traces two key features of the body of Christ as a substantive and as a concept: the internal mobility of the body and very movement of the body. With globalization there is finally no longer any outside-of-the-world, no exteriority and no interiority. The body of Christ being-in-the-world, existing as the Church, amounts to being "in touch with the absence of any outside-of-the-world."[49] The Church can now only transcend itself, that is, ex-ist, "only in the absence of a way out. To exist is thus neither to enter nor to leave [the world] but rather to cross thresholds of transformation."[50] Therefore every transcendence, every transformation, every change is modification of its primal self-understanding, its primordial self-interpretation.

If Jesus Christ is the one in whom all things consist, if he is the beginning and the end, then the body of Christ is a *structural whole*. This body then can only properly articulate itself by passing from one mode of being to another. History bears us out on this. Before the new world was discovered the most imaginative thought on expansion of the Church was limited to the known world. After Christopher Columbus's discovery, Christian imagination of the world or the body of Christ touched the new world. The passage from the old to the new, from the limited to the expanded occurred via modification. Modifications also occur in forms of strict concern with the preparation of human souls for heaven, preferential option for the poor, and the stewardship of nature. We can name many more modifications, but our point is made. Modifications are different ways of being the same body. Modifications are different ways of creating identity, drawing, redrawing, and negotiating the borders and boundaries of the body. This is what the *plasticity* of the body of Christ, using Catherine Malabou's term, is about. Fleeing the frontiers of human existence and socialities is not an option. The Church carries in it the fate of plasticity in a good way.

Even scholars who do not buy into my schema (sacred-secular-charismatic city) may still agree with me that the historic Church has been through a journey from one form to another. Some might wish to stop me at this point to argue (or add) that changes in "form can be thought separately from nature of the being that transforms itself."[51] My response is that the historic Church cannot be thought separately from its form, the body cannot be dissociated from its form. The form of the Church is not a disposable garment on the chair/*chair* (French for flesh) of the body of Christ. Form and being are one in the *form of being* that is the Church.

In this sense, the Charismatic City does not represent a change of ground, only new possibility. It reveals the richness of possibilities of a body that is constantly changing itself and reorganizing new fragments. The notion of the Charismatic City beautifully accents the self-surpassing organization of space in the relentless emergence and explosion of forms that we have come to associate with the body of Christ. This history is marked by the multiple modifications of the Church. The Church is the very phenomenal manifestation that cannot withdraw from the body of Christ, and for which survival and flourishing mean being perpetually called to descend into the body of Christ. Unable to quit the body, the Church must always exist in modifications, condemned to cross thresholds.

These modifications are not like the wearing of transformational masks over the *face* of Christ's body so that at the exhaustion of shapes we can return to the authentic features of the face, to the pristine, pure existential underground. The modifications and their accidents and their connections are the face and the body, and they are the plasticity of Christ's body. "Plasticity is the form of alterity when no transcendence, flight or escape is left. The only other that exists in this circumstance is being other to the self."[52] The Church has been constructed again and again in various ways, over and against an other that is elsewhere, somewhere but never inside, never a split within itself. Within the closure of globalization and the *déclosion* of mondialisation (in the "-zation" in both globalization and mondialisation there is no outside or beyond), there is no longer an internal other or an external other. There is only the self as the other. The temporal break between the Church in the "civilized West" and the premodern "uncivilized Global South" or between the religious and secular is no longer sustainable. The spatial break between cultures (internally as Judaism as the other in European Christian identity or Islam as the external other) is in a state of being surpassed. Christians now live cheek by jowl with other religions in many cultures and societies, and the idea of teasing out a special Christian culture as a marker of fundamental

polarity between the Church and the world as its other is moot. Space in Christianity or the deterritorialized space that is the body of Christ today admits to no closure or closing.

Since there is no spatial or temporal break, "no 'pure' essence of Christianity that stand outside of or apart from its appropriations in particular forms," or since there is no closure/closing, where is the true other to the body of Christ?[53] Indeed, "the only other that exists in this circumstance is being other to the self."[54] This is at once the strongest and weakest point of the Church in a globalized world (or our interpretation of it), sociologically or philosophically speaking. It is the strongest because from a mission point of view all the world is the parish of the Church. It is the weakest because it implies a necessary split within—the historic Church carrying within itself its own contradiction ("strangeness within"), the struggle between the old (maintenance) and new creation. The dislocating force of its deconstruction is located within itself.[55] To amend Malabou, the body of Christ is none other than changing forms; the body is nothing but its own mutability.[56]

The preceding paragraphs have been occupied with the elaboration of the internal mobility and the very movement of the body of Christ. We worked these out philosophically in terms of structural whole, modifications, and internal split. There are other tensions that are also driving the body of Christ toward expansion, and these are best approached via the lenses of sociology and theology. As I worked out the notion of the Charismatic City as the body of Christ I was also deeply committed to identifying the typological-structural tension in the dynamics of the Church (visible and invisible) that is driving it toward the emerging global cosmopolitan civilization. Paul Tillich argues, in his book *The Socialist Decision*, that the analysis of a religiocultural situation should attempt to bring to awareness the underlying values and principles that animate the situation, reveal its inner conflict, and will likely lead it to a solution that lies within the symbols of religious (Christian) tradition.[57]

The dynamic of the movement of the body of Christ to the Charismatic City is provided by the tension between its voluntary principle and structuring of divine presence, its concrete and abstract sides, the particular and the universal, pilgrim and indigenizing principles (as per Andrew Walls), visible and invisible, or material and the spiritual.[58] In the New Jerusalem, the concrete and the particular are united. The tension between them is best resolved or well balanced in its tripartite (city, people, divine presence) nature. The concreteness, particularistic nature of the Church in any one context, drives it toward several *cultural* or *identitarian churches*, and the reaction of its pilgrim impulse against this drives it toward universal structures. The tension between the concrete and the abstract is also

inherent in its materiality and spirit dimensions. Christians want concreteness in their relationship to God or the body of God that drives them to materiality of the Church as a sociological institution, but the Church as the temple of the Holy Spirit, the ultimate idea of their gathering, drives them toward the abstract. The need for a balance between these forces calls for tripartite structures, to that which is absolutely concrete and absolutely universal at the same time. As Paul Tillich puts it:

> It seems paradoxical if one says that only that which is absolutely concrete can also be absolutely universal and vice versa, but it describes the situation adequately. Something that is merely abstract has a limited universality because it is restricted to the realities from which it is abstracted. Something that is merely particular has a limited concreteness because it must exclude other particular realities in order to maintain itself as concrete. Only that which has the power of representing everything particular is absolutely concrete. And only that which has the power of representing everything abstract is absolutely universal. This leads to a point where absolutely concrete and absolutely universal are identical.[59]

The typological-structural tension in the dynamics of the body of Christ as a salvific and spiritual-material is conceptually resolved in New Jerusalem with its orientation toward the tripartite structure of people, city, and divine presence (Rev. 21:1–3, 9–10). It is the city of all God's children and its dimensions as described almost encompass the earth, thus accenting the universalizing impulse of the pilgrim principle. The body of Christ is coming down as a bride, a lady—the New Jerusalem is a city-lady. Its spirituality is conveyed by the immanent presence of God. The city is the dwelling place of God amid human beings, representing a concrete encounter with concentrated and dispersed divine presence. On the whole, the city as envisioned by John on the island of Patmos is at once particular and universal, abstract and concrete, and all of its matter enspirited.

John's tripartite framework not only helps us make a case for a denationalized world city (the Charismatic City), but also shows us how the body of Christ can be conceived as a city and in tripartite terms, which embody our voluntary principle and concentration-dispersed divine presence as laid out in chapter 1. The revelator's tripartite structure of the city enables us to see and lift up for investigation the *tension between structure and ecstasy* in the divine-human relation and the body of Christ.

The thoughts of Apostle John, Max Stackhouse, and Paul Tillich have functioned together in this book as a distinctive theological approach to fashioning a new interpretation of the body of Christ in our globalizing era. Working with the thoughts of others such as Harvey Cox and

Jacob Olupona, we have shown that ethicists can apply the ideal of the Charismatic City toward developing a framework for theological-ethical analysis of the globalizing human coexistence. Apostle John's tripartite principles provide a robust meta-theoretical perspective within which one can understand the logic, dynamics, and directionality of the globalization or mondialisation. This has led to our symbolic application of the concept of the Charismatic City to the Church, an unfinished business with unfulfilled potentialities. It is unfinished not because it has not yet penetrated into every nook and cranny of the world, but because it is not yet the Charismatic City or the New Jerusalem. It is germane to also add that the Charismatic City may today define the frontiers of the body of Christ, but it is not the kingdom of God. The kingdom is at hand and it is yet to come. Like the kingdom, the Charismatic City is always incomplete, always a perpetual work in progress. The fluid Charismatic City, on the way toward the kingdom of God, is the capacity to begin. It encapsulates the notion that no finite or conditioned reality can claim to have reached its destiny, to the end of its space of possibilities and transformation. The movement of every existent to its destiny (full realization of potentialities) remains ever incompletable because it is "rooted" in the abyss of divine freedom and God's movement "inward" and "outward."[60] Every end has only one option to be a new beginning.

10

Summary and Concluding Thoughts

The Charismatic City offers a metaphor (name) to emphasize the way the global city signifies through its charisma; through its materiality, eros, multiplicity, plurality, habits, excellences, and dense and pulsating connectivity; and through a contact between the Secular City and the Sacred City. It also suggests the way the global city itself can be multisensorous, as though the city were touching its inhabitants with its own five senses: I term this *synaesthetic effervescence*. Finally, to think of global city as charismatic acknowledges the effect of a global city as locus for regenerating awe, biophilia, divine–human relationships, the elemental commons of charged social flesh, and the effect of the open-sourced circulation of spiritual energies among its different local communities, all of which mark it with their presence, potentiality, and playfulness. The metaphor (name) is meant to suggest pentecostally (or polemically) that the global city may be thought of as extraordinary, conductive, and capable of mobilizing, exalting, and transmitting emotions to its residents, like charisma or like a congeries of sacred sites of concentrated divine presence.[1]

The Charismatic City is a site of intensity of immanence within the transformative matrix of the transimmanent global city with its fascinating promise and portentous power. The notion of Charismatic City challenges the secular-sacred, religion-irreligion, or form-meaning distinction and hence provides a different starting point for urban design. The architectural vision it inspires is democratic and liberatory, emphasizing the need to create cities where strangers meet and their vulnerable and marginal lives are given voice and recognition. The vision calls for cities that vividly and deeply accent human intersubjective embodiment and enhance human capability functionings. The well-designed cities are where the residents experience awe, enjoy deep emotional energy, and fall in love with nature, and where affective dynamics, spiritual passion, and practices of care and generosity are unleashed to animate the daily ballets of life on sidewalks and street corners.

Summary of Chapters

Chapter 1 lays out the logics and image of the Charismatic City in a systematic way. This narrative will not only condition our interpretation of the social ethics of the Charismatic City, but also the character of the ethics of the cities that lead up (or coexist) with it. The book then unfolds as a fractal, a leaf and its tree. As they say, the leaf is a tree and the tree is a leaf. Chapter 1 is the leaf, which is a miniature tree. Chapters 2–8 are the tree, an elaboration of all that is in chapter 1. Chapter 9, the penultimate chapter, speculates on the philosophical-theological notion of the city as a body. And here in this concluding chapter we offer a summary of the "fruits" (findings) of the tree (book) as well as take a deeper look into other dimensions of the tree, especially the entangled roots of ideas, practices, and personal experiences that led to this project.

Chapter 1 clearly lays out the logic and philosophy of the argument that sustains this book. The framework of the logic is a theological interpretation of the morphology of the city. The interpretation is driven by the tension and articulation between the *voluntary principle* of association and the *dynamic of divine presence*. The voluntary principle on which the Church, *ecclesia*, is based calls persons out of the gene-pool identities, blood and soil, castes, races, tribes, nations, classes, and state into interactive networks that link practices, events, and people into a distinct network society. The logic of divine presence organizes the experience of human encounter with the divine along nodes or a continuum of concentration and dispersal. The Sacred City with its invocation of ultimacy of a place of worship or divine encounter, and its exclusivist-hierarchical claim on divine presence as a basis of identity of people or their land falls within the logic of concentrated divine presence. The Secular City is about the dispersal of divine presence, without any space claiming ultimacy. On the continuum or spectrum of the concentration-dispersal of divine presence, the Sacred City is at the extreme end of concentration. But in the Secular City, no one place is of ultimate power and worth.

Our analysis of the Charismatic City was structured by the competing logics of the voluntary principle and the dynamic of divine presence. The Charismatic City is the charismatization of the Secular City; the divine presence is democratized but there are spatial manifestations of concentrated, intense divine presence in the global city. There are places in the global city with outbursts of charismatic activities and frantic energy flows. The global cities and its network of people, buildings, sites, infrastructures, and biophillic spaces emit charisma, engender awe, and produce intense feelings of connections. There are also intense emotional energies to be found in cities, in their crowds and "personalities,"

in their liveliness and vitality, and in occasional focused attentions and intersubjectivity.

In the end we tried to answer the question: How do we design future cities that can produce and sustain charisma and awe, promote human flourishing, and maintain pluralistic democratic impulses in the face of the resurgence of religion in the public square? Our attempt at responding to this question began with a narrative of the evolution of the global civil society or the New Jerusalem. The narrative focused on its emergence *over time* and also *over space*—both in a successive and simultaneous sense.

To properly foreground the narrative of the Charismatic City, we told the stories of earlier paradigmatic forms of the city. We narrated the stories, logics, and natures of the Sacred and Secular Cities, situating them in a philosophy or theology of history and space that is built around the notion of the Church as an ecclesia, a global civil society moving toward the New Jerusalem. Chapter 2 zeros in on the early beginnings of the city in the history of the Church as an ecclesia. This chapter not only situates the Charismatic City in history and ecclesiology, it also sets the stage for the future examination of the Charismatic City as a body of Christ, which is an ecclesiological and eschatological proposition.

In chapters 3 and 4 we examined not only the nature of the sacred and secular cities, but also the kind of social ethics that should dominate them. Since the logic of space is more about simultaneity than linear evolution, we told the stories of the Charismatic City, the Secular City, and the Sacred City as overlapping dimensions of a single ongoing phenomenon. From one perspective we see the city (the global civil society) on a continuum of cities: Sacred City, Secular City, and the Charismatic City. But from another angle, the Charismatic City is not a replacement or displacement of the Sacred City or the Secular City. Even as the Charismatic City is emerging, both the Sacred and the Secular Cities endure and persist alongside it on the same terrain. More importantly, at any given time a citizen is simultaneously in either a Sacred City or Secular City, and in the Charismatic City. The emerging global commons, or Charismatic City as a city without foundations, shoots or cuts through both the secular and the sacred cities without obliterating them.

In chapter 5 we offer a vision of the Charismatic City, the future city and its design. In this chapter we speak to urban designers, architects, and ethicists. We offer some insights and principles that should guide future city designs and a *perspective* on Pentecostal social ethics as suitable for the emerging global civil society. Chapters 6–8 developed this perspective, paying attention to the form, suppleness, justice, and orientation of social-economic connections. I did so by describing the nature of moral existence in a sociopolitical community that acknowledges not only the

diversity of individual gifts, but also our life as a gift. I specifically focused on the roles of friendship, economic justice, and the nature of spatiality (copresence with one another and with God) to heal the glaring or concealed factures of the modern city. The point of these three chapters is to promote the full flourishing of all human beings through giving adequate access to the physical, relational, and spiritual goods that will enable each and every resident to realize his or her human functioning capabilities.

Chapter 9, as we have most recently seen, makes the argument that the Charismatic City, the global civil society, the cosmopolitan urban civilization, the global commons is the third expansion of the body of Christ around the globe after the original expansion as the Church and the subsequent expansion as dispersion of the divine presence that resulted in the Secular City. This is a fitting way to bring the arguments that began in chapter 1 to an end. The story of the Charismatic City in chapter 1 started as a story of the Church, the body of Christ, as an in-between space that transgresses the boundaries of blood, genes, geography, tribes, nations, and the political state. In chapter 9 this argument came to mean that the global city, the new network of crosscutting connections and people that are suffused with divine presence, resurgence of religion, and Pentecostalism (in its fury, abundant energy, and rapid growth), is the body of Christ. This is an argument that is both ecclesiological and eschatological and thus reveals the ecclesiological and eschatological dimensions of the Charismatic City.

Dimensions of the Charismatic City

We have come a very long way to this point and crossed many disciplinary borders, boundaries, and thresholds and thus it is necessary to present the argument of this book in *nuce*. The Charismatic City is, at one and the same time, the *expression* of the global city and a *protest* against the global city. It is an articulation of the body of Christ, the site of a site-less body, and the trace of traceless conditions. It is the *charisma* of all God's children. The appeal of the Charismatic City nudges us to use our pneumatological imagination to see the global city as the (future) "charismatic fellowship of the Spirit."[2]

The notion of the Charismatic City as the body of Christ is an expansion of the historically and ideologically received limits of the Church (*ecclesia in via*) in the light of contemporary issues of globalization/mondialisation, technology, and the coming universal civilization of the New Jerusalem. This notion spotlights a new, emergent mode through which the body of Christ becomes palpable in our globalized world, which then has implications for past and present, hegemonic and

"common sense," and typographical and typological conceptualizations. The Charismatic City is a contemporary archetype of the body of Christ as a city of new type, proper to the forms of connectedness and mutuality in our present world, proper to the shared aesthetic of sensations of divine presence in the current resurgence of religions, and proper to the remarkable elective affinities between the development of global city and New Jerusalem's appeal. It is not so much that the body of Christ will become a city or network of cities, as it is that the body of Christ will become *as* Charismatic City.

Putting this set of ideas differently, the book formulates the notion of the Charismatic City as the body of Christ, the emerging universal body of Christ in which the gifts, resources, creativity, and spiritual momentum of this globalizing age profoundly and pro-fanely intersect. We make the daring argument that the Charismatic City is the true body of Christ (broadly considered), what the church (in a *dynamic equivalence* sense) is supposed to be. The thrust of the argument is that the Charismatic City—just like the cosmos—is the final dwelling place of the triune God. The Holy Spirit will inhabit the whole of the city as the body of Christ, as the New Jerusalem. The city will become the body of Christ, an integral part of the *Christ is all and in all.* To think of the body of Christ in eschatological terms is to think of it in cosmopolitan, universal terms, as the destiny/the not-yet of the *here-and-now* church. Eschatology is universal. Eschatology is destiny. In the weakness, foolishness, and estrangement of the Charismatic City, God's strength, wisdom, and love are/will be manifested.

This vision of the Charismatic City is both eschatological and historical, tapping into the coming reign of God. It is eschatological to the extent that the full realization of the Charismatic City remains distant in time, or rather at the edges, *eschata*, of time and space. It is eschatological because it weaves together the past, present, and future into an expression of space. It is eschatological also because it posits the body of Christ as crossing thresholds and the experience of being present to others spatially. Vitor Westhelle makes the point in his recent book, *Eschatology and Space: The Lost Dimension of Theology Past and Present*, that eschatology when not rendered exclusively in temporal categories is about crossing thresholds, margins of domains.[3] Eschatology is about moving from a present reality to one adjacent to it, which "is veiled in boundaries we avoid," moving to other realities, places, or worlds present "in the margins we protect ourselves from."[4] Eschatology is a typological movement from inside, sameness, and interiority to outside, otherness, and exteriority, externality, or foreignness. It is a crossing from *eschatos* to *eschatos*, from edge to edge, the transformation of boundaries into borders. So when

I argue that the church should go beyond its traditional boundary, should *take place* beyond its limits in space, or that the real outside of the church is in the inside of the body of Christ, my stance fits into the eschatological category as considered from the spatial perspective.

The vision of the Charismatic City is historical for two reasons. First, because we can sense the global city as anticipating the New Jerusalem. Second, because the city is also a mode of historical, economic, and political transformation of human connectedness. The intersection of the eschatological and the historical represents a tension, the kind of tension that goes all the way back to the New Testament's presentation of the kingdom of God (the coming reign of God) as *already and not-yet* or as *here and over-there/elsewhere*. This tension is all the more intensified in this book because I am struggling for ways to talk about the processes that connect the historic ecclesia (that we saw in chapters 1 and 2) and the coming reign of God. Conceiving the Church, the body of Christ, as the Charismatic City or the New Jerusalem means that on one hand we are engaging in ecclesiology and on the other in eschatology. I have approached ecclesiology and eschatology as intersecting in the notion of the Charismatic City and I have treated them not as either/or but as both/and. The theory of the Charismatic City is not of ecclesiology or eschatology, but a discourse that mildly embraces both.

Another tension that runs through the conception of the Charismatic City is about the possible role of many religions in the understanding of the coming reign of God. What is the role of religions in this betwixt-and-between time, the liminal space between the already (here) and the not-yet (over-there/elsewhere)? The response could be from two theological perspectives: systematic and public. The pentecostal experience of many tongues in Acts 2 is a model of pluralism within unity. The Spirit as a mover between polarities (such as church/world, gospel/culture, believers/unbelievers, now and not-yet, here and over there, and so on) does not drive toward dualism, but toward catholicity, interaction/relationality, and God. In thinking about this drive, we should not imagine the Spirit as operating in the mode of "other(s) against us," but as a careful and wise divine person who affirms what is right and challenges what is not.[5] My thinking, based on public theology, is that any articulation of the common good of the Charismatic City has to proceed in dialogue with many religions. This is an engagement that members of all faith traditions and public policymakers cannot afford to ignore. The interconnectedness and mutuality of lives in the Charismatic City and the requirement for peaceful coexistence in a globalizing world nudge all citizens to be open to discerning and redeeming whatever is true, noble, right, pure, lovely, and admirable; they nudge them to recognize the truth, the good, and

the beautiful in faith traditions other than theirs for the formulation of public policies aimed at common human flourishing. As a Christian ethicist, I am quick to note that these qualities that boost human flourishing in the Charismatic City ultimately point to Christ. (Citizens of other faith traditions or philosophical orientations are invited to also make their own connections and claims.)

The invitation to dialogue is the easy part. The hard part and the way forward in the realization of the vision of the Charismatic City as we await the coming reign of God is to seek respectful ways of engaging other traditions while being faithful to one's own. As we argued in chapter 3, there are theological and philosophical resources in many religious traditions in the global city that we can draw from to help direct public policies toward human flourishing, peace, justice, and righteousness of the biblical vision of the shalom of the coming divine reign.

The final tension we need to address in summarizing the argument of this book is the role of Spirit baptism in the conception of the Charismatic City as the body of Christ. In the introduction of this book, where we discussed the place of spatial theology in thinking about the global city, we were able to advance our case by weaving both pneumatological and Christocentric themes together. For instance, we discussed Jürgen Moltmann's theology as it links God's Spirit to spatiality and freedom. We then offered his argument:

> When the heart expands and we can stretch our limbs, and feel the new vitality everywhere, then life unfolds in us. But it needs a living space in which it can develop. Life in the Spirit is a life in the "broad place where there is no cramping" (Job 36:16). So in the new life we experience the Spirit as a "broad place"—as the free space for our freedom, as the living space for lives, as the horizon inviting us to discover life... But how else could "life in the Spirit" be understood, if the Spirit were not the space "in" which this life can grow and unfurl?[6]

So far in making our case for the Charismatic City as the body of Christ, as the "broad place" of intense encounter between human beings and God and among human beings, as *vector fields* of divine–human dynamics existing everywhere in earth's dense human connectivities, or as a metaphor for the new thing God is doing in history, we have primarily focused on Christocentric, anthropological, and sociopolitical themes.[7] Now I want us to expand our focus. We can also conceive the Charismatic City as a form or correlate of Spirit baptism; that is, as "*koinonia*—mutual indwelling between the creature and God and among creatures."[8] By this I mean that the eschatological and ecclesiological intimations of the Charismatic City can be sourced through Spirit baptism, which involves

the indwelling Spirit in human beings ("experiences of the Spirit within") and broad eschatological and cosmic dimensions of existence.[9] Or, given that we have already mentioned that the city is a temple of the Holy Spirit, the move here to accent Spirit baptism is an attempt to properly relate the notion of the Charismatic City as the body of Christ to a key pentecostal sensibility and self-interpretative distinctive. In conceiving the Charismatic City as the body of Christ I am attempting to broaden our understanding of the divine habitation of the Spirit, to widen the boundaries of Spirit baptism beyond single individuals to collectivities (corporations) of persons. As Frank D. Macchia argues, "The divine habitation of the Spirit in all things depicted in the biblical metaphor of Spirit baptism has *eschatological* and *cosmic* implications and cannot be confined to the powerful and charismatically varied experiences of the indwelling Spirit cherished by Pentecostals."[10]

In general, Christians believe that the Spirit is the divine person who builds, knits together, and sustains the body of Christ, to make of all creation the habitation of God (1 Cor. 15:28; Eph. 4:7–10; Rom. 14:17; and Rev. 21:3, 5). Based on the Pentecost narrative as an exegetical key and Spirit baptism as the primary pentecostal distinctive, Macchia makes the bold assertion that "the goal of Pentecost is the divine habitation of creation."[11] The Charismatic City is both a public sign and symbol of this goal in history. (It is also a visible sign of the torrent of the *missionary* God's love for his creation.) The global city as the collection of many tongues, tribes, nations, and cultures has become a veritable locus of the indwelling Spirit through the Spirit's brooding on its waters of connections, mutuality, and differences and by facilitating the coming divine reign. The Charismatic City as the body of Christ is an envisioned new dwelling place of the Spirit, the place in the midst of globalization, space-time compressing technology, and electronic propinquity and intimacy where the Spirit proclaims the good news to the poor, sets the captives free, and inaugurates a new vision of human flourishing.

What does Pentecostal social ethics have to offer to public life in the Charismatic City? What should be the shape of Pentecostals' ethics today, knowing that their ethics will be defined by and applied to the Charismatic City as the body of Christ, which models God's love and mutual indwelling in the world and is empowered by the liberating, re-creative, and migrating Holy Spirit? As we have demonstrated throughout this book, in the Charismatic City there is an ethos of critical responsiveness to pre-existing moral ideas (initiated by religion or reason) and a creative adaptation to the movement of differences in cultures and traditions. Part of the task of the critical responsiveness and creative adaptation will be to develop an ethics that can truly reflect the character of the Charismatic

City. I believe that the task before Pentecostal ethicists, and for that matter Christian ethics, is to figure out how the city can form people with the virtues sufficient to witness to the truth of equality of human beings who are created in the image of God, and have the right to be all that they can be, given their God-given gifts. The Charismatic City will be known and judged by how it enables the diversity of gifts (charisms) and virtues to flourish. The ablest charismatic social ethics, therefore, is concerned with forming virtuous people and with developing a diversity of gifts. In short, it is concerned with the development of "freedoms" and the destruction of "unfreedoms."

This book has crafted a form of social ethics that meets this standard or expectation. The Charismatic City is emerging, but before now lacked proper articulation and principles of evaluation. This book not only contributes to its conceptualization and philosophical logic, but also provides some normative shape for its actualization. Hence I made the case for it descriptively and phenomenologically at some level, but yet also envisioning, creating, constructing, imagining, and anticipating a Charismatic City that can be more beautiful, better, and truer than the one that is now struggling for birth.

The Roots That Route to the Charismatic City

There are at least two paths that brought me to this book. The first was my research in the nature of urbanization in Africa. In my essay "Urbanization and Cities in Africa," published in 2003, I explored the livability of African cities with regard to their connections to world cities and public policies.[12] More importantly, my investigations of African cities provoked an interest in the character and demeanor of cities. Cities for me become mirrors to view the social-ethical, religious, and class characters, the logics, and the dying or emerging spirituality of nations. For me, the familiar saying "the nations are the city" is not merely an affirmation of the plurality of peoples and cultures in the world's global cities or of the fact that more than half of the world's population now lives in cities. The saying further indicates that the demeanor, ethos, spirituality, energy, and hopes of nations are reflected in their cities.

The second root is the turn in my thinking and scholarship to issues about newness of life and human flourishing and their connections to the third person of the triune God. In my 2012 book *The Pentecostal Principle*, I offered a triadic understanding of the temporal elements and process, nodes and connections, of social transformation. These are the *catholic substance*, the *protestant principle*, and the *pentecostal principle*

(which focuses on the emergence of the new in human socialities). In this book I have explicitly dealt with one element in a similar triadic structure of spatial process of social transformation. The spatial elements and process of transformation in this case are *community*, *trans/mission field*, and the *Charismatic City*. The moments in each of the structures are distinct but related and are continuous, dialectical, and cyclical in the eschatological movements of God.

What do I mean by community and trans/mission field (or *appeal* of the mission field, boundary crossings, cross-cultural/boundary-process of adaptation, transmission of faith, belief, ideology, habits, or practices into a new space) in spatial analysis? The community is the extant ecclesial setting, the common that is defended as *communio* (*com* + *muni*, *munitions*), self-protective enclosure, or giving together as in *com-munare*. (This common space may or may not be considered sacred/profane, with concentrated or dispersed divine presence.) All these different meanings speak to the nature of the community, which encodes a possibility of being transformed into a new cosmopolitan order and a negation of that same possibility.

Which of these two possibilities will predominate at any given time will depend on the second element of the trans/mission field, engagement of the church with other communities, traditions, others outside itself. In the case of Christianity, Lamin Sanneh has told this story of expansion well in terms of the dynamic engine that drives its expansion. It is the missionary work, as fueled by translation and the vernacularization process that has enabled Christianity to engage those outside the church, to send forth the *Word*.[13] Sanneh tells the story of the worldwide phenomenon of Christianity in his recent book, *Disciples of All Nations: Pillars of World Christianity*, by analyzing the encounter of Christianity/Word with otherness. World Christianity, according to his lucid and superb account, emerged because of the others it encountered and absorbed, and they in turn transformed it. Today the story of spatial expansion of Christianity out of ancient Palestine cannot be told without the encounter and engagement with the others (such as Arab nations, Maoist China, New World/trans-Atlantic slave trade, sub-Saharan Africa under colonialism, primal religions), which he names as the "pillars" of world Christianity. Christianity is a world religion and the largest religion in the world, but it still has something to say to those outside the Church and about human communities of social justice, hospitality, and common flourishing, about the coming Charismatic City as the "charismatic fellowship of the Spirit."

The Charismatic City is always coming, always becoming visible, always coming to fullness and perfection. It is an incompletable space. It is also the principle of how a social matrix creates the new space it expands into. If the pentecostal principle is about the appearance of the new in history,

the Charismatic City is the appearance of new existential spatiality. The Charismatic City as a tool of interpretation of history is the spatial counterpart of the temporal pentecostal principle. It trains our interpretational lens on the peculiar universality of space and God's Spirit. The universal element of this conjunction drives toward global civil society (koinōnia, spiritual community) through a ceaseless restructuring of all existential spatiality of life or spheres of existence as the Spirit decreases exclusion and increases embrace. When the triadic structure is understood in terms of this drive and restlessness of all forms of social existence, it can serve as a framework for interpreting history and as a methodological approach to social ethics, hermeneutics, or life. (See Table 10.1 below for a comparison between the pentecostal principle and the Charismatic City as concepts and tools of interpretation of history and as methodological approaches to social ethics.)

Table 10.1 The New: Whence It came, Where It Is Going

Time	Space	The Spatiotemporal: Life—Movement
Catholic Substance	Community	Plastic network: deed; name/law/work of the *Father* who creates and recreates community. *Nomos*
Protestant Principle	Trans/mission field	Deconstruction: critique, course-correction; challenging powers of the *Word* applied to the community. Provoking, confronting, and unsettling with the Word. Reaching out to another world, the world of the other. *Ethos*
Pentecostal Principle	Charismatic City	Constructive: growing, inbreaking, world-making power of the *Spirit*; challenging perspective of spirit-filled *World* applied to concrete matters of newness of life, actualization of potentials, and commonwealth. *Kairos*

Note: For a discussion of how *nomos, ethos*, and *kairos* interact in the spatial-temporal processes of sociality, see Nimi Wariboko, *Ethics and Time* (Lanham, MD: Lexington, 2010).

The notions of the Charismatic City and the pentecostal principle direct attention to the theology of the Third Article, urging us to make pneumatology the starting point for theology. The third article is about the Spirit of God that harbors and undergirds the *possibility* that brings the real into emergent being. Either the Charismatic City or the pentecostal principle is the passion for existence, for the new, for the actualization of potentialities, and for unearthing the hidden potentialities of past actualities, and it grounds, connects, and exceeds both the catholic substance/community and the protestant principle/deconstructing trans/mission.

Epilogue: Half a Theological Frame

In writing this book I sought to keep my academic theological footprint, similar to carbon footprint, very low. My goal was, and still is, to inspire the urban and architectural imaginations in new ways through communication with enlightened readers who can savor an artful piece of interdisciplinary reflection. So I did not want to pile on theological reference upon reference and instead wanted to focus principally on how we can inhabit the Charismatic City. Purposefully, in the introduction I only framed the arguments of the book as a spatial turn in pentecostal theology and avoided delving into dense theology, especially of the heavy bush-clearing type. This was the first semicircle of the frame, a *Venite* theological smile to set us off on our journey. In concluding and having come to the end of a rich journey it is appropriate for me to close the frame with the other half, a *benedictory* theological smile, to say to us, "welcome." This is done by way of brief conversations with two theologians—one a British Pentecostal (Andy Lord) and the other a Brazilian Lutheran (Vitor Westhelle).[14] Their recent books intersect and complement, and yet differ from the ideas set forth in this book.

Andy Lord, in his admirable book *Network Church: A Pentecostal Ecclesiology Shaped by Mission* (2012), makes a strong case for "middle term" local congregations and the universal church. Network churches (local congregations) are the middle level structures that come between the particular and the universal churches. They are local congregations that are in mission movements that connect them to other churches in their towns, nations, and worldwide. Networks are seen by him to structurally represent such connections. His understanding of networks comprises "centres and links with centres being linked as the church expands."[15] He argues that "the kingdom of God is often thought of in terms of one universal community, but we can see a communal nature to the kingdom that is ever linking and transforming through a multitude of communities."[16]

As a scholar who has often turned to the social scientific concept of network for illumination of theological arguments, I appreciate Lord's extension of the concept to pentecostal ecclesiology.[17] This in itself represents a major spatial turn in pentecostal theology, a turning that the author does not explicitly acknowledge or formulate. There are, however, problems or points of tension in his conceptualization of network and as applied to the church. Lord presents his network as an intermediary level between the local congregation and the global church, something between the particular and the universal. But on careful examination, we discover that there is confusion in thinking that the network of churches is apart and different from the global church. To grasp this confusion, let us pose

a question: Are the networks that constitute Hardt and Negri's *Empire* different and apart from the *Empire* itself?[18] The networks themselves are the *Empire*, and no part of *Empire* is outside its embrace and pervasion. Sure, there are levels, segments, or differentiations in any network, but the network itself (as a whole) is not intermediary to itself. The church is a boundless and inclusive network, an "*Empire*" of charismatic fellowships, collaborations, communications, and affective relationships. It is involved in the creation and production of new subjectivities and subjects of God in the global city. Instead of using the language of intermediary to substantiate his argument, Lord needs to say that church as a network is particular and universal, concrete and abstract, or local and global at the same time. It seems paradoxical to say that the church is at the same time particular and universal, and that network is not an intermediary but something that is simultaneously at both ends. The church does not claim universality in the name of one particular context or tradition. The claim is made in the name of that principle of inclusive and boundless charismatic fellowships and collaborations that implies ultimacy and universality—the principle of *a priori solidarity*. The church is abstract or universal not because it is restricted to a select group of realities/contextualization from which it is abstracted. The church is particular not because in its particular instantiation or contextualization in a space it excludes other particular contexts or realities to remain concrete. The church as a true network or the body of Christ has the power to represent everything particular in its concrete manifestation, and it also has the power to represent everything abstract in its universal dimension. The church under the power of the Holy Spirit who indwells personally and corporately at the same time has the power of being absolutely concrete and absolutely universal.

Another problem with Lord's conceptualization of network is his emphasis on (or language of) center and *esse* (essence), which contradicts his avowed aim to avoid hierarchical holism. Without clarifying the specific roles centers play and how centers are connected to each other (whether in master-slave network/two-tier architecture or democratic peer-to-peer distributed network), his system harbors the dangerous potentials of a powerful intermediating center (perhaps with a better endowment of the essence than the rest in the network) emerging and turning what might have started as a peer-to-peer network into a master-slave one. Which of the two technical formats for networks does Lord think will prevail in pentecostal ecclesiology? What type of network is the church? How is power spread in his network?

Even if we generously grant that Lord has a peer-to-peer network in mind, there is a still a problem with the inadequate conception of centers and links. The center in a peer-to-peer network is not necessarily

geographical but only and always logical and the "clients"/participants rely on it for access, devices, and sometimes for processing power. For instance, a powerful televangelist or big man/woman of God could become the center (controlling "server" of the network) of ministries in far-flung parts of the world and mold the network to his or her advantage. Even today, local churches claim that big television and radio ministries suck up the tithes and offerings of their members, leaving them perpetually strapped for funds.

The inadequacy of Lord's clarification of the technical formats of network he thinks are at work in his ecclesiology can be traced to the inadequate attention he paid to *place* and *existential spatiality* or spatial practices in his conception of network. Of note is that he was too quick to dismiss scholars who put emphasis on place as too sociological, and one sensed that there is a tension in his thinking on how to accent network without ignoring the crucial role of place.[19] He was not successful in resolving this tension. In my conception of the Charismatic City, which starts from the Church and moves to the Sacred and Secular Cities, place and existential spatiality are given their due.

Now let us focus on the issue of essence in Lord's network ecclesiology. His argument would be better served if he had developed a rhizomatic concept of network or processual system of events. This is a system with no center or controlling centers. It is a process of events. What then holds them together is coordination. In the previous chapter I explained this and argued that the body/network of Christ has an internal structure that coordinates the series of events that unfolds in it. On one hand, the events are constituted and governed by practices of worshipping Jesus Christ. Worship is a creative process in the sense that free persons are constituted to become the body of Christ in its practices. On the other hand, it is the nature of Jesus as the Messiah/Savior that constitutes the larger context for the worship process.

There is one place where our conceptions of the church come very close to each other; but I go further than Lord does, and unlike me he is more focused on developing a pentecostal ecclesiology. He reasons that the local church is incomplete without movements that connect it through a network to other churches.[20] I reason that the worldwide (global) church is incomplete without mission movements, social-justice deeds, and eschatological consciousness that connect it to the world/global city, to the multitude of charismatic cities. The church and networks that result from such movement and consciousness/deeds are considered the body of Christ.

Although Lord's book and this one approach ecclesiology from the perspective of the structural questions it faces, we differ on where the "structural bite" is most manifest or structural tension most acute. He

thinks the real problem is that approaches to ecclesiology have failed to comprehend the church as a form of network society or community. In this he is right, but this is not where I put the weight of my thought in chapter 9. I am arguing that even the edges or structures of the local congregation or center have become indeterminate or fuzzy and hence we have to address this critical structural question before embarking on how local churches can link up to one another in a geographical area or in the world. This is not to say his interest is not valid or important, but we practically differ on what structural problem each one of us decided to address in advancing ecclesiology in ways that resonate with pentecostal experiences, identities, or affections.

Conversely, there is some similarity in the way Vitor Westhelle and I situate theology in eschatological space. In his book *Eschatology and Space*, he adopts a spatial perspective to reinterpret the Christian doctrine of eschatology, offering an illuminating discourse on the space of theological geopolitics.[21] Eschatology is about crossing thresholds, awareness of the experience of spatial marginality and liminality, and the experience of being present to others spatially. The present book highlights the importance of the *multitude* of charismatic cities, as a space of human flourishing, as an adjacent space the global city can cross into, and, to use Westhelle's words, probe the veiled "dimension of the objective character of the adjacency of another world at hand" in order to support human flourishing and for a fresh interpretation of the body of Christ.[22] *The Charismatic City and the Public Resurgence of Religion*, in its efforts to raise the space value of poor neighborhoods and poor citizens in the global cities, addresses the eschatological experiences of people. This is to say it addresses the experiences of citizens who are at the margins of power, edges of life, or extremities of survivability, highlighting the needs of persons fighting for proper space and room in spaces that hold them as the other. In addition the book urges urban designers and ethicists to be aware of the geopolitics of cities, that is, to be aware of the exteriority of strangers, the poor and plundered, the migrants, and the other.

Westhelle's book opens up the notion of the Charismatic City to considerable eschatological (in the spatial sense of this notion) reflections in ways that those who have not read his book might not be disposed. If the pentecostal principle, the counterpart of the notion of the Charismatic City, explores the power of the new in the *messianic cut* of time (time between times), then the notion of the Charismatic City—thanks to Westhelle—can be located in the *messianic space* between this world/place/reality and an adjacent one. The messianic space is not a third space situated between the global city and the New Jerusalem, the secular and the sacred cities, or between the present time and the deferred future, but a cut, caesura,

or fissure that divides margins between any of these pairs and introduces a new space. For instance, the global city contains within itself another city, which stretches secularism, meaning, and functionality, not in order to negate them, on the contrary, to make them open new doors for human flourishing and for God's Spirit. Whereas the pentecostal principle gestures toward the kairotic disruptions in ordered time that engender the new. The Charismatic City then gestures to the places of Spirit-induced fissures in the spaces of the global city that are deemed totally administered by late capitalism or under the dominion of secularism.[23]

The Charismatic City is a cut in space, space between spaces/places/limits that makes room for those at the margins, edges, fringes, outside to be comfortable and possess their proper space; for those tightly wound up by poverty, restrictions, and constraints to "shake body small."[24] It is not a city that is perennially deferred to an impending future; it lies within the global city already, nearby or adjacently, even if we have not fully and resolutely inhabited it.[25]

Though Westhelle does not explicitly apply the findings and analyses of his book to the issue of ecclesiology, his work has implications for thinking about ecclesiology, especially as we have laid it out in chapter 9. The ecclesiological implication of his deconstruction and reconstruction of Christian eschatology is that the church is represented as a crossing guard (*communio viatorum*), portrayed as a place of protection and fellowship of its members (*communio salutis*), and regarded as a force to reaching the other. If I am correctly interpreting his thought, then ecclesiology must, among other things, include the body of Christ's awareness of spatiality, latitudinal awareness of the exteriority and proximity of the other; it must be about limits, borders, and margins.[26] The idea of the Charismatic City as the body of Christ represents the church as a community that is crossing thresholds, regards it as a body that makes the margins of its adjacent worlds visible, and turns to them or into them to lift up the veils that hide the Holy Spirit's work beyond it. Dana L. Robert captures this intuition well when she states that as a world religion, growth in Christianity "takes place at the edges or borderlands of Christian areas."[27]

Having pointed out where Westhelle's thought and mine intersect, I would like to point out some areas of difference. First my notion of the Charismatic City is a principle and a hermeneutic lens of history. Like the pentecostal principle, the notion of the Charismatic City formulates a power and logic of history that has been grasped and so represents a practical (existential) idea. Those who are vocationally conscious and committed to this principle (not a metaphysics, but a method of socio-historical spatial analysis) can use it to interpret history, spatial relations, and transform their societies. The Charismatic City as a principle shows

the trajectory of change (spatial and temporal) of cities. Thus, it is offered as an interpretative device with its philosophic logic. We do not get this with Westhelle's constructive-theological exposition of the connection between eschatology and space.

Second, it is also important to note that the spatial turn I take in this book is not so much about seeking to correct interpretation, exegesis, or analysis of a doctrine or the familiar foci of systematic theology. Important as these kinds of analysis are and as Westhelle has shown systematic theology can benefit tremendously from spatial, I refrained from primarily directing the benefits of my spatial analysis to the theological academy. I set out to portray how human lives hang together in physical places, cities, and to investigate the socioeconomic, political, and historical life of actual lived experience, religious dialogues, and actual urban design, just to mention a few. My interest in this pluridisciplinary study is not to construct a theological system or to polish a theological lens, but to show ways of lifting human flourishing in the emerging global civilization. Westhelle's thought is a necessary part of any ethicist's work who wants the theoretical bush clearing done ahead of time. And on this point, *Eschatology and Space* is a welcome and excellent contribution.[28]

Finally, what I have described as the Charismatic City, space between spaces is akin to Westhelle's concept of *chora*.[29] Unlike mine, his concept of chora is very abstract and conceptual. He does not show how it touches the ground in terms of human flourishing. He does not contextualize it. He does not relate his concept of chora to the networked worlds and rhizomatic spaces global cities and late capitalism are creating in our midst today. Again, he does not relate it to the resurgence of religions in the public square and in the intensification of spiritual energies in urban spaces today. All these issues are addressed in this book. Westhelle's book, an otherwise excellent book, is a theoretical framework concerned with addressing eschatological experiences in theological categories.

But in this book, I have not only shown the nature of the philosophic logic and framework of spatial turn in pentecostal/renewal theology, but also demonstrated in very concrete terms how the Charismatic City could be inhabited, illustrated how it could become a lived experience, and highlighted its potentials for raising the levels of human flourishing. I put down pragmatic ethicoreligious frameworks for the city by exploring (a) its possible morals, mores, and values; and (b) its urban design, governance, and structuring of intersubjective relationships. The goal is to open new, enspirited spaces in the global city for human life to flourish and flourish together with nature.

Notes

Preface

1. For the types of challenges, see Mark Lewis Taylor, "Degenerative Utopia in Philadelphia: Toward a Theology of Urban Transcendence," in *Spirit in the Cities: Searching for Soul in the Urban Landscape*, ed. Kathryn Tanner (Minneapolis: Fortress, 2004), 77–81; Graham Ward, *Cities of God* (London: Routledge, 2000), 75–77.
2. Catherine Malabou, *What Should We Do with Our Brains?*, trans. Sebastian Rand (New York: Fordham University Press, 2008), 73.
3. I rely on Catherine Malabou to make this interpretation of Bergson. See her *What Should We Do with Our Brains?*, 72–75.
4. Henri Bergson, *Spiritual Energy*, trans. H. Wilson Carr (New York: Henry Bolt, 1920), 45, quoted in Malabou, *What Should We Do with Our Brains?*, 73.
5. Eva M. Selhub and Alan C. Logan, *Your Brain on Nature: The Science of Nature's Influence on Your Health, Happiness, and Vitality* (Ontario: John Wiley, 2012), 233; Alan C. Logan and Eva M. Selhub, "*Vis Medicatrix naturae*: Does Nature 'Minister to the Mind?'" *Biopsychosocial Medicine* 6, no. 11 (2012): 1–10.
6. Timothy Beatley, *Biophilic Cities: Integrating Nature into Urban Design and Planning* (Washington, DC: Island Press, 2011).
7. Melanie Rudd, Kathleen D. Vohs, and Jennifer Aaker, "Awe Expands People's Perception of Time, Alters Decision Making, and Enhances Well-Being," *Psychological Science* 23, no. 10 (2012): 1130–36; Patty Van Cappellen and Vissilis Saroglou, "Awe Activates Religious and Spiritual Feelings and Behavioral Intentions," *Psychology of Religion and Spirituality* 3, no. 3 (2012): 223–36; Michelle N. Shiota and Dacher Keltner, "The Nature of Awe: Elicitors, Appraisals, and Effects on Self-Concept," *Cognition and Emotion* 21, no. 5 (2007): 944–63.
8. Here I am using the term "charisma" in the sense put forward by Thomas Blom Hansen and Oskar Verkaaik in "Urban Charisma: On Everyday Mythologies in the City," *Critique of Anthropology* 29, no. 5 (2009). By urban charisma

   > we mean two things: on one hand the charisma *of* a city as in its "soul" or mythology that is emitted from its building, infrastructure, the historicity of its sites and its anonymous crowds. On the other hand, there is also charisma to be found *in* the city—in its crowd, in the styles and reputations of its people, their knowledge, and the special skills and extraordinary acts the city enables and necessitates. (6; italics in the original)

9. Beatley, *Biophilic Cities*, 14.
10. Elaine Graham and Stephen Lowe in their book *What Makes a Good City? Public Theology and the Urban Church* (London: Darton, Longman and Todd, 2009) have made a similar attempt, but there are significant differences between theirs and mine. My book encompasses theirs and goes beyond their work. Like them, I will examine the role of public theology in nurturing "good" cities, but I go further to show how urban design can function as or mimic public theology itself. In addition, my work is also focused on how cities could be awephilic, biophilic, and also promote the spiritualities of their residents. Third, while they examine the role of urban church in plural society, I will examine the emergence and role of the Charismatic City in the promotion of human flourishing and nurturing plural society.
11. Max L. Stackhouse, *God and Globalization: Globalization and Grace*, vol. 4 (New York: Continuum, 2007), 107.
12. William Chambers, *Dissertation on Oriental Gardening* (London: W. Griffin, 1772).
13. See Yue Zhuang, "Liberty, Fear and the City of Sensations: Sir William Chambers' Dissertation on Oriental Gardening and Burke's Sublime-Effect" (paper presented at the *Symposium on Urbanism, Spirituality & Wellbeing: Exploring the Past and Present/Envisioning the Future*, Harvard University, Cambridge, June 6–8, 2013).
14. Edmund Burke in his *Philosophical Enquiry into the Origin of Our Idea of the Sublime and Beautiful* (Baltimore, MD: William and Joseph, 1833).
15. Zhuang, "City of Sensations," 12; italics in the original.
16. Mark R. Gornik, *Word Made Global: Stories of African Christianity in New York City* (Grand Rapids, MI: Eerdmans, 2011), 8, 19–20.

Introduction

1. John Brinckerhoff Jackson, "The Almost Perfect Town," in *The City Reader*, ed. Richard T. LeGates and Fredric Stout, 5th ed. (New York: Routledge, 2011), 203–10. Jackson's description of "Optimo City" influenced my opening description of the Charismatic City, and I have blended his words into this opening paragraph.
2. The Birmingham woman is Wilhelmina (Wilma) Davies, a former doctoral student of pentecostal historian Professor Allan Heaton Anderson at the University of Birmingham.
3. Mercedes is still recording her experience. This paragraph is recorded in third-person singular.
4. Karin Barber, "Yoruba *Oriki* and Deconstructive Criticism," *Research in African Literatures* 13, no. 4 (1984): 510–11, quoted in Andrew Apter, *Black Critics and Kings: The Hermeneutics of Power in Yoruba Society* (Chicago, IL: University of Chicago Press, 1992), 118.
5. On the issues of tactile element of power and distancing and domesticating of power, see Achille Mbembe, *On the Postcolony* (Berkeley: University of California Press, 2001), 212–213. His work inspired this paragraph and the previous one.

6. This is where I stop quoting Mercedes. In reality, she is a fictional character I created to tell a story of the visionary/actual Charismatic City based on real participant observation. Her story is actually an expanded version of my essay titled "African Pentecostalism: A Kinetic Description," in *NA God: Aesthetics of African Charismatic Power*, ed. Annalisa Butticci (Rubano, Italy: Grafiche Turato Edizioni, 2013), 21–23.
7. Mark R. Gornik, *Word Made Global: Stories of African Christianity in New York City* (Grand Rapids, MI: Eerdmans, 2011), 8, 19–20.
8. Adapted from a report by Dr. Wilhelmina (Wilma) Davies, Buenos Aires, May 2002 (PhD candidate at the University of Birmingham, England, researching Argentinean Pentecostalism), quoted in Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 6–7. The characters of Mercedes (from Rome) and the Birmingham woman are fictional. I described the scene Mercedes saw in Brooklyn, New York, with my own words; and I set the Birmingham woman to travel to Argentina and use the quotation of the description of a Pentecostal worship by the scholar Davies to indicate what the fictional character saw in her travel. Dr. Davies visited the church led by Rev. Claudio Freidon and recorded this scene.
9. Jean-Luc Nancy, *The Sense of the World*, trans. Jeffrey S. Librett (Minneapolis: University of Minnesota Press, 1997), 140.
10. Nancy, *Sense of the World*, 141; italics in the original.
11. Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2008), 13–14.
12. Often the Sacred City also concentrates religious and political power at one center. Cox defines sacred society as the concentration of religious (prophetic) and political (kingly) authorities at one center. See his *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: Collier, 1990), 77–79, 87.
13. Death-of-God theology may be considered as a cry of God's abandonment, scholars' despair. Some theologians argue that God or the gods have fled the temples and the sacred places. Their cry of "My God, my God, why have you abandoned us?" points to a perceived absence of God and eventually death of God. It is a cry or inquiry of how God is present or not present to human beings. But God does not abandon human beings—creatures do not experience dereliction of Golgotha.
14. Edward W. Soja, *Postmodern Geographies: The Reassertion of Space in Critical Social Theory* (London: Verso, 1989), 63.
15. Elizabeth Jarrell Callender, "A Theology of Spatiality: The Divine Perfection of Omnipresence in the Theology of Karl Barth" (PhD dissertation, University of Otago, Dunedin, New Zealand, 2011), 219–20. I borrowed the words of Callender to express my ideas.
16. Callender, "Theology of Spatiality," 217.
17. Callender, "Theology of Spatiality," 241.
18. The notion of the Charismatic City, as distinct from gene-pool identity and independent of the state or classes that controlled the dominant political-economic

institutions of society, could even be traced to the call of Abraham to leave his sacred homeland, the family at Ur of the Chaldees, and journey to a promise-laden land and new relationships.

19. Callender, "Theology of Spatiality," 241.
20. Michael Hardt and Antonio Negri, *Empire* (Cambridge: Harvard University Press, 2000), 209.
21. Max Stackhouse, *God and Globalization: Globalization and Grace*, vol. 4 (New York: Continuum, 2007), 57.
22. Stackhouse, *God and Globalization*, 4:32.
23. Nimi Wariboko, *The Principle of Excellence: A Framework for Social Ethics* (Lanham, MD: Lexington, 2009).
24. Jean-Luc Nancy, *Adoration: The Deconstruction of Christianity 2*, trans. John McKeane (New York: Fordham University Press, 2013), 47–49, 59, 65, 102–4.
25. Nancy, *Adoration*, 60.
26. The concept of the common good as developed in this book is indebted to Daniel Barber's interpretation of immanence. I have followed his interpretation to creatively fashion a fresh conceptuality of common good on the pivot of immanence. See Daniel Coluccielo Barber, *On Diaspora: Christianity, Religion, and Secularity* (Eugene, OR: Cascade, 2011).
27. Collective here means a sharing and not a fusion or communion.
28. I consider the common good as the ordered arrangement (*oikonomian*) of goods in the house (*oikos*) of the people. Elsewhere I have provided a rigorous philosophical understanding of this conceptualization. See Nimi Wariboko, *Methods of Ethical Analysis: Between Theology, History, and Literature* (Eugene, OR: Wipf and Stock, 2013), 143–51.
29. John Berger, *The Look of Things* (New York: Viking, 1974), 40, quoted in Soja, *Postmodern Geographies*, 22; italics in the original.
30. Michel Foucault, "Of Other Space," *Diacritics* 16 (1986): 22–27. Translated from French by James Miskowiec. The quotation is from page 22.
31. Soja, *Postmodern Geographies*, 23.
32. Martin Buber, "Distance and Relation," *Psychiatry* 20 (1957): 97–104.
33. Soja, *Postmodern Geographies*, 131–33.
34. Catherine Keller, *Apocalypse Now and Then: A Feminist Guide to the End of the World* (Boston, MA: Beacon, 1996), xiii; see also 134.
35. As the divine potencies migrate out of the temple (or luminous places or enclosures of concentrated energy) to the pro-fane, or the streets, all "transcendent" places are devalued; and places become homogenized and unified space.
36. Graham Ward, *Cities of God* (London: Routledge, 2000), 77; see 93, 94, 112–14. In another place, describing the body of Christ as transcorporeal, he writes:

    > Continually called to move beyond itself, the transcorporeal body itself becomes eucharistic, because endlessly fractured and fed to others... The transcorporeal body expands in its fracturing, it pluralises, as it opens itself towards an eternal growth...As such "This is my body" announces, for the Christian the scandal of both crucifixion and resurrection, both a dying-to-self-positing and an incorporation. (95–96)

37. Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven, CT: Yale University Press, 2010), 250.
38. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress, 1992), 178.
39. Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame: University of Notre Dame Press, 1981), 4.
40. Jacob Kehinde Olupona, *City of 201 Gods: Ilé-Ifè in Time, Space, and the Imagination* (Berkeley: University of California Press, 2011).
41. Catherine Malabou, *What Should We Do with Our Brains?*, trans. Sebastian Rand (New York: Fordham University Press, 2008), 11. This paragraph draws from Malabou's discussion of brain plasticity and her phrases and phraseology.
42. Jennings, *Christian Imagination*, 294.
43. As an aside, permit me to mention that the hieroglyphic symbol for the city is a cross within a circle. The cross represents flows and convergences of people, ideas, products, and roads. The circle represents the borders/boundaries within which human lives can flourish. Together they represent communication and togetherness, as Robert S. Lopez interprets the symbol. He warns that if the speed of communication becomes excessive or the boundary (wall) becomes "too high and tight" they can affect the city's well-being, hinder growth, and frustrate the opportunity to reach to places and persons beyond it. See Robert S. Lopez, "The Crossroads within the Wall," in *The Historian and the City*, ed. Oscar Handlin and John Burchard (Cambridge, MA: MIT Press and Harvard University Press, 1963), 27–43. The notion of Charismatic City, as undergirded by the concept of the body of Christ, that is being developed in this book avoids these pitfalls.
44. Clayton Crockett and Jeffrey W. Robbins, *Religion, Politics and the Earth: The New Materialism* (New York: Palgrave Macmillan, 2012), 120–23, 138, 145–50.
45. For a perspective on why the body of Christ is—and must be—aligned with the interest of victims, see René Girard, *I See Satan Fall Like Lightning*, trans. James G. Williams (Maryknoll, NY: Orbis Books, 2001); and Enrique Dussel, *Ethics of Liberation in the Age of Globalization and Exclusion*, trans. Eduardo Mendieta, Camilo Peréz Bustillo, Yolanda Angulo, and Nelson Maldonado-Torres (Durham, NC: Duke University Press, 2013).
46. See Cynthia D. Moe-Lobeda, *Resisting Structural Evil: Love as Ecological Vocation* (Minneapolis: Fortress Press, 2013).
47. I owe this threefold interpretation—salt, light, and deeds—of Matthew 5:13–16 (a portion of Jesus's Sermon on the Mount) with the accent on communal virtues to the works of scholars like Glen Harold Stassen, David P. Gushee, and Stanley Hauerwas. This is not to say that these scholars will necessarily endorse my notion of the Charismatic City as a body of Christ.
48. Cox, *Secular City*, 126.
49. Soja, *Postmodern Geographies*, 94–111. I owe this way of interpreting the body of Christ to Soja. I have borrowed from this perspective on space and spatial relations to make my point.

1 The Charismatic City: Religious Sense and Sensibility for Future Urban Design

1. Peter Sloterdijk, "Conversation with Fabrice Bousteau and Jonathan Chauveau," in "Vies Mode D'Emploi," *Special Issue, Beaux Arts Magazine* (2004): 192, quoted in Nicolas Bourriaud, *The Radicant*, trans. James Gussen and Lili Porten (New York: Lukas and Sternberg, 2009), 177.
2. Manuel Castells, "Space of Flows, Space of Places: Materials for a Theory of Urbanism in the Information Age," in *The City Reader*, ed. Richard T. LeGates and Fredric Stout, 5th ed. (New York: Routledge, 2011), 572–82.
3. Emile Durkheim, *The Elementary Forms of Religious Life* (New York: The Free Press, 1912/1995); Randall Collins, *Interaction Ritual Chains* (Princeton, NJ: Princeton University Press, 2004), 103.
4. Collins, *Interactional Ritual Chains*, xii.
5. Emile Durkheim, *The Elementary Forms of Religious Life* (New York: Free Press, 1965 [1912]).
6. Collins, *Interaction Ritual Chains*, xiii.
7. See Gilles Deleuze, *Difference and Repetition*, trans. Paul Paton (New York: Columbia University Press, 1994); Catherine Malabou, *What Should We Do with Our Brains?*, trans. Sebastian Rand (New York: Fordham University Press, 2008).
8. Malabou, *What Should We Do with Our Brains?*, 5; italics in the original.
9. Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: Collier, 1990), 1, 19–32, 211–35; Gibson Winter, *The New Creation as Metropolis* (New York: Macmillan, 1963), 34–64, 110–11. It is important to mention that Cox is not always consistent in interpreting the secularization process as the dispersion of divine presence. On page 1 of *The Secular City*, he states that the gods have fled the "universe as the city of man."
10. Michael Hardt and Antonio Negri, *Empire* (Cambridge: Harvard University Press, 2000).
11. Cox, *Secular City*, 1.
12. Cox, *Secular City*, 10–11.
13. Max Stackhouse, *God and Globalization: Globalization and Grace*, vol. 4 (New York: Continuum, 2007), 62.
14. Cox, *Secular City*, 154; italics in the original.
15. Max L. Stackhouse, *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction* (Boston, MA: Beacon, 1972), 105–6.
16. Cox, *Secular City*, 126.
17. William E. Connolly, *Why I Am Not a Secularist* (Minneapolis: University of Minnesota Press, 1999), 93.
18. Connolly, *Why I Am Not a Secularist*, 89.
19. Cox, *Secular City*, 5.
20. Jean-Luc Nancy, *The Creation of the World or Globalization*, trans. François Raffoul and David Pettigrew (Albany: State University of New York, 2007).

21. "Editors' Introduction" to Michael Dear, "The Los Angeles School of Urbanism: An Intellectual History," in LeGates and Stout, *City Reader*, 171.
22. I have here crudely borrowed the words of Michael Dear from a different context to articulate my ideas. See Dear, "Los Angeles School of Urbanism," in LeGates and Stout, *City Reader*, 172–75. The specific words are from page 174.
23. Paul Tillich, *Love, Power, and Justice: Ontological Analyses and Ethical Applications* (London: Oxford University Press, 1954).
24. Aristotle, *Politics*, in *The Basic Works of Aristotle*, edited and introduced by Richard Mckeon (New York: Random, 1941), 1261a23–25.
25. Jane Jacobs, "The Uses of Sidewalks: Safety," in LeGates and Stout, *City Reader*, 107.
26. Jean-Luc Nancy, *The Inoperative Community*, trans. Peter Connor, Lisa Garbus, Michael Holland, and Simona Sawhney (Minneapolis: University of Minnesota Press, 1991), x.
27. Nancy, *Inoperative Community*, xxxvii.
28. According to Aristotle, friendship is cosharing of the same existence, cosharing of the sensation of being. See Aristotle, *Nicomachean Ethics*, 2nd ed., trans. Terence Irwin (Indianapolis: Hackett, 1999), 1170a28–71b35; Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2012), 137–39.
29. Lyn H. Lofland, *A World of Strangers: Order and Action in Urban Public Space*, 2nd ed. (Prospect Heights, IL: Waveland, 1985), 177. I disagree with Lofland that the spatial ordering keeps the urban world psychologically and physically livable for all city dwellers, despite its serious shortcomings. Her view of urban livability overemphasizes the difficulty of stranger interaction and underemphasizes how the city can be a place for strangers to meet and form civic, political, socioeconomic bonds that promote *eudaimonia*, human flourishing.
30. Jean-Luc Nancy, *The Sense of the World*, trans. Jeffrey S. Librett (Minneapolis: University of Minnesota Press, 1997), 37.
31. Nancy, *Sense of the World*, 111; italics in the original.
32. I borrowed the words of Nancy, *Sense of the World*, 98.
33. Nancy, *Sense of the World*, 112.

2 The Church: Beginnings and Sources of the Charismatic City

1. Consider this quote, for instance: "Of particular importance for modern business is the idea that there is an ultimate end for humanity beyond death, and that the vision of the end is the New Jerusalem, a cosmopolitan and complex urban civilization into which all the peoples of the earth can bring their gifts. *This is the key to a theology of history.*" Max L. Stackhouse, "Signs of Hope," October 12, 2007; italics in the original. See http://www.cardus.ca/comment/article/9231, accessed September 2, 2010.

2. Before the current globalization the corporation (as *corpus Christi*: such as the university, the monastery, the "free city," and chartered business) had also emerged as an ecclesia. See Max Stackhouse, "The New Moral Context of Economic Life," *Quarterly Review: A Journal of Theological Resources for Ministry* 2, no. 3 (Fall 2001): 239–53; "The Moral Roots of the Corporation," *Theology and Public Policy* 5, no. 1 (Summer 1993): 29–39.
3. Stackhouse's theology of history and globalization embeds an interesting perspective on the relationship between time and space. Though time dominates over space because the events in his narratives are moving toward a new epoch (the New Jerusalem), space itself is deterritorialized. The New Jerusalem is not a physical space, but rhizomatic networks of civilizations and cultures that have no center. It is an in-between, a *commons*. The influence of his thought on the notion of the Charismatic City is discernible here.
4. In Max Stackhouse, "Framing the Global Ethos," *Presidential Address, The American Theological Society*, (April 3, 2009), he argues:

   > Historically, the founding and formation of the church nurtured a new and decisive kind of institution beyond regime, kinship, and class. From Paul on, the mission of the church was the reorganization of responsible freedom and the re-centering of associational loyalty as well as the creation of social organizations little known in the pagan world. It was the formation of a covenanted ecclesia of worship and service, defined by a religious worldview based in faith in Jesus Christ and in the sovereignty of the Triune God. This is the mother of civil society, until recently seldom acknowledged by social theorists or political scientists, but today accented in new studies of the relationship of the world religions to democracy. This social novum established a new sense of identity and gradually created new social spaces to form and reform other human associations that, over time, became not only the congregation and monastery but also the university, the hospital, the council, the corporation, and the professional associations that nurtured accountable vocations dedicated to incarnating a divinely-given ethic in these organs of the common ethos, as has been traced by historians of law. From these roots came the clusters of organizations and practices that are the indicators of a vibrant pre-political civil society. (8–9)

5. Paul Tillich, *The Protestant Era* (Chicago, IL: University of Chicago Press, 1948), 31; italics in the original.
6. Max L. Stackhouse, *Creeds, Society and Human Rights: A Study in Three Cultures* (Grand Rapids, MI: Eerdmans, 1984).
7. Stackhouse, "Framing the Global Ethos," 8.
8. Max Stackhouse, "General Introduction," in *God and Globalization: Religion and the Powers of the Common Life*, vol. 1, ed. Max Stackhouse and Peter Paris (Harrisburg, PA: Trinity Press, 2000), 52.
9. Max L. Stackhouse, *God and Globalization: Globalization and Grace*, vol. 4 (New York: Continuum, 2007).
10. Max Stackhouse and Dennis P. McCann, "A Postcommunist Manifesto: Pubic Theology after the Collapse of Socialism," in *On Moral Business:*

Classical and Contemporary Resources for Ethics in Economic Life, ed. Max L. Stackhouse, Dennis P. McCann, and Shirley J. Roels with Preston N. Williams (Grand Rapids, MI: Eerdmans Publishing Company, 1995), 949–54; Max Stackhouse, "Introduction," in *God and Globalization: Christ and the Dominions of Civilization*, vol. 3, ed. Max L. Stackhouse with Diane B. Obenchain (Harrisburg, PA: Trinity Press, 2002), 1–57.

11. Stackhouse and McCann, "Postcommunist Manifesto," 951.
12. Stackhouse, *God and Globalization*, 4:248.
13. Stackhouse, *God and Globalization*, 4:249–50.
14. A borrowed phrase from Tsenay Serequeberhan, *Contested Memory: The Icons of the Occidental Tradition* (Trenton, NJ: Africa World, 2007), 15.
15. May I quickly add that we can follow Jean-Francois Lyotard to say that whenever the acorn appears, "it does not occur without shattering of belief, without a discovery of the *lack of reality* in reality—a discovery linked to the *invention* of other realities." See Jean-Francois Lyotard, *The Postmodern Explained* (Minneapolis: University of Minnesota Press, 1992), 9, quoted in Serequeberhan, *Contested Memory*, 12; italics added.
16. Serequeberhan, *Contested Memory*, 12; italics in the original.
17. Stackhouse, "Framing the Global Ethos," 4, 5.
18. Max Stackhouse, "Social Theory and Christian Public Morality for the Common Life," in *Christianity and Civil Society*, ed. Rodney L. Petersen (Maryknoll, NY: Orbis Books, 1995), 40.
19. See Stackhouse, *God and Globalization*, 4:158; see also Stackhouse, "General Introduction," in Stackhouse and Paris, *God and Globalization*, 1:35. There are five major spheres of society or "orders of creation" in any civilization: family, polity, culture, economy, and religion. (Each of these spheres has its associated *principalities*: family [eros], polity [mars], culture [muses], economy [mammon], and religion [dominion].) Each needs its own social space to develop. Each sphere needs a significant degree of freedom from state (external) control in order to support human flourishing and influence the political order. These spheres are institutionalized patterns to house and guide the biological and sociophysical energies: the dynamic spiritual forces that invite and capture people's loyalties and shape the ethos of societies. These not only enable people to move beyond the boundaries and capabilities left to them by their ancestors, but can also, and too often, anchor them to antiquated practices, institutions, and beliefs. He calls these powers or energies by their ancient names, eros, mars, the muses, mammon, and dominion (worldview, comprehensive moral vision, religion). "Humans are sexual, political, economic, cultural, and religious creatures. Each one of these dimensions of life involves a certain potentiality and needs an institutional matrix to house, guide and channel its energies." Stackhouse, "Introduction," in *God and Globalization: The Spirit and the Modern Authorities*, vol. 2, ed. Max L. Stackhouse and Don S. Browning (Harrisburg, PA: Trinity, 2001), 5. In another place, he writes:

    > People carve out spheres of social activity, clusters of institutions that house, guide, and constrain, and in certain ways, permit, even encourage, these powers to operate. Each sphere is regulated by customary or

legislated rules, and each is defined by its own specification of ends and means, as these accord with the nature of the activity and its place in the whole society or culture. Each sphere develops methods of fulfilling its own standards, ways to mark accomplished goals, definitions of excellence, and standards of success.

See Stackhouse and Paris, *God and Globalization*, 1:39.

20. Stackhouse, *God and Globalization*, 4:7. Stackhouse argues that the adoption of Christian religious values and Western cultural values by others will enable them to participate fully in the globalization process. This, he insists, is not a call for them to be Christians, but to understand and appropriate the values that have created globalization as a world process.
21. Stackhouse, *God and Globalization*, 4:248.
22. François Raffoul and David Pettigrew, "Translators' Introduction," in Jean-Luc Nancy, *The Creation of the World or Globalization*, trans. François Raffoul and David Pettigrew (Albany: State University of New York, 2007), 2.
23. Jean-Luc Nancy, *The Inoperative Community*, ed. Peter Connor, trans. Peter Connor, Lisa Garbus, Michael Holland, and Simona Sawhney, foreword by Christopher Fynsk (Minneapolis: University of Minnesota Press, 1991), 25; italics in the original.
24. Catherine Keller, *Apocalypse Now and Then: A Feminist Guide to the End of the World* (Boston, MA: Beacon, 1996), 82.
25. Keller, *Apocalypse Now and Then*, 82.
26. Max Stackhouse, *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction* (Boston, MA: Beacon, 1972), 7.
27. Stackhouse, *Ethics and the Urban Ethos*, 1–10.
28. Amid all this, there is also a trinitarian motif in Stackhouse's analysis of logic of towns and cities. He has the Father (parental) motif that speaks to law and order; the Son motif, which he argues speaks to the taking on of new identity, supranational identity; the Spirit motif that focuses on the formation of new community and cultural innovation. See his *Ethics and the Urban Ethos*, 138–40, 159. It appears his theory of the Church and globalization gives more attention to the Son motif. If he had paid more attention to the Spirit motif he might have come up with the notion of the Charismatic City instead of being limited to the global civil society, which calls people in supranational community.
29. Stackhouse, "Social Theory," 37–38.
30. Jacob Kehinde Olupona, *City of 201 Gods: Ilé-Ifè̩ in Time, Space, and the Imagination* (Berkeley: University of California Press, 2011).

3 The King's Five Bodies: Pentecostals in the Sacred City and the Logic of Interreligious Dialogue

1. Jacob Kehinde Olupona, *City of 201 Gods: Ilé-Ifè̩ in Time, Space, and the Imagination* (Berkeley: University of California Press, 2011).

2. Jostein Gaarder, *Sophie's World*, trans. Paulette Møller (New York: Farrar, Straus and Giroux, 1994).
3. See Jacob Kehinde Olupona, *Kingship, Religion, and Rituals in a Nigerian Community: A Phenomenological Study of Ondo Yoruba Festivals* (Stockholm, Sweden: Almqvist and Wiksell, 1991), 158. Here he makes it clear that the primary purpose of his analyses of festival cycles of Yoruba culture is the articulation of the sacred power of kingship and its relevance to civil religion.
4. Eric L. Santner, *The Royal Remains: The People's Two Bodies and the Endgames of Sovereignty* (Chicago, IL: University of Chicago Press, 2011), 181.
5. Ernst H. Kantorowicz, *The King's Two Bodies: A Study in Medieval Political Theology* (Princeton: Princeton University Press, 1957).
6. Simeon O. Ilesanmi, "The Civil Religion Thesis in Nigeria: A Critical Examination of Jacob Olupona's Theory of Religion and the State," *Bulletin of the Council of Societies for the Study of Religion* 24, nos. 3–4 (1995): 59–64; Jacob K. Olupona, "Religious Pluralism and Civil Religion in Africa," *Dialogue and Alliance* 2, no. 4 (Winter 1988–1989): 41–48.
7. Jacob Kehinde Olupona, "Bonds, Boundaries and Bondage of Faith: Religion in Private and Public Spheres in Nigeria" (National Merit Award lecture, Abuja, Nigeria, December 5, 2012).
8. His interest in civil religion dates back to his graduate student days at Boston University in the 1980s. See Ilesanmi, "Civil Religion Thesis in Nigeria," 60; Jacob K. Olupona, "Beyond Ethnicity: Civil Religion in Nigeria," in *Church Divinity Monograph*, ed. John Henry Morgan (Notre Dame: Foundations, 1981), 30–45.
9. Olupona, *Kingship, Religion, and Rituals*, 83–84.
10. He recently published another single-authored book, a personal narrative on the lives of his parents. Jacob Kehinde Olupona, *In My Father's Parsonage: The Story of an Anglican Family in Yoruba-Speaking Nigeria* (Ibadan: University Press PLC, 2012).
11. This is not how his work has been recently received or interpreted. See Afe Adogame, Ezra Chitando, and Bolaji Bateye, *African Traditions in the Study of Religion in Africa: Emerging Trends, Indigenous Spirituality and the Interface with Other World Religions, Essays in Honour of Jacob Kehinde Olupona* (Farnham, England: Ashgate, 2012).
12. Olupona, *City of 201 Gods*, 129, 139.
13. Giorgio Agamben, *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government*, trans. Lorenzo Chisea with Matteo Mandarini (Stanford, CA: Stanford University Press, 2011), 229.
14. Olupona, *City of 201 Gods*, 35, 102.
15. Forgetting here does not mean a total rejection or abandonment of African political, sapiential, cultural, and spiritual traditions. Christianity, the foreign arrivant, is appropriately domesticated and naturalized, only to become a promise through an anamnesis of origins through the iteration of traces. So forgetting is memory turned toward the future, what is arriving, but paradoxically caught in being interpellated by reiteration of experience, the repetition of certain past cultural logics that cannot be the same. This way

of conceptualizing Pentecostal forgetting is indebted to K. Noel Amherd, *Reciting Ifá: Difference, Heterogeneity, and Identity* (Trenton, NJ: Africa World, 2010), 264, 274.

16. René Girard, *Violence and the Sacred*, trans. Patrick Gregory (Baltimore, MD: Johns Hopkins University Press, 1977), 231.
17. Eric L. Santner, "Response," *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012): 45–46; see also Agamben, *Kingdom and the Glory.*
18. Olupona, *City of 201 Gods*, 88, 93, 118, 121, 139–40, 196, 261.
19. Olupona, *City of 201 Gods*, 42, 52, 64, 80, 70, 127–28.
20. Olupona, *City of 201 Gods*, 139.
21. Jean-Pierre Warnier, *The Pot-King: The Body and Technologies of Power* (Leiden: Brill, 2007), 185. For discussions of the king's three bodies, see 131–32, 159–62, 170–73, 179–88, 206–7, 246–49.
22. Olupona, *City of 201 Gods*, 8.
23. Olupona, *City of 201 Gods*, 9.
24. Olupona, *City of 201 Gods*, 7.
25. I am grateful to Elder Owoade Adewuyi of the Ile-Ife royal family. Elder Adewusi is in his sixties and was the nephew of the last Ooni. He told me that the original meaning of Ooni is "owner" and full title is *Ooni-Ile*. I got this information during a personal interview with him on March 30, 2013, in Brooklyn, New York City.
26. Olupona, *City of 201 Gods*, 228.
27. Both the city (as a place) and the people in it (Ife indigenes) are considered sacred. See Olupona, *City of 201 Gods*, 102–3.
28. Olupona, *City of 201 Gods*, 11, 41, 77–85. Technically, now he is not supposed to travel outside the city during the Oduduwa festival. See 231 and 234.
29. Olupona, *City of 201 Gods*, 14; see also 87.
30. Olupona, *City of 201 Gods*, 29, 93.
31. Olupona, *City of 201 Gods*, 233.
32. Olupona, *City of 201 Gods*, 233. For a description of the three worlds of the Yoruba, see 30.
33. Olupona, *City of 201 Gods*, 39.
34. Olupona, *City of 201 Gods*, 39, 89.
35. Olupona, *City of 201 Gods*, 76, 87, 89, 143.
36. Walter W. Cannon, "The King's Three Bodies: The Textual King and the Logic of Obedience in Henry V," *The Upstart Crow: A Shakespeare Journal* 18 (1998): 85.
37. Olupona, *City of 201 Gods*, 111. For more discussion of the textual body of the Ooni, see 112, 122, 127–28, 134, 137–40, 225, 228.
38. Olupona, *City of 201 Gods*, 129.
39. The veiling of the face and avoidance of speech also have political implications. It may be a ritual pretext for avoiding interrogations by the masses on the nature and effects of governance. I am indebted to Professor Simeon Illesanmi for suggesting this interpretation to me on April 9, 2013, via email communication.
40. Agamben, *Kingdom and the Glory.*

41. Olupona, *City of 201 Gods*, 93.
42. Olupona, *City of 201 Gods*, 229–30.
43. Cannon, "King's Three Bodies," 85.
44. Olupona, *City of 201 Gods*, 31–32, 56, 87–88, 180.
45. For a study of the Ifá corpus, see Afolabi A. Epega and Philip John Neinmark, *The Sacred Ifa Oracle* (Brooklyn, NY: Athelia Henrietta Press, 1999); Amherd, *Reciting Ifá*.
46. Olupona, *Kingship, Religion, and Rituals*, 170.
47. The king, as Olupona shows in his analysis of Ondo, represents the land or the territory of his kingdom. The king in theory takes possession of the territory when he assumes office. See Olupona, *Kingship, Religion, and Rituals*, 62, 64.
48. Olupona, *Kingship, Religion, and Rituals*, 62; italics in the original.
49. Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Vintage, 1995), 208; italics added.
50. Julia Reinhard Lupton and C. J. Gordon, "Introduction," *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012): 1.
51. Ilesanmi, "Civil Religion Thesis in Nigeria."
52. Jennifer R. Rust widens the point to include the Mass. As she puts it in "Political Theology: Sacred Flesh and Social Form," *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012)

    > When the mystical body imaginatively passes to the people in modernity [as Eric Santner argues in his book, *The Royal Remains*], it is actually returning in a new way, to an earlier form. This is because the "mystical body" was originally confected in the incarnational liturgy of the Mass, a ritual in which Christ's body was made present in and through the sacrament understood precisely as a form of social bond. In the premodern Mass, the "people" (the laity as much as the clergy) constitute the Body of Christ as a mystical body; in their immanent participation in the ritual, they are infused with the "sublime" substance of the divine made flesh. (6–7)

53. Santner, *Royal Remains*, 246; italics in the original.
54. Santner, *Royal Remains*, 246.
55. For a rich discussion of unitary sovereignty and process sovereignty, see Paulina Ochoa Espejo, *The Time of Popular Sovereignty: Process and the Democratic State* (University Park: Pennsylvania State University Press, 2011); "On Political Theology and the Possibility of Superseding It," *Critical Review of International Social and Political Philosophy* 13, no. 4 (December 2010): 475–94.
56. Olupona, *City of 201 Gods*, 44.
57. Olupona, *City of 201 Gods*, 44. Thus, Olupona presents the sacred kingship as a unifying center of differences. See Olupona, *City of 201 Gods*, 44, 82, 111–12, 138, 140–41, 259–62.
58. Olupona, *City of 201 Gods*, 47.
59. Olupona, *City of 201 Gods*, 121. Olupona also describes how the selection of surrogate victim is always directed against non-Ile-Ife subjects. So the Ile-Ife

sacred kingship not only harbors inequality between king and subjects, but also between Ile-Ife citizens and noncitizens. See Olupona, *City of 201 Gods*, 209, 217, 221–22.

60. Girard, *Violence and the Sacred*, 293, 297.
61. Girard, *Violence and the Sacred*, 307.
62. Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 49–50; italics in the original.
63. Michel Serres, *Rome: The Book of Foundations*, trans. Felicia MacCarren (Stanford, CA: Stanford University Press, 1990), 160, quoted in Antonis Balasopoulos, "The Discreet Charm of the 'Anarchist Sublime': Sovereign Power and Bare Life Revisited," *Occasion: Interdisciplinary Studies in the Humanities* 3 (March 2012): 5.
64. Balasopoulos, "Discreet Charm of the 'Anarchist Sublime,'" 5.
65. Olupona, *City of 201 Gods*, 89–90, 154, 164, 168, 197–98, 286.
66. Olupona, *City of 201 Gods*, 264.
67. Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress, 2001), 40.
68. David W. Smith, *Seeking a City with Foundations: Theology for an Urban World* (Nottingham, England: Inter-Varsity, 2011), 54; italics in the original.
69. Smith, *Seeking a City with Foundations*, 55, 68.
70. Given our theory of the Charismatic City, this move appears atavistic.
71. Ilesanmi, "Civil Religion Thesis in Nigeria," 63.
72. Ilesanmi, "Civil Religion Thesis in Nigeria," 63.
73. Ilesanmi, "Civil Religion Thesis in Nigeria, 64.
74. Olupona, "Bonds, Boundaries and Bondage of Faith," 6.
75. Amherd, *Reciting Ifa*, 5.
76. See Nimi Wariboko, *The Depth and Destiny of Work: An African Theological Interpretation* (Trenton, NJ: Africa World, 2008); Robert Owusu Agyarko, "The *Sunsum* of *Onyame*: Akan Perspectives on an Ecological Pneumatology," *Journal of Reformed Theology* 6 (2012): 251–61.
77. For detailed discussion of this approach to public theology, see Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2012).
78. Agyarko, "*Sunsum* of *Onyame*," 260.
79. Tony Richie, *Toward a Pentecostal Theology of Religions: Encountering Cornelius Today* (Cleveland, TN: CPT Press, 2013), 107.

4 *Fire from Heaven*: Pentecostals *in* the Secular City

1. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley, 1995), 81–83.
2. This is a slightly expanded version of my essay "*Fire from Heaven*: Pentecostals in the Secular City," *Pneuma* 33, no. 3 (2011): 391–408.

3. Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1958), 182.
4. Cox, *Fire from Heaven*, 81–83.
5. Cox, *Fire from Heaven*, 81–83.
6. For Cox's discussion of the reasons for the explosion, see *Fire from Heaven*, 51, 77–78, 81–82, 103–5. His identification of factors is not parsimonious; he gives so many reasons that the growth is explainable by almost everything.
7. Cox, *Fire from Heaven*, 248–49.
8. Here I am using Arnold Toynbee's metaphorical language. See Harvey Cox, *Religion in the Secular City: Toward a Postmodern Theology* (New York: Simon and Schuster, 1984), 191–92, 196, 267.
9. See Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, England: Sheffield Academic Press, 2000), 18–20.
10. "Secularization is the liberation of man from religious and metaphysical tutelage, the turning of his attention away from other worlds and toward this." This is how Cox formally defined the term in his *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: Collier, 1990), 1. But in his actual usage in this and later books, it means the radical immanence of God (211–35) in this world such that there is no longer a religious (transcendental) determination of symbols of cultural integration. He uses it also to refer to the process of industrialization, urbanization, and technological expansion that has disenchanted nature, deconsecrated values, and desacralized politics. He traces his concept of secularization to the biblical sources (19–32). As shown later, Cox's notion of secular city is at the bottom an undeveloped conceptual gesture toward the now common (among liberal theologians) notion of *transimmanence*.
11. Based on the evidence in *Secular City*, Cox did not blatantly argue the God-is-dead thesis. His point is that the divine presence is not in one place, like the institutional church, but is dispersed and scattered in the secular, well and alive in the so-called godless world.
12. Cox, *Fire from Heaven*, 81.
13. Cox, *Fire from Heaven*, 263–97.
14. It is tempting to explore how the science of emergence can enable us to understand the human relationship with God, but it better to plug our ears against the siren calls of such an enticing exploration because of the limitation of space. If not that will take us too far afield away from buckling down to examine questions like this: how does emergence as a sign mediate the human encounter with (and knowledge of) God? Or, what would the *pneumatological imagination* alert us to with regard to emergence? These questions are addressed in my *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2012).
15. I am grateful to Professor Dale Coulter of Regent University, Virginia, for pointing out this line of criticism of Cox's notion to me.
16. Here I am making an allusion to Hegel who criticized the materialists of his day for reducing the concept of spirit to a bone, to only what goes on

in the bony skull, a dead object. He summed up their conception of the spirit with this statement: "The spirit is a bone." Hegel's insight is also that there is a spirit insofar as there is a material base, some nonspiritual portion of the human being. See G. W. F. Hegel, *The Phenomenology of Spirit*, trans. A. V. Miller (New York: Oxford University Press, 1996), para. 336–40. Thus, I am also drawing attention to Cox's reductionist conception of the spirit (an unprocessed psyche) along similar lines of thought. See also Slavoj Žižek, *The Fragile Absolute: Or Why Is the Christian Legacy Worth Fighting For?* (London: Verso, 2008), xvi–xvii, 26–27.

17. This paragraph was inspired by Žižek, *Fragile Absolute*, 23–27.
18. Cox takes theology of history to mean seeing the church operating in the larger setting in which God works through corporate entities and not always through the "usual suspects." This is obvious throughout *The Secular City*. See also his *Religion in the Secular City* (231) where he exemplifies this theology or reads it into the Christian fundamentalist movement in the United States and into the liberationists.
19. See Cox, *Secular City*, 93–95, 154–55.
20. Cox, *Secular City*, 101. For a discussion of temporal gaps in shaping ethics, see Nimi Wariboko, *Ethics and Time* (Lanham, MD: Lexington, 2010).
21. The structure of *Fire from Heaven* bears this out. The beginning is all about the United States; the middle is all footnotes to what has happened in America. As he puts it, the American experience of Pentecostalism and jazz "have become highways along which the whole world is moving" (157). He relentlessly examines events and histories from the lens of Azuza Street (239, 246–49). At the end of the book he comes back to the United States; portraying the encircling motion of American Pentecostalism: "Pentecostalism has encircled the world, but it was born in America" (263; see also 321).

    I need to add that Cox is not correct when he attributes the birth of Pentecostalism only to the United States. The births of Pentecostalism were decentered and interpreting the movement's history of natality as decentralized and deterritorialized even fits better with his idea of the global secular city, the worldwide civil society that has no center. There is no center to the emerging global civilization upon which Pentecostalism supervenes and it is likely to also undergird in the future. Global Pentecostalism in its birth and progress is a *rhizomatic*, networked organism, not an empire with a metropole and periphery. The global secular city, as he himself argues, is a complex, inclusive, urban, cosmopolitan civilization. It is a space not beholden to biopiety (gene pool) or geo-piety (to nations).
22. Cox, *Fire from Heaven*, 218–19.
23. Cox, *Fire from Heaven*, 19–43.
24. Cox, *Fire from Heaven*, 21–24, 48. Cox has toyed with the notion of the New Jerusalem for a long time. In his book *Secular City* (94–95), he stated that the symbol of the secular city embraces the impressive city symbols of the New Jerusalem and the city of God.

25. See Cox, *Secular City*, 95–98, 100, 197–98, for the seed of this thought (i.e., the secular city as the kingdom of God) of interpreting the secular city as today's equivalent of the kingdom of God.
26. For a discussion of the new global civilization, see Cox, *Religion in the Secular City*, xix–xxi, 207.
27. Cox, *Secular City*, 197–98, 228–29.
28. "I am not one of those who believes . . . that a single world civilization will inevitably result, sooner or later, in a single world religion." Harvey Cox, "Afterward and Forward," in *Religion in a Secular City: Essays in Honor of Harvey Cox*, ed. Arvind Sharma (Harrisburg, PA: Trinity International, 2001), xxiii.
29. Harvey Cox, *The Future of Faith* (New York: HarperCollins, 2009), 2–3; italics in the original.
30. Cox, *Fire from Heaven*, 17, 58, 61, 99–100, 260, 297.
31. Cox, *Fire from Heaven*, 100. For the communal nature of the church and the revival, see also 99–100, 112–13, 126, 149–50.
32. Cox, *Fire from Heaven*, 297.
33. Note that Cox in *Secular City* (38–42, 230–32) argued for "I–You" instead of Martin Buber's "I–Thou" relationships in the secular city.
34. Cox, *Secular City*, 197–98, 228–29.
35. Cox, *Fire from Heaven*, 297.
36. Ernesto Laclau, *On Populist Reason* (New York: Verso, 2005), 244, quoted in Mark Lewis Taylor, *The Theological and the Political: On the Weight of the World* (Minneapolis: Fortress, 2011), 127.
37. Cox, *Secular City*, 228.
38. Amos N. Wilder, "Art and Theological Meaning," in *The New Orpheus: Essays toward a Christian Poetic*, ed. N. A. Scott (New York: Sheed and Ward, 1964), 407, quoted in Cox, *Secular City*, 228.
39. Taylor, *Theological and the Political*, 23.
40. Taylor, *Theological and the Political*, 126; italics in the original.
41. Cox, *Secular City*, 52–55.
42. The concept and "how" of mystery are further elaborated in Cox, *Future of Faith*, 24–28, 35–38, 194.
43. "We have proceeded toward a time of no religion at all . . . How do we speak of God without religion . . . How do we speak in a secular fashion of God?" Dietrich Bonhoeffer, *Prisoner for God* (New York: Macmillan, 1959), 123, quoted in Cox, *Secular City*, 211.
44. Cox, *Fire from Heaven*, 81.
45. Cox, *Secular City*, 93–95, 154–55.
46. Cox, *Religion in the Secular City*, 137–38, 148, 176–78.
47. Cox, *Fire from Heaven*, 116; italics in the original. This quotation that refers to "millennial sensibility" is particularly interesting as it opens up areas of possible comparison of Cox's thought to some postmillenarians who wanted to build the kingdom of God on earth. He is probing the best religious form to achieve this goal. Pentecostalism offers him a viable way or model

of thinking about the religiosity of the kingdom of God. Dale Coulter of Regent University, who specializes in historical theology, pointed out this historical perspective to me after reading an earlier draft of this chapter. He informed me that Cox might be "recasting the postmillennial position that revivalists like Charles Finney and Asa Mahan (forerunners of Pentecostalism in America) espoused. They were political progressives (abolitionists, pro-women rights, etc.) and revivalists because they saw revivalism as the mechanism of transformation in the face of the social ills on their own day. Is Cox's vision another version of this theological trajectory?" Personal email communication, February 4, 2011.

48. The political thrust of *The Secular City* and also its idea of rethinking theology may be said to have foreshadowed Taylor's notion of the theological. See Cox, *Secular City*, 93–95, 98–107, 127–28, 201, 218–23, 228–29.
49. Taylor, *Theological and the Political*, xii. This is not the time and place to critically engage Taylor on his distinction between theology and "the theological." His concept of the theological refers in one crucial sense to the kind of discourse that facilitates and is in service of creating sociopolitical structures that create, sustain, and promote human flourishing. And its basic orientation is anti-instutionalism and resistance to transcendence. In very broad terms, Taylor and Cox follow an anti-institutional approach to theology and even the presence of God, which leaves out the Church seen—as theologians like William Cavanaugh have done—as the political structure designed to create, sustain, and promote human flourishing. See William Cavanaugh, *Torture and Eucharist: Theology, Politics and the Body of Christ* (Oxford: Blackwell, 1998).
50. Cox, *Secular City*, 114.
51. For a discussion of spirituality and faith in Pentecostalism, see Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids, MI: Eerdmans, 2010).
52. Donald Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007).
53. This point has been argued by James K. A. Smith and Amos Yong in various places. See Amos Yong, "Radical, Reformed, and Pentecostal: Rethinking the Intersection of Post/Modernity and the Religions in Conversation with James K. A. Smith," *Journal of Pentecostal Theology* 15, no. 2 (2007): 233–50; J. Smith, "The Spirit, Religions, and the World as Sacrament: A Response to Amos Yong's Pneumatological Assist," *Journal of Pentecostal Theology* 15, no. 2 (2007): 251–61.
54. See my attempt to flesh out this suggestion in this chapter.
55. This is Cox's terminology for the kingdom of God in *Future of Faith*:

> The word "kingdom" is problematic. It inevitably evokes the static idea of a spatial realm. The Hebrew word, *malkuth*, however, does not convey this inert feeling, but suggests something actively occurring. For this reason, in my own teaching I prefer to use the phrase "Reign*ing* of God." It implies something that is going on—not a place, but a

"happening." This is the grammar Jesus used in speaking of it. To be a "follower" of Jesus means to discern and respond to the initial signs of this "happening" and to work to facilitate its coming to fullness. To follow Jesus, however, does not mean to be a mimic. It means to continue in our times what he did in his. (45; italics in the original)

56. Cox, *Religion in the Secular City*, 268.
57. Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll, NY: Orbis, 1973), 66–68, 224–25.
58. See Wariboko, *The Pentecostal Principle*.
59. Maurizio Lazzarato, *The Making of the Indebted Man* (Los Angeles: Semiotext(e), 2012), 54.
60. The original ethics of Pentecostals, if it ever existed unperturbed and reigned supreme, is always contemporaneous with its expansion and with secularization; original Pentecostal ethics "is not an historical stage [or a dead identity], but an ever-renewed actuality." Lazzarato, *Making of the Indebted Man*, 44.
61. Pentecostals are known to be against legalism, but this is not an abandonment of society and law. What they are after is a society with laws written on their hearts. According to Max Stackhouse, this is the true nature of secular thought. See his *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction* (Boston, MA: Beacon, 1972), 17.
62. Anne Norton, "Pentecost: Democratic Sovereignty in Carl Schmitt," *Constellations* 18, no. 3 (2011): 397.
63. Norton, "Pentecost," 393–94; italics in the original.
64. Norton, "Pentecost," 393.
65. Lest I be misconstrued, let me add that the Holy Spirit is the primary source of their communal strength.
66. Norton, "Pentecost," 397.
67. For a detailed explanation of the immanent nature of the common good, see Nimi Wariboko, *Methods of Ethical Analysis: Between Theology, History, and Literature* (Eugene, OR: Wipf and Stock, 2013), 143–51.

5 Forward Space: Architects of the Charismatic City

1. This view of the public theology of the Sacred City is adapted from Elaine Graham and Stephen Lowe, *What Makes a Good City? Public Theology and the Urban Church* (London: Darton, Longman and Todd, 2009), 12–13.
2. Jean-Luc Nancy, *The Inoperative Community*, trans. Peter Connor, Lisa Garbus, Michael Holland, and Simona Sawhney (Minneapolis: University of Minnesota Press, 1991), xxxvii; italics in the original.
3. J. K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 102; italics in the original.
4. Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2012), 33–35.
5. Graham and Lowe, *What Makes a Good City?*, 136.

6. For a detailed discussion on the concept of kairos, see Wariboko, *Pentecostal Principle*, 50–56.
7. Sigurd Bergmann, "Space and Spirit: Towards a Theology of Inhabitation," in *Architecture, Aesth/Ethics and Religion*, ed. Sigurd Bergmann (Frankfurt am Main: Iko Verlag, 2005), 78.
8. Sigurd Bergmann, "Theology in Its Spatial Turn: Space, Place and Built Environments Challenging and Changing the Images of God," *Religion Compass* 1, no. 3 (2007): 353.
9. Bergmann, "Theology in its Spatial Turn."
10. Richard K. Fenn, *Key Thinkers in the Sociology of Religion* (London: Continuum, 2009), 114.
11. The Secular City pries apart sacredness from a specific order of space. (As we have argued in chapter 1, the Secular City was not altogether successful in this regard.) The notion of the Church plays a crucial role in this secularization process. Christianity frees religion from myths and bonds of origin as defined by soil, blood, or social group. But as we shall see in chapter 9, the notion of identity might have gone too far. In the book of Revelation, space and people are joined for transnational and transcommunity identity.
12. Peter Fenves, *The Messianic Reduction: Walter Benjamin and the Shape of Time* (Stanford, CA: Stanford University Press, 2011), 188–206. This paragraph was inspired by Fenves's thought.
13. Bergmann, "Theology in its Spatial Turn," 373.
14. "A repetition is by definition never the 'same' as that which it repeats. It is always already other. In its iterations it becomes readable, a code." Catherine Keller, *Face of the Deep: A Theology of Becoming* (New York: Routledge, 2003), 186.
15. See Keller, *Face of the Deep*, 205–8, 231–32.
16. Keller, *Face of the Deep*, 232; italics in the original.
17. Mark C. Taylor, *Confidence Games: Money and Markets in a World without Redemption* (Chicago, IL: University of Chicago Press, 2004), 324.
18. David Skrbina, "Participation, Organization, and Mind" (PhD dissertation, University of Bath, 2001), 15.
19. Skrbina, "Participation, Organization, and Mind," 310.
20. Skrbina, "Participation, Organization, and Mind," 307.
21. Georg Simmel, *The Philosophy of Money*, trans. Tom Bottomore and David Frisby (London: Routledge & Kegan Paul, 1978 [1900]), 82.
22. This is not to say creation of surplus does not hurt, endanger, or threaten the earth as a whole.
23. Randall Collins, *Interaction Ritual Chains* (Princeton, NJ: Princeton University Press, 2004).
24. Paul Tillich, *Theology of Culture* (London: Oxford University Press, 1959), 70.
25. Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (Minneapolis: Fortress, 1996), 183.
26. Tillich, *Theology of Culture*, 32–33.
27. Catherine Malabou, *What Should We Do with Our Brains?*, trans. Sebastian Rand (New York: Fordham University Press, 2008), 6.

28. Malabou, *What Should We Do with Our Brains?*, 12.
29. Marc Jeannerod, foreword to Malabou, *What Should We Do with Our Brains?*, xiv.
30. Philip Sheldrake, "Placing the Sacred: Transcendence and the City," *Literature and Theology* 21, no. 3 (2007): 243–48.
31. Sheldrake, "Placing the Sacred," 252.
32. Sheldrake, "Placing the Sacred," 252; italics in the original.
33. Timothy Beatley, *Biophilic Cities: Integrating Nature into Urban Design and Planning* (Washington, DC: Island Press, 2011), 50; see also 17, 42, 45, 62, and 125.
34. Beatley, *Biophilic Cities*, 66.
35. Stephen R. Kellert, interview, in Beatley and Davis, *The Nature of Cities*, DVD, commentary by Richard Louv and Stephen Kellert (Boulder, CO: Throughline Productions, 2009), quoted in Beatley, *Biophilic Cities*, 53.
36. Melanie Rudd, Kathleen D. Vohs, and Jennifer Aaker, "Awe Expands People's Perception of Time, Alters Decision Making, and Enhances Well-Being," *Psychological Science* 23, no. 10 (2012): 1130–36; Patty Van Cappellen and Vissilis Saroglou, "Awe Activates Religious and Spiritual Feelings and Behavioral Intensions," *Psychology of Religion and Spirituality* 3, no. 3 (2012): 223–36; Michelle N. Shiota and Dacher Keltner, "The Nature of Awe: Elicitors, Appraisals, and Effects on Self-Concept," *Cognition and Emotion* 21, no. 5 (2007): 944–63.
37. Rudd et al., "Awe Expands People's Perception," 1131; see also Shiota and Keltner, "Nature of Awe."
38. Rudd et al., "Awe Expands People's Perception," 1131.
39. Eva M. Selhub and Alan C. Logan, *Your Brain on Nature: The Science of Nature's Influence on Your Health, Happiness, and Vitality* (Ontario: John Wiley, 2012), 193.
40. Selhub and Logan, *Your Brain on Nature*, 193.
41. Sheldrake, "Placing the Sacred," 254; italics in the original. This is an excellent summary of Richard Rogers, *Cities for a Small Planet* (London: Faber & Faber, 1997), especially 167–68; see also Thomas Barrie, *The Sacred In-Between: The Mediating Roles of Architecture* (London: Routledge, 2010), 220–21, for a perspective on architecture and buildings that can complement these criteria for a good city.
42. Barrie, *Sacred In-Between*, 219.
43. For the mere actualization of potentialities without any goal, commitment toward human flourishing (life enhancement) cannot be used as a general formula in place of the good. Actualization is ambiguous on its own because of the human proclivity to use their capabilities for both good and evil. This is why the good must be examined within the context of human flourishing, enhancement of life.
44. See Martha C. Nussbaum, *Love's Knowledge: Essays on Philosophy and Literature* (New York: Oxford University Press, 1990):

    > The line between the appropriate (internal) sort of transcending and the other sort [external, extrahuman] is not and can never be a sharp

one. For human striving for excellence involves pushing, in many ways, against the limits that constrain human life. It is perfectly reasonable, within the human point of view, to want oneself and others not to be hungry, not to be ill, not to be without shelter, not to be betrayed or bereaved, not to lose any of one's faculties—and to strive as hard as one possibly can to bring all that about in life. In fact, one of the merits of focusing on the internal sort of transcendence is that it tells us that such things really matter, that these jobs are there for human beings to do, for politics to do . . .

What is recommended is a delicate and always flexible balancing act between the claims of excellence, which lead us to push outward, and the necessity of the human context, which pushes us back in. It is not easy . . . to say where the line is drawn. (380–81)

45. Rudy Rucker, *Infinity and the Mind: The Science and Philosophy of the Infinite* (Princeton, NJ: Princeton University Press, 1995), 50–51, 78, and 203.
46. Rucker, *Infinity of the Mind*, 145–48.
47. Harvey Cox, "Response to Professor Nimi Wariboko," *Pneuma* 33, no. 3 (2011): 415; italics in the original.
48. Sigurd Bergmann, "Can Churches Fly? The Liturgy of Architecture: An Aesthetic and Theological Perspective," in *Theology in Built Environments*, ed. Sigurd Bergmann (New Brunswick, NJ: Transaction Publishers, 2009), 300.
49. For the notion of religion and worship as play, see Wariboko, *Pentecostal Principle*, 161–95.
50. Cox, "Response to Professor Nimi Wariboko," 415.

6 Pentecostals in the Inner City: Religion and the Politics of Friendship

1. William T. Cavanaugh, *Migrations of the Holy: God, State, and the Political Meaning in the Church* (Grand Rapids, MI: Eerdmans, 2011), 3.
2. Cavanaugh, *Migrations of the Holy*, 4.
3. "Conspiracies" is a term coined by Catholic theologian John Courtney Murray to refer to various types of communal life. See Cavanaugh, *Migrations of the Holy*, 25.
4. The documentary was produced in 2004 by independent film producer David Petersen (Independent Television Services) and Henry Louis Gates Jr. of Harvard University as executive producer.
5. Film Movement. Press release of *Let the Church Say Amen*, directed and edited by David Petersen, http://www.filmmovement.com/downloads/press/LetChurchPressKit.pdf, accessed July 23, 2013.
6. This chapter was first presented as a paper at 2012 Society for Pentecostal Studies, Regent University, Virginia Beach, Virginia.
7. Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2012).

8. The catholic substance in a positive sense is the "the concrete embodiment of the Spiritual Presence." In the negative sense in which Tillich uses the syntagma it refers to the pretentious immobility and timelessness of sacramentality (the presence of the divine in cultural forms, actions, objects, or finite creation). For the quote, see Paul Tillich, *Systematic Theology: Life and the Spirit: History and the Kingdom of God*, vol. 3 (Chicago, IL: University of Chicago Press, 1963), 245.
9. Tillich, *Systematic Theology*, 3:245.
10. Tillich regards the symbol of the cross as absolute owing to its self-negating character. This assertion is based on his understanding of the absolute criterion of all symbols of divine presence. "A revelation is final if it has the power of negating itself without losing itself." Paul Tillich, *Systematic Theology: Reason and Revelation, Being and God*, vol. 1 (Chicago, IL: University of Chicago Press, 1951), 133. Or as he states in *Dynamics of Faith* (New York: Harper and Row, 1957), 97, "The criterion of truth of faith, therefore, is that it implies an element of self-negation. That symbol is most adequate which expresses not only the ultimate but also its own lack ultimacy."

    In Jesus as a person in history we saw two outstanding characteristics that made him the New Being: "uninterrupted unity with the ground of being and the continuous sacrifice of himself as Jesus to himself as the Christ." Paul Tillich, *Systematic Theology: Existence and the Christ*, vol. 2 (Chicago, IL: University of Chicago Press, 1957), 137. Because of this, according to Tillich, the cross is the only symbol in history to satisfy the criterion. This assertion has led many theologians to criticize him for disregarding his own principle. See, for example, Terrence Thomas, "On Another Boundary: Tillich's Encounter with World Religion," in *Theonomy and Autonomy: Studies in Paul Tillich's Engagement with Modern Culture*, ed. John J. Carey (Macon, GA: Mercer University Press, 1984), 237.
11. Hannah Arendt, *The Origins of Totalitarianism* (New York: Schocken, 2004), 616.
12. See Wariboko, *Pentecostal Principle*, 1–5.
13. See Wariboko, *Pentecostal Principle*.
14. "Communion" is used here in Jean-Luc Nancy's sense. See his *The Inoperative Community*, trans. Peter Connor, Lisa Garbus, Michael Holland, and Simona Sawhney (Minneapolis: University of Minnesota Press, 1991).
15. This sentence was inspired by Jean-Luc Nancy, *Dis-Enclosure: The Deconstruction of Christianity*, trans. Bettina Bergo, Gabriel Malenfant, and Michael B. Smith (New York: Fordham University Press, 2008), 79.
16. My understanding of natality is deeply informed by Hannah Arendt's philosophy.
17. See Wariboko, *Pentecostal Principle*, 134–41.
18. The discussion that follows is a slightly revised version of friendship natality in Wariboko, *Pentecostal Principle*, 136–39.
19. See Aristotle, *Nicomachean Ethics*, trans. Terence Irwin, 2nd ed. (Indianapolis: Hackett, 1999), 1155a23–33. Friendship involves having relevant regard for

the good of the others; and justice (*dikaiosunē*) as "complete excellence" is about the other-regarding and communal aspect of all virtues or excellences. Without this other-related and social dimension aspect the character of any virtue is destroyed.

20. Jürgen Moltmann, *The Trinity and the Kingdom*, trans. Margaret Kohl (Minneapolis: Fortress, 1993), 220.
21. Jacques Derrida, *The Politics of Friendship*, trans. George Collins (New York: Verso, 2005), 4.
22. Cicero, *Laelius de Amicitia*, trans. F. O. Copley as *On Friendship* (Ann Arbor, MI: University of Michigan Press, 1971), 56, quoted in Derrida, *Politics of Friendship*, 5.
23. For quotes, see Nancy, *Inoperative Community*, x, xxxvii.
24. According to Aristotle, friendship is cosharing of the same existence, the cosharing of the sensation of being. See *Nicomachean Ethics*, 1170a28–1171b35; Wariboko, *Pentecostal Principle*, 137–39.
25. Giorgio Agamben, *What Is an Apparatus?*, trans. David Kishik and Stefan Pedatella (Stanford, CA: Stanford University Press, 2009), 34; italics in the original.
26. Agamben, *What Is an Apparatus?*, 35.
27. Hannah Arendt, *Men in Dark Times* (San Diego, CA: Harcourt Brace, 1968), 31.
28. Derrida, *Politics of Friendship*, 8–9.
29. Friedrich von Hügel, *The Mystical Element of Religion: As Studied in Saint Catherine of Genoa and Her Friends*, introduction by Michael Downey (New York: Crossroad, 1999 [1908]), 50–82; see also James Luther Adams, *An Examined Faith: Social Context and Religious Commitment*, ed. and introduced by George Kimmich Beach (Boston, MA: Beacon, 1991), 83–93.

7 The Communion Quotient of Cities

1. See Claude Ake, *A Political Economy of Africa* (Harlow, Essex: Longman, 1981), 78.
2. Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove, 1962), 39.
3. Sarah Lincoln, "Expensive Shit: Aesthetic Economies of Waste in Postcolonial Africa" (PhD dissertation, Duke University, 2008), 24. In another section of her dissertation, she expands her comment on Fanon's statement:

   > Colonialism is defined, in this passage, according to an unequal economy of consumption and destruction: one group eats (and is "always full") while the other starves; one group sets itself apart from its own wastes, while the other "wallows" in the mire of abjection. This is, for Fanon, simultaneously literal and symbolic—the "town he describes is both a real place (Algiers, Dakar, Nairobi, Johannesburg . . .) and a figure (perhaps a metonymy or an index) for the structural organization of colonial life more generally. The colonized ("niggers and dirty

Arabs") are in fact posited as the excremental remainders of colonialism as a system of production and consumption: they are the racialized and disavowed waste products of the accumulation, enjoyment and subjective self-possession that the West has secured for itself through colonial enterprise. (79–80)

4. The ideas in this paragraph are influenced by Peter Alexander Egom, *Economics of Justice and Peace* (Lagos: Adioné, 2007).
5. Egom, *Economics of Justice and Peace*, 25.
6. Egom, *Economics of Justice and Peace*, 24.
7. Egom, *Economics of Justice and Peace*, 27.
8. Egom, *Economics of Justice and Peace*, xxii, 3.
9. For an excellent discussion of how the debt money and debt economy of the late capitalism neutralize time and capture the potentialities of nonowners of capital, see Maurizio Lazzarato, *The Making of the Indebted Man* (Los Angeles, CA: Semiotext(e), 2012), 44–88.
10. Jacob S. Hacker, Gregory Huber, Austin Nichols, Philipp Rehm, Mark Schlesinger, Robert G. Valetta, and Stuart Craig, "The Economic Security Index: A New Measure for Research and Policy Analysis," Working Paper Series 2012–2021, Federal Reserve Bank of San Francisco, October 5, 2012, p. 2. http://www.frbsf.org/publications/economics/papers/2012/wp12–21bk.pdf.
11. Hacker et al., "Economic Security Index," 3.
12. Hacker et al., "Economic Security Index, 7.
13. There is another approach to calculating the space value. Instead of neighborhood income we can use an estimate of national flourishing income level, that is, a national annual level of income necessary for a citizen to live, actualize his or her potentialities, and fully participate in the political, economic, and social life of the country. In this case we will estimate beta to be the correlation of the movements of particular neighborhood's (or person's) annual median income with that of the national flourishing income in a given period.
14. This section is a slightly revised version of what appears in my *Accounting and Money for Ministerial Leadership* (Eugene, OR: Wipf and Stock, 2013), 57–61.
15. For the meaning of excellence, see my *The Principle of Excellence*: *A Framework for Social Ethics* (Lanham, MD: Lexington, 2009).
16. In four of my books I have not only clarified the meanings of these, but have also shown how economic development is specifically related to decisions and policies that affect each of them. Together this body of work throws some light on what I think theology (liberatory philosophy) of development should look like in the twenty-first century. The books are *God and Money: A Theology of Money in a Globalizing World* (Lanham, MD: Lexington, 2008); *The Depth and Destiny of Work: An African Theological Interpretation* (Trenton, NJ: Africa World, 2008); *Principle of Excellence*; and *Ethics and Time: Ethos of Temporal Orientation in Politics and Religion of the Niger Delta* (Lanham, MD: Lexington, 2010).

17. See Robert Merrihew Adams, *Theory of Virtue: Excellence in Being for the Good* (Oxford: Oxford University Press, 2006), 89–91, for an argument about how concern for the good of persons is linked with caring for some activities for their own sake.
18. I have borrowed the rhetorical flourish of Oscar Cullman in a different context for my purpose here. Oscar Cullman, Harry Wolfson, Werner Jaeger, and Henry J. Cadbury, *Immortality and Resurrection: Death in the Western World, Two Conflicting Currents of Thought* (New York: Macmillan, 1965), 19. For the meaning of excellence, see my *Principle of Excellence*.
19. This is not the time or place for an elaborate treatment of Tillich's notion of Jesus as the New Being. For a lengthier treatment, see my *Principle of Excellence*, 97–111.
20. Paul Tillich, *Systematic Theology: Existence and the Christ*, vol. 2 (Chicago, IL: University of Chicago Press, 1957), 86–96.
21. Tillich, *Systematic Theology*, 2:168.
22. Tillich, "The Importance of New Being for Christian Theology," in *Man and Transformation: Papers from the Eranos Yearbook* 30, no. 5, ed. Joseph Campbell (New York: Bollington Foundation, 1964), 164.
23. Tillich, "Importance of New Being, 166–67.
24. Tillich, "Importance of New Being, 169–79.
25. I owe the construction of the parenthetical phrase to Robison B. James, "Historicizing God ala Paul Tillich and Barth (Both!): Formula for Good Theology," *North American Paul Tillich Society* 37, no. 1 (Winter 2011): 15.
26. James, "Historicizing God, 15; italics in the original.
27. Sigurd Bergmann, *Creation Set Free: The Spirit as Liberator of Nature*, trans. Douglas Stott (Grand Rapids, MI: Eerdmans, 2005), 303. I have borrowed his words and put them in a very different context.
28. The words in quotation marks are from Bergmann, *Creation Set Free*, 306.
29. Philip Sheldrake, "A Spiritual City: Urban Vision and the Christian tradition," in *Theology in Built Environments*, ed. Sigurd Bergmann (New Brunswick, NJ: Transaction Publishers, 2009), 164–65; italics in the original.
30. Peter Alexander Egom, *NEPAD and the Common Good* (Lagos: Global Market Forum, 2004), 2.
31. I am using typography and typology in the same sense they are used by Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire* (Cambridge, MA: Harvard University Press, 2004), 158–59.
32. Egom, *NEPAD and the Common Good*, 2.
33. Roger C. Hutchinson, "Mutuality: Procedural Norm and Foundational Symbol," in *Liberation and Ethics*, ed. Charles Amjad-Ali and W. Alvin Pitcher (Chicago, IL: Center for the Scientific Study of Religion, 1985), 97–110.
34. Gibson Winter, *Elements for a Social Ethics* (New York: Macmillan, 1966), 233.
35. Gibson Winter, *Community and Spiritual Transformation: Religion and Politics in a Communal Age* (New York: Crossroad, 1989), 104.
36. Winter, *Community and Spiritual Transformation*, 43.
37. Winter, *Community and Spiritual Transformation*, 45.

8 Religious Peacebuilding and Economic Justice in the Charismatic City

1. Catherine Keller, *Apocalypse Now and Then: A Feminist Guide to the End of the World* (Boston, MA: Beacon, 1996), 82.
2. This chapter is a revised lecture I delivered at the seminar-course, “International Conflict and Ministry of Reconciliation” by Professors Raymond Helmick, Rodney Petersen, and Tom Porter, Boston University, on March 30, 2009.
3. Peter J. Paris, “A Meditation on Love,” *The Princeton Seminary Bulletin* XXVI, no. 1 (2006): 3.
4. Readers who are interested in critical engagement with the issues of peace, peacebuilding, and economic justice are advised to see my *God and Money: A Theology of Money in a Globalizing World* (Lanham, MD: Lexington, 2008); *Accounting and Money for Ministerial Leadership: Key Practical and Theological Insights* (Eugene, OR: Wipf and Stock, 2013); and *Economics in Spirit and Truth: A Moral Philosophy of Finance* (forthcoming, 2014). See also Glen H. Stassen, Rodney L. Petersen, and Timothy Norton, eds., *Formation for Life: Just Peacemaking and Twenty-First Century Discipleship* (Eugene, OR: Pickwick, 2013).
5. Paul Tillich, *Love, Power, and Justice: Ontological Analyses and Ethical Applications* (London: Oxford University Press, 1954), 78.
6. “In this context, the term *anarchy* does not mean the absence of form and thus disorder, confusion, or chaos. Rather, an-archy suggests the absence (*an*, ‘without’) of any beginning (*arkhe*) and by extension the lack of an originary foundation. That which is anarchic is groundless.” Mark C. Taylor, *After God* (Chicago, IL: University of Chicago Press, 2007), 102.
7. I have based my thinking in this paragraph on Paul Tillich’s approach to morality. See his *Love, Power, and Justice*, 72–125.
8. Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation* (New York: Charles Scribner’s Sons, 1964), 1:223, 2:262; Tillich, *Love, Power, and Justice*, 36, 199, 173.
9. Here I am alluding to Nicholas Wolterstorff’s idea about primary and secondary justice. See his “Is There Justice in the Trinity?” in *God’s Life in Trinity*, ed. Miroslav Volf and Michael Welker (Minneapolis: Fortress Press, 2006), 177–78.
10. Wolterstorff, “Is There Justice in the Trinity?,” 179.
11. See Duane K. Friesen, John Langan, SJ, and Glen Stassen, “Introduction: Peacemaking as a New Ethic,” in *Just Peacemaking: Ten Practices for Abolishing War*, ed. Glen Stassen (Cleveland, OH: Pilgrim, 1998), 1–28.
12. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon Press, 1996), 203.
13. Volf, *Exclusion and Embrace*, 225.
14. Miroslav Volf, “Forgiveness, Reconciliation, and Justice: A Christian Contribution to a More Peaceful Social Environment,” in *Forgiveness and Reconciliation*, ed. Raymond G. Hemlick, SJ, and Rodney L. Petersen (Philadelphia and London: Templeton Foundation, 2001), 27–49.

15. Volf, *Exclusion and Embrace*, 213.
16. I am grateful to my colleague Professor Sharon Thornton for telling me that "enlarged thinking" is not always enough.
17. Once again, I thank Professor Thornton for this idea of constructing a new table.
18. Paul Tillich, *Theology of Peace*, ed. Ronald Stone (Louisville, KY: Westminster/John Knox Press, 1990), 160.
19. Tillich, *Theology of Peace*, 174.
20. Mark J. Allman, "A Thick Theory of Global Justice: Participation as a Constitutive Dimension of Global Justice" (PhD dissertation, Loyola University of Chicago, August 2003), 109.
21. Paul Tillich, *Morality and Beyond* (Louisville, KY: Westminster/John Knox Press, 1963), 19–25.
22. Nimi Wariboko, *The Depth and Destiny of Work: An African Theological Interpretation* (Trenton, NJ: Africa World Press, 2008), 133–34.
23. Beverly Wildung Harrison, *Making the Connections: Essays in Feminist Social Ethics*, ed. Carol S. Robb (Boston, MA: Beacon Press, 1985), 19.
24. *Eros* is "the drive towards the other, towards an ultimate goal, striving of the person or subject for union with that which it is separated from though it belongs to it." *Eros* "strives for a union with that which is a bearer of values because of the value it embodies." See Tillich, *Love, Power, and Justice*, 25–30.
25. Paul Tillich, "Two Types of Philosophy of Religion," in *Theology of Culture*, ed. Robert Kimball (New York: Oxford University Press, 1964), 10; italics in the original.
26. Tillich, *Theology of Peace*, 94.
27. Friesen et al., "Introduction: Peacemaking as a New Ethic."
28. Niebuhr, *The Nature and Destiny of Man*, 2:262–65; *Love and Justice: Selections from the Shorter Writings of Reinhold Niebuhr*, ed. D. B. Robertson (Louisville, KY: Westminster/John Knox Press, 1957), 59, 64, 173, 207, 210.
29. Hannah Arendt identifies three activities of life: labor, work, and action. Labor as an activity is concerned with the mere reproduction, survival, and biological processes of life and is caught in the endless, repetitive cycles of nature. See her *The Human Condition* (Chicago, IL: University of Chicago Press, 1958).

    > While nature manifests itself in human existence through the circular movement of our bodily functions, she makes her presence felt in the man-made world through the constant threat of overgrowing or decaying it. The common characteristic of both, the biological process in man and the process of growth and decay in the world, is that they are part of the cyclical movement of nature and therefore endlessly repetitive; all human activities which arise out of the necessity to cope with them are bound to the recurring cycles of nature and have in themselves no beginning and no end, properly speaking; unlike *working*, whose end has come when an object is finished, ready to be added to the common world of

> things, laboring always moves in the same circle, which is prescribed by the biological process of the living organism and the end of its "toil and trouble" comes only with the death of the organism...Whatever labor produces is meant to be fed into the human life process almost immediately. (98–99; see also 118, 125)

Work as an activity transcends this level and tries to achieve some permanence in the perpetual flux of life through the making of things. Arendt states that humans are in a perpetual struggle to create products of work and not the products of labor. "The products of work," she argues, "guarantee the permanence and durability without which a world would not be possible at all. It is within this world of durable things that we find the consumer goods through which life assures the means of its survival" (94).

In life activity as an action, the individual leaves traces of his or her existence for future generations and has the potential to add something novel to the world. At this level of activity, life is about doing great acts that involve possibilities of transcendence and immortality. To Arendt, action is what truly distinguishes human beings from animals and nature. She is careful enough to note that the individual cannot engage in the pursuit of greatness if he or she has not secured the necessities of life. This acting takes place in the public realm, and it is boundless because of human interrelatedness.

The question for us is this: is the set of relations and relatedness in the international economic system organized in such a way that developing economies can act in the international public realm and join others in the common pursuit of greatness, or are they forever condemned to mere survival and necessities of biological life?

30. I am relying on Allman, "A Thick Theory of Global Justice," 183–202.
31. National Council of Catholic Bishops, *Economic Justice for All* (Washington, DC: US Catholic Conference, 1986), para. 77.

9 The Charismatic City as the Body of Christ

1. Nancy M. Victorin-Vangerud, "Sea-ing Spirit: Ecotheology and a Coastal Sense of Place," in *Architecture, Aesth/Ethics and Religion*, ed. Sigurd Bergmann (Frankfurt am Main: Iko Verlag, 2005), 161.
2. Catherine Keller, *Apocalypse Now and Then: A Feminist Guide to the End of the World* (Boston, MA: Beacon, 1996), 174.
3. Sigurd Bergmann, "Space and Spirit: Towards a Theology of Inhabitation," in *Architecture, Aesth/Ethics and Religion*, ed. Sigurd Bergmann (Frankfurt am Main: Iko Verlag, 2005), 62.
4. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress, 1992), 178.
5. Miroslav Volf, *After Our Likeness: The Church as an Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1998).

6. Volf, *After Our Likeness*, 29–72.
7. Volf, *After Our Likeness*, 201; italics in the original. For a fuller discussion, see 73–123.
8. I also need to add that my conception of the Charismatic City as the body of Christ is neither meant to exclude other religious imaginations of the global city, nor be construed to mean that all residents of the global city are Christians or potential Christians. Members of other religions are invited to put forward their own religious conceptions of the global city that draw from their own faith traditions and practices that accent universal human flourishing in a pluralistic world. I have offered a conception of the global city to nudge Christians to view the Church, the body of Christ, as an ever-expanding comity or polis that serves the whole of humanity.
9. Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress, 1993).
10. K. M. George, "Towards a Eucharistic Ecology," in *Justice, Peace, and the Integrity of Creation: Insights from Orthodoxy*, ed. Gennedios Limouris (Geneva: World Council of Churches, 1990), 45–55. See also Sigurd Bergmann, *Creation Set Free: The Spirit as Liberator of Nature*, trans. Douglas Stott (Grand Rapids, MI: Eerdmans, 2005), 190–93.
11. Bergmann, *Creation Set Free*, 287.
12. Bergmann, *Creation Set Free*, 287.
13. George, "Towards a Eucharistic Ecology," 53; italics in the original.
14. Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven, CT: Yale University Press, 2010), 59.
15. Jennings, *Christian Imagination*, 245, 248–49, 255–57, 289.
16. Jennings, *Christian Imagination*, 266.
17. Jonathan Sacks, "Where Does the Divine Presence Reside?," 1–2. http://www.jewishpressclassifieds.com/printArticle.cfm?contentid=47109, accessed May 27, 2013.
18. Sacks, "Where Does the Divine Presence Reside?," 2.
19. D. Thomas Hughson, *Connecting Jesus to Social Justice: Classical Christology and Public Theology* (Lanham, MD: Rowan and Littlefield, 2013), 40–41.
20. Hughson, *Connecting Jesus to Social Justice*, 42.
21. Hughson, *Connecting Jesus to Social Justice*, 43.
22. Hughson, *Connecting Jesus to Social Justice*, 44.
23. Hughson, *Connecting Jesus to Social Justice*, 45.
24. In this discussion I am going to draw from Richard Sennett, "Quant." http://www.richardsennett.com/site/SENN/Templates/General2.aspx?pageid=16, accessed May 20, 2013.
25. Alexis de Tocqueville, *Democracy in America*, vol. 2 (Beijing: Commercial Press, 1988 [1840]), quoted in Sennett, "Quant," 10.
26. Paul Tillich as quoted in Jane Jacobs, *The Death and Life of Great American Cities* (New York: Vintage, 1963), 238.
27. Kwame Anthony Appiah, *Cosmopolitanism: Ethics in a World of Strangers* (New York: W. W. Norton, 2007).

28. Synaxis means "gathering or bringing together" in Greek. It is an early Church word that is also used for synod, and meeting for worship, especially to celebrate the Eucharist. Simply, it is a mode of sociality.
29. Sennett, "Quant," 6.
30. Sennett, "Quant," 6.
31. Nimi Wariboko, *The Depth and Destiny of Work: An African Theological Interpretation* (Trenton, NJ: Africa World, 2008), 4–14, 233–38.
32. I have reworked Albino Barrera's phrasing for my purpose here. See his *God and the Evil of Scarcity: Moral Foundations of Economic Agency* (Notre Dame: University of Notre Dame Press, 2005), 219.
33. Max Stackhouse, *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction* (Boston, MA: Beacon, 1972), 106.
34. Stackhouse, *Ethics and the Urban Ethos*, 140.
35. Stackhouse, *Ethics and the Urban Ethos*, 140–41.
36. Catherine Keller, *From a Broken Web: Separation, Sexism, and Self* (Boston, MA: Beacon, 1986), 223; italics in the original.
37. Alexander Schmemann, *For the Life of the World* (Crestwood, NY: St. Vladimir's Seminary Press, 1988), 25; italics in the original.
38. The present discussion owes much to Paulina Ochoa Espejo's work on popular sovereignty and the problems of defining the "people" in a democracy to the notion of the body of Christ. See her *The Time of Popular Sovereignty: Process and the Democratic State* (University Park: Pennsylvania State University Press, 2011).
39. For a discussion of what is meant by event and coordination in this context, see Espejo, *Popular Sovereignty*, 137, 142, 144–48.
40. See Philip R. Meadows, "Mission and Discipleship in a Digital Culture," *Mission Studies: Journal of the International Association for Mission Studies* 29, no. 2 (2012): 163–82; Mark J. Cartledge and Andrew Davies, "A Megachurch in a Megacity: A Study of Cyberspace Representation" (paper presented at the Society for Pentecostal Studies conference, Seattle, Washington, March 23, 2013).
41. Espejo, *Popular Sovereignty*, 13, 136–95.
42. Saskia Sassen, "The Impact of the New Technologies and Globalization on Cities," in *The City Reader*, ed. Richard T. LeGates and Fredric Stout, 5th ed. (New York: Routledge, 2011), 562.
43. Espejo, *Popular Sovereignty*, 59; italics in the original.
44. Espejo, *Popular Sovereignty*, 143.
45. Paul Tillich, *Systematic Theology: Existence and the Christ*, vol. 2 (Chicago, IL: University of Chicago Press, 1957), 133–37, 150–53.
46. Alain Badiou, *Saint Paul: The Foundation of Universalism*, trans. Ray Brassier (Stanford, CA: Stanford University Press, 2003), 45.
47. Espejo, *Popular Sovereignty*, 161.
48. Espejo, *Popular Sovereignty*, 161–62; parentheses in the original.
49. Catherine Malabou, *Plasticity at the Dusk of Writing: Dialectics, Destruction, Deconstruction*, trans. Carolyn Shread, foreword by Clayton Crockett (New York: Columbia University Press, 2010), 68.

50. Malabou, *Plasticity at the Dusk of Writing*, 68.
51. Catherine Malabou, *Ontology of the Accident: An Essay on Destructive Plasticity* (Cambridge, UK: Polity, 2012), 17.
52. Malabou, *Ontology of the Accident*, 11.
53. Malabou, *Plasticity at the Dusk of Writing*, xxi.
54. Malabou, *Ontology of the Accident*, 11.
55. Malabou, *Plasticity at the Dusk of Writing*, 8–43. The interpretation here is dependent on her insight.
56. Malabou, *Plasticity at the Dusk of Writing*, 43.
57. Paul Tillich, *The Socialist Decision*, trans. Franklin Sherman (New York: Harper & Row, 1977), 71.
58. Andrew F. Walls, *The Missionary Movement in Christian History* (Maryknoll, NY: Orbis, 1986).
59. Paul Tillich, *Systematic Theology: Reason and Revelation, Being and God*, vol. 1 (Chicago, IL: University of Chicago Press, 1951), 16–17.
60. Sigurd Bergmann, based on the theology of Gregory of Nazianzus, distinguishes between God's movement "inward" and God's movement "outward." As he writes in *Creation Set Free*:

    > Gregory freed himself from the metaphysics of his contemporaries by understanding God's being not as an eternal repose in the negative sense of a total lack of movement, but as a movement that is *not* subject to the time-space continuum . . . Movement and being are connected. Movement is understood as an ontological quality of God. God's movement "inward" is atemporal, nonspatial, and completely free. God's movement "outward" creates time and space. The understanding of nature associates being and movement such that the qualitative and quantitative movement of living beings and ecosystems appears as being in time and space, though movement itself creates spatiality. The being of movement and that of space are related through mutual interaction . . . God's movement is the condition of the possibility of an ecology of movement. (289–90; italics in the original)

10 SUMMARY AND CONCLUDING THOUGHTS

1. Laura Marks's description of the "skin of the film" influenced the structuring and rhythm of this paragraph. I also borrowed some of her words and wove them into this paragraph. This is what she writes about the skin of the film in *The Skin of the Film: Intercultural Cinema, Embodiment, and the Senses* (Durham, NC: Duke University Press, 2000):

    > *The Skin of the Film* offers a metaphor to emphasize the way film signifies through its materiality, through a contact between perceiver and object represented. It also suggests the way vision itself can be tactile, as though one were touching a film with one's eyes: I term this *haptic visuality*. Finally, to think of film as a skin acknowledges the effect of a work's circulation among different audiences, all of which mark it with their presence. The title is meant to suggest polemically that film may

be thought of as impressionable and conductive, like skin. (xi–xii; italics in the original)

The phrase "the elemental commons of charged social flesh" in the paragraph is an allusion to Sharon V. Betcher's *Spirit and Obligation of Social Flesh: A Secular Theology for the Secular City* (New York: Fordham University Press, 2014), 7–11, 153–60, 192.

2. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 151.
3. Vitor Westhelle, *Eschatology and Space: The Lost Dimension of Theology Past and Present* (New York: Palgrave Macmillan, 2012), 25–26, 27, 34–36.
4. Westhelle, *Eschatology and Space*, 27.
5. Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf and Stock, 2002), 106–9.
6. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress, 1992), 178.
7. For an excellent introduction to the concept of vector fields and how they could be viewed as the empirical correlate of the Spirit, see Erwin T. Morales, "Vector Fields as the Empirical Correlate of the Spirit(s): A Met-Pannenbergian Approach to Pneumatological Pluralism," in *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled World: Loosing the Spirits*, ed. Veli-Matti Kärkkäinen, Kirsteen Kim, and Amos Yong (New York: Palgrave Macmillan, 2013), 227–42.
8. Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, MI: Eerdmans, 2010), 98; italics in the original.
9. Macchia, *Justified in the Spirit*, 93–99.
10. Macchia, *Justified in the Spirit*, 94; italics in the original.
11. Macchia, *Justified in the Spirit*, 97.
12. Nimi Wariboko, "Urbanization and Cities in Africa," in *Africa: Contemporary Africa*, vol. 5, ed. Toyin Falola (Durham, NC: Carolina Academic Press, 2003), 633–55.
13. Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2008).
14. I am grateful to Amos Yong for bringing the works of Vitor Westhelle and Andy Lord to my attention. I was made aware of their thoughts in his editor's comments during the review of the manuscript, and therefore I could only incorporate them into my thinking in writing the last part of this chapter.
15. Andy Lord, *Network Church: A Pentecostal Ecclesiology Shaped by Mission* (Leiden: Brill, 2012), 103. For good summarizing insights into key aspects of his understanding of network church, see also 27, 28, 91, 92, 96–97, 125–27, 155, 210–11, 217–19, 233–34, 238.
16. Lord, *Network Church*, 135.
17. Nimi Wariboko, *God and Money: A Theology of Money in a Globalizing World* (Lanham, MD: Lexington, 2008).
18. Michael Hardt and Antonio Negri, *Empire* (Cambridge: Harvard University Press, 2000).

19. Lord, *Network Church*, 217–19.
20. Lord, *Network Church*, 238.
21. Westhelle, *Eschatology and Space*.
22. Westhelle, *Eschatology and Space*, 53.
23. Westhelle, *Eschatology and Space*, 99–100.
24. This is a Nigerian pidgin English phrase that means “give me room, space to relax, to stretch my limbs,” “give me a break,” “release the pressures on me,” or “slacken the reins on my flesh a bit.” It is indeed a plaintive cry for help from persons who are vulnerable, marginalized, and squeezed by the powers that dominate a given space.
25. I have borrowed words of Vitor Westhelle from a different context to describe the Charismatic City. See his *Eschatology and Space*, 78.
26. Westhelle, *Eschatology and Space*, 78–81.
27. Dana L. Robert, *Christian Mission: How Christianity Became a World Religion* (Oxford: Wiley-Blackwell, 2009), 9.
28. I wish I had read Westhelle’s book before I conceived this work. I might have benefitted more from it. Unfortunately, I was working on the project before his book was released, and I did not learn about it until the manuscript review process when Amos Yong brought it to my attention.
29. Westhelle, *Eschatology and Space*, 97, 99, 101–2, 122, 124.

Bibliography

Adams, James Luther. *An Examined Faith: Social Context and Religious Commitment*. Edited and introduced by George Kimmich Beach. Boston, MA: Beacon, 1991.

Adams, Robert Merrihew. *Theory of Virtue: Excellence in Being for the Good*. Oxford: Oxford University Press, 2006.

Adogame, Afe, Ezra Chitando, and Bolaji Bateye. *African Traditions in the Study of Religion in Africa: Emerging Trends, Indigenous Spirituality and the Interface with Other World Religions, Essays in Honour of Jacob Kehinde Olupona*. Farnham, England: Ashgate, 2012.

Agamben, Giorgio. *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government*. Translated by Lorenzo Chisea with Matteo Mandarini. Stanford, CA: Stanford University Press, 2011.

———. *What Is an Apparatus?* Translated by David Kishik and Stefan Pedatella. Stanford, CA: Stanford University Press, 2009.

Agyarko, Robert Owusu. "The *Sunsum* of *Onyame*: Akan Perspectives on an Ecological Pneumatology." *Journal of Reformed Theology* 6 (2012): 251–61.

Ake, Claude. *A Political Economy of Africa*. Harlow, Essex: Longman, 1981.

Allman, Mark J. "A Thick Theory of Global Justice: Participation as a Constitutive Dimension of Global Justice." PhD dissertation, Loyola University Chicago, 2003.

Amherd, K. Noel. *Reciting Ifá: Difference, Heterogeneity, and Identity*. Trenton, NJ: Africa World, 2010.

Anderson, Allan. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.

Appiah, Kwame Anthony. *Cosmopolitanism: Ethics in a World of Strangers*. New York: W. W. Norton, 2007.

Apter, Andrew. *Black Critics and Kings: The Hermeneutics of Power in Yoruba Society*. Chicago, IL: University of Chicago Press, 1992.

Arendt, Hannah. *The Human Condition*. Chicago, IL: University of Chicago Press, 1958.

———. *Men in Dark Times*. San Diego, CA: Harcourt Brace, 1968.

———. *The Origins of Totalitarianism*. New York: Schocken, 2004.

Aristotle. *Nicomachean Ethics*. Translated by Terence Irwin. 2nd ed. Indianapolis: Hackett, 1999.

———. *Politics*. In *The Basic Works of Aristotle*, edited and introduced by Richard Mckeon, 1113–1316. New York: Random, 1941.

Augustine, Daniela C. *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*. Cleveland, TN: CPT Press, 2012.

Badiou, Alain. *Saint Paul: The Foundation of Universalism*. Translated by Ray Brassier. Stanford, CA: Stanford University Press, 2003.

Balasopoulos, Antonis. "The Discreet Charm of the 'Anarchist Sublime': Sovereign Power and Bare Life Revisited." *Occasion: Interdisciplinary Studies in the Humanities* 3 (March 2012): 1–23.

Barber, Daniel Coluccielo. *On Diaspora: Christianity, Religion, and Secularity*. Eugene, OR: Cascade, 2011.

Barber, Karin. "Yoruba *Oriki* and Deconstructive Criticism." *Research in African Literatures* 13, no. 4 (1984): 497–518.

Barrera, Albino. *God and the Evil of Scarcity: Moral Foundations of Economic Agency*. Notre Dame: University of Notre Dame Press, 2005.

Barrie, Thomas. *The Sacred In-Between: The Mediating Roles of Architecture*. London: Routledge, 2010.

Beatley, Timothy. *Biophilic Cities: Integrating Nature into Urban Design and Planning*. Washington, DC: Island Press, 2011.

Beatley, Timothy, and Chuck Davis. *The Nature of Cities*. DVD, documentary film. Commentary by Richard Louv and Stephen Kellert. Boulder, CO: Throughline Productions, 2009.

Berger, John. *The Look of Things*. New York: Viking, 1974.

Bergmann, Sigurd, ed. *Architecture, Aesth/Ethics and Religion*. Frankfurt am Main: Iko Verlag, 2005.

Bergmann, Sigurd. "Can Churches Fly? The Liturgy of Architecture: An Aesthetic and Theological Perspective." In *Theology in Built Environments*, edited by Sigurd Bergmann, 281–309. New Brunswick, NJ: Transaction, 2009.

———. *Creation Set Free: The Spirit as Liberator of Nature*. Translated by Douglas Stott. Grand Rapids, MI: Eerdmans, 2005.

———. "Space and Spirit: Towards a Theology of Inhabitation." In Bergmann, *Architecture, Aesth/Ethics and Religion*, 45–105.

———. "Theology in Its Spatial Turn: Space, Place and Built Environments Challenging and Changing the Images of God." *Religion Compass* 1, no. 3 (2007): 353–79.

Bergson, Henri. *Spiritual Energy*. Translated by H. Wilson Carr. New York: Henry Bolt, 1920.

Betcher, Sharon V. *Spirit and Obligation of Social Flesh: A Secular Theology for the Secular City*. New York: Fordham University Press, 2014.

Bonhoeffer, Dietrich. *Prisoner for God*. New York: Macmillan, 1959.

Bourriaud, Nicolas. *The Radicant*. Translated by James Gussen and Lili Porten. New York: Lukas and Sternberg, 2009.

Brueggemann, Walter. *The Prophetic Imagination*. Philadelphia: Fortress, 2001.

Buber, Martin. "Distance and Relation." *Psychiatry* 20 (1957): 97–104.

Burke, Edmund. *Philosophical Enquiry into the Origin of Our Idea of the Sublime and Beautiful*. Baltimore, MD: William and Joseph, 1833.

Callender, Elizabeth Jarrell. "A Theology of Spatiality: The Divine Perfection of Omnipresence in the Theology of Karl Barth." PhD dissertation, University of Otago, Dunedin, New Zealand, 2011.

Cannon, Walter W. "The King's Three Bodies: The Textual King and the Logic of Obedience in Henry V." *The Upstart Crow: A Shakespeare Journal* 18 (1998): 84–94.

Cartledge, Mark J., and Andrew Davies. "A Megachurch in a Megacity: A Study of Cyberspace Representation." Paper presented at the Society for Pentecostal Studies conference, Seattle, WA, March 23, 2013.

Castells, Manuel. "Space of Flows, Space of Places: Materials for a Theory of Urbanism in the Information Age." In LeGates and Stout, *City Reader*, 572–82.

Cavanaugh, William. *Migrations of the Holy: God, State, and the Political Meaning in the Church*. Grand Rapids, MI: Eerdmans, 2011.

———. *Torture and Eucharist: Theology, Politics and the Body of Christ*. Oxford: Blackwell, 1998.

Chambers, William. *Dissertation on Oriental Gardening*. London: W. Griffin, 1772.

Cicero. *Laelius de Amicitia*. Translated by F. O. Copley as *On Friendship*. Ann Arbor: University of Michigan Press, 1971.

Collins, Randall. *Interaction Ritual Chains*. Princeton, NJ: Princeton University Press, 2004.

Connolly, William E. *Why I Am Not a Secularist*. Minneapolis: University of Minnesota Press, 1999.

Cox, Harvey. "Afterward and Forward." In *Religion in a Secular City: Essays in Honor of Harvey Cox*, edited by Arvind Sharma, xiii–xxiv. Harrisburg, PA: Trinity International, 2001.

———. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Reading, MA: Addison-Wesley, 1995.

———. *The Future of Faith*. New York: HarperCollins, 2009.

———. *Religion in the Secular City: Toward a Postmodern Theology*. New York: Simon and Schuster, 1984.

———. "Response to Professor Nimi Wariboko." *Pneuma* 33, no. 3 (2011): 409–16.

———. *The Secular City: Secularization and Urbanization in Theological Perspective*. New York: Collier, 1990.

Crockett, Clayton, and Jeffrey W. Robbins. *Religion, Politics, and the Earth: The New Material*. New York: Palgrave Macmillan, 2012.

Cullman, Oscar, Harry Wolfson, Werner Jaeger, and Henry J. Cadbury. *Immortality and Resurrection: Death in the Western World, Two Conflicting Currents of Thought*. New York: Macmillan, 1965.

Davies, Wilhelmina. PhD dissertation candidate, University of Birmingham, England, 2002.

Dear, Michael. "The Los Angeles School of Urbanism: An Intellectual History." In LeGates and Stout, *City Reader*, 170–75.

Deleuze, Gilles. *Difference and Repetition*. Translated by Paul Paton. New York: Columbia University Press, 1994.

Derrida, Jacques. *The Politics of Friendship*. Translated by George Collins. New York: Verso, 2005.

Durkheim, Emile. *The Elementary Forms of Religious Life*. New York: Free Press, 1912/1965.

Dussel, Enrique. *Ethics of Liberation in the Age of Globalization and Exclusion*. Translated by Eduardo Mendieta, Camilo Peréz Bustillo, Yolanda Angulo, and Nelson Maldonado-Torres. Durham, NC: Duke University Press, 2013.

Egom, Peter Alexander. *Economics of Justice and Peace*. Lagos: Adioné, 2007.

———. *NEPAD and the Common Good*. Lagos: Global Market Forum, 2004.

Epega, Afolabi A., and Philip John Neinmark. *The Sacred Ifa Oracle*. Brooklyn, NY: Athelia Henrietta Press, 1999.

Espejo, Paulina Ochoa. "On Political Theology and the Possibility of Superseding it." *Critical Review of International Social and Political Philosophy* 13, no. 4 (December 2010): 475–94.

———. *The Time of Popular Sovereignty: Process and the Democratic State*. University Park: Pennsylvania State University Press, 2011.

Fanon, Franz. *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove, 1962.

Fenn, Richard K. *Key Thinkers in the Sociology of Religion*. London: Continuum, 2009.

Fenves, Peter. *The Messianic Reduction: Walter Benjamin and the Shape of Time*. Stanford, CA: Stanford University Press, 2011.

Film Movement. Press release of *Let the Church Say Amen*. Directed and edited by David Petersen. Accessed July 23, 2013. http://www.filmmovement.com/downloads/press/LetChurchPressKit.pdf.

Foucault, Michael. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan. New York: Vintage, 1995.

———. "Of Other Space." Translated from French by James Miskowiec. *Diacritics* 16 (1986): 22–27.

Friesen, Duane K., John Langan, SJ, and Glen H. Stassen. "Introduction: Peacemaking as a New Ethic." In *Just Peacemaking: Ten Practices for Abolishing War*, edited by Glen H. Stassen, 1–28. Cleveland: Pilgrim, 1998.

Gaarder, Jostein. *Sophie's World*. Translated by Paulette Møller. New York: Farrar, Straus and Giroux, 1994.

George, K. M. "Towards a Eucharistic Ecology." In *Justice, Peace, and the Integrity of Creation: Insights from Orthodoxy*, edited by Gennedios Limouris, 45–55. Geneva: World Council of Churches, 1990.

Girard, René. *I See Satan Fall Like Lightning*. Translated James G. Williams. Maryknoll, NY: Orbis Books, 2001.

———. *Violence and the Sacred*. Translated by Patrick Gregory. Baltimore, MD: Johns Hopkins University Press, 1977.

Gornik, Mark R. *Word Made Global: Stories of African Christianity in New York City*. Grand Rapids, MI: Eerdmans, 2011.

Graham, Elaine, and Stephen Lowe. *What Makes a Good City? Public Theology and the Urban Church*. London: Darton, Longman and Todd, 2009.

Gutiérrez, Gustavo. *A Theology of Liberation*. Maryknoll, NY: Orbis, 1973.

Hacker, Jacob S., Gregory Huber, Austin Nichols, Philipp Rehm, Mark Schlesinger, Robert G. Valetta, and Stuart Craig. "The Economic Security Index: A New Measure for Research and Policy Analysis." Working Paper Series 2012–2021.

Federal Reserve Bank of San Francisco, October 5, 2012. http://www.frbsf.org/publications/economics/papers/2012/wp12–21bk.pdf.

Hansen, Thomas Blom, and Oskar Verkaaik. "Urban Charisma: On Everyday Mythologies in the City." *Critique of Anthropology* 29, no. 5 (2009): 5–26.

Hardt, Michael, and Antonio Negri. *Empire*. Cambridge: Harvard University Press, 2000.

———. *Multitude: War and Democracy in the Age of Empire*. Cambridge: Harvard University Press, 2004.

Harrison, Beverly Wildung. *Making the Connections: Essays in Feminist Social Ethics*. Edited by Carol S. Robb. Boston, MA: Beacon, 1985.

Hauerwas, Stanley. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.

Hegel, G. W. F. *The Phenomenology of Spirit*. Translated by A. V. Miller. New York: Oxford University Press, 1996.

Hughson, D. Thomas. *Connecting Jesus to Social Justice: Classical Christology and Public Theology*. Lanham, MD: Rowan and Littlefield, 2013.

Hutchinson, Roger C. "Mutuality: Procedural Norm and Foundational Symbol." In *Liberation and Ethics*, edited by Charles Amjad-Ali and W. Alvin Pitcher, 97–110. Chicago, IL: Center for the Scientific Study of Religion, 1985.

Ilesanmi, Simeon O. "The Civil Religion Thesis in Nigeria: A Critical Examination of Jacob Olupona's Theory of Religion and the State." *Bulletin of the Council of Societies for the Study of Religion* 24, nos. 3–4 (1995): 59–64.

Jacobs, Jane. *The Death and Life of Great American Cities*. New York: Vintage, 1963.

———. "The Uses of Sidewalks: Safety." In LeGates and Stout, *City Reader*, 105–9.

Jackson, John Brinckerhoff. "The Almost Perfect Town." In LeGates and Stout, *City Reader*, 202–10.

James, Robison B. "Historicizing God ala Paul Tillich and Barth (Both!): Formula for Good Theology." *North American Paul Tillich Society* 37, no. 1 (Winter 2011): 10–18.

Jeannerod, Marc. Foreword to *What Should We Do with Our Brains?*, by Catherine Malabou, xi–xiv. Translated by Sebastian Rand. New York: Fordham University Press, 2008.

Jennings, Willie James. *The Christian Imagination: Theology and the Origins of Race*. New Haven, CT: Yale University Press, 2010.

Kantorowicz, Ernst H. *The King's Two Bodies: A Study in Medieval Political Theology*. Princeton, NJ: Princeton University Press, 1957.

Keller, Catherine. *Apocalypse Now and Then: A Feminist Guide to the End of the World*. Boston, MA: Beacon, 1996.

———. *Face of the Deep: A Theology of Becoming*. New York: Routledge, 2003.

———. *From a Broken Web: Separation, Sexism, and Self*. Boston, MA: Beacon, 1986.

Laclau, Ernesto. *On Populist Reason*. New York: Verso, 2005.

Lazzarato, Maurizio. *The Making of the Indebted Man*. Los Angeles, CA: Semiotext(e), 2012.

LeGates, Richard T., and Fredric Stout, eds. *The City Reader*. 5th ed. New York: Routledge, 2011.

Lincoln, Sarah. "Expensive Shit: Aesthetic Economies of Waste in Postcolonial Africa." PhD dissertation, Duke University, 2008.

Lofland, Lyn H. *A World of Strangers: Order and Action in Urban Public Space*. 2nd ed. Prospect Heights, IL: Waveland, 1985.

Logan, Alan C., and Eva M. Selhub. "*Vis Medicatrix naturae*: does nature 'minister to the mind?'" *Biopsychosocial Medicine* 6, no. 11 (2012): 1–10.

Lopez, Robert S. "The Crossroads within the Wall." In *The Historian and the City*, edited by Oscar Handlin and John Burchard, 27–43. Cambridge, MA: MIT Press and Harvard University Press, 1963.

Lord, Andy. *Network Church: A Pentecostal Ecclesiology Shaped by Mission*. Leiden: Brill, 2012.

Lupton, Julia Reinhard, and C. J. Gordon. "Introduction." *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012): 1–4.

Lyotard, Jean-Francois. *The Postmodern Explained*. Minneapolis: University of Minnesota Press, 1992.

Macchia, Frank D. *Justified in the Spirit: Creation, Redemption, and the Triune God*. Grand Rapids, MI: Eerdmans, 2010.

Malabou, Catherine. *Ontology of the Accident: An Essay on Destructive Plasticity*. Cambridge, UK: Polity, 2012.

———. *Plasticity at the Dusk of Writing: Dialectics, Destruction, Deconstruction*. Translated by Carolyn Shread, foreword by Clayton Crockett. New York: Columbia University Press, 2010.

———. *What Should We Do with Our Brains?* Translated by Sebastian Rand. New York: Fordham University Press, 2008.

McFague, Sallie. *The Body of God: An Ecological Theology*. Minneapolis: Fortress, 1993.

Meadows, Philip R. "Mission and Discipleship in a Digital Culture." *Mission Studies: Journal of the International Association for Mission Studies* 29, no. 2 (2012): 163–82.

Miller, Donald, and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Moe-Lobeda, Cynthia D. *Resisting Structural Evil: Love as Ecological-Economic Vocation*. Minneapolis: Fortress Press, 2013.

Moltmann, Jürgen. *The Coming of God: Christian Eschatology*. Translated by Margaret Kohl. Minneapolis: Fortress, 1996.

———. *The Spirit of Life: A Universal Affirmation*. Translated by Margaret Kohl. Minneapolis: Fortress, 1992.

———. *The Trinity and the Kingdom*. Translated by Margaret Kohl. Minneapolis: Fortress, 1993.

Morales, Erwin T. "Vector Fields as the Empirical Correlate of the Spirit(s): A Met-Pannenbergian Approach to Pneumatological Pluralism." In *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled World: Loosing the Spirits*, edited by Veli-Matti Kärkkäinen, Kirsteen Kim, and Amos Yong, 227–42. New York: Palgrave Macmillan, 2013.

Nancy, Jean-Luc. *Adoration: The Deconstruction of Christianity 2*. Translated by John McKeane. New York: Fordham University Press, 2013.

———. *The Creation of the World or Globalization*. Translated by François Raffoul and David Pettigrew. Albany: State University of New York, 2007.

———. *Dis-Enclosure: The Deconstruction of Christianity*. Translated by Bettina Bergo, Gabriel Malenfant, and Michael B. Smith. New York: Fordham University Press, 2008.

———. *Inoperative Community*. Translated by Peter Connor, Lisa Garbus, Michael Holland, and Simona Sawhney. Minneapolis: University of Minnesota Press, 1991.

———. *The Sense of the World*. Translated by Jeffrey S. Librett. Minneapolis: University of Minnesota Press, 1997.

National Council of Catholic Bishops. *Economic Justice for All*. Washington, DC: US Catholic Conference, 1986.

Niebuhr, Reinhold. *Love and Justice: Selections from the Shorter Writings of Reinhold Niebuhr*. Edited by D. B. Robertson. Louisville, KY: Westminster John Knox, 1957.

———. *The Nature and Destiny of Man: A Christian Interpretation*. 2 Vols. New York: Charles Scribner's Sons, 1964.

Norton, Anne. "Pentecost: Democratic Sovereignty in Carl Schmitt." *Constellations* 18, no. 3 (2011): 389–402.

Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature*. New York: Oxford University Press, 1990.

Olupona, Jacob Kehinde. "Beyond Ethnicity: Civil Religion in Nigeria." In *Church Divinity Monograph*, edited by John Henry Morgan, 30–45. Notre Dame: Foundations, 1981.

———. "Bonds, Boundaries and Bondage of Faith: Religion in Private and Public Spheres in Nigeria." National Merit Award lecture, Abuja, Nigeria, December 5, 2012.

———. *City of 201 Gods: Ilé-Ifè in Time, Space, and the Imagination*. Berkeley: University of California Press, 2011.

———. *In My Father's Parsonage: The Story of an Anglican Family in Yoruba-Speaking Nigeria*. Ibadan: University Press PLC, 2012.

———. *Kingship, Religion, and Rituals in a Nigerian Community: A Phenomenological Study of Ondo Yoruba Festivals*. Stockholm, Sweden: Almqvist and Wiksell, 1991.

———. "Religious Pluralism and Civil Religion in Africa." *Dialogue and Alliance* 2, no. 4 (Winter 1988–1989): 41–48.

Paris, Peter J. "A Meditation on Love." *Princeton Seminary Bulletin* 26, no. 1 (2006): 1–4.

Raffoul, François, and David Pettigrew. "Translators' Introduction." In *The Creation of the World or Globalization*, edited by Jean-Luc Nancy, translated by François Raffoul and David Pettigrew. Albany: State University of New York, 2007.

Richie, Tony. *Toward a Pentecostal Theology of Religions: Encountering Cornelius Today*. Cleveland, TN: CPT Press, 2013.

Robert, Dana L. *Christian Mission: How Christianity Became a World Religion*. Oxford: Wiley-Blackwell, 2009.

Rogers, Richard. *Cities for a Small Planet*. London: Faber & Faber, 1997.

Rucker, Rudy. *Infinity and the Mind: The Science and Philosophy of the Infinite*. Princeton, NJ: Princeton University Press, 1995.

Rudd, Melanie, Kathleen D. Vohls, and Jennifer Aaker. "Awe Expands People's Perception of Time, Alters Decision Making, and Enhances Well-Being." *Psychological Science* 23, no. 10 (2012): 1130–36.

Rust, Jennifer R. "Political Theology: Sacred Flesh and Social Form." *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012): 5–10.

Sacks, Jonathan. "Where Does the Divine Presence Reside?" Accessed May 27, 2013. http://www.jewishpressclassifieds.com/printArticle.cfm?contentid=47109.

Sanneh, Lamin. *Disciples of All Nations: Pillars of World Christianity*. Oxford: Oxford University Press, 2008.

Santner, Eric L. "Response." *Journal for Cultural and Religious Theory* 12, no. 1 (Spring 2012): 44–52.

———. *The Royal Remains: The People's Two Bodies and the Endgames of Sovereignty*. Chicago, IL: University of Chicago Press, 2011.

Sassen, Saskia. "The Impact of the New Technologies and Globalization on Cities." In LeGates and Stout, *City Reader*, 554–62.

Schmemann, Alexander. *For the Life of the World*. Crestwood, NY: St. Vladimir's Seminary Press, 1988.

Selhub, Eva M., and Alan C. Logan. *Your Brain on Nature: The Science of Nature's Influence on Your Health, Happiness, and Vitality*. Ontario: John Wiley, 2012.

Sennett, Richard. "Quant." Accessed May 20, 2013. http://www.richardsennett.com/site/SENN/Templates/General2.aspx?pageid=16.

Serequeberhan, Tsenay. *Contested Memory: The Icons of the Occidental Tradition*. Trenton, NJ: Africa World, 2007.

Serres, Michel. *Rome: The Book of Foundations*. Translated by Felicia MacCarren. Stanford, CA: Stanford University Press, 1990.

Sheldrake, Philip. "Placing the Sacred: Transcendence and the City." *Literature and Theology* 21, no. 3 (2007): 243–58.

———. "A Spiritual City: Urban Vision and the Christian tradition." In *Theology in Built Environments*, edited by Sigurd Bergmann, 151–72. New Brunswick, NJ: Transaction, 2009.

Shiota, Michelle N., and Dacher Keltner. "The Nature of Awe: Elicitors, Appraisals, and Effects on Self-Concept." *Cognition and Emotion* 21, no. 5 (2007): 944–63.

Simmel, George. *The Philosophy of Money*. Translated by Tom Bottomore and David Frisby. London: Routledge & Kegan Paul, 1978 [1900].

Skrbina, David. "Participation, Organization, and Mind." PhD dissertation, University of Bath, 2001.

Sloterdijk, Peter. "Conversation with Fabrice Bousteau and Jonathan Chauveau." In "Vies Mode D'Emploi," *Special Issue, Beaux Arts Magazine* (2004).

Smith, David W. *Seeking a City with Foundations: Theology for an Urban World*. Nottingham, England: Inter-Varsity, 2011.

Smith, James K. A. "The Spirit, Religions, and the World as Sacrament: A Response to Amos Yong's Pneumatological Assist." *Journal of Pentecostal Theology* 15, no. 2 (2007): 251–61.

———. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids, MI: Eerdmans, 2010.

Soja, Edward W. *Postmodern Geographies: The Reassertion of Space in Critical Social Theory*. London: Verso, 1989.

Stackhouse, Max L. *Creeds, Society and Human Rights: A Study in Three Cultures*. Grand Rapids, MI: Eerdmans, 1984.

———. *Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction*. Boston, MA: Beacon, 1972.

———. "Framing the Global Ethos." *Presidential Address, The American Theological Society* (April 3, 2009): 8–9.

———. "General Introduction." In *God and Globalization: Religion and the Powers of the Common Life*, vol. 1, edited by Max Stackhouse and Peter Paris, 1–52. Harrisburg, PA: Trinity, 2000.

———. *God and Globalization: Globalization and Grace*. Vol. 4. New York: Continuum, 2007.

———. "Introduction." In *God and Globalization: Christ and the Dominions of Civilization*, vol. 3, edited by Max L. Stackhouse with Diane B. Obenchain, 1–57. Harrisburg, PA: Trinity, 2002.

———. "Introduction." In *God and Globalization: The Spirit and the Modern Authorities*, vol. 2, edited by Max L. Stackhouse and Don S. Browning, 1–36. Harrisburg, PA: Trinity, 2001.

———. "The Moral Roots of the Corporation." *Theology and Public Policy* 5, no. 1 (Summer 1993): 29–39.

———. "The New Moral Context of Economic Life." *Quarterly Review: A Journal of Theological Resources for Ministry* 2, no. 3 (Fall 2001): 239–53.

———. "Signs of Hope." October 12, 2007. Accessed September 2, 2010. http://www.cardus.ca/comment/article/9231.

———. "Social Theory and Christian Public Morality for the Common Life." In *Christianity and Civil Society*, edited by Rodney L. Petersen, 26–41. Maryknoll, NY: Orbis, 1995.

Stackhouse, Max, and Dennis P. McCann. "A Postcommunist Manifesto: Pubic Theology after the Collapse of Socialism." In *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life*, edited by Max L. Stackhouse, Dennis P. McCann, and Shirley J. Roels with Preston N. Williams, 949–54. Grand Rapids, MI: Eerdmans, 1995.

Stassen, Glen H., Rodney L. Petersen, and Timothy Norton, eds. *Formation for Life: Just Peacemaking and Twenty-First Century Discipleship*. Eugene, OR: Pickwick, 2013.

Taylor, Mark C. *After God*. Chicago, IL: University of Chicago Press, 2007.

———. *Confidence Games: Money and Markets in a World without Redemption*. Chicago, IL: University of Chicago Press, 2004.

Taylor, Mark Lewis. "Degenerative Utopia in Philadelphia: Toward a Theology of Urban Transcendence." In *Spirit in the Cities: Searching for Soul in the Urban Landscape*, edited by Kathryn Tanner, 69–97. Minneapolis: Fortress, 2004.

———. *The Theological and the Political: On the Weight of the World*. Minneapolis: Fortress, 2011.

Thomas, Terrence. "On Another Boundary: Tillich's Encounter with World Religion." In *Theonomy and Autonomy: Studies in Paul Tillich's Engagement with Modern Culture*, edited by John J. Carey, 193–211. Macon, GA: Mercer University Press, 1984.

Tocqueville, Alexis de. *Democracy in America*. Vol. 2. Beijing: Commercial Press, 1988 [1840].

Tillich, Paul. *Dynamics of Faith*. New York: Harper & Row, 1957.

———. "The Importance of New Being for Christian Theology." In *Man and Transformation: Papers from the Eranos Yearbook* 30, no. 5, edited by Joseph Campbell, 161–78. New York: Bollington Foundation, 1964.

———. *Love, Power, and Justice: Ontological Analyses and Ethical Applications*. London: Oxford University Press, 1954.

———. *Morality and Beyond*. Louisville, KY: Westminster John Knox, 1963.

———. *The Protestant Era*. Chicago, IL: University of Chicago Press, 1948.

———. *The Socialist Decision*. Translated by Franklin Sherman. New York: Harper & Row, 1977.

———. *Systematic Theology: Existence and the Christ*. Vol. 2. Chicago, IL: University of Chicago Press, 1957.

———. *Systematic Theology: Life and the Spirit: History and the Kingdom of God*. Vol. 3. Chicago, IL: University of Chicago Press, 1963.

———. *Systematic Theology: Reason and Revelation, Being and God*. Vol. 1. Chicago, IL: University of Chicago Press, 1951.

———. *Theology of Culture*. London: Oxford University Press, 1959.

———. *Theology of Peace*. Edited by Ronald Stone. Louisville, KY: Westminster John Knox, 1990.

———. "The Two Types of Philosophy of Religion." In *Theology of Culture*, edited by Robert Kimball, 10–29. New York: Oxford University Press, 1964.

Van Cappellen, Patty, and Vissilis Saroglou. "Awe Activates Religious and Spiritual Feelings and Behavioral Intentions." *Psychology of Religion and Spirituality* 3, no. 3 (2012): 223–36.

Victorin-Vangerud, Nancy M. "Sea-ing Spirit: Ecotheology and a Coastal Sense of Place." In Bergmann, *Architecture, Aesth/Ethics and Religion*, 159–86.

Volf, Miroslav. *After Our Likeness: The Church as an Image of the Trinity*. Grand Rapids, MI: Eerdmans, 1998.

———. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abingdon, 1996.

———. "Forgiveness, Reconciliation, and Justice: A Christian Contribution to a More Peaceful Social Environment." In *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation*, edited by Raymond G. Helmick, SJ, and Rodney L. Petersen, 27–49. Philadelphia: Templeton Foundation, 2001.

von Hügel, Friedrich. *The Mystical Element of Religion: As Studied in Saint Catherine of Genoa and Her Friends*. Introduction by Michael Downey. New York: Crossroad, 1999 [1908].

Vondey, Wolfgang. *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*. Grand Rapids, MI: Eerdmans, 2010.

Walls, Andrew F. *The Missionary Movement in Christian History*. Maryknoll, NY: Orbis, 1986.

Ward, Graham. *Cities of God*. London: Routledge, 2000.

Wariboko, Nimi. *Accounting and Money for Ministerial Leadership: Key Practical and Theological Insights*. Eugene, OR: Wipf and Stock, 2013.

———. "African Pentecostalism: A Kinetic Description." In *NA God: Aesthetics of African Charismatic Power*, edited by Annalisa Butticci, 21–23. Rubano, Italy: Grafiche Turato Edizioni, 2013.

———. *The Depth and Destiny of Work: An African Theological Interpretation*. Trenton, NJ: Africa World, 2008.

———. *Economics in Spirit and Truth: A Moral Philosophy of Finance*. (New York: Palgrave Macmillan, 2014.

———. *Ethics and Time: Ethos of Temporal Orientation in Politics and Religion of the Niger Delta*. Lanham, MD: Lexington, 2010.

———. "*Fire from Heaven*: Pentecostals in the Secular City." *Pneuma* 33, no. 3 (2011): 391–408.

———. *God and Money: A Theology of Money in a Globalizing World*. Lanham, MD: Lexington, 2008.

———. *Methods of Ethical Analysis: Between Theology, History, and Literature*. Eugene, OR: Wipf and Stock, 2013.

———. *The Pentecostal Principle: Ethical Methodology in New Spirit*. Grand Rapids, MI: Eerdmans, 2012.

———. *The Principle of Excellence: A Framework for Social Ethics*. Lanham, MD: Lexington, 2009.

———. "Urbanization and Cities in Africa." In *Africa: Contemporary Africa*, vol. 5, edited by Toyin Falola, 633–55. Durham, NC: Carolina Academic Press, 2003.

Warnier, Jean-Pierre. *The Pot-King: The Body and Technologies of Power*. Leiden: Brill, 2007.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. New York: Charles Scribner's Sons, 1958.

Westhelle, Vitor. *Eschatology and Space: The Lost Dimension of Theology Past and Present*. New York: Palgrave Macmillan, 2012.

Wilder, Amos N. "Art and Theological Meaning." In *The New Orpheus: Essays Toward a Christian Poetic*, edited by N. A. Scott, 407–19. New York: Sheed and Ward, 1964.

Winter, Gibson. *Community and Spiritual Transformation: Religion and Politics in a Communal Age*. New York: Crossroad, 1989.

———. *Elements for a Social Ethics*. New York: MacMillan, 1966.

———. *The New Creation as Metropolis*. New York: Macmillan, 1963.

Wolterstorff, Nicholas. "Is There Justice in the Trinity?" In *God's Life in Trinity*, edited by Miroslav Volf and Michael Welker, 177–90. Minneapolis: Fortress, 2006.

Yong, Amos. *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions.* Sheffield, England: Sheffield Academic Press, 2000.

———. "Radical, Reformed, and Pentecostal: Rethinking the Intersection of Post/Modernity and the Religions in Conversation with James K. A. Smith." *Journal of Pentecostal Theology* 15, no. 2 (2007): 233–50.

———. *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology.* Grand Rapids, MI: Baker Academic, 2005.

———. *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective.* Eugene, OR: Wipf and Stock, 2002.

Zhuang, Yue. "Liberty, Fear and the City of Sensations: Sir William Chambers' Dissertation on Oriental Gardening and Burke's Sublime-Effect." Paper presented at the *Symposium on Urbanism, Spirituality & Wellbeing: Exploring the Past and Present/Envisioning the Future*, Harvard University, Cambridge, June 6–8, 2013.

Žižek, Slavoj. *The Fragile Absolute: Or Why is the Christian Legacy Worth Fighting For?* London: Verso, 2008.

Index

a posteriori solidarity, 176–7
a priori solidarity, 176–7, 185, 207
Aaker, Jennifer, 113
Absolute Infinity, 115
Accra, 2
Adam, James Luther, 134
Africa, 137–8, 165, 203, 204
African Independent Churches (AIC), 83
African Pentecostalism, 2
African traditional religions, 55, 58, 60, 64, 74–8
Agamben, Giorgio, 6, 68, 78, 132
agora, 179
Agyarko, Robert Owusu, 77
Ake, Claude, 137
Algiers, 138, 236
alpha, 142
anarchy, 120
ánimo, xii
anointing, 3–4, 65, 122, 127
anus, 138
Apostle John. *See* John
Appiah, Kwame Anthony, 180
Arab Spring, 53
archetype, xiv, 30, 199
architecture, xiv, xvi, xvii–xix, 2, 36, 104, 114, 207
arè, 65, 66, 67
Arendt, Hannah, 12, 124, 133, 146
aretē, 13
Argentina, 5, 6
Aristotle, xvii, 38–9, 129, 132, 178
àsà, 76
asé, 65, 66, 67, 69, 76
Asia, 6, 165
Atlanta, xv
Augustine, 16, 73, 124, 163
Australia, 6
awe, xiii, xiv, xvii, 1, 30–1, 59, 92, 112–14. 195–6, 197
awephilic, xiii, xvii, 31, 111–12, 114
axis mundi, 7–8, 20
Azuza Street, 86, 87

Babylonian exile, 175
Badiou, Alain, 188
Barber, Karin, 3
Barrie, Thomas, 114
bearer of sovereignty, 70
Beatley, Timothy, xvii, 112
beauty, 115, 147
be-ginnan, 16, 104, 181
Beijing, 2
being, 16, 17, 38–9, 100, 132–3, 164
Bergman, Sigurd, 104, 173
Bergson, Henri, xiii
Berkeley, 37
Berlin, 2, 10
beta, 142, 143–4
Bible, 83, 169
  1 Corinthians, 95, 202
  Acts, 53, 60, 95, 174, 200
  Colossians, 26
  Ephesians, 26, 170, 202
  Exodus, 175, 176
  Ezekiel, 175
  Hebrews, 24, 73–4
  Isaiah, 25, 171, 175
  Jeremiah, 174
  Job, 19, 201
  John, 129

Bible—*Continued*
  Kings, 175
  Matthew, 25, 180, 217n47
  Peter, 71
  Psalms, 175
  Revelation, 25, 53, 71, 87, 155, 169, 170, 175, 192, 202
  Romans, 202
biophilic, xvi–xvii, 111–14
biopiety, 48, 228n21
Birmingham, 2, 5
bodily substance, 66
body of Christ, 7, 11, 18–19, 24–6, 71. *See* chapter 9
bond rate, 141
Bonhoeffer, Dietrich, 90
Boston, xv
Brasilia, 2
broad place, 19, 171, 201
Bronx, 5
Brooklyn, 2, 5, 10
Buber, Martin, 16, 161, 180
Buenos Aires, 1, 2, 5, 10
Burke, Edmund, xviii

Cairo, xiv
Cameron, 65
Camp, Sokari Douglas, 59
Canberra, 2
Cannon, Walter, W., 67–8
caste, 7, 10, 34, 45–6, 47, 86
catalyptic gap, 86
Catholic social teachings, 161, 166
catholic substance, 54, 121, 123–6, 127–8, 134, 203, 205
catholicity, 162, 180, 181, 200
Catholic-Protestant fabric, 125, 126
Cavanaugh, William T., 119
chair, 190
Chambers, William, xvii–xviii
charis, xvi, 12, 29, 102
charisma, xiii, xiv, xvi, xvii, xviii, 11, 12, 29, 198
  and city, 5, 6, 9, 31, 34, 36, 195–7
Charismat*endom*, 116
Charismatic City, defined, xi–xiv, xvi
charis-mondialisation, 53
charisms, 13, 173, 179, 203
chi, 76
chiasm, 105
Chicago, 86
chicken coop, 122
chora, 211
Christ, 7, 124, 149–50, 161. *See also* body of Christ and New Being
Christendom, 32, 34
Christian Base Communities, 91
Christians, xiv, 34, 50, 71, 75, 168, 178, 190
Church, 7–8, 31–4. *See also* body of Christ
cicadas, 91
Cicero, 130
citi-zation, 9
city-state, 179
civil religion, 60–2, 69–70, 72, 74–5
civitas, 151
class, 7, 10, 14, 20, 24, 34, 47, 130
collective effervescence, xiii, 12
Collins, Randal, 30, 108
Columbia University, 2, 164
common good, 13–14, 23, 49, 74–6, 157, 166, 178, 200
  and development, 146, 148
  and immanence, 95–7
commons, 18, 36, 76
  as global, 15, 20, 26, 38, 169
commonwealth, 87, 184, 205
communality, 96, 104–5, 107, 120, 123, 152, 172, 183
communare, 204
communio, 204
communio ecclesiarum, 172
communio salutis, 210
communio santorum, 172
communio viatorum, 210
communion, 60, 106, 109, 119, 158, 164
communion quotient, 23–4. *See* chapter 7
communism, 47

competing universalities, xvi
complicatio, 104
connectivity, 36, 104, 113, 116, 119, 195
Connolly, William, 35, 36
consociation, 44, 45, 51
conspirare, 120
convictional center, 48
corporation, 47, 49, 65, 76, 172, 220n4
corpus mysticum, 69
cosmopolis, 54, 115, 116, 117
cosmopolitan citizenship, xiv
cosmopolitanism, 9, 180, 183
cosmopolitans, xvi
countercosmopolitans, xv–xvi
Cox, Harvey, xi–xiv, 8–9, 21–2, 26, 31, 32, 33–5
  on Jazz, 116–17
  on logic of town and secular city, 54
  on Pentecostal sclerosis, 115–16
  on secular city (*see* chapter 4)
  on secular city and kairos, 101
CPP, 104–8
creation, 16, 25, 68, 176, 202
creative regression, 84–5
creeds, 22, 81, 83, 84, 87, 92, 140

deactivation, 125
Dear, Michael, 37
de-caedere, 104
déclosion, 190
Deleuze, Gilles, 24, 31, 37
Derrida, Jacques, 130
discerning the body, 168
dispersed sovereignty, 72
dispositif, 134
divination tray, 68–9
divine kingship, 21, 57, 58, 63, 65
divine plasticity, 100
divine presence, 1, 7–12, 15, 17–18
Duncan, Darlene, 121, 122, 127, 129
Durkheim, Emile, xiii, 30, 108

e pluribus unum, 120
earth, 27, 34, 49, 65–6, 69, 77
Earth-Dollar System, 166
Easter, 92, 122
Easter Sunday, 122
Eastern Church (Orthodox) Model, 172, 179
ecclesia in via, 198
ecclesiology, 91, 172–3, 197, 200, 206–10
economic development, 141, 146–50, 158, 167
economic injustice, 40, 142, 155, 158, 160, 165
economic justice, 40, 108, 115, 156–7, 160, 164–7
economic security index, 143
ecstasy, 192
ego, 156
Egom, Peter Alexander, 140, 153
elasticity, 173
electricity, 105
emotional energy, xiii, xv, 4, 30, 39, 195
empire, 10, 11–12, 32, 33, 37, 163, 207
energeia, 6, 105
energia, 6
energy, 2, 6–7, 10–12, 31, 106, 127, 166, 198
energy explosion, xiii, 29, 198
Enkidu, 119
enlarged thinking, 160
enspirited matter, 97
Epic of Gilgamesh, 119
ergon, 6–7, 184
eros, 6, 12, 36, 38–9, 52, 105, 221n19, 240n24
  and beauty, 115
  and friendship, 132
  and globalization, 183
  and justice, 162
  and participation, 166
eros of spatiality, 140, 150–2
eros-ticization, 11, 36
eschatos, 17, 199
Espejo, Paulina, 189
esse, 207
essentialism, 85
ethicomystical, 134

ethos, xvi, 9, 12, 20–1, 30, 35–6, 202–3, 205
  and architects, 38
  and environment, 77–8
  and the future city, 41
  and protected spaces, 47, 48
  and theological ethics, 51–2
eudaimonia, 114, 147
Europe, 6
event, 9, 147, 188
eventalization, 36
excellence, 13, 147, 233n44
exemplum, 131
existential spatiality, 16, 102, 104, 105, 171, 181, 205, 208
Exodus, 92, 176
expected return, 141
experiential, 128
experiri, 128
explanation, prediction, and control, 95
explicatio, 104–5
exteriority, 41, 100, 189, 199, 209, 210

failed transcendence, 84, 89, 92
Fanon, Franz, 137, 138
Falwell, Jerry, 91
fascism, 47
Fenn, Richard, 103
Film Movement, 120
fire, 2, 3, 86, 88, 95–6
five bodies. *See* chapter 3
flesh, 2, 18, 24, 26
  and body of Christ, 169, 190
  divine, 65
  social, 195
  and sovereignty, 59, 63–6, 68–71
force fields, 1
forward space, 98. *See also* chapter 5
Foucault, Michel, 15, 70
fractal, 19, 196
free-church model, 172–3
freedom, 13, 15, 19, 22, 32, 44
  development as, 146–50, 203
  and disobedience, 108
  and reason, 76, 161
  universal space of, 45, 87
Friedzon, Claudio, 5
friendship, 38–9, 96, 119–35
friendship natality, 121, 129, 131–3
Fulmore, Coedtis, 121
fundamentalists, 63, 72
future city, xi, xiii, xv–xviii, xii, 22, 29, 30, 31, 33
  design, 38, 39, 41, 146, 197
  and eros, 38
  values, 41, 99

Gaarder, Jostein, 58
gene pool, 10, 31, 33, 34, 47, 48, 73, 196
genealogical desert, 86
geographical imagination, 15
geo-piety, 48
Georgetown University, 121
Gilgamesh, 119
Girard, René, 63, 71
glassy essence, 150, 152
global cities, xi–xii, 5–6, 25, 38, 54, 138, 196, 203, 211
  evolution, 32
  and explosion of energy, 29
global civil society, xi, xii, xvi, 15
  and the body of Christ, 26
  as world ecclesia, 18
  evolution of, 20
Global South, 27, 174, 170
global village, xiii
globalization, xiv, 9, 11, 20, 44–55, 138, 183–4
  and body of Christ, 183–4, 189–90, 193, 198
God, xii, xiv, 7–8, 9–12, 15, 32, 99–100, 170
god-king, 62, 65, 67
gods, 32, 62–3, 99–100
gold, 128
Gornik, Mark, xviii, 5
grace, 50, 89, 122, 125
Graham, Elaine, 214n10
Great Columbia Exposition, 86
griot, 21
Gutiérrez, Gustavo, 93

Hacker, Jacob S., 143–4
haircut, 144
Half Yellow Sea, 1
Hardt, Michael, 11, 32, 37, 207
Hauerwas, Stanley, 19
healer, 170
healing, 54, 65, 83, 132–3, 155, 160, 188
heaven, 2, 26, 66, 68, 77, 89, 175, 189
heavenly city, 7, 34, 50, 73
heilege geist, 96
heritage, 16, 75–6, 123
heteroglossia, 72
heteronomous, 97, 103
heteropolis, x
Hinduism, 47–8
Holy Ghost. *See also* Holy Spirit
holy sand, 74
Holy Spirit, 3, 4, 15, 60, 71, 74, 84, 95–6, 116, 125
  and city, 171, 173, 199, 202
  and friendship, 130, 131–3
  movement of, 37, 48
  theology of third article, 125, 205
homo quaeren, 90
homo religiosus, 83
Hopkins, Gerald Manley, 87
Hügel, Freidrick Von, 134
Hughson, Thomas, D., 176–7
human dignity, 40, 148, 156–7, 160, 164–7
human flourishing, 2, 13, 25, 64, 87
  and emotional energy, 108
  floor of, 167
  and urban design, 27
  and work, 152
human religiosity, 82–3, 84–5, 89, 90–1
human rights, 41, 47, 48, 161, 176

Icarus, 58
identity, 9, 11, 24, 32, 34, 49, 68, 174–5
Ifá. *See* chapter 3
Ile-Ife. *See* chapter 3
Ilesanmi, Simeon, 70, 75
Imaginaire, 73
imago dei, 84, 85, 149
imago mundi, 68
immanence, 11, 23, 27, 29, 32, 89–90, 92
  and common good, 97
  and Holy Spirit, 95, 171
implicatio, 104
improvisation, 31, 36, 116, 122
in-between, 45, 50–1, 86–7, 100, 133, 198
incarnation, 7, 59, 65, 69
  secularization of, 96
individuation, 105
inner city, 121, 133
internal split, 191
internal transcendence, 115
interreligious dialogue, xi, 58, 60–1, 74–8
Islam, 47, 61, 72, 75, 190
I-Thou, 161, 180
I-You, 88, 180

Jacobs, Jane, 38
James, Robison, B., 149
jazz, 116–17, 122
Jeannerod, Marc, 111
jeli, 21
Jennings, Willie James, 23, 174
Jerusalem, xv, 7–8, 97, 175
Joachim of Foire, 129
John, 54, 129, 155, 192. *See also* Bible
Judaism, 175, 190
jus in spiritus, 120
justice, 158–9
  definition, 160–3
  economic, 40–1 (*see also* chapter 8)
  and virtue, 13

kairos, 101–2, 123, 205. *See also* zygotic kairos
Kalabari, 106, 162, 182–3
Kant, Immanuel, 161
Kantorowicz, Ernst, 59
Keller, Catherine, 17, 53, 155, 171, 183

Kellert, Stephen R., 112
keno, 37
kenotic, 37
Kingdom of God, 46, 74, 86, 87, 93, 125, 193, 200, 206
knot, 41
koinonia, 8, 41, 164, 201
kosher, 103

Laclau, Ernesto, 89
Lagos, xiv, 1, 70
Lagos-Ibadan Express Road, 73, 74
land-body, 69, 77
language, 8, 53, 63, 95, 96–7, 174
language systems, 174
laos, 62, 184
Latin America, 6, 91, 165
leitourgia, 62, 183–4
Let the Church Say Amen, 120, 121, 133
Lincoln, Sarah, 138
liturgy, 5, 34, 62, 183
Lofland, Lyn H., 40
Logan, Alan, 113
logos, 55, 91
logos-theos, 91
London, xiv, 1
Lord, Andy, 206–8
Los Angeles, xv, 88
love, 18, 25, 38, 60, 114, 125, 165, 177
Lowe, Stephen, 214n10

Macchia, Frank D., 202
Malabou, Catherine, 31, 111, 173, 191
mammon, 52
mangrove, 106
Manhattan, 2
manifest presence, 101
Mankon, 65–6
mars, 52, 221n19
masks, 190
master-slave network, 207
matrix, 16, 18, 100, 102, 104, 156, 195, 204
McFague, Sallie, 173
McLuhan, Marshall, xiii
Mecca, 78
Mercedes, 2
Messiah, 131, 132, 148, 184, 208
messianic cut, 209
messianic space, 209
metanarrative, 51
methodological pluralism, 102
metropolis, xii, 29, 178
Milbank, John, 163
Mill, John Stuart, 161
Miller, Donald, 92
minimum preflourishing level, 141–2, 145
modifications, 189–90, 191
moloch, 156
Moltmann, Jürgen, 130, 171
mondialisation, 9, 52, 53, 103, 173, 184, 190, 193, 198
monkey, 106
monotheism, 175
moral imperative, 157, 161, 183
moral vision, 52
morphology, 31, 196
Moscow, xiv
Mount Secular, 84
Mountain of Fire and Miracles, 74
mouth of king, 66
multitude, 11–12, 62, 96, 150, 171, 209
mundus, 39
muses, 52, 221n19
Muslims, xiv, 63, 72, 75
mutuality, 10, 39, 135, 139–40, 144–6, 153, 199
mysterium tremendum et fascinans, 90, 127

Nancy, Jean-Luc, 13, 36, 41, 52, 184
narrative theology, 85
natality, 97, 121, 129–33, 149
Nazareth, 26, 171, 187, 188
Negri, Antonio, 11, 32, 37, 207
neoliberal capitalism, 94, 122
networks, 2, 15, 29, 38, 41, 105, 110, 184, 206–8
New Being, 106, 124, 148–9, 187–8
new birth, 97, 129

new Creation, 29, 46, 54, 101, 129, 191
New Delhi, 1
New Jerusalem, xv, xvi, 12, 18, 20, 29, 43–6, 53–5
New York, xiv, xviii, 1–2, 5–6
Niebuhr, Reinhold, 158, 165, 167
Niger Delta, 106, 162, 182
Nigeria, 70, 73, 74, 75, 79
nisus, 126
Norton, Anne, 96
nothingness, 17, 122
noumenal machinery, 31
novum, 37, 44, 101
numinous, xiv, 31, 112, 127

Obadio, 66
objectification, 17
oceanic feeling, 92
Ockham, 134
Oduduwa, 63, 65, 66, 68, 69
Ògún, 67
olive oil, 74
Olójó, 62, 67
Olubuse, Adelekan, 69
Oluorogbo, 66
Olupona, Jacob, 20–1, 55, 57, 67, 82, 193. *See also* chapter 3
Olympic games, xvi
omnipresence, 4, 10, 27
Ooni. *See* chapter 3
Ooni-Ile, 66
Oramfe, 66
orgia, 6
orgion, 7
orí, 69
oríta, 66
oui, oui, 128

palace, 66, 69, 70, 72
palimpsest, xv, 31, 36
palm wine, 66
Paris, 2, 36
Paris, Peter, 155
participation, 104–7, 145–6, 149–50, 157–8, 166–7
Paul, 45, 95, 168
Pax Romana, 163
peacebuilding. *See* chapter 8
peer-to-peer distributed network, 207
Pentecost, 8, 60, 87–8, 92, 95–6, 174, 202
Pentecostal Principle, 15, 55, 97, 102
  and the charismatic city, 203–5, 209–10
  as element of religion, 121, 124–30. 134
Pentecostals, 6, 11, 15, 21, 134, 170
  in Ile-Ife (*see* chapter 3)
Pentecost*endom*, 116
peoplehood, 185
perfect obligation, 158, 167
periā, 128
Perkins, Bobby, 121, 122, 128
Perkins, JoAnn, 121
person, 157, 161–2, 164
personal encounters, 156, 163, 164, 165, 166, 167
pharmakon, 71, 73
phase spaces, 85
philia, 129
philosophy of history, 50, 55
place, 11, 18, 30, 208
plastic organ, 31
plasticity, 31, 100, 108, 110–11, 173, 189–90
plumb line, 24, 153, 155
pluralism, xvii, 22, 36, 54, 70, 72, 81, 197, 200
poiesis, 41
polis, 33, 38, 54, 87, 115, 149, 179, 181
political, the
  definition, 39, 131
political natality, 131, 132
possibilities, 104–7, 152, 156
poverty, 38, 40, 121–2, 129–30, 141–3, 145, 210
poverty threshold, 142
power of being, 38, 100, 127, 149, 164, 207
praxis, 41, 57, 93, 147, 164

prayer, 2–3
primal hope, 83
primal piety, 83
primal speech, 83
primal spirituality, 82–3, 84–6, 87–92
primary justice, 158, 167
primary peace, 158
principle of history, 44
proceduralism, 157
process sovereignty, 71
protestant principle, 54, 121, 123–7, 134, 188, 203, 205
providential process, 20, 44
psyche, 84, 86, 91
public philosophy, 60, 61, 70, 75
public theology, xii, xvii, xviii, 43, 48–52, 99, 102, 171, 202
Putnam, Robert, 112

Queens, 5

Rawls, John, 159
Real, 86, 125, 147, 149, 163
real development, 146–51
real virtuality, 31
recapitulatio, 104
reign of God, 25, 60, 199, 200, 201
religio, 181
religious consciousness, 84, 87
repetition of difference, 24
reverence, 112
Richie, Tony, 79
risk-free rate, 141, 142
Robert, Dana L., 210
Rogers, Richard, 114
Roman-papal Catholic model, 172
Rome, 1, 2, 34, 54, 72, 163
Rudd, Melanie, 113

Sabbath, 16
Sacks, Jonathan, 175–6
sacral soma, 65, 69
sacral sovereignty, 70
Sacred City
  thesis, 8, 12, 17–18, 32–5, 99–103 (*see also* chapter 3)
sacred edge, 171
sacred kingship, 20–1, 57–63, 67, 69–76, 78
saeculum, 39
Sanneh, Lamin, 7, 204
Sassen, Saskia, xi
scandere, 90
Schmemann, Alexander, 184
Schmitt, Carl, 96
secondary justice, 158
secondary peace, 158
secular basilica, 182
Secular City
  thesis, 8–9, 11–12, 17–18, 32–6, 99–103
secular Pentecost, 96
secularists, 9, 21, 27, 31, 32, 35
secularization, xiv, 32, 81, 82, 84, 93–7, 103
secularizing, 93, 94–5, 97, 98
Selhub, Eva, 113
Sen, Amatrya, 167
Sennett, Richard, 180
sensorimotor conducts, 2, 67
sensus divinitatis, 12
Seymour, William Joseph, 88
shalom, 64, 164, 201
shamanism, 83, 84
shape shifters, xii, xv
Shaw neighborhood, 120, 121
Shekhinah, 103
Sheldrake, Phillip, 111–12, 151
silver, 128
Simmel, Georg, 107
Skrbina, David, 106, 107
Sloterdijk, Peter, 29
Smith, James K. A., 93, 101
social body, 168, 169
social ontology, 101, 140
social relation, xvi, 161
  city as, 108–10, 150
sociality of places, 18
socio-spatial dialectic, 17
socium, 76
Soja, Edward, 16–17
soul, 35, 88, 138–9, 147, 152–3

South Korea, 83
sovereignty, 58–61, 63–5, 70–4, 96
space, 7, 10–11, 14–19, 30, 45
space value, 39–40, 108–9, 135, 139–53, 209
spatiality, 10–11, 19, 104–5, 138–40, 150–3, 171
Spirit baptism, 201–2
spiritual energies, xiv, xv, 22, 30, 108, 195, 211
spiritual presence, 124, 168
spirituality, 31, 38, 50, 85, 192, 203. *See also* primal spirituality
Stackhouse, Max, xvii, 11, 21, 43–55, 182, 192
stocks, 141, 142
storefront church, 120–2
strangers, 38, 115–16, 153, 170
  and the body of Christ, 177–81, 184, 195, 209
structural whole, 189, 191
structure, 27, 122, 172, 187, 192, 204–5, 208
subjectivation, 72, 94
subjectivity, 64, 89, 94, 129, 133
substance, 9, 54, 65, 68, 177, 184
summum bonum, 117
sunsum, 76, 77
supreme capacity, 104, 122, 124
Surles, David, 121
surpriser-in-chief, 170
swarm, 6
synaesthetic effervescence, 195
synagogues, 175
synaisthanesthai, 132
synaxis, 180

Taylor, Mark C., 164
Taylor, Mark Lewis, 90, 92
telos, 11, 42, 53, 127, 153
teme, 76, 77
temple, 32, 97, 103, 133, 169, 175–7
  of the Holy Spirit, 171, 173, 192, 202
temporality, 16, 39
textual body, 67–9, 78
The Secular City, 8, 21, 32, 82, 93
theocracy, 54
theology of history, 17, 20, 43–4, 46, 50–1, 86, 197
theonomous, 97, 124, 154, 181
theos, 55, 91
Third Article, 125, 205. *See also* Holy Spirit
thresholds, 189, 190, 198–9, 209, 210
Tillich, Paul, xv, 38, 46, 105, 157, 191–2
  city design, 178
  justice, 160–1
  love, 165
  New Being, 148–9, 187–8
time that remains, 24
time value, 39–40, 110, 140–1
Times Square, 2
Tocqueville, Alexis de, 178
tongues, 2, 5, 53, 63, 87–8, 95–7, 200, 202
tradition, 16, 54–5, 121–2, 128, 156
traditionis traditio, 128
transformative initiatives, 165
transimmanence, 27, 29, 90, 92, 101
translocal, 119
trans/mission field, 204–5
tree of life, xv, 73, 155
Trinity, 109, 172
Troeltsch, Ernst, 94
truth, 93, 97, 98–100, 115, 129, 133
typography, 152
typology, 8, 152

Uganda, 5–6
ultimate end, 160
ultimate principle, 160, 162
Uncle Sam, 141
underworld, 66
United Kingdom, 2
United States, 35, 74, 87, 91, 120, 122, 134, 142
unity-in-difference, 96, 109
universal common, 44, 45, 46, 87
unkosher, 103

urban civilization, xii, xiii, 6–7, 12, 26, 48, 170–1, 198
urban design, xi–xviii, 39, 99–100, 111–14, 139–40, 150–1
urban public theology, 171
urban theology, 171
urbs, 151

Vatican, 172, 179
vector fields, 201
viens, 128
virtues, 13, 44, 71, 100, 123, 162, 203
virtus, 13
Vohs, Kathleen D., 113
Volf, Miroslav, 159–60, 172
voluntary principle, 7–10, 31–6, 43, 169, 175, 191–2, 196

Walls, Andrew, 27, 191
Ward, Graham, xi, 18
Warnier, Jean-Pierre, 65
Washington, DC., 117, 120, 121, 122, 131
ways of being, 25, 157, 189
welfare, 121
Westhelle, Vitor, 199, 206, 209–11
White City, 86
White House, 121
Who, 146, 149. *See also* Hannah Arendt
Wilder, Amos, 89
Winter, Gibson, 153
Wolterstorff, Nicholas, 158
work, 6, 9–10, 139, 145, 151–3, 181, 240n29
  church as, 181–4
work policy, 153–4
world city, xiv, 29–30, 103, 115–16, 169–70, 117
  denationalized, 192
world ecclesia, xii, 18, 23
world making, 101, 183, 184
World Missions for Christ Church (WMCC), 120, 121, 127–9, 131, 134–5
World Missions' Inner City Extension Program, 121

Yahweh, 71, 86
Yamamori, Tetsunao, 92
Yong, Amos, 93, 101, 246n28
Yoruba, 3, 20–1, 57–79

Zhuang, Yue, xviii
Zizioulas, John, 164
zone of abandonment, 92
zygotic kairos, 101–2