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**Memory, Identity, and Imagination**

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Politics of the Spirit: Memory, Identity, and Imagination

By

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Author's Declaration

Yr wyf drwy hyn yn datgan mai canlyniad fy ymchwil fy hun yw'r thesis hwn, ac eithrio lle nodir yn wahanol. Caiff ffynonellau eraill eu cydnabod gan droednodiadau yn rhoi cyfeiriadau eglur. Nid yw sylwedd y gwaith hwn wedi cael ei dderbyn o'r blaen ar gyfer unrhyw radd, ac nid yw'n cael ei gyflwyno ar yr un pryd mewn ymgeisiaeth am unrhyw radd oni bai ei fod, fel y cytunwyd gan y Brifysgol, am gymwysterau deuol cymeradwy.


I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. All other sources are acknowledged by bibliographic references. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree unless, as agreed by the University, for approved dual awards.

Abstract

How do we discern our ethical identity and the challenges of our present age? Ethical discernment requires honesty about the contours of narratives that shape identity and the conflicts that can erupt within. Identity itself exists on the horizons of memory and imagination, where ethical discernment must lead. Pentecostalism, with its emphasis on the practice of discernment through testimony, may offer unique resources for contemporary ethics. Focusing on the ethical issue of terrorism and its effects upon identity, the narrative of September 11, 2001, is considered through a variety of testimonies. Further investigation into the ethics of terrorism itself discloses the events of September 11, 2001, as but one instance in a seemingly endless collision of identity and power. Present within resulting identity is a conflict of what Pentecostal ethics would consider as sanctified vs. terrorized identity, memory, and imagination. Engaging contemporary voices in emergence theory assists in illuminating points of intersection between Pentecostal ethics and terrorism. Sanctified memory and imagination are embodied in the fruit of the Spirit, as discerned in the formation and practices of ethical identity. Such sanctified identity is offered in contrast to a terrorized identity, embodied in the works of the flesh and demonstrated in a forgetfulness of memory and failure of imagination. How can Pentecostal ethics, and the offering of sanctified identity, memory, and imagination contribute to addressing the modern concerns of our time such as terrorism? Looking out into the horizons of our identity, further locations will be identified for future ethical exploration.

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# 1.

## POLITICS OF THE SPIRIT AS ETHICS OF DISCERNMENT

### Testimony Is Where We Begin

When I watched the two towers fall, I was seventeen years old. I was old enough to experience a sense of shock, the fearful grip that electrified the room. I witnessed it all unfold live, huddled around a television screen, a kind of bizarre reality program. Not until after we watched several bodies free falling against the perfectly measured modern lines of the World Trade Center, did the actual weight settle upon us. When the broadcasters' voices caught, when they became speechless - it was then we knew something was different. This was a death - a violent event the likes of which had seemingly never happened. When the screen split again, and smoke billowed from the U.S. Pentagon building, the room I was in descended into chaos. A hysterical clarity surfaced - of course, we are at war now. If the safest, most impenetrable building on the face of the earth was compromised, all was lost. Then came the paralyzing, ambiguous word - spoken as if it was just now coming to actualization - terrorism. The word itself was like a trench being dug into the ground separating good and evil, democracy vs. dictatorship, the West vs. Islam, freedom vs. oppression, economic abundance vs. depravity, civilization vs. barbarism.

September 11, 2001, became a day upon which the relationship between many worlds would hinge. Even with the dust still settling, the embers of collapsed modernity still glowing, we woke up on September 12 and knew that we couldn't go back - everything was different. The 'we', is the global collection of individuals - represented by diverse backgrounds that would become entangled in a complicated web of terror. In the days that followed September 11, 2001, the trench of terrorism deepened. We were at war, applauded in the chamber of the U.S. government, with an axis of evil. The duty of the U.S., and its allies, was the very defense of freedom and liberty. Minuscule movements in the mountains of Afghanistan now bore immediate concern for daily life nations and oceans apart. Evil began to take on an embodiment - a color, a language, an ethnicity, an entire people. Were there still enemies walking among us, ready to create more havoc and destruction? It was the duty of every U.S. citizen to exercise caution, to observe, to

act, if we discovered a threat embodied. Almost two decades later, U.S. news outlets mark the morning with a particular color, alerting constituents to terrorism threats.

Whether or not the terrorist attacks of September 11, 2001, are definitive on a global scale is perhaps debatable. However, the aftermath, the ensuing 'war on terror', continues to generate effects far beyond the national borders of the U.S. This could be attributed to the tightly networked nature of globalization in the twenty-first century. While the world seems closer in time and space, we are more suspicious and defensive of these dimensions. One might mistake my opening choice of these terrorist attacks as a mark of U.S. exceptionalism - a global society that revolves around the historical events of a single nation. My personal narrative is meant more to reflect a starting point for a journey that has led to this present work. In the great, tragic, unbelievable collapse of the World Trade Center, was a sense of finding definition for my own time - those hours of purpose marked until the present.

Watching the bombs launched into Afghanistan on the evening news, and the ensuing U.S. invasion in the months following, a growing dissonance began to develop within me. Who was on either side of the terrorism divide? What was the goal of the war on terror? What was terror? I carried dissonance into my academic studies, where it began to settle within the linguistic realm. My own emphasis on language studies in a biblical and ancient sense, cultivated an awareness about the way language creates social realities we inhabit. The social reality of conflict and terror became a space to which I continued to return. Language of terror is simultaneously an articulation and origination of social reality. As my linguistic curiosity led into hermeneutic inquiry, horizons broadened in understanding socio-cultural, political, and theological constructions as acts of communication to be interpreted. The work that follows here is in some sense an attempt to reckon honestly with my *Sitz-im-Leben*, and consequently find language with which to articulate personal identity.

Speaking more of personal identity, Stanley Hauerwas correctly stresses the importance of wrestling with an honest disclosure of those personal modifiers that structure one's ethics.[1] The southeastern United States, a place steeped in rural,

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[1] Hauerwas spends the introduction to his, *Peaceable Kingdom*, describing how personal convictions shape ethical formation. In the course of discussion, Hauerwas makes comments directly applicable to the motivating hermeneutic of this work: memory, identity, and imagination. Hauerwas says, "Theology itself does not tell stories; rather it is critical reflection on a story; or perhaps better, it is a tradition embodied

agricultural aggression, is my geographical and cultural point of origin. Traditions of racial divides, class stratification, and segregated distribution of resources, were pillars of the socio-political world I first remember inhabiting. However, I looked upon this world through the window of Wesleyan-Pentecostal spirituality.[2] More than any hermeneutical influence, these spiritual contours guided ethical shaping. The embodied nature of Pentecostal spirituality, and Wesleyan outlook, provided a primarily theological means of interpreting reality.

Perhaps it was inevitable, drinking from the waters of such a theological tradition, that my stare became critical toward forms of socio-political oppression. After all, embodied forms of spirituality and theology lend themselves toward existential encounter with surrounding powers. When I later encountered liberation theology in studies, it was as though embracing a familiar voice heard only distantly before, but now face to face. Recapitulation of deliverance, concern for embodied liberation, and divine presence confronting social powers resonated toward Wesleyan-Pentecostal spaces. Those liberation voices speaking out of the Americas especially captured the struggle of personal identity and ethics. When mixed with postmodern philosophical perspectives, a unique pneumatological kaleidoscope formed.

One other event in my narrative is pivotal in all the pages that follow. In 2011, I was asked to deliver a response to the presidential address at a Society for Pentecostal Studies meeting.[3] Pentecostalism, with its Wesleyan holiness roots, is my theological family of origin. In language of my theological tradition, the dissonance I experienced

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by a living community that reaches back into the past, is present, and looks to the future." Stanley Hauerwas, *The Peaceable Kingdom,* (Notre Dame: University of Notre Dame Press, 2006), p. xxv.

[2] In referring to Wesleyan-Pentecostal spirituality I have in mind the theological commitments and spiritual expression articulated in works such as Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom,* Journal for Pentecostal Theology Supplement Series 1; (London: Sheffield Academic Press, 2003); William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought,* Journal of Pentecostal Theology Supplement Series 10; (Dorset, UK: Deo Publishing, 2009); Grant Wacker, *Heaven Below: Early Pentecostals and American Culture,* (Cambridge: Harvard University Press, 2001); Donald W. Dayton, *Theological Roots of Pentecostalism,* (Peabody, MA: Hendrickson Publishers, 1987); Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide,* (Peabody, MA: Hendrickson Publishers, 1997). By choosing not to provide an extended definition of Wesleyan-Pentecostal Spirituality, I do not choose to be ignorant of historical context. However, much work has been given to describing the generations of Pentecostal scholarship upon which present work builds; see the editorial comments in the opening issue of John Christopher Thomas, Steven Land, and Rickie Moore, 'Journal of Pentecostal Theology', *Journal of Pentecostal Theology* 1.1 (1992), pp. 3-5; and for recent analysis of the field of Pentecostal studies see editorial remarks in Nimi Wariboko and Bill Oliverio, 'Pentecostal Scholarship: A Shift Has Occurred', *Pneuma* 42.1 (2020), pp. 1-4.

[3] Kimberly Ervin Alexander, 'Standing at the Crossroads: The Battle for the Heart and Soul of Pentecostalism', *Pneuma* 33.3 (2011), pp. 331-49.

earlier in life might have been the prevenient grace of the Holy Spirit urging me to discern the world. In preparing my thoughts for that event, the subtitle of this work found its genesis: memory, identity, and imagination.[4] Within the context of my presentation to the SPS, these three spaces centered around the struggles of the Pentecostal movement, building upon concerns introduced during the presidential address itself. Long after delivering these thoughts in 2011, I continued to seek within these three spaces - memory, identity, and imagination - an understanding and reconciliation of the dissonance mentioned earlier.

Perhaps a few more preliminary words are helpful regarding discernment as a work of the Holy Spirit in this endeavor. The Pentecostal movement finds in the folds of its fabric, a spirituality baptized in the Holy Spirit. In epistemological terms, this baptism of the Spirit expresses itself in the practice of discernment - a way of being in the world that depends upon seeking and encountering the divine perspective. In some philosophical circles, language is often articulated as transformational encounter with the other. Pentecostalism, I believe, broadly defines the other in terms of Spirit, word, and community. Even the 'word' itself is a polyphonic voice of Jesus and scripture. The many folded fabric that clothes the Pentecostal other finds utterance in a 'full gospel' message. This triadic other, dressed in the memory, identity, and imagination of Christ directs itself toward a dialogical hope. The eschatological voice of Pentecostalism both penetrates the expectation and fulfillment of divine revelation.

Discernment, in a Pentecostal sense, expresses an epistemological method both active and passive. We seek the mind of Christ found in the life of the Spirit, we are led by the Spirit, we test the spirits, we keep in step with the Spirit. An ethics of discernment, characterized as such, may be a way forward between Fletcher's ethical Scylla and Charybdis of legalism and antinomianism.[5] Certainly discernment is more method than system, though in Wesleyan-Pentecostal terms, hermeneutical boundaries exist. One cannot always appeal abstractly to a method of love, in constantly redefining morality.

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[4] My response to Kimberly Alexander's 2011 SPS Presidential Address was entitled, "Pentecostal Imagination: Spirit, Space(s), Memory", as referenced in Alexander, 'Standing at the Crossroads: The Battle for the Heart and Soul of Pentecostalism', p. 349.

[5] Fletcher offers legalism and antinomianism as two problematic ethical paths, with Fletcher's situation ethics being a way between them; Joseph Fletcher, *Situation Ethics: The New Morality*, (Louisville, KY: Westminster John Knox Press, 1966), pp. 18-31. Interestingly, Donald Dayton makes a similar statement about the Wesleyan-Methodist roots of Pentecostalism when Dayton says of Wesley, "his thought developed historically in his efforts to channel the energies of Methodism between the Scylla of moralism and the Charybdis of antinomianism." Dayton, *Theological Roots of Pentecostalism*, p. 39.

However, morality can serve as a means rather than ends, providing opportunities to embody sanctification.

This work seeks to conceive a politics of the Spirit - namely, an exploration of the ethical nature of the Spirit's power at work in the world.[6] Theological and socio-political constructs utilized will intersect a triadic hermeneutic of memory, identity, and imagination. The struggle of terror and terrorism will serve as means of contrast with a sanctified memory, identity, and imagination. Ethical inquiry from within the Pentecostal community will serve to guide exploration of the Spirit's response to issues of terror/ism. An appeal to metaphorical language of spiritual fruit in scripture will assist in opening ethical spaces of political transformation. Engaging the hermeneutic of memory, identity, and imagination, a politics of the Spirit ultimately seeks an ecclesiological contribution toward the good of Church and world.

The fruit of the Spirit are the janus parallel of the *imago dei* - in the brokenness of our current existence we hope in the redemption of our ethos, the fruit of the Spirit, the fulfillment of the eternal life of the consummated kingdom. The fruit of the Spirit are both the origin and fulfillment of sanctification. The fruit of the Spirit are the politics of the Spirit, in that as our affections are ontologically transformed, our relationship to power is subsequently changed. The space of our memory is opened by the encounter with the Holy Spirit, our very identity is reconstructed, and our imagination is led by the Spirit. Our baptism in the Spirit, as we are watered by the blood of Christ to grow the character of the kingdom, is a baptism toward political good for all creation. Terror, present from the beginning - is the chaos of powers and principalities that seek to hinder and oppress memory, dominate identity, and lay siege to the imagination.

Subsequently, a politics of the Spirit will begin first and foremost as an ethic of discernment. The discovery and definition of moral anchors and norms begins with a transformational encounter with the Holy Spirit, who searches out and makes claims upon the spaces of our memory, identity, and imagination. This process of discernment

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[6] It is important to note that throughout this work, 'politics' will broadly be understood as the economy of power relations. Politics necessarily entails an ethical framework through which power is collected and distributed. Thus, a politics of the Spirit locates itself at the intersection of power and ethics. While responsible social action in all its facets is the hopeful outcome of life transformed by the power of the Spirit, it is somewhat secondary to other matters here. This present work considers kinds of ontological transformation that must happen individually and communally for Spirit-led political action to have integrity. Further, deliberate choice will be exercised throughout in referring to *a* politics of the Spirit rather than *the* politics of the Spirit. Such decision is meant to express an invitation for diverse perspectives and a diffusion of authoritative claim.

sounds upon our own dissonance, inspiring many tongues. In the polyphony of Pentecost, we can find spaces to abide within, listening for a response to the Pilates of our time. In my journey of seeking to abide in the presence and power of the Holy Spirit, I have found an ever-growing sound of dissonance. Perhaps this is the discerning ontology of the Spirit, to confront the curse of Babel. Our encounter with the Spirit, in discerning our ethic, is a radical experience of being *dissonance-d*. In most personal terms, the work of the Spirit is still leading me through the rubble of those fallen towers. And so, in a world still living in the shadow of things fallen, our work begins with listening, attuning ourselves to the cacophony of voices speaking.

## An Ethics of Discernment

I recognize from the start personal narrative, or as Pentecostals would describe, testimony, is perhaps a tenuous place to begin formal, academic work. One could make an appeal to postmodernity, attempting to characterize our condition and its fractured epistemology. The breaking down of great meta-narratives, or reinterpretation of once-established philosophical certainties has diffused epistemological authority. Jean Lyotard describes the postmodern age,

> Science has always been in conflict with narratives. Judged by the yardstick of science, the majority of them prove to be fables. But to the extent that science does not restrict itself to stating useful regularities and seeks the truth, it is obliged to legitimate the rules of its own game … I will use the term modern to designate any science that legitimates itself with reference to a metadiscourse of this kind making explicit appeal to some grand narrative. I define postmodern as incredulity toward metanarratives. This incredulity is undoubtedly a product of progress in the sciences: but that progress in turn presupposes it.[7]

Certainly, philosophical currents today flow from sources of suspicion toward dominating meta-narratives. Social sciences have for some time, pursued interest in validating the authority of individual experience and narrative.[8] While narrative as

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[7] Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge,* trans. Geoff Bennington and Brian Massumi, Theory and History of Literature 10; (Minneapolis: U of Minnesota Press, 1984), pp. xxiii-xxiv.

[8] For instance, Charles Taylor introduces the essential nature of narrative in the discernment of our moral identity, 'Here we connect up with another inescapable feature of human life. I have been arguing that in order to make minimal sense of our lives, in order to have an identity, we need an orientation to the good, which means some sense of qualitative discrimination, of the incomparably higher. Now we see that this sense of the good has to be woven into my understanding of my life as an unfolding story. But this is to state another basic condition of making sense of ourselves, that we grasp our lives in a narrative. This has been much discussed recently, and very insightfully.24 It has often been remarked25 that making

suitable formal discourse does betray my cultural-historical context, meaning is sought

from particular sources. Relating particularly to this present work of Christian ethical

discovery, James McClendon suggests personal narrative as viable frontier,

> What will be the Christian ethics of the days ahead? What is said now must be even
> more tentative than the preceding suggestions. More than once I have referred to
> "character ethics" as a proposed replacement for the decisions and realism of the
> recent past. Obviously, this is not so much shrewd prediction as it is straightforward
> promotion; my own judgment is that character ethics, or what I would prefer, were it
> not such a mouthful, to call the ethics of character-in-community, is a more truly
> Christian style of thought and life for the days now ahead.[9]

At the time of writing, McClendon's words were still in search of robust expression.

However, his premise that, 'biography at its best will be theology' may be the

fundamental hermeneutical horizon presently at work.[10] Unique character development

as experienced in community is a legitimate (and perhaps more authentic) foundation

for ethical construction. Liberationist voices, such as Miguel De La Torre, have found

the integrity to speak at the communal intersection of postmodern concern for ethical

character,

> As an ethicist unapologetically grounded in a Latino/a social context, I create an
> environment within the classroom that attempts to perceive the will of the Divine
> from within the social location of marginalized people…If the dominant culture
> continues to be the sole interpreter of moral reality, its perspectives will continue to
> be the norm by which the rest of society is morally judged. The danger is that, to
> some extent, the dominant culture's ethics has historically been and, some would
> argue, continues to be a moral theorizing geared to protect the self-interest of those
> who are privileged. The ethical task before both those who are oppressed and those
> who are privileged by the present institutionalized structures is not to reverse roles
> or to share the role of privileged at the expense of some other group, but rather to
> dismantle the very structures responsible for causing injustices along race, class,
> gender, and orientation lines, regardless of the attitudes bound to those structures.[11]

De La Torre, speaking from a biographical context of marginalization, at once

denounces the dominant narrative of oppressive ethics and affirms liberationist identity

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sense of one's life as a story is also, like orientation to the good, not an optional extra; that our lives exist also in this space of questions, which only a coherent narrative can answer. In order to have a sense of who we are, we have to have a notion of how we have become, and of where we are going.' Charles Taylor, *Sources of the Self: The Making of the Modern Identity,* (Cambridge, MA: Harvard University Press, Kindle edn, 1989), p. 47.

[9] James Wm. McClendon, *Biography as Theology: How Life Stories Can Remake Today's Theology,* (Eugene, OR: Wipf and Stock Publishers, 2002), pp. 14-15.

[10] McClendon, *Biography as Theology: How Life Stories Can Remake Today's Theology*, p. 22.

[11] Miguel A. De La Torre, *Doing Christian Ethics from the Margins,* (Maryknoll, NY: Orbis Books, 2nd edn, 2014), pp. xi, 10.

as ethically capable. The task of ethics is to deconstruct social constructions that create oppressive realities. Additionally, ethical obligation must extend this deconstruction into the creation of new social spaces for alternative identities. Cautiously and respectfully, I would propose that Pentecostal spirituality can offer the 'warmth of its own sun' in these new days McClendon anticipated.[12]

As mentioned, Wesleyan-Pentecostal spirituality and its hermeneutical convictions align the trajectory of the present work. Wesleyan-Pentecostal spirituality interprets the unique narrative of personal testimony as authoritative for ethical formation. Testimony is lived narrative with an end in view. Testimony is lived narrative where the end of all things is opening currently in view of our present ethics. James Smith builds upon observations of Grant Wacker and others in terms of narrative, testimony, and Pentecostal worldview,

> Because of an emphasis on the role of experience, and in contrast to rationalistic evangelical theology … pentecostal spirituality is rooted in affective, narrative epistemic practice…And making room for testimony is central to pentecostal spirituality precisely because narrative is central to pentecostal identity. In testimony, then, pentecostals enact an identity by writing themselves into the larger story of God's redemption … And this narrative understanding of God's action yielded a practice that was integral to pentecostal worship: testimony.[13]

Testimony is the practice of expressing redemptive, embodied narrative out of a particular construal of the world. Ken Archer defines this hermeneutical filter for Pentecostals as primarily narrative in character.[14] In sharing his own testimony, Archer further describes the importance of this 'narrative-praxis' approach to theology for Pentecostals.[15] Hermeneutical construction is as much a personal as social reality, finding dynamic reciprocity between ideological commitments and even the most mundane practices. Mark Cartledge features testimony as central to Pentecostal theological expression,

> It can be argued that the concept of testimony, the telling of one's personal story of God's activity, is central to the ordinary expression of faith. This is because

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[12] I borrow this language from Isabel Wilkerson, *The Warmth of Other Suns: The Epic Story of America's Great Migration*, Random House Publishing Group, 2010).

[13] James K.A. Smith, *Thinking in Tongues,* Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans, 2010), pp. 43, 50-51.

[14] Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture, and Commuunity,* Journal for Pentecostal Theology Supplement Series 28; (London: T&T Clark International, 2004), pp. 96-99.

[15] Kenneth J. Archer, 'Nourishment for Our Journey: The Pentecostal Via Salutis and Sacramental Ordinances', *Journal of Pentecostal Theology* 13.1 (2004), p. 81.

Pentecostalism is rooted in oral culture, rather than literary culture, and oral culture is shaped by narrativity. Indeed the kind of rationality employed within Pentecostalism is more likely to be narrative in shape: a story about what happened and its consequences, rather than a set of abstract propositions. As I have argued elsewhere, testimony is a means of social knowledge construction and indeed integrates other forms of knowledge such as perception, memory, consciousness and reason.[16]

Testimony is a means of ethical epistemology, discerning the consequences of personal narrative leads to social construction. Pentecostal spirituality thinks in story, emplotting identity in the scenes of life that we remember and imagine.

Scott Ellington, reflecting on his spiritual development in the Pentecostal church, admits that testimony has not always promoted ethical formation,

My own experience of testimonies, however, has not always been a positive one. While I certainly heard some testimonies of God's power to deliver, many of the testimonies which I heard as a white, middle-class American, growing up in both urban and rural settings, fell into one of two categories. In the first type, the person invited to testify would use the opportunity as a forum for complaining at length of life's ills … In the second of these two types of testimony, a highly stereotyped formula … is repeated week after week with little or no variation.[17]

Challenging these deficient expressions of testimony, Ellington turns toward the Psalms (particularly those of lament) in order to recover, 'an increasing loss of testimony in the praying community.'[18] Testimony as an essential form of ethical expression for Pentecostals must stand in congruence with individual and communal identity. Scott Ellington rightly reminds us that testimony can serve to contradict ethical identity. In disclosing socio-economic location, Ellington invites questions of identity formation in the Pentecostal community. Seeking to reconcile such questions, Ellington turns back to early Pentecostal testimonies that communicate more authentic identity.[19] Though not stated explicity, perhaps Ellington is wrestling with a lack of discernment in the testimony of contemporary Pentecostalism.

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[16] Mark J Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology,* (Burlington, VT: Ashgate Publishing, Ltd., Kindle edn, 2010), p. 17.

[17] Scott A. Ellington, 'The Costly Loss of Testimony', *Journal of Pentecostal Theology* 8.16 (2000), pp. 49-50.

[18] Ellington, 'The Costly Loss of Testimony', p. 51.

[19] Comparing problematic forms of testimony to earlier Pentecostal voices, Ellington states, 'More recently, as I have begun to explore models for testimony found in Scripture and more particularly in the Psalter, I have discovered that these two types of testimony with which I am more familiar bear little or no resemblance to testimony as it was practiced either in the prayers of Israel or, I suspect, in the early days of the Pentecostal movement.' Ellington, 'The Costly Loss of Testimony', p. 50.

Early in the modern Pentecostal movement, one finds mention of discernment in the context of testimony. In 1917, Sam Perry writes in the *Church of God Evangel*, 'A person who lives close to the Lord will have a degree of spiritual discernment and discrimination which will enable them to walk acceptable at all times, and in a way to be a blessing to others.'[20] Perry seems to indicate that the integrity of one's testimony is directly related to their capacity for spiritual discernment. V.W. Kennedy offers personal testimony in *The Bridegroom's Messenger* of an encounter with the Holy Spirit that resulted in the 'gift of interpretation' and 'partial gift of discernment'.[21] Such discernment enables Kennedy, 'to be able to understand what the blessed Holy Ghost says.'[22] F.M. Britton writes in *The Pentecostal Holiness Advocate*, 'By thus employing our thoughts, we will be given discernment and God will help us to determine the false from the true.'[23] Certainly discernment was an ethical practice, involving the participation of sanctified believers. G.F. Taylor advises in the *Pentecostal Holiness Advocate*, 'We should study our Bibles, and pray much, lest we be deceived and led into the dark by these spirits of evil that are multiplying in the world today. Let us study humanity more, that we possess a greater degree of both charity and discernment.'[24] Taylor finds that studying not only scripture, but humanity offers a 'greater degree of discernment.' Such discernment is needed to find truth amid a culture of deception. These early examples of Pentecostal testimony are perhaps indicative of a spirituality that sought ethical identity in the practice of discernment.

Scott Ellington makes mention in his reflections on Pentecostal testimony, of Paul Ricoeur's work on *The Hermeneutics of Testimony*.[25] Ricoeur characterizes testimony as irreducible in its reciprocal nature between human divine,

> Can we not say, then, that the judgment to which testimony makes an appeal is identical to the judgment by which self-consciousness, by being laid bare, sifts the predicates of the divine? Is it not the same trial which, little by little, proves to be the trial of testimony and the trial of the predicates of the divine? But this identity is not itself given; it is to be interpreted. A constantly widening gap occurs between the

[20] Sam Perry, 'Little Things Spoil the Influence for Good', *The Church of God Evangel* 8.6 (February 10, 1917), p. 3.

[21] V.W. Kennedy, 'Saved, Sanctified, Baptized and Called to the Foreign Field', *The Bridegroom's Messenger* 2.35 (April 1, 1909), p. 3.

[22] Kennedy, 'Saved, Sanctified, Baptized and Called to the Foreign Field', p. 3.

[23] F.M. Britton, 'Many Antichrists', *The Pentecostal Holiness Advocate* 1.9 (June 28, 1917), p. 9.

[24] G.F. Taylor, 'Humanity', *The Pentecostal Holiness Advocate* 1.5 (May 31, 1917), p. 9.

[25] Paul Ricoeur, 'The Hermeneutics of Testimony', in Lewis S. Mudge (ed.) *Paul Ricoeur: Essays on Biblical Interpretation* (Minneapolis, MN: Fortress Press, 1980), pp. 119-54.

reflexive judgment which produces the criteria of the divine by an entirely interior operation, and the historical judgment which is used to group together externally the meaning of the given testimonies. The fundamental identity of this double operation becomes the stake of the hermeneutic of the absolute.[26]

Commenting later on the temporal gap of testimony, Ricoeur once again calls this distance 'irreducible.' [27] Further, Ricoeur describes testimony as means by which, 'the divine is written in history.'[28] Early Pentecostals seem to exhibit Ricoeur's hermeneutics of testimony in their irreducible discernment of divine and human identity. Discernment that involves both the study of scripture and humanity, testifies to an irreducible ethical identity. One's capacity to ethically discern the mind of God and truthfulness of cultural environment are inextricably linked. Ricoeur's philosophical investigation into testimony, illuminates an irreducibility in Pentecostal practices of discernment and their articulation through testimony.

Cultural narratives that seek to dominate are to be displaced and deconstructed with suspicion. However, testimony seeks to deconstruct with a suspicion towards sinful behavior. Testimony seeks to articulate the voice of the Spirit toward oppressive ethical production. The Spirit's voice is one that calls for sanctified faithfulness, but whose witness is embodied in a socio-political multitude. In Hebraic fashion, hearing the voice of the Spirit - a hearing that implies faithful response - necessitates discernment.[29] One cannot obey a voice that cannot be discerned from the surrounding cacophony. Thus, the politics of the Spirit begins as an ethics of discernment. Discernment is understood and described by Patrick Byrne as, 'a refined form of attention.' This attentiveness is twofold: toward something of value by separating it from other phenomenon that obscure it and compete with it for our attention, and toward our own way of being attentive.[30] Discernment in matters of the Spirit's work transforming our political life, begins also in discernment of those individual ethics deployed to construct social

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[26] Ricoeur, 'The Hermeneutics of Testimony', p. 148.
[27] Ricoeur, 'The Hermeneutics of Testimony', p. 152.
[28] Ricoeur, 'The Hermeneutics of Testimony', p. 148.
[29] I understand this sense of 'hearing' as faithful obedience from the blending of Jackie and Cheryl Johns' discussion of pneumatically centered epistemology and Lee Roy Martin's study on the voice of God in the book of Judges; Jackie Johns and Cheryl Johns, 'Yielding to the Spirit: A Pentecostal Approach to Group Bible Study', *Journal of Pentecostal Theology* 1.1 (1992), pp. 109-34, and Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges,* Journal of Pentecostal Theology Supplement Series 32; (Blandford Forum, UK: Deo Publishing, 2008).
[30] Patrick H. Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics,* (Toronto: University of Toronto Press, Kindle edn, 2016), loc. 430-43.

memory, identity, and imagination. As will be demonstrated, Wesleyan-Pentecostal spirituality is not indifferent to matters of spiritual discernment and ethical formation.

Often, we take for granted those hermeneutical commitments guiding our own socio-political and theological construction. An individual like Michel Foucault offers helpful philosophical tools for discerning the undisclosed consequences of epistemological negotiations. Foucault brings together a two-axis analysis of archaeology and genealogy to plumb both depths and lengths of social-historical stratification.[31] Initial surveys of Foucault's designs may appear incongruent with theologically motivated explorations, owing to metaphysical disagreements and ensuing ethical sequence. While Jonathan Tran is aware of Foucault's differences towards Christian theology, Tran nonetheless concludes, 'Simply, I think Foucault helps Christians think about Christian faithfulness.'[32] Other voices agree with such a Foucaultian assist, as it pertains to ethical issues of power.[33] However, the methodological sequence of Foucault's genealogy reveals how interpretative conflicts come to resolve themselves in the assumption of one choice over another. Foucault says of his genealogical investigation,

> Genealogy retrieves an indispensable restraint: it must record the singularity of events outside of any monotonous finality; it must seek them in the most unpromising places, in what we tend to feel is without history - in sentiments, love, conscience, instincts; it must be sensitive to their recurrence, not in order to trace the gradual curve of their evolution, but to isolate the different scenes where they engaged in different roles. Finally, genealogy must define even those instances where they are absent, the moment when they remain unrealized…Genealogy does not oppose itself to history as the lofty and profound gaze of the philosopher might compare to the molelike perspective of the scholar; on the contrary, it rejects the metaphysical deployment of ideal significations and indefinite teleologies. It opposes itself to the search for "origins"… Where the soul pretends unification or the self fabricates a coherent identity, the genealogies sets out to study the beginning - numberless beginnings whose faint traces and hints of color are readily seen by an historical eye … Genealogy does not pretend to go back in time to restore an unbroken continuity that operates beyond the dispersion of forgotten things; its duty is not to demonstrate that the past actively exists in the present, that it continues secretly to animate the present, having imposed a predetermined form to all its

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[31] Michel Foucault, *Power/Knowledge: Selected Interviews & Other Writings, 1972-1977,* trans. Colin Gordon *et al.*, (New York: Pantheon, 1980), pp. 83-85.

[32] Jonathan Tran, *Foucault and Theology,* Philosophy and Theology (New York: Bloomsbury T&T Clark, Kindle edn, 2011), p. 2.

[33] One such voice is Sophie Fuggle, *Foucault/Paul: Subjects of Power,* (New York: Palgrave Macmillan, 2013).

vicissitudes. Genealogy does not resemble the evolution of a species and does not map the destiny of a people.[34]

Genealogy as socio-historical inquiry challenges belief in existence of metaphysical origins. Indeed, any point of origin discovered is an intersection of plurality; identity owing itself to countless contours both apparent and mistaken. Furthermore, the present cannot exist simply as a continuous expression of past events. In all times, there is a polyphonic contest of memory and its counter, forging paths. In epistemological terms, Foucault is locating determinative knowledge and truth in a primary sense of conflict.[35] What ones knows to be true is always in a state of dispute; careful genealogy discerns the strands of epistemological disagreement.

While metaphysical reality is often assumed in theology, there is still cause to consider the genealogy of hermeneutical identity. Genealogy's Foucaultian twin, archaeology, excavates the layers of socio-political context and history, searching for the forgotten and abandoned monuments to events in thought. Foucault is careful to characterize his methods of philosophical inquiry apart from traditional exegesis,

> I am a pluralist: the problem which I have set myself is that of the individualization of discourses … When one speaks in the singular of psychiatry, or of medicine, or of grammar, or of biology, or of economics, what is one speaking of? What are these curious entities which one believes one can recognize at first glance, but whose limits one would have some difficulty in defining? What individualizes a discourse such as political economy or general grammar is not the unity of its object, nor its formal structure; nor the coherence of its conceptual architecture, nor its fundamental philosophical choices; it is rather the existence of a set of rules of formation for all its objects … They make it possible to describe, as the episteme of period, not the sum of its knowledge, nor the general style of its research, but the divergence, the distances, the oppositions, the differences, the relations of its various scientific discourses: the episteme is not a sort of grand underlying theory, it is a space of dispersion, it is an open and doubtless infinitely describable field of relationships … the episteme is not a slice of history common to all the sciences; it is a simultaneous play of specific remanences … the episteme is not a general developmental stage of reason, it is a complex relationship of successive displacements … What I am doing is thus neither a formalization nor an exegesis, but an archaeology.[36]

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[34] Michel Foucault, *Language, Counter-Memory, Practice: Selected Essays and Interviews,* trans. Donald F. Bouchard and Sherry Simon, (Ithaca, NY: Cornell University Press, 1980), pp. 140-41, 144-46.

[35] Speaking of our human origins as discussed by Neitzsche, Foucault says, "Nietzsche associates the terms Herkunft and Erbschaft. Nevertheless, we should not be deceived into thinking that this heritage is an acquisition, a possession that grows and solidifies; rather, it is an unstable assemblage of faults, fissures, and heterogeneous layers that threaten the fragile inheritor from within or from underneath…"; Foucault, Language, Counter-Memory, Practice: Selected Essays and Interviews,, p. 146.

[36] Michel Foucault, *The Foucault Effect: Studies in Governmentality,* (Chicago: University of Chicago Press, 1991), pp. 53-55, 59.

Foucault's epistemological position is articulated more explicitly in his autobiographical description as a pluralist. Any knowledge which produces unified discourse on subject matters may likely be a mirage. Epistemology is divergent, and deconstructionist in a consistent play of displacement and retrieval. Our capacity to perceive and comprehend is again not supported well by exegetical claims that can locate genealogical absolutes. Archaeology interacts with narratives towards the discernment of exteriority. A world behind a text is helpful because it reveals the decisions and boundaries of social existence at a particular moment. However, those texts and events may produce within their grammatical boundaries semantic diversity both congruent and incongruent with historical *Sitz-im-Leben*.

Foucault aims this two-axis analysis toward the construction of the self in Western culture, probing the genealogy of the relationship between the maxims *epimeleia heautou* (care of the self) and *gnōthi seauton* (know yourself). It is worth hearing Foucault once more at length,

> Throughout the long summer of Hellenistic and Roman thought, the exhortation to care for oneself became so widespread that it became, I think, a truly general cultural phenomenon. What I would like to show is this history that made this general cultural phenomenon (this exhortation, this general acceptance of the principle that one should take care of oneself) both a general cultural phenomenon peculiar to Hellenistic and Roman society (anyway, to its elite), and at the same time an event in though. It seems to me that the stake, the challenge for any history of thought, is precisely that of grasping when a cultural phenomenon of a determinative scale actually constitutes within the history of thought a decisive moment that is still significant for our modern mode of being subjects. One more word: If this notion of the care of oneself, which we see emerging quite explicitly and clearly in the figure of Socrates, traversed and permeated ancient philosophy up to the threshold of Christianity, well, you will find this notion of *epimeleia* (of care) again in Christianity … the notion of *epimeleia heautou* (care of oneself) has a long history extending from the figure of Socrates stopping young people to tell them to take care of themselves up to Christian asceticism making the ascetic life being with the care of oneself … Why did Western thought and philosophy neglect the notion of *epimeleia heautou* (care of the self) in its reconstruction of its own history? How did it come about that we accorded so much privilege, value, and intensity to the "know yourself" and omitted, or at least, left in the shadow, this notion of care of the self that, in actual fact, historically, when we look at the documents and texts, seems to have framed the principle of "know yourself" from the start and to have supported an extremely rich and dense set of notions, practices, ways of being, forms of existence, and so on? What does the *gnōthi seautou* have this privileged status for us, to the detriment of the care of oneself? … It seems to me that the more serious reason why this perception of the care of self has been forgotten, the reason why the place occupied by this principle in ancient culture for nigh on one thousand years has been obliterated, is

what I will call - with what I know is a bad, purely conventional phrase - the "Cartesian moment." It seems to me that the "Cartesian moment," again within a lot of inverted commas, functioned in two ways. It came into play in two ways: by philosophically requalifying the *gnōthi seauton* (know yourself), and by discrediting the *epimeleia heautou* (care of the self).[37]

Genealogy and archaeology intersect upon the formation of self, as unearthed conflict between ancient principles stands as a monument in Western socio-cultural lineage. Keeping with his methodological procedures, Foucault does not pursue exegesis of texts, rather viewing them in terms of their social effect. Foucault's language of 'event in thought' and 'Cartesian moment' are congruent with genealogical endeavors that discern present practices in the dust of earlier dialectical conflicts.[38] Western cultural excavations unearth prephilosophical practices around 'care of the self' as means of achieving genuine discernment and ethical virtue. Foucault follows these prephilosophical practices in ancient asceticism through their Christian adaptations, with an eye towards ethical accompaniment.[39] Caring for oneself seems to follow along lines of discerning oneself; understanding personal narrative in relation to social ethics and morality.

Finally rounding back to present intersections, Jonathan Tran finds relationship between Foucault's 'self-care' and Christian discipleship. Tran explores such agency by claiming, 'For Christian theology, the lives of the saints make political theological claims.'[40] Foucault's self-care prioritizes biography, and in Tran's words, 'biographies bespeak incarnation.'[41] Testimony as a form of biography discerns ethical identity in its political incarnation. Affirming Foucault's contributions for discernment and discipleship, Tran suggests,

This may mean that Foucault has more in common with theology than contemporary analytic philosophy because he very much doubted the validity of any truth claim

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[37] Michel Foucault, *The Hermeneutics of the Subject: Lectures at the Collège De France 1981-1982,* trans. Graham Burchell, (New York: Palgrave Macmillan, 2005), pp. 9-10, 12, 14.

[38] Foucault, *The Hermeneutics of the Subject: Lectures at the Collège De France 1981-1982,*, pp. 17-19.

[39] Tracing the genealogy of the 'care of self', Foucault says, "If this notion of the care of oneself, which we see emerging quite explicitly and clearly in the figure of Socrates, traversed and permeated ancient philosophy up to the threshold of Christianity, well, you will find this notion of *epimeleia* (of care) again in Christianity, or in what, to a certain extent, constituted its environment and preparation: Alexandrian spirituality…You can see that the notion of *epimeleia heautou* (care of oneself) has a long history extending from the figure of Socrates stopping young people to tell them to take care of themselves up to Christian asceticism making the ascetic life being with the care of oneself." Foucault, *The Hermeneutics of the Subject: Lectures at the Collège De France 1981-1982*, p. 10.

[40] Tran, *Foucault and Theology*, p. 88.

[41] Tran, *Foucault and Theology*, p. 89.

separate from its instantiation. Or more precisely, for Foucault a claim was true only as its instantiation, as its face, linking claims to biographies and drawing Foucault into the province of Christian theology's inescapable incarnational and sacramental epistemology.[42]

Perhaps Foucault would find an integrity among Pentecostals and their testimonies of discernment. One might even suggest that Foucault's necessity of instantiation strengthens the embodied claims of Pentecostal spirituality. Pentecostal ethics, with its Wesleyan heritage of sanctification, may have deeper wells than has been realized to draw from an embodied epistemology.

Wesleyan-Pentecostal spirituality has brushed against the philosophical investigations of Michel Foucault in other ways. Dale Irvin finds helpful historical analysis in Foucault's genealogy-archaeology paradigm, applying such to history of Pentecostalism.[43] Interpretative conflict is present in the foundational moments of the modern Pentecostal movement, illustrative of Foucault's convictions that apparitions of dialectical conflict are always guiding dialogue. Applying this conviction to the core of Pentecostal identity, Irvin notes,

> What strikes me repeatedly as I read the narratives of conversion from early Pentecostalism is the manner in which the baptism of the Holy Spirit marked and effected in people's lives a rupture that nevertheless allowed them to continue on the other side of the experience to function as actors and agents within the same modern historical world from which they came.[44]

James Smith describes this relationship of continuity-discontinuity in Pentecostal identity as a counter-modernity.[45] Jackie Johns has also contributed to this discussion, tracing Pentecostalism as a para-modern movement.[46] Irvin rightly anchors the historical rupture of Pentecostalism in an intense eschatology that challenged the causal principles of modern historical thought.[47] Other historians and theologians from within the movement support Irvin's appeal to eschatology as a driving force in fermentation

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[42] Tran, *Foucault and Theology*, p. 89.

[43] Dale Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', *Pneuma* 27.1 (2005), pp. 35-50.

[44] Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', p. 39.

[45] Smith, *Thinking in Tongues,*, pp. 50-62.

[46] Jackie Johns, 'Pentecostalism and the Postmodern Worldview', *Journal of Pentecostal Theology* 3.7 (1995), pp. 73-96.

[47] Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', p. 37.

of identity.[48] Abrupt breaks in historical sequence are the kinds of monuments Foucault seeks to discover in his archaeological process. These events in thought point to genealogical conflicts and disclose ethical commitments. Irvin finds intersection of Pentecostal identity and Foucault's two-axis analysis in the debate over global Pentecostal origins. Irvin begins this application by discerning his personal *Sitz-im-Leben*,

> One of the debates carried on within Pentecostal studies in North America…has been over the question of who should get credit for being the founding figure or "father" of the modern Pentecostal movement. The question has had social and ideological overtones because of the racial/cultural identity of the two individuals concerned.[49]

Those two individuals Irvin finds tension between as founding fathers are Charles Fox Parham and William Seymour. Indeed, Gaston Espinosa in recent times has brought to more fruition Irvin's concerns of racial/cultural identity and socio-cultural outcomes in regard to the relationship between the figures of Parham and Seymour,

> By the 1940s-1950s, as white Pentecostals began to enter the evangelical mainstream through organizations like the National Association of Evangelicals, second-generation historians sought to construct a respectable human genealogy. Parham was rehabilitated by overlooking his controversial views and Seymour was assigned a duly noted secondary role … In all, Seymour was assigned a noted secondary role. Furthermore, nothing was said about the ways he and Parham differed in their theological, racial, and social views on central issues like the Holy Spirit baptism, white supremacy, and annihilationism; their October 1906 split; or how Seymour uniquely contributed to the movement's origins. Downplaying these factors enabled them to preserve the movement's orthodoxy and white racial pedigree and provided a seamless genealogy from the Holy Spirit to Parham to Seymour on down to their traditions. It also enabled them to keep white leadership as the driving human force behind their origins.[50]

Espinosa contrasts this second-generation historical perspective with later third-generation historians of the Pentecostal movement that began to challenge this dominant narrative.[51] In the spirit of Foucault, they turned a suspicious gaze towards the 'seamless genealogy' that privileged Parham's position, seeking instead to discover

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[48]Two such works that illustrate the importance of eschatology in the development of Pentecostalism are: Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought*, and Larry R. McQueen, *Towards a Pentecostal Eschatology: Discerning the Way Forward,* Journal of Pentecostal Theology Supplement Series 39; (Blandford Forum, UK: Deo Publishing, 2019).

[49] Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', p. 40.

[50] Gaston Espinosa, *William J. Seymour and the Origins of Global Pentecostalism,* (Durham, NC: Duke University Press, Kindle edn, 2014), loc. 799-833.

[51] Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, loc. 833-950.

those memories erased in conflicting interpretations. Individuals like Walter Hollenweger voice Espinosa's later historical suspicions in challenging earlier undisputed facts concerning Charles Parham as the founder of Pentecostalism,

> Parham's pacifism, his doctrine on the "destruction of the wicked," his animosity to medicine, his Anglo-Israel theories, his sympathy with the Klu Klux Klan - all this has been contradicted by Pentecostalism. What is more, American Pentecostalism is not the only kind of Pentecostalism. Take away Seymour's understanding of Pentecost and all the statistical hallelujahs of Pentecostalism are silenced, because there is hardly a Pentecostal movement in the world that is not built on Seymour's oral black modes of communication.[52]

While Hollenweger spends time exploring the emergence of Pentecostalism in various global locations; Azusa Street, Seymour, and the black movements of power in the U.S.A. are descriptive of a unified identity.[53] Dale Irvin, though pressing concerns of Hollenweger, Espinoza, and others, turns these genealogical investigations onto themselves. Irvin makes further appeals again to Foucault,

> The argument for Azusa Street being primarily a black church phenomenon does not reduce the Pentecostal Movement to its African American origins. Rather, it invites us to pursue a more genealogical account of Pentecostal origins. A genealogy, Michel Foucault reminds us, provides an account of history that engages in an analysis of the accidental details that accompany every beginning … Genealogical investigations expose the detailed working of power that is being exercised by claims of singular origins … On a material level it invites us to crawl back through local histories, to account for their multiple historical origins, and not to theorize away the ruptures at work in history by imposing an overarching transcendental narrative (such as the one that reduces Pentecostalism to being a chapter in Protestant church history) … What I would suggest in addition to all of this, however, is that one of the pristine mythologies that must tumble is the one that makes Azusa Street - or any other local event in Pentecostal history - the determining factor for Pentecostal histories around the world.[54]

Irvin's challenge to prioritizing Azusa as central to Pentecostal identity is concurrent with the work of others such as Allan Anderson. Anderson's research interests have developed around global origins for Pentecostalism, realizing that the modern outpouring of the Holy Spirit was occurring simultaneously in various regions of the world.[55] Genealogical investigations within the Pentecostal movement must consider

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[52] Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, p. 23.

[53] Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, pp. 18-24.

[54] Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', pp. 42-44.

[55] Allan Heaton Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, (Cambridge, UK: Cambridge University Press, 2004).

multiple points of origin, resisting a monocultural womb. Interestingly enough, Dale Irvin turns back to the African-American tradition in forging a path ahead, albeit in different terms.[56] For present purposes, the application of Foucaultian methodology in Pentecostal historiography illustrates concern for discerning determinative narratives.

While Jonathan Tran finds Foucault helpful for those in Christian contexts in discerning power, Tran relates ecclesiological response primarily to language of 'witness'.[57] Wesleyan-Pentecostal identity perhaps expresses how Christian witness contributes towards ethical development in the practice of testimony. Matters of testimony and discernment function as means of epistemology in many local Pentecostal communities. Emphasis upon narrative epistemology comes honestly through Wesleyan-Methodist traditions that bear influence upon Pentecostal spirituality. Donald Dayton determines to trace the genealogy of Pentecostalism through Wesleyan-Methodist roots in previous work.[58] Dayton demonstrates that John Wesley's experientially driven soteriology became foundational for Pentecostalism. Dayton speaks honestly that, 'While Wesley's shift to soteriology in 1738 and his consequent emphasis on experience no doubt gave greater weight to themes related to the work of the Spirit, it is not clear that this impulse was sufficiently strong to pull Wesley out of the patterns of classical Protestantism.'[59] As Wesleyan soteriology became caught up in the ethical concerns of 19th century holiness movements, 'the shift in Wesleyan thought to Pentecostal sanctification may be seen as the particular form this rising interest in the Holy Spirit took within the more narrow confines of late nineteenth-century Holiness thought.'[60] Such a shift has granted an inheritance for Pentecostals that Wesley could not have easily foreseen. Wesleyan ethical witness is continually discerned in the Pentecostal practice of testimony.

Two others individuals with an interest in Dayton's historical investigation may provide further illumination. Jay Beaman's work on Pentecostal pacifism takes into account the historical-theological antecedents to, 'Pentecostalism at the end of the nineteenth century; the Wesleyan Holiness Movement and Reformed-evangelical

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[56] Irvin, 'Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins', pp. 47-50.

[57] Tran, *Foucault and Theology*, pp. 3-4.

[58] Dayton, *Theological Roots of Pentecostalism*, pp. 35-40.

[59] Dayton, *Theological Roots of Pentecostalism*, p. 43.

[60] Dayton, *Theological Roots of Pentecostalism*, p. 79.

revivalism.'[61] Beaman's analysis of pacifism among Pentecostal communities takes seriously the disagreement of sanctification for identity. Wesleyan holiness revival found a home in the sanctifying space of discerning one's narrative. Such discernment, or particular attention to the refinement of holiness, leads Terry Johns to comment,

> In particular, Wesley and the Holiness movement are significant to the development of Pentecostal theology and practice in relation to the doctrine of holiness. For early Pentecostals, holiness of life was demonstrated through an ethical lifestyle (holiness of life) that juxtaposed biblical morality against an evil world.[62]

Johns perceives in the Wesleyan-holiness influenced Pentecostal expression, centrality of ethical demonstration. Similar to Beaman, Johns' attention is upon the witness of peace as fundamental to this holiness of life.[63] Wesleyan Pentecostal spirituality, with a definitive articulation of sanctifying experience, promotes ethical discernment. Johns' attempts to discern theological development along lines of the socio-political implications of holiness lead him to say further,

> At the heart of the current discussion is the issue of identity. The probing question is concerned with how we, as the people of God, are to be in the world. It is systemic or ontological change within the community of faith (every person) by the agency of the Holy Spirit, is a creative process that begins the work of conforming us to the image of God and establishes for us a unique or particular way of being in the world.[64]

Pentecostal spirituality and ethical formation are socially embodied in an ontological transformation of the affections. Johns furthers Beaman's particular concerns of Pentecostal pacifist testimony, by suggesting the character of a more expansive moral theology.[65] Johns' description of Pentecostal ethics as an embodied spirituality seems to open toward a horizon of moral epistemology.

Ethics, as a matter of spiritual discernment, is perhaps first an epistemological zygote. Though Pentecostal spirituality has attempted to relate itself as philosophical counter, nonetheless its practices disclose certain convictions. James Smith has found in the descriptions of Pentecostal spirituality a basis for offering a philosophical worldview. Among this unique constellation, Smith identifies an affective, narrative

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[61] Jay Beaman, *Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief among the Pentecostals,* (Hillsboro, KS: Center for Mennonite Bretheren Studies, 1989).

[62] Terry  Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology', in Lee Roy Martin (ed.) *A Future for Holiness: Pentecostal Explorations* (Cleveland, TN: CPT Press, 2013), p. 299.

[63] Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology', pp. 299-301.

[64] Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology', pp. 304-305.

[65] Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology', pp. 304-11.

epistemology as a basic component. It is worth noting the manner in which this narrative-oriented worldview is defined,

> By referring to [pentecostal spirituality] as a worldview, I don't mean to suggest that this is a system of doctrines (as the term has sometimes been used); rather a worldview is a passional orientation that governs how one sees, inhabits, and engages the world. It is a framework of fundamental beliefs: as fundamental, we could say that these beliefs are pretheoretical.[66]

With such a pretheoretical orientation in view, James Smith pursues Pentecostal epistemology along lines of experience and testimony, finding at their intersection expressions of ethically formative truth claims. Smith recalls the phrase, 'I know that I know that I know,' as testimonial embodiment of epistemology inherent to Pentecostal identity.[67] Narrative knowledge is ethically affective, in that the manner of knowing involves attention and discernment of pretheoretical and precognitive epistemological constructions. As Smith explains, "In short, we feel our way around the world more than we think about it, before we think about it."[68] For an individual like Michel Foucault, this claim of narrative knowledge would trace itself on the axes of archaeology-genealogy, seeking to validate in the establishment of a certain spiritual ethos a legitimate alternative to dominant modernist rational epistemology. Foucault's hermeneutical inquiry into the construction of the self, might characterize such narrative knowledge as ascetic practice in prephilosophical terms.

Patrick Byrne could perhaps find echoes of Bernard Lonergan's epistemology in this Pentecostal expression. Byrne builds upon the work of Lonergan's *Insight*, agreeing that there are precognitive, intentional types of inquiry that include somatic experience, various states of emotion, and activities such as remembering and imagining.[69] Very rigid modernist-empirical boundaries would not be permeable enough to allow the passing of activities beyond cognitive functions. However, while Byrne situates ethical formation in the unique experiences of the subject, nonetheless he affirms, "Objective factual knowledge is therefore most fundamental to ethical authenticity."[70] Certainly realizing the seeming incongruence between particular convictions, Byrne explains,

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[66] Smith, Thinking in Tongues, pp. 27-28.
[67] Smith, Thinking in Tongues, p. 27, 50-51.
[68] Smith, *Thinking in Tongues*, p. 72.
[69] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 1066-1092.
[70] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 951.

This starting point should not be taken to imply that I believe that ethical precepts can be derived from knowledge of facts…However, the relationship between knowledge of facts and knowledge of values is more complex than has been commonly assumed. The common understandings of this relationship rest upon assumptions about the nature of factual knowledge - assumptions that are ultimately untenable. These flawed assumptions about factual knowledge tend to infiltrate our ways of thinking about knowledge of ethical value. In particular, such assumptions have led to the view that there is no such thing as objective knowledge in the realm of values, including ethical values.[71]

Lonergan's description of persons as authoritative sources of objective truth builds upon self-appropriation of individual subjects. This self-appropriation of Lonergan resides in the epistemological sphere, germinating first there. Certainly, such a self-actualizing subject would appear as the archetype of modern existentialism. Within the matter of self-appropriation, subjects journey through noetic primordial activities to virtually unconditioned noematic insights by intentionally conscious activities.[72] Intentionally pursuing conditions of objectivity involves conversion of one's intellectual horizons, often in ways that decenter and concede to another. True insight is only objectively authoritative when conditions have been fulfilled that include transformative encounter. Taking up a position that incorporates elements of philosophical discussions of transcendence and immanence, leads some to see a bridge in Lonergan's thought towards postmodern concerns,

Lonergan's thought takes seriously most of the major concerns of hermeneutic, deconstructivist, and genealogical postmodernism. When Lonergan thematized his breakthrough to the subject as subject and to consciousness as experience in terms of the self-appropriation of our rational self-consciousnesses and of intellectual conversion, and when he explicated the radical displacement from ourselves as the center of the universe entailed by the intellectualist apprehension and affirmation of an utterly transcendent God beyond necessity and contingency, oddly enough he was carrying forward a postmodern program.[73]

Similar to personal convictions, Lonergan sails in postmodern currents while remaining metaphysically anchored. As mentioned earlier, a radical point of departure compared to postmodern genealogists such as Foucault is the presence of divine transcendence. Jonathan Tran's desire to mine Foucault for resources toward theological participation may also be fruitful in the context of Lonergan's pursuits,

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[71] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 951.

[72] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 1188-1267.

[73] Fred Lawrence, 'The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other', *Theological Studies* 54.1 (1993), p. 93.

On a concrete sociological and historical level there is much that is true and insightful in Foucault. His account of the disciplinary society as the growth of modern power/knowledge regimes that oppress and tame and normalize subjects…needs to be incorporated into Lonergan's account of the long cycle. In this way not only is Lonergan's thought enriched by it becomes one that is more explicitly aligned with the oppressed. A marriage between Foucault and Lonergan on this level leads to a more radical Lonergan…if one is genuinely and fully intellectually, morally, and religiously converted, then a radical political conversion emerges that is on the side of the oppressed.[74]

Patrick Byrne's determination to produce an ethic consistent with Bernard Lonergan's epistemology, may be opportunity for correlation between ethical discernment and political conversion. Byrne's further describes the ethics of discernment as, "centrally a matter of learning how to attend to the tensions in our own horizons of feelings that arise from the transcendental notion of value, learning how to understand those tensions correctly, and learning how to respond to them authentically."[75] Tensions in our horizons of feelings can occur through genealogical-archaeological investigations of our social construct, decentering dominating narratives. Byrnes takes his cues from Lonergan in providing essential questions for ethical guidance: (*1) What am I doing when I am being ethical?, (2) Why is doing that being ethical?, (3) What is brought about by doing that?*[76] Taking seriously Wesleyan-Pentecostal spirituality in response, ethical conversion results as our identity on the horizons of memory and imagination is converted towards the politics of the Spirit.

How does encounter with the Holy Spirit further relate to matters of discernment and ethics? Stephen Parker's work has paid attention to the practice of discernment among individuals in Pentecostal communities. Discernment is for Parker a practical commitment, rooted in the activities experienced in community.[77] Evaluating the leading of the Spirit is a complicated matter involves physiology, cognitive awareness, and internal affective responses. The experience of Spirit baptism and accompanying normative activities may lie within prerational spaces. Developmentally speaking, creative regression can offer a way forward in characterizing the work of the Holy Spirit in matters of discernment,

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[74] James L Marsh, 'Post-Modernism: A Lonerganian Retrieval and Critique', *International philosophical quarterly* 35.2 (1995), p. 165.

[75] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 4674.

[76] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 966.

[77] Stephen Eugene Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making,* (Cleveland, TN: CPT Press, Expanded Kindle edn, 2015), loc. 143-260.

From a psychoanalytic perspective, Pentecostal discernment and decision making is to be understood as 'creative regression': behavior that taps into certain primal, foundational experiences associated with self-formation and is able to draw upon these earliest psychic experiences in creative and revitalizing ways to open up possibilities for growth, strength, and guidance in the present, though also presenting opportunities for pathology.[78]

Creative regression becomes a negotiation between self and other, centering in play as the reconciliation of identity conflict.[79] What becomes integral in this creative space, is the play between memories carried and imaginative possibilities. There is a sense that Parker's conclusions are at an intersection of James Smith's Pentecostal epistemology and Patrick Byrne's ethics of discernment. While ethics is not explicitly Parker's concern, one may consider Pentecostal response to Byrne's earlier essential questions.

Creative regression is what Pentecostals are doing when they are being ethical. The Holy Spirit invites individuals into transitional, prerational spaces where our memories and imaginations can meet in creative horizons of feelings. Pentecostals come into these communal spaces encountering the divine, and one another, in transcendental and immanent experiences. Individual subjects do indeed feel their way through these spaces, creatively negotiating tensions. Such discernment is ethical for it involves our very identities and moral formation. Our affective responses are navigated by conversion of our horizons of feelings. Pentecostalism as a worldview that orients us towards affective responses, is in fact orienting us towards ethical outcomes. Ethical orientation may occur as a result of disorientation and transformation through radical encounter. Ultimately, the politics of the Spirit is brought about through such ethical discernment.

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[78] Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making,*, loc. 2341.

[79] Stephen Parker has written further on the concept of play and holiness, 'Holiness as play is to recognize a paradoxical border where what belongs to God's work vs. human dynamics cannot be separated … Play makes one feel and real. Thus, to think of holiness as play is to think of it as creative and imaginative. To be holy is to feel alive and truly oneself; that is, the self that God intends.' Stephen Parker, 'Holiness as Play: A Developmental Perspective on Christian Formation', in Lee Roy Martin (ed.) *A Future for Holiness: Pentecostal Explorations* (Cleveland, TN: CPT Press, 2013), pp. 326-27. Wolfgang Vondey features the concept of 'play' prominently in his work on contemporary Pentecostal theology. While Vondey finds that play is underappreciated in theological discourse, 'studies in philosophy, cultural anthropology, pedagogy, and psychoanalysis argue that play constitutes a foundational, diverse, but omnipresent component of human life. The pretheoretical, cross-disciplinary, and multicultural ubiquity of play therefore fore seems to put the concept at the forefront of the global theological agenda.' Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda,* Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans Publishing Company, Kindle edn, 2010), loc. 2424.

The politics of the Spirit is what Eldin Villafañe seeks to propose in his 1996 address to the Society for Pentecostal Studies.[80] Reflecting on a vision to carry into this new century, Villafañe explains what this theo-political project entails,

> We are called to discernment - to discern admits a fallen world, the goodness of God's creative act expressed by humanity in and through culture in its history. We are called to discern the Spirit's work not only in the church, but in the world. Beyond the Spirit's work in the world of convicting of sin, righteousness and judgment, we must see the Spirit's role as *To Katechon* and *Parakletos* wherever we see goodness, love, peace and justice exercised in God's creation - genuine sighs and signs of the Reign of God.[81]

The Reign of God as the politics of the Spirit is rooted in the liberating work of the Spirit, as Villafañe notes, "not as defined by the liberal and enlightenment heritage, but as biblical promise."[82] The apostle Paul's letter to the Galatians relates this biblical promise to our practice of discernment; walking in the Spirit is bearing the ethical fruit of kingdom life. Ethical fruit, cultivated by careful discernment of our memory and imagination, lead us to a liberated identities capable of bearing the Reign of God in this world. Villafañe brings together ethical resources that may, "contribute to the re-visioning of a Pentecostal social ethic for the 21st century."[83] Reentering the circle of personal narrative, ethical consciousness coincided with tragic opening events of this conflicted century. If a Pentecostal social ethic is to witness to the Reign of God, then a politics of the Spirit must wrestle with present principalities and powers.

Terrorism may very well be one of the horizons of the 21st century most in need of conversion by a politics of the Spirit. Jean Baudrillard discerns ethical unraveling in the wake of the September 11, 2001 terrorist attacks in the U.S.A.,

> We have had our share of world events from Diana's death to the World Cup, as well as violent and real events, from wars to genocide. We have not yet had any symbolic event of such magnitude that it is not only broadcast all over the world, but holds globalization itself in check—not one. Throughout the stagnation of the nineties, in the words of the Argentinean writer Macedonio Fernandez, events were on strike. Well, the strike is off. Events are back with such an ardor that we were even

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[80] Eldin Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', *Pneuma* 18.1 (1996), pp. 161-70.

[81] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', p. 167.

[82] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', p. 162.

[83] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', p. 163.

confronted with the World Trade Center attacks, by the absolute event, the "mother event," the pure event that concentrates in itself all the events that never took place. These attacks turn not only the whole play of history and power relations topsy-turvy, but also the conditions of their analysis. Here one must take one's time. As long as events were stagnating, we had to anticipate them and stay ahead of the game. But when they suddenly drive forward with such thrust, we must slow down, without letting ourselves be buried under the morass of speeches and the warmongering cloud, and keep intact the unforgettable fulguration of images. All the speeches and commentaries about September betray the gigantic abreaction to the event itself and people's fascination with it. The moral condemnations, the national antiterrorism sacred union, are on par with the prodigious jubilation created by the desire to see the destruction of this global superpower, or more precisely, to watch it somehow destroy itself, commit a beautiful suicide. For it is this superpower that, through its un-bearable power, is the secret cause of all the violence percolating all over the world, and consequently of the terrorist imagination, which unbeknownst to us, inhabits our psyche.[84]

In the stagnant events of our memory and the terroristic imagination of our future we must be converted. If Baudrillard's observations are true, then a politics of the Spirit must respond to terror in the world with powerful symbols capable of bringing resurrection. Terrorism is not a new reality that began in the crumbling of steel, concrete, glass, and the souls within. Terror - the shadow of the powers and principalities of eternal ages has always been tempting our memories and imaginations. Even Baudrillard in his extended commentary, finds a culmination of memory of past events violently disclosing our terroristic imagination. Emerging from the individual experiences of discernment, comes a social testimony of bewildered existence. We must begin a journey toward the horizons of our identity, discovering how our memory and imagination offer us means of discerning our ethical identity in the world.

**Structure and Flow of Work**

Before moving further, a summary review and outlook is helpful. Pentecostal spirituality, planted in the soil of Wesleyan convictions, begins with the fruit of testimony. As has been demonstrated and described in this first chapter, ethical construction claiming to align with such perspective, should be genuine to primary practices of the community. Leading with the practices of the Pentecostal community, ethics is principally discernment. Political matters must be discerned through the ethical work of the Spirit in shaping authoritative narratives. This present work engages a

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[84] Jean Baudrillard, 'L'esprit Du Terrorisme', *The South Atlantic Quarterly* 101.2 (2002),, pp. 403-04.

hermeneutic of memory, identity, and imagination toward these ends. Memory and imagination are understood to be two inseparable horizons of identity.

Everything that follows this initial chapter attempts to model application of Pentecostal discernment of political life, towards further expanding the boundaries of ethical construction from within the Pentecostal community. In chapter two, practices of discernment are first applied to issues of personal and communal identity. Ethical discernment is first an exploration of personal identity. Personal identity is considered from the perspective of fragmented memory and imagination in search of an integrated center. Communal identity is explored as natural extension of discerning ethical relationships between individuals. Political identity ultimately calls for matters of discernment in the fragmentation of personal and public selves. Pentecostal voices offer initial impressions of discerning political life that is congruent with sanctified ethics.

Chapter three takes a sharp turn into the ethics of terrorism. As identified in chapter one, terrorism is an ethical issue shaping life in the twenty-first century. Terrorism is itself in process of discerning identity among scholarly research and public opinion. Principal matters of definition are surveyed in terms of socio-political and economic outcomes. Within these broad categories, attention is paid to individual reactions and impact of terrorist violence. Extended discussion following, analyzes the seminal work of David Rapoport, describing modern waves of terrorism. Brief examination is offered on the possibility of newly emerging terrorist trends and metaphorical shape of continuing terrorist studies.

Chapter four begins with an exploration of terrorized identity vs. sanctified identity by means of emergence theory. Identifying the fundamental concepts of emergence provides additional language with which to trace the socio-political shape of terrorism. Parallel application of emergence in the field of ethics, further illuminates moral questions surrounding the legitimacy of terrorism. Reviewing Pentecostal interaction with emergence leads to the cultivation of sanctified identity on horizons of memory and imagination. The fruit of the Spirit are offered as the embodiment of this sanctified ethical life.

Chapter five continues to explore the fruit of the Spirit along the horizons of memory and imagination. Comparative analysis of the terrorist regime in Chile in the latter twentieth century with more recent terrorist events will aid in illustrating this dynamic relationship. Additional scholarship in memory and imagination studies will provide

support for socio-political constructs. Returning to the well of Pentecostalism, discernment of the fruit of the Spirit along horizons of memory and imagination can offer a politics of the Spirit for addressing issues of terrorism. This political life will be described as the embodiment of ethical memory and moral imagination.

Concluding thoughts will return to the discernment of testimony, and continuing challenges terrorism claims upon our memory and imagination. Additional areas for further study will be presented as they relate to present work.

Central to the flow of research is the terrorist event in New York City on September 11, 2001. Rather than claiming this event as exceptional, testimonies are gathered around this event as illustrative of terrorism's affect upon our identity, memory, and imagination. As will be reinforced, decisions regarding exploration of terrorism and particular historical events begin with a conviction of first discerning personal testimony. While terrorism studies is a relatively new field, there is a proliferation of research around the attacks on the World Trade Center in 2001. Further, this event began on the soil of the United States and has traveled in effects around the globe. Finally, the decision to focus on the terrorist events of September 11, 2001, provides opportunity for the author to demonstrate ethical discernment of personal narratives. In no way does this work intend to privilege the terrorist events of September 11, 2001, as determinative of the suffering brought by global terrorism.

Reflective of the author's theological and socio-cultural environment, Pentecostalism will be engaged in scholarship throughout. Early Pentecostal sources will be presented at junctures where they assist in providing narrative support.[85] While additional historical study will be recommended, this study does not claim to be such. Thus, inclusion of early Pentecostal sources is in keeping with the demonstration of ethical themes at the core of present research. Presentation and description of ethical language will ultimately be guided by the sound of Pentecostal spirituality. It is the hope that

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[85] Early Pentecostal sources are incorporated to assist in articulating ethical perspectives faithful to the heart of the Pentecostal movement. Understanding the early years of the modern Pentecostal movement as it's heart was first expressed by Walter Hollenweger; Walter J. Hollenweger, 'Pentecostals and the Charismatic Movement', in Cheslyn Jones, Geoffrey Wainwright, and SJ Yarnold, Edward (eds.), *The Study of Spirituality* (Oxford: Oxford University Press, 1986), p. 551. Steve Land's seminal work on Pentecostal Spirituality builds upon Hollenweger's proposal; Land, *Pentecostal Spirituality: A Passion for the Kingdom*, Daniel Castelo further extends Land's work, identifying the early years of the Pentecostal movement as 'institutional memory'; Daniel Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, (Cleveland, TN: CPT Press, 2012), p.

Pentecostal assist in the process of discernment will provide resources for our world to face the ongoing challenges of terrorism.

Two other preliminary statements about methodological convictions may assist readers, offered in word and illustration. First, the shape of this project does not follow what is perhaps a more traditional, linear path. Illustration one seeks to chart the intended progression of research,
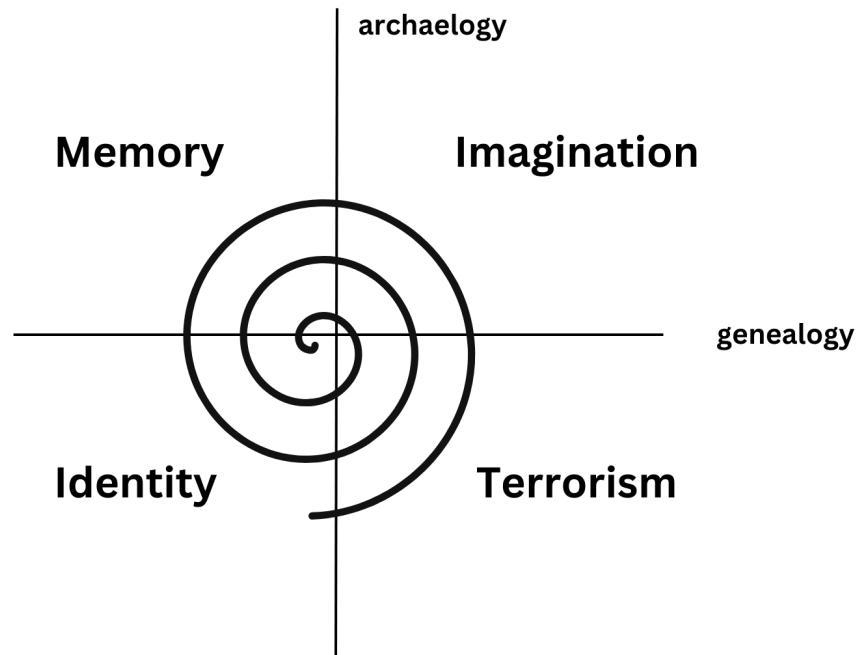


*Illustration One*

The general methodology of the present work rests upon the conviction of irreducibility in conceiving of a politics of the Spirit. Language of irreducibility appears throughout, and even when not explicitly stated, implicitly frames ethical form. The four labeled regions that emerge from the intersection are meant for spatial orientation of guiding hermeneutic (memory, identity, and imagination) and applied ethical issue (terrorism). Purpose has been exercised in beginning and ending the spiraling journey in the region of identity. Beginning and ending with testimony will assist in demonstrating how genealogical/archaeological investigations call first for the discernment of identity. Rather than offer a somewhat isolated review of literature, surveys of integrated fields have been diffused throughout the whole following the overall methodology. Further,

the direction in which the spiraling journey leads is not designated, as the irreducible nature of ethical discernment moves spatially and temporally.

Second, the guiding hermeneutic of memory, identity, and imagination is used to further communicate the irreducible nature of identity. Illustration two may help to clarify the decisions made in presenting this triad,
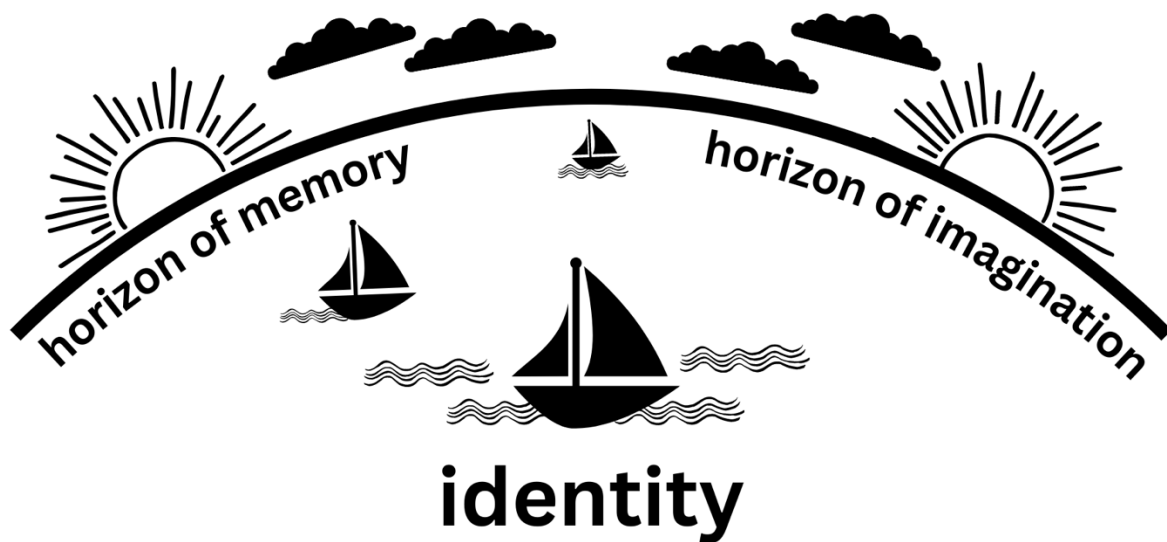


*Illustration Two*

Memory and imagination are understood in the present work as irreducible horizons of identity. Readers will continue to encounter metaphorical imagery of sailing throughout as depicting the journey of identity. While focus will begin on individual ethical formation, discussion will naturally lead to social forms of ethics. This irreducible nature of memory and imagination when not explicitly stated, implicitly guides determinations of sources engaged. Uniformity has been attempted when dictating 'memory, identity, imagination', as a means of inscribing the irreducible place of identity between the horizons of memory and imagination.

## Disorientation, Dissonance, and Discernment

Testimony is perhaps a narration of reconciliation, a remembering that seeks to (re)construct a unified imagination. Offering testimony as first and primary in ethical formation is disorienting as one collects the fragments of life. Stanley Hauerwas is

profoundly illuminating when considering the violent nature of our world and its disorienting effect upon us,

> Life in a world of moral fragments is always on the edge of violence, since there are no means to ensure the moral argument in itself can resolve our moral conflicts. No wonder we hunger for absolutes in such a world, for we rightly desire peace in ourselves and in our relations with one another. Granted the world has always been violent, but when our own civilization seems to lack the means to secure peace within itself we seem hopelessly lost. Moreover the fragmentation of our world is not only "out there" but is in our own souls. Amid fragments it is extremely hard to maintain our moral identity…We become divided selves, more easily tempted to violence…[86]

Terrorism and the event of September 11, 2001, are worth discerning because they are part of our individual and communal testimony. Terrorism is not just 'out there' in the perspectives of the religious other or politically dissident. Terrorism is in our souls, evidence of sinful temptation toward power. Pentecostal communities exist from a conviction that any evidence of sinful nature is a call for the sanctifying presence of the Spirit. Sanctification occurs in our identity as Christ's reconciling work reaches into the fragments of our memory and imagination.

Historical narratives alone disclose the complex and fragmented events that fostered the terroristic trajectory leading jets into skyscrapers. Those who follow the Foucaultian axes of genealogy-archaeology discover currents running deeper than the cultural clash of Islamic fundamentalism and U.S. hegemony. Terrorism haunts the ages of human empires, failed colonial experiments, and personal ambitions. Genealogical ruptures along the borders of warfare and terrorism reveal the ambiguity of socio-political artifacts. On the axes of genealogy and archaeology, terrorism is a spiraling episteme, transecting endless spheres of life. When former U.S. CIA director, Robert Gates, offered testimony about debates over the violence of terrorism, he described discussions as, 'almost theological argument.'[87] If anything, September 11, 2001, laid bare undeniable theological and ethical questions for which church and world were ill-prepared to answer. These types of theological-ethical questions about our memory, identity, and imagination are not temporally sealed. Single acts of violence are not necessarily metonyms for polyphonic realities such as terrorism. However, the experience of

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[86] Hauerwas, *The Peaceable Kingdom*, pp. 5-6.

[87] Steve Coll, *Ghost Wars: The Secret History of the C.I.A., Afghanistan, and Bin Laden, from the Soviet Invasion to September 10, 2001,* (New York: Penguin Books, Kindle edn, 2004), p. 141.

terrorism at an individual level can be illustrative and descriptive of larger horizons through testimony.

As will be illustrated throughout the remaining work, testimony is not a formulaic possession of Wesleyan-Pentecostalism, but a voice speaking from the fragments of human identity. Ethical formation begins in the wreckage of moral fragments adrift between the horizons of memory and imagination. Such disorientation is often illuminated, and at times initiated, by the dissonant voice of the Spirit. Embracing a Wesleyan view, the Spirit speaks in ways prevenient and sanctifying. September 11, 2001, has become a socio-political monument inscribed with its own authoritative rhetoric of ethics, politics, and religious identity. The Spirit speaks in ways that resist securing our reflection in monuments erected to ourselves. Our memory and imagination must be cultivated in the ethical soil of the Spirit before political community can exist faithfully. Further, the Spirit's voice often guides us toward forgotten and oppressed spaces, where memory and imagination are perpetually terrorized.

The dissonant voice of the Spirit calls for discernment beyond humanly manufactured idols. Discernment as politics of the Spirit is a creative endeavor at reconciliation. Thus, resources that can assist in opening our horizons creatively are valuable for ethical dialogue. Pentecostalism emphasizes divine gifts as demonstrations of the Spirit's grace and power. While tongues-speech and prophecy have receive focused attention, other gifts are critical to moral determination. Discernment as such a gift is ethically transformative grace at work, discovering power in the fruit of sanctified identity. This process again is dissonant, as the Spirit invites us into spaces where other voices emerge in ethical response. When the voice of the Spirit echoes in our hearing, memory and imagination are called toward horizons of repentance. Toward this ground of being is the fertile soil to cultivate the fruit of the Spirit in redemptive politics.

Personal testimony narrated previously is an opening example of the ethical voyage of disorientation, dissonance, and discernment. September 11, 2001, as illustrative and descriptive of terrorism frames this work because it is central to personal testimony and ethical formation. Spirit-led ethics must operate from a conviction of first discerning personal testimony. Individual and communal testimony is not secondary reflection on prescribed truth; testimony is first order ethics. Experiences and their accompanying metaphors are fundamental expressions of ethical discernment. Discernment as ethical

insight begins where the lines of identity bleed together of subjective and objective. Pentecostalism navigates identity through hermeneutical anchors of Spirit, scripture, and community. Present work aims to demonstrate how Pentecostal spirituality can address ethical issues of terrorism through biblical reflections on the fruit of the Spirit and communal conversations between Pentecostalism and critical terrorism studies. Each of the next four chapters will begin with testimony and end with a return to disorientation, dissonance, and discernment. Chapter six of this work will attempt to conclude beginning personal testimony with this same reflective paradigm.

**2.**

## POLITICS OF THE SPIRIT AS ETHICS OF IDENTITY

### Fragmented Horizons: Identit(ies) in Need of Recollection and Imagination

Social catastrophe can serve as a unique space for observing the variegated and complementary reflections of ethical response. I can understand how the terrorist events of September 11, 2001, served as an origination point for my own ethical development, by listening to the testimony of another Pentecostal brother. Paul Alexander chooses to teleologically complement his historical work on Pentecostal pacifism by relating personal experience of September 11, 2001. Alexander found in the events of that day a culmination, a coming to terms if you will, with his own ethical commitments.

> The hundred-year-long story about Pentecostals and war got very personal for me on September 11, 2001. I was teaching at Southwestern [Assemblies of God University] and had just the year before finished my dissertation on pacifism. Like early Pentecostals, I did not like the word pacifist. Nevertheless, I had been convinced by their early witness, John Howard Yoder, Stanley Hauerwas, and my own study of scripture. I had become a Pentecostal crucifist - a follower of Jesus' way of nonviolent, cross carrying, enemy love. On the morning of 9-11 I was teaching a systematic theology class…After class we found out. I went to Greek class. We prayed, interceded actually (that means we prayed out loud and wept). I felt strongly that I should go talk to the president [of Southwestern]; I could see the tide of nationalism and violence rising, and I wanted to try and calm it before chapel began. I told the president as we briskly walked across campus toward the auditorium, "We have to remember who we are, we're followers of Jesus; we have to remember who we are."[1]

While the contours of ethical formation had been shaping for some time, testimony was the distillation and disclosure of Alexander's ethical identity. During the chapel service, Alexander experienced the 'leading of the Holy Spirit' to address those gathered about personal ethical concerns.[2] There is a Foucaultian element present in Alexander's articulation, as an event of historical rupture and conflict becomes catalyst for the emerging processes of archaeology and genealogy at work. Alexander had spent years prior uncovering layers of communal stratification surrounding moral positions on war and pacifism within Pentecostal identity. Tracing the genealogy of voices

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[1] Paul Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God,* (Telford, PA: Cascadia Publishing House, 2009), p. 346.

[2] Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God*, p. 346-47.

forgotten and rediscovered, led to startling discoveries embedded in historical consciousness.

Following the leading of personal ethical commitments brought Alexander to excavate a wider socio-political plane, as individual identity placed itself in a larger narrative,

> What we can do in this time is examine ourselves...This is a human tragedy, beyond an American tragedy, this is a human tragedy...It's true. You have personal sins, but there are also social sins like racism that we participate in. There's no room for this in our body, amen? Because we are a chosen people, a holy nation, a royal priesthood. That's who we are first and foremost...And we won't say that God caused 9-11 to happen, by no means, no, but retaliation for retaliation for retaliation for retaliation - that happens in the world, right? If someone hits you, you hit them back. Eye for eye, tooth for tooth. What people have thought they're doing is they're taking the eye of America because they think America has taken their eye, America has taken their tooth. And now they're taking our tooth, and that is the system of when you get it, you give it back...This is what happens, the "why" the World Trade Center and the Pentagon were bombed is because they're seen as the symbols of what makes America what it is - we expand ourselves economically and militarily, so they attack the economic and military centers. It's an attack on that, okay? As Christians, we say, "Yes, that's what happens. You reap what you sow."[3]

Self-appropriation for Alexander occurs in a socially constructed matrix bringing together authoritative cultural and theological sources. An individual like Ward Churchill would pick up on Alexander's parting thoughts of reaping and sowing. Churchill, an indigenous North American scholar, frames the events of September 11, 2001 in theological terms of what the U.S. has sown in aggression and ultimately reaped in terror,

> Bin Laden's message was quite clear: The attacks were carried out in response to blatant and ongoing U.S. violations of the laws of war, together with almost every aspect of international public and humanitarian law...Reaction among average Americans to revelations of the horror perpetrated in their name has been to all intents and purposes nonexistent. Since it can hardly be argued that the public was "uninformed" about the genocide in Iraq, its lack of response can only be seen as devolving upon a condition of collective ignorance...For the rest of us, the method of communication employed was what it was, a mere pinprick when measured against the carnage America so routinely inflicts on others, more akin to a wake-up call than anything else...if Americans wish ever again to be secure from the ravages of terrorism, their top priority must at long last become that of preventing their own government from instigating and participating in it.[4]

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[3] Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God,*, pp. 347-48.

[4] Ward Churchill, *Acts of Rebellion: The Ward Churchill Rreader,* (New York: Routledge, 2003), pp. x-xi.

Churchill continues on that a certain sense of 'reconfigured history' may be the starting point for securing existence apart from perpetual terrorization.[5] Speaking from an indigenous identity, Churchill points back to the initial invasion of the Americas by Europeans and subsequent trail of humanitarian crimes including enslavement of Africans.[6] Employing a Foucaultian hermeneutic, Churchill moves towards an archaeology of American identity by way of tracing genealogical ruptures in treatment of various people groups. Attending to the tensions of culpability/innocence in American identity provides Churchill with a deep well to discern ethical conclusions.[7]

Discernment as an ethical practice is central to a politics of the Spirit. Those in the Pentecostal community would offer, via Wesleyan heritage, the gift of testimony as embodied discernment. Personal narrative is again, not a foreign means of communicating ethics and morality. Ward Churchill's analysis of terrorist acts comfortably anchors into the narrative of indigenous American identity. Discerning our testimony is a matter of searching out our *Sitz-im-Leben* for ethical formation among the ordinary events of life. Paul Alexander provides further reflection on his research into Pentecostal pacifism, "I am an American Pentecostal who accidentally found this heritage and then wrestled with its implications. The ensuing battle with Christian pacifism resulted in…a very different life than expected."[8] In the ordinary accident of research, a transformation of identity took place for Alexander. Foucault would perhaps particularly identify the language of accidental discovery as evidence for the arbitrary nature of history. However, a Wesleyan-Pentecostal worldview would fundamentally diverge toward theological concepts of God's miraculous intervention in our epistemological explorations.

The horizons of identity, memory and imagination, are discernible in Alexander's testimony. While mining unrealized pacifist memories, the transformation of present identity occurred, imagining an alternative future reality. Ethical emergence of self is often drawn from tempestuous waters. The Spirit may call for us to leave our boats of secure political identity and walk out toward the ever-unfolding horizons of our memory and imagination. Indeed, a politics of the Spirit appropriates identity as a

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[5] Churchill, *Acts of Rebellion: The Ward Churchill Rreader*, p. xiii.
[6] Churchill, *Acts of Rebellion: The Ward Churchill Rreader*, p. xiii.
[7] Churchill, *Acts of Rebellion: The Ward Churchill Rreader*, p. xv.
[8] Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God*, p. 22.

creative space where the horizons of our memories and imaginations are constantly meeting. Creative spaces of identity are not isolated; the Spirit gathers distant individuals into social realities. Bringing Alexander's voice into orbit with another like Ward Churchill discloses the social fabric of our ethical identities. Those embedded memories in our social bedrock become a foundation for building imaginative responses to our times. Mentioned earlier, this triadic hermeneutic of memory, identity, and imagination, requires some discussion before ethical application. Can memory and imagination serve as capable environments for cultivating ethical identity?

Let us revisit Patrick Byrne's (via Lonergan) three essential questions for ethical discernment: (1) What am I doing when I am being ethical?, (2) Why is doing that being ethical?, (3) What is brought about by doing that?[9] Exploring these 3 questions as an unfolding inquiry, places primary articulation upon personal identities in social construct. Ethical discernment leads from subjective experiences towards objective socio-political responses. Heard through the voice of Wesleyan-Pentecostalism, a politics of the Spirit would perhaps ask thus: (1) What is the Holy Spirit doing when it is forming our ethics? (2) How does this transformation affect the ethical spheres of life? (3) What political reality is brought about by the sanctification of our ethics? Personal identity cannot act with ethical integrity unless transformed by the power and presence of the Holy Spirit. Only as individuals are led to discern themselves, can the Spirit's power genuinely participate in socio-political construction.

Venturing out to the horizons of identity begins from a moment of self-appropriation as Byrne-Lonergan would describe. Such a seminal moment involves discernment of oneself as person with ethical consciousness. Patrick Byrne extends this description,

> People engaged in self-appropriation gradually discern that among the many activities in their own consciousness, a select few play a more significant role in knowing, valuing, and deciding than do the others...Self-appropriation pursued persistently, then, tends to foster these forms of self-transformation or conversion towards living in fidelity with the value of authentically being a knower, valued, and decider...Self-appropriation does not teach people how to perform the activities of knowing, valuing, or deciding. Rather, self-appropriation begins from experiences of knowing, valuing, and deciding that people have been performing all along...For while almost everyone has been performing the activities of ethical thinking and

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[9] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics,*, loc. 966.

acting for some time, few people have been doing these activities well, and fewer still doing them to perfection.[10]

Such perfection in the framework of a Wesleyan informed worldview strikes at the telos of our identity mirroring its genesis of ethical discernment. Gradually discerning what is happening in personal consciousness, implies that consciousness already exist. Rowan Williams discusses the presence of consciousness as fundamental of personal identity and existence, resting human dignity upon theological convictions,

> Human dignity, the unconditional requirement that we attend with reverence to one another, rests firmly on this conviction that the other is already related to something that isn't me. And without this conviction we are in serious ethical trouble. For the Christian, and for most religious believers, this is firmly rooted in the notion that the other, the human other, is already related - in other words, outside my power and control.[11]

Williams turns likewise in a former discussion of the human consciousness,

> Much more speculatively, I suspect that the animus of certain kinds of scientist and philosopher toward the models of consciousness and indeed of freedom, or of personal identity, that I have been working with reflects a faint individual feeling that there is something about consciousness that intrinsically leaves the question of the sacred on the table.[12]

Turning towards the sacred falls into what philosopher Amy Kind identifies as further fact theories of personal identity.[13] Further fact theory consists in such,

> On this view, personal identity cannot be reduced to either psychological facts or physical facts. Rather, personal identity consists in some irreducible further fact. Someone who defines personal identity in terms of a soul, or a bare ego, offers this sort of view. Because this view denies the possibility of reductionism, it is often referred to as a non-reductionist view.[14]

Kind provides an extensive discussion of physical vs. psychological discussions of personal identity in her work. After offering both perspectives on personal identity and respective objections, Kind comments that some eventually abandon whether real conclusions can be affirmed.[15] Turns toward narrative identity may provide some

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[10] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 851-65.

[11] Rowan Williams, *Being Human: Bodies, Minds, Persons,* (Grand Rapids, MI: William B. Eerdmans, Kindle edn, 2018), pp. 37-38.

[12] Williams, *Being Human: Bodies, Minds, Persons,,* p. 23.

[13] Amy Kind, *Persons and Personal Identity,* (Cambridge: Polity, Kindle edn, 2015), pp. 41-42.

[14] Kind, *Persons and Personal Identity*, pp. 41-42.

[15] Kind, *Persons and Personal Identity*, pp. 140-46.

philosophical passage in terms of ethics, though Kind is clear that her inquiry is metaphysical more than moral,

> Metaphysical personhood and moral personhood are, likewise, distinct notions. One might worry that the separation of metaphysical personhood from moral personhood deprives it of any real interest. If our inquiry into the notion of metaphysical personhood will not shed light on how such a being should be treated, or on whether we owe it moral consideration, then perhaps there is not much point to it...the notion of metaphysical personhood has importance in its own right. What could be more interesting, more important, than achieving a deeper understanding of ourselves, and of what kind of beings we fundamentally are?[16]

Kind does indeed perceive a relationship between metaphysical and moral personhood. However, in an attempt for specificity, Kind may herself privilege one notion of identity. Moreover, for Kind the concept of narrative is not resolved cleanly with regards to personal identity as, "Even more problematically, the fact that narrative identity presupposes numerical identity highlights a tension at the heart of the self-narrative view."[17]

Paul Ricoeur has sought through philosophical investigation to propose constructive responses regarding personal identity and narrative,

> The problem of personal identity constitutes, in my opinion, a privileged place of confrontation between the two major uses of the concept of identity...On the one side, identity as sameness; on the other identity as selfhood. Because the major distinction between them is not recognized - the solutions offered to the problem of personal identity which do not consider the narrative dimension fail.[18]

Ricoeur finds a dialectic tension present in narrative that encompasses both sameness and selfhood.[19] Through such tension we find traces of continuity in the disruptions of events. Ethical development occurs as identity moves from passive agent to active character in time. There is resistance towards views of personal identity that would situate in reductionist spaces, neglectful of recognizing a dynamic narrative self. Ricoeur pauses to address the shortcomings of reductionism and their misconceptions of a dialectical narrative identity,

> The failure to recognize this produces as its corollary the false appearance that the thesis called nonreductionist finds its most remarkable illustration in the spiritual

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[16] Kind, *Persons and Personal Identity*, pp. 11-12.

[17] Kind, *Persons and Personal Identity*, p. 146.

[18] Paul Ricoeur, *Oneself as Another,* trans. Kathleen Blamey, (Chicago: University of Chicago Press, 1992), pp. 115-16.

[19] Ricoeur, *Oneself as Another*, p. 129-30.

dualism to which Cartesianism is itself all too rapidly assimilated. As far as I am concerned, what the reductionist thesis reduces is not only, nor even primarily, the mineness of experience, but, more fundamentally, that of my own body. The impersonal character of the event marks above all the neutralization of one's own body. Thereafter, no true difference between the nonreductionist thesis and the reductionist thesis in no way coincides with the so-called dualism between spiritual substance and corporeal substance, but between my own possession and impersonal description. To the extent that my body as my own constitutes one of the components of mineness, the most radical confrontation must place face-to-face two perspectives on the body - the body as mine, and the body as one body among others. The reductionist thesis in this sense marks the reduction of one's own body to the body as impersonal body. This neutralization...will facilitate focusing on them brain the entire discourse of the body.[20]

Ricoeur breaks with reductionist arguments that seek to only determine identity in psychological or physical terms. In so doing, Riceour also directs a suspicion towards any type of dualistic theological explanation of personal identity.

Rowan Williams favors also this nonreductionist view of identity, in favor of '"atonement", that is the capacity to be in some important sense, at one with environment and stimuli, agenda, suggestion, and all the rest.'[21] Williams discusses concerns of reductionist thinking among his own community,

Many of my own teaching colleagues have voiced the anxiety that certain models of knowledge - analytic, short-term, binary and problem-solving - are in many areas elbowing out certain other kinds - models of attunement or even atonement, as well as certain kinds of attentiveness.[22]

If in fact discernment is a refined form of attention, as Patrick Byrne defines, then reductionism is a hindrance to such 'attentiveness', and subsequent ethical formation. Gary Okihiro picks up further the language of binary knowledge in his work chronicling Asian-American identity,

In an earlier book...I tried to renarrate American history by taking its binaries and inverting them...But I have since come to realize that binaries themselves privilege one over the other and thereby constitute hierarchies of difference and inequality...I reimagine American history by urging that binaries be rejected and replaced by an open, border less, and more equitable and just society and nation.[23]

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[20] Ricoeur, *Oneself as Another*, p. 132.

[21] Williams, *Being Human: Bodies, Minds, Persons*, p. 59.

[22] Williams, *Being Human: Bodies, Minds, Persons*, p. 60.

[23] Gary Y. Okihiro, *Common Ground: Reimagining American History,* (Princeton, NJ: Princeton University Press, 2001), p. xiv.

Okihiro's historical position seems to stand with Riceour's philosophical concerns toward the inequality of binary models of identity. Okihiro imagines a world where variegated identity is foundational for the narration of just history. Such a border less historical replacement may indeed create new spaces to invite further ethical discernment.[24]

Oliver O'Donovan applies these extensions of Foucaultian hermeneutics in theological method,

> World, self, and time themselves melt away into nothingness as we gaze on them intently; none of them is self-interpreting, but each has its coherence from something presumed, something that besets it behind and before. A wider wisdom is required if we are to hold this wisdom, the wisdom of morality, in its place: Christ the center of the world, the bridegroom of the self, the turning-point of past and future.[25]

A politics of the Spirit begins on the understanding of identity that cannot be reduced to explanation only by what the apostle Paul would call, 'the wisdom of the world.' The common ground of border-less spaces that Okihiro is searching for perhaps exists in the creative regression Stephen Parker observes among Pentecostals in regard to discernment. Invitation to sail toward these mnemonic and imaginative horizons comes from the Spirit's call. One does not simply experience the leading of the Spirit through psychological encounter; ethical transformation is embodied as sanctifying presence in history. Pneumatological politics further creates an open ethical space for discerning together unlikely methods of inquiry like Foucaultian hermeneutics and Pentecostal spirituality. O'Donovan finds this common ground at the horizons of identity as, "ethics opens up towards theology. As waking is the metaphor that stands guard over the birth of moral experience, being led by the Spirit stands guard over its expansion into moral thought, action, and reflection."[26] A politics of the Spirit ultimately opens our identity into theological spaces, discerning ethical horizons in the wake of the Spirit's guidance.

Ian Scott provides complementary exegetical analysis from 1 Corinthians 2, "that Paul envisions some direct activity of the Holy Spirit which works on the hearer to produce belief in Paul's message."[27] Belief in the gospel message Paul is proclaiming,

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[24] Okihiro, *Common Ground: Reimagining American History*, p. 135.

[25] Oliver O'Donovan, *Self, World, and Time: Ethics as Theology,* (Grand Rapids, MI: William B. Eerdmans, 2013), p. 19.

[26] O'Donovan, *Self, World, and Time: Ethics as Theology*, p. 19.

[27] Ian W Scott, *Paul's Way of Knowing: Story, Experience, and the Spirit,* (Grand Rapids, MI: Baker Academic, 2008). p. 31.

places in O'Donovan's words, 'Christ at the center of the world.'[28] Scott more explicitly ties together the response of ethical discernment and the Spirit as he continues, "Yet the Spirit of God offers Paul's audience a powerful demonstration, a "proof" of the Gospel's truth by strengthening and reorienting the listeners' moral will and allowing them to accept an interpretation of the world which they would otherwise have rejected."[29] Between Rowan Williams' theological anthropology and the exegetical epistemology of Ian Scott emerges a personal identity that can only be fully discerned through the presence and work of the Spirit. Making final comments on 1 Corinthians 2, Scott himself refuses reductionist exegesis,

> The ongoing and deepening grasp of the Gospel's implications requires that the Spirit continue his moral restoration of believers. It is the Spirit's correction of the believers' deep-seated vices which allows them to recognize that the Gospel, despite its difference from "worldly wisdom" presents a rationally coherent way of interpreting the world. It is the moral influence of that same Spirit which allows believers to continue the rational interpretive task of re-evaluating all of life and reality in light of the new framework providing by the Gospel.[30]

Patrick Byrne similarly surveys the apostle Paul as a resource for ethical discernment. While Paul shares common ground with other ancient voices such as Aristotle in the primacy of love, Paul uniquely "identif[ies] this love as a gift from the God of Jewish or Christian revelation."[31] Byrne's assessment mirrors Scott, that for Paul the Spirit acts together with human reasoning, reflecting a complete moral transformation.

Contemporary Pentecostals speak in tongues familiar with ethical discernment as theological practice. A politics of the Spirit would rest ethical discernment upon what Amos Yong articulates as a, 'foundational pneumatology.'[32] Yong expresses this pneumatology as incarnational, resisting any metaphysical dualism. Furthermore, "Incarnation is thereby constitutive of both universality and particularity."[33] The cosmic Spirit who hovers over all creation likewise embodies particular believers with the resurrection power of Christ. Daniel Castelo revisions Pentecostal ethics towards an embodied identity,

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[28] O'Donovan, *Self, World, and Time: Ethics as Theology*, p. 19.

[29] Scott, *Paul's Way of Knowing: Story, Experience, and the Spirit*, p. 34.

[30] Scott, *Paul's Way of Knowing: Story, Experience, and the Spirit*, pp. 47-48.

[31] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics*, loc. 587.

[32] Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective,* (New York: Routledge, 2017), p. 83.

[33] Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, p. 102.

The Pentecostal penchant for 'doing' suggests that holiness is not simply an attribute of God that solely marks the ineffable and unique Creator of all that is. Quite the contrary, Pentecostals have been inclined, given their robust approach to scripture and the prominence of Jesus' life and ministry for their vision of reality, to think in terms of embodying and performing holiness.[34]

Sanctified identity is an incarnational ethics, providing an embodied means for discerning ourselves and our world. Castelo pulls from Pentecostal practices that mirror a Wesleyan understanding of transformed affections.[35] Terry Johns discusses Wesleyan-informed holiness among Pentecostals with such language,

> Transformed affections are the core of our new identity. Real change is represented - genuine transformation that is ontological in nature. With the transformation of the affections a change of being takes place. We do not simply identify with God, but are transformed to the very presence of God, and participate through the Holy Spirit, in the life of God. Every relationship is affected and our way of being in the world is repositioned. That is, our transformed nature results in a new expression of life and values.[36]

When Johns speaks of 'transformed affections', he does so in irreducible terms. There is not a division between moral and metaphysical identity; ethical transformation is ontological transformation. As our participation in the work of the Spirit moves along archaeological and genealogical axes, we discover new spaces for discernment. Threading Pentecostal spiritual practice through the needle of ethical discernment, Castelo comments,

> When believers practice the means of grace, they locate themselves in doxological space and mode; in doing so, they recognize and join God's activity of working and transforming their lives, a work that heals and frees them from their bondage to sin and characterizes and shapes them in order that they may have the 'mind of Christ'.[37]

A politics of the Spirit gazes upon space and time, as Oliver O'Donovan would perhaps suggest, 'in Christ'. Embodied identity in doxological space understands the present as an, 'ever moving edge between the past and future.'[38] The mind of Christ is present in bodies that are presently being renewed by the Spirit. Ethical discernment as historical incarnation is a reflection of such personal identity between memory and imagination. Along Foucaultian lines, this discernment would seek to locate moments

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[34] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 92.

[35] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, pp. 85-90.

[36] Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology', p. 306.

[37] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 52.

[38] Laurence Hull Stookey, *Calendar: Christ's Time for the Church*, (Nashville, TN: Abingdon Press, 1996), p. 20.

of disruption and conflict, searching for where the Spirit may bring freedom and liberation.

Miguel de la Torre understands that this freedom and liberation comes from the margins.[39] Samuel Solivan, writing from the Hispanic Pentecostal community, finds a liberating ethics of discernment present in Pentecostal identity,

> Pentecostal preaching and teaching have, since their inception, voiced a message and a practice of liberation to those bound by sin or illness. In line with this rich heritage of liberation, this book seeks to broaden the categories of personal sin in order to encompass what the apostle Paul called 'principalities and power' that manifest themselves in social and corporate forms of social evil and injustice.[40]

Solivan proposes orthopathos, a balancing of belief (orthodoxy) and ethics (praxis) as a means of characterizing identity.[41] Those who are practicing a politics of the Spirit, and discerning ethical identity, are embodying liberation in particular contexts. Further, Solivan directly relates ethical discernment and identity with struggles against social powers of evil. Ethical identity cannot be discerned apart from community, and Solivan's anchoring into a particular marginalized socio-political identity provides particular illustration.[42] Embodied spirituality as a means of liberation resists reductionist concepts, leaning towards incarnational identity. A politics of the Spirit is attentive to the struggle of marginalized peoples, finding in their liberation a means of discerning ethical identity. Daniel Castelo finds Solivan's "experience of oppression and its reconfiguration in acts of liberation...insufficient to generate a normative account of human affectivity."[43] Allowing Solivan's orthopathy to function as particular application of Castelo's embodied affective transformation advances ethical identity that exists beyond binary reduction.

Matters of personal identity reside at the core of a politics of the Spirit. Ethical discernment cannot affect social transformation without first reconciling irreducible epistemological facets. Stanley Hauerwas describes the precarious nature of navigating our times,

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[39] Torre, *Doing Christian Ethics from the Margins*, p. 11.

[40] Samuel Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series 14; (Sheffield: Sheffield Academic Press, 1998), p. 10.

[41] Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*,, pp. 11, 60-62.

[42] Samuel Solivan provides introductory comments about his socio-political heritage through the Hispanic-American community; Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, pp. 9-13.

[43] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 42.

Life in a word of moral fragments is always on the edge of violence, since there are no means to ensure that moral argument in itself can resolve our moral conflicts. No wonder we hunger for absolutes in such a world, for we rightly desire peace in ourselves and in our relations with one another. Granted the world has always been violent, but when our civilization seems to lack the means to secure peace within itself we seem hopelessly lost. Moreover, the fragmentation of our world is not only "out there" but it is in our own souls. Amid the fragments it is extremely hard to maintain our moral identity...We become divided selves, more easily tempted to violence since, being unsure of ourselves, we are easily threatened by any challenge that might rob us of what little sense of self we have achieved.[44]

Whether listening to philosophical, sociology-historical, or theological voices, one can discern that identity is a fragmented reality. A politics of the Spirit seeks to take the violent shards of shattered identity and discern whether a more transformative reflection can be assembled. The horizons of memory and imagination are where we collect the ethical fragments of identity. Our choice between terrorized or sanctified identity rests on the fragile edge between what has been and what may be. A politics of the Spirit responds to Hauerwas' concerns of a divided self with an ethics of discernment. Our capacity to embody a sanctified identity, begins with liberation from a violent and terrorized existence. Terror emerges as the powers of our time seek to enforce reductionist limits on identity. These illusions of dialectical tension privilege determined positions while burying others. Perhaps a politics of the Spirit begins in the resurrection of those buried fragments of identity, called from the graves of disregarded memories and imaginations. While such discernment begins with an ethical transformation of personal self, we must visit graves other than our own with the Spirit's power.

## Collective Horizons: Bridging Social Distances

Furthermore, American religious life-notwithstanding its vast philanthropic networks and impressive charitable record-lacks a substantive social consciousness. This is so because, like so much of American life, it suffers from social amnesia. American religious people have little memory of or sense for collective struggle and communal combat. At the level of family and individuals, this memory and sense lingers. But at the level of larger social groups and institutions, this memory and sense of struggle evaporates. This social amnesia prevents systemic social analysis of power, wealth, and influence in society from taking hold amongst most religious

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[44] Hauerwas, *The Peaceable Kingdom*, pp. 5-6.

Americans. Instead, the tendency is to fall back on personalistic and individualistic explanations for poverty, occupation mobility, or social catastrophe.[45]

Cornel West does not mince words in his analysis of religion in the United States. West finds the threads of identity, memory, and imagination frayed and unsecured in coherence. American religious life tends towards reductionism in personalistic explanations while disregarding collective struggle. West discerns that we exist among the fragments of identity Stanley Hauerwas describes. Identit(ies) that are completely unanchored in any social continuity of struggle and conflict, may be prone to hinder liberation from the terrors of life. A politics of the Spirit is an irreducible ethical space where personal and collective identit(ies) are discerned together. There are many ships on the waters of identity, sailing towards the horizons of memory and imagination. Further, these horizons are broadened when we understand that others can perceive beyond the limitations of personal sight.

Peter Berger's work, *The Social Construction of Reality*, applies a sociological analysis to forms of knowledge. Parallel to Byrne's ethical application of Lonergan, individuals produce a coherent world that is subjectively meaningful from present reality. Further, Berger states, "Society does indeed possess objective facticity. And society is indeed built up by activity that expresses subjective meaning."[46] Berger presses on the generation of knowledge in the interactions of everyday life. Certainly one's identity is a form of knowledge that requires discernment through social interaction. Berger provides commentary on the everyday situation of face-to-face interaction,

> Indeed, it may be argued that the other in the face-to-face situation is more real to me than I myself. Of course, I "know myself better" than I can ever know him. My subjectivity is accessible to me in a way that his can never be, no matter how "close" our relationship. My past is available to me in memory in a fullness with which I can never reconstruct his, however much he may tell me about it. But this "better knowledge" of myself requires reflection. It is not immediately appresented to me. The other, however, is so appresented in the face-to-face situation.[47]

In the everyday encounters, identity is forged in a discernment of ourselves against disclosure of the other. There is an irreducible dynamic at work in how our identities are fashioned, as the horizons of our personal identity meet others. Perhaps it is the

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[45] Cornel West, *The Cornel West Reader,* Basic Civitas Books, 2000), p. 358.

[46] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality : A Treatise in the Sociology of Knowledge,* (New York: Open Road: Integrated Media, Kindle edn, 2011), p. 17.

[47] Berger and Luckmann, *The Social Construction of Reality : A Treatise in the Sociology of Knowledge*, pp. 27-28.

stark embodiment of the other before us, which leads us towards the horizons of memory and imagination. Returning to West's critical view of American religion, it's amnesiac character would indicate lack of social consciousness.[48]

Foucault's axes of archaeology and genealogy are not only appropriate here for individual hermeneutics but for social analysis. Through the unearthing of neglected forms of knowledge, social construction can integrate forgotten historical events. Foucault brings together ethical discernment of personal identity and wider social analysis in an interview shortly before his death,

> Care for self is ethical in itself, but it implies complex relations with others, in the measure where this ethos of freedom is also a way of caring for others. This is thy it is important for a free man, who behaves correctly, to know how to govern his wife, his children, and his home. There, too, is the art of governing. Ethos implies also a relation with others to the extent that care for self renders one competent to occupy a place in the city, in the community or in the interindividual relationships which are proper...And the care for self implies also a relationship to the other to the extent that, in order to really care for self, one must listen to the teachings of a master. One needs a guide, a counselor, a friend - someone who will tell you the truth. Thus, the problem of relationship with others is present all along this development of care for self.[49]

Foucault further articulates the notion of 'care of self' among relational contours. When ethical discernment is individually practiced, the horizons of memory and imagination will lead into relations with others. Those relationships that Foucault mentions characterize spaces for communal discernment to happen in the collection of individual fragments.

Alisdair Macintyre excavates ethical foundations of Western culture finding in Ancient Greek society, "Social changes had not only made certain types of conduct, once socially accepted, problematic, but had also rendered problematic the concepts which had defined the moral framework of an earlier world."[50] MacIntyre shows that ethical concepts applied to individuals even in the ancient world were constructed within a social framework. Discerning one's ethical identity, meant relating to the larger memory

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[48] West, *The Cornel West Reader*, pp. 358-59.

[49] Raúl Fornet-Betancourt, Helmut Becker, and Alfredo Gomez-Müller, 'The Ethic of Care for the Self as a Practice of Freedom: An Interview with Michel Foucault on January 20, 1984', in James Bernauer and David Rasmussen (eds.), *The Final Foucault* (trans. J.D. Gauthier; Cambridge, MA: The MIT Press, 1988), p. 7.

[50] Alasdair MacIntyre, *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the 20th Century,* (London: Routledge, 2nd edn, 1998), p. 16.

and imagination of the social body.[51] However, the characteristics of identity were not necessarily fixed, but were themselves open to communal discernment. MacIntyre prefaces historical discussion of ethics by establishing, "In fact, of course, moral concepts change as social life changes...Moral concepts are embodied in and are partially constitutive of forms of social life."[52] There appears a determined Foucaultian manner in MacIntyre's methodology here, as ethical discernment happens on a subjective plane, constantly finding where the axes of genealogy and archaeology meet.

Other ethical voices like James Gustafson seem to share in such procedural convictions. Gustafson opens an interlude in his theocentric ethics with the following explanations,

> Now an interlude is in order to expose and develop the basic convictions and procedures that inform and direct this work: the priority of experience, its highly social character, and the historically conditioned character of theological development...Human experience is prior to reflection...Religion and morality are aspects of human experience; theology and ethics are not only articulations of ideas in relation to the ideas others have expressed but are ideas about aspects of experience. Experience is social; it is a process of interaction between persons, between persons and natural events, and between persons and historical events.[53]

It is worth noting that Gustafson does not make explicit these convictions until after an expansive analysis of our current culture and human condition. Gustafson's praxis orientation and socio-historical concern would no doubt lend itself towards voices of liberation. Ethical discernment of identity takes place in the movement of historical experience. Certainly, Wesleyan-Pentecostal voices de facto speak from an ethical-theological position that privileges experience as constructive category.

Primary concern for experience in discernment of social identity does find further articulation in liberating voices such as James Cone and Katie Cannon. Both Cone and Cannon share in the Black experience with individual like Cornel West, and challenge ethical and theological positions that contribute to deficiencies in social memory and imagination. While an individual like James Gustafson offers well-rounded description of the social fabric of ethical identity, this emerges from particular horizons. Those who

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[51] MacIntyre, *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the 20th Century*, pp. 18-19.

[52] MacIntyre, *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the 20th Century*,, p. 13.

[53] James M. Gustafson, *Ethics from a Theocentric Perspective: Volume 1, Theology and Ethics,* (Chicago, IL: Univeristy of Chicago Press, 1981), p. 115.

experience life from the margins question whether all memories and imaginations are welcome in processes of discernment. James Cone speaks of biased presentations of theological identity,

> Unfortunately not only white seminary professors but some blacks as well have convinced themselves that only the white experience provides the appropriate context for questions and answers concerning things divine. They do not recognize the narrowness of their experience and the particularity of their theological expressions. They like to think of themselves as universal people...They fail to recognize that other people also have thought about God and have something significant to say about Jesus' presence in the world. My point is that one's social and historical context decides not only the questions we address to God but also the mode or form of the answers given to those questions.[54]

Cone will discuss this Socratic theological journey in terms of identity formation for individual and collective consciousness. Cone provides a significant insight in highlighting the problematic nature of appealing to universal types of ethical identity when in fact they may disguise particular forms of terror.[55] There is again an irreducibility in terms of universal and particular sociology-political context when discerning ethical identity. Katie Cannon presses this point in her determination that for black individuals (particularly women) in the American context, ethical construction must always take into account the historical socio-political oppression of black lives.[56] Christian ethics, in particular, must wrestle with the universal nature of Christ, and the historical work of the Spirit in all particular social identities.

At its fundamental level ethical identity must happen in relation. Max Stackhouse defines, "An 'ethos' is the subtle web of 'values' and 'norms,' the obligations, virtues, convictions, mores, purposes, expectations and legitimations that constitute the operating norms of a culture in relation to a social entity or set of social practices."[57] Stackhouse moves from ethics into theology, holding the two disciplines together with irreducible reciprocity. Their mutual task likewise is at once descriptive and prescriptive. Discernment must happen in the spheres of life (mammon, mars, Eros, muses, and religion) where powers and principalities socially influence ethical

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[54] James Cone, *God of the Oppressed,* (Maryknoll, NY: Orbis Books, Revised edn, 1997), p. 14.

[55] Cone, *God of the Oppressed*, pp. 29-33.

[56] Katie G. Cannon, *Black Womanist Ethics,* (Eugene, OR: Wipf & Stock Publishers, 2006), pp. 1-5.

[57] Max L Stackhouse, *Religion and the Powers of the Common Life,* God and Globalization: Theologial Ethics and the Spheres of Life 4  vols.(Harrisburg, PA: Trinity Press International, 2000), 1, p. 10.

identity.[58] A politics of the Spirit proceeds under the dominion of Christ, seeking to sanctify the mnemonic and imaginative spheres of life with the life-giving power of God. Terror is indeed a power under the dominion of 'the ruler of the kingdom of the air,' darkening the spheres of life. A politics of the Spirit desires a social fabric of sanctified identities against terrorized memory and imagination.

Journeying through the composition and incorporation of our personal and social identities leads to a fundamental conviction of a politics of the Spirit. Discerning the ethical horizons of identity must happen under the dominion of Christ's revelation through the power of the Spirit. The dominion of Christ reveals itself through the Spirit at work in the communion of saints. All at once, a politics of the Spirit is irreducible in its embodiment of apocalyptic community. Thus, our identity is epistemologically discerned (whether personal or communal) upon the foundation of divine life revealed in Father, Son, and Spirit. An ethics of discernment moves along the subjective genealogical-archaeological axes of human experience, yet always originating and culminating in the embodied disruption of spiritual powers. The irreducible power of the Spirit is at once preveniently convicting the terrorized identit(ies) of the world and cultivating the identity of the Church as sanctified garden of ethical fruit.

Eldin Villafañe's call to visit the ethical work of Paul Lehman is helpful at this juncture.[59] Lehman posits a definitively Christian ethic that is rooted in the revelation of Christ, and the Church as such a Spirit-empowered body. Lehman provides some definitions at the beginning of his work essential for later reflection,

> The word 'ethics' is derived from a Greek root, the verbal form of which is εἴοθα; the corresponding nouns, το ἦθος…To this word, το ἦθος, the Latin translation *mos* was given; and from the Latin *mos* our word 'morality' is derived…At all events, 'ethics' in its root meaning, had to do with the stability and security which are necessary if one is going to act at all…And so the word 'morality' came gradually to be reserved for behavior according to custom…There is a distinction between behavior according to custom and behavior according to reflection. And from the first there has been a certain tension in ethical theory between 'ethics' and 'morality'.[60]

Lehman takes an etymological approach as Alisdair MacIntyre, deploying somewhat Foucaultian methods. One would wonder whether Lehman would situate himself more

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[58] Stackhouse, *Religion and the Powers of the Common Life*, pp. 39-45.

[59] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', pp. 163-64.

[60] Paul L. Lehmann, *Ethics in a Christian Context,* (Louisville, KY: John Knox Press, 2006), pp. 23-24.

with MacIntyre's socially determinative discernment of ethical identity. However, Lehman begins to frame boundaries for ethical discernment more pointedly,

> When Christian ethics is defined as the disciplined reflection upon the question and its answer: What am I, as a believer in Jesus Christ and as a member of his church, to do?, the point of departure is neither vague nor neutral...Christian ethics, in other words, is oriented toward revelation and not toward morality.[61]

The differentiation between ethics and morality becomes clearly applied as the orientation of discernment is toward the revelation of Jesus Christ for personal and communal identity. For ethics to be genuinely Christian, primary reflection must center on the revelation of Christ. Morality, as subsequent customary behavior, cannot occupy a primary center of reflection on its own. Though there is some dialectal tension present conceptually, Lehman affirms both the personal sense of identity for believers and their place in the Church as social body.[62] Lehman culminates the logic of his ethical discernment with embodied description,

> The people of God are, of course, the people of the 'Age to Come', the people who are under a new covenant and hold membership in the true Israel. But so marked is the proleptic sense of reality in the New Testament that the 'inheritance of Christ' is viewed not only as a transforming membership in a brotherhood which is to be but also as the fruit and function of the Spirit's operation here and now...The Church, the fellowship which is the body of Christ, the koinonia, is the fellowship-creating reality of Christ's presence in the world. God's secret, the incalculable riches of Christ, has been hidden to past generations of mankind, but now, by the Spirit, it has been made plain to all men.[63]

Lehman's distinctions follow through to an ecclesiology that is ontologically necessary for ethical discernment. One cannot appropriately seek reconciliation for the fragments of memory and imagination apart from the context of the Church. Lehman's thoroughly Christocentric koinonia ethics incorporates the Spirit as leading and empowering the embodiment of identity.

There is an irreducible reality of the social nature of this identity, as individuals participate in the 'fellowship-creating' presence of Christ though the Spirit. While Lehman's ecclesiology affirms the foundational role of religion for individuals like Max Stackhouse, Lehman likewise looks beyond dialectics. Lehman's biblical interpretation bears out an irreducible relationship between the hidden character of the Church

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[61] Lehmann, *Ethics in a Christian Context*, p. 45.
[62] Lehmann, *Ethics in a Christian Context*, p. 47.
[63] Lehmann, *Ethics in a Christian Context*, pp. 46-49.

(κοινωνια) and the empirical reality of the Church (εκκλησία).[64] While God's kingdom is historically embodied within the empirical reality, God is free to transcend such in his desire to create ethical social life. When Lehman applies such exegesis, an embodied political reality emerges,

> ...in the koinonia the will of God is no pious platitude but a clear and concrete matter of politics. In short, 'the God of the Church' is the 'God of politics'!..The only God whom in the koinonia we come to know as real, as the only God there is, the only God worth talking about, is not divided but one; and the God who is one is the God of politics.[65]

Murray Dempster also speaks of the Church that, 'in its koinonia already embodies a social criticism of the existing social order that is dominated by the economic interests of the powerful and the national interests of political rulers.'[66] When Edlin Villafañe sounds his call for a renewed ethic in the twenty-first century, he is appealing to such irreducible theological and political trajectories in Lehman's work.[67] Villafane affirms Lehman's voice in, "the freedom of the Holy Spirit to move as God wills. Therefore, no institution is exempt from the divine humanizing task and belivers' discerning participation."[68] Villafane integrates Stackhouse's spheres of human life with the community-creating life of the Spirit in political vision.

Eunjoo Mary Kim brings Lehman's work into contact with the complexities of discerning ethical identity in the twenty-first century.[69] Kim attempts to speak in irreducible terms about the particular effects of globalization in South Korea. The global movement of neoliberal capitalism has produced 'commodity relationships' which manufacture identity,

> By my observation, not only secular society but also Christian communities in Korea have been impacted by the ideology of neoliberal capitalism. Commodity relationships and the market value system, in which people are often judged by what

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[64] Lehmann, *Ethics in a Christian Context*, p. 72.

[65] Lehmann, *Ethics in a Christian Context*, p. 82.

[66] Murray W. Dempster, 'Evangelism, Social Concern, and the Kingdom of God', in Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (eds.), *Called & Empowered: Global Mission in Pentecostal Perspective* (Peabody, MA: Hendrickson Publishers, 1991), p. 30.

[67] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', pp. 164-65.

[68] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', p. 164.

[69] Eunjoo Mary Kim, 'Koinonia Ethics and Preaching in South Korea', in Philip G. Ziegler and Michelle J. Bartel (eds.), *Explorations in Christian Theology and Ethics: Essays in Conversation with Paul L. Lehmann* (New York: Routledge, Kindle edn, 2016), pp. 141-52.

they can produce or afford, are the driving forces in many churches. Although some churches strive to survive the competitive, dehumanizing commodity culture, an increasing number of Korean churches are co-opted by that culture. They consider their preaching ministry a consumer-oriented business. They regard churchgoers as consumers and adopt market value tactics to achieve growth in church membership. Their main concern is to offer the kind of services that will attract more 'consumers' of religion. With regard to preaching, sermons often stress materialistic, success-oriented individualism based on the pop-psychology of positive thinking.[70]

Kim finds a flattening of identity happening as community becomes reduced to the mechanisms of the market. Discernment is markedly absent when the endgame of identity is market growth based upon the exchange of commodities. Tension and resistance cannot exist in such a totalizing environment. Towards an irreducible practice of discernment, God is presently at work in the entire world, both within the formal believing community and beyond.

A politics of the Spirit finds that all spheres of life, in their political relationships, are places to discern the work of God. Further, within these spheres there is a dehumanizing type of terror that preys upon memories and imaginations of scarcity and inflation. Ultimately, personal and communal identity becomes a political extension of economy, finding value only in a rate of consumer exchange. Contra such a terrorized political dynamic, Eunjoo Mary Kim suggests a threefold theological process in the practice of preaching:

> First, the preacher analyses the congregation's existential and socio-political situation and identifies the dynamics of dehumanizing forces in the world. Next, the preacher probes the theological and biblical images of true humanity. And, finally, through theological and biblical images, the preacher interprets and presents a variety of human activities in our world as living parables participating in the politics of God.[71]

Kim understands the message of the Christian Church as resisting dehumanizing terror by speaking with an alternative language. This language finds expression in the Christian koinonia, "as the foretaste and sign in the world that God has always been and is contemporaneously doing what it takes to make and to keep human life human."[72] Again, such ethical work is irreducible, encompassing all activities of the world. Resistance to terror, and the sanctification of our identities, involves discerning alternative symbols on the horizons of memory and imagination.

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[70] Kim, 'Koinonia Ethics and Preaching in South Korea', pp. 142-43.
[71] Kim, 'Koinonia Ethics and Preaching in South Korea', p. 150.
[72] Lehmann, *Ethics in a Christian Context*, p. 101.

## Political Horizons: Identity, Discernment, Ethics

Identity politics have become of increasing interest to those applying concepts of power to individual and social formation. Feminist theorist, Susan Hekman, speaking of the history of political identity says the, 'modern subject came to be defined not solely by rational control but also by a new power: expressive self-articulation.'[73] Individual identity has often been established on the strength of self-expression and definition. However, the diffusion of authority over centuries has offered an alternative identity framed by community. Surveying the current state of identity, Hekman notes, 'The contemporary turn away from the modernist self and toward a relational, particularized self, however, has not been universal. The roots of the modernist subject are deep. It pervades our philosophical conceptions, our moral theory, and our political institutions and practices.'[74] Charles Taylor describes part of the culture of modernity as, the breakdown of this idea of a larger order and the assertion of individual independence.'[75] With an increase in socio-economic status, those of means placed greater value upon mechanisms of privacy.

Modernity would offer political spaces as neutral territories, apart from the influence of personal preference. Discussing modern liberal politics, Hekman observes contradiction in practice,

> In theory liberalism excludes all particular identities from the public sphere. The political world is the world of abstract citizens who are free and equal. In practice, however, the abstract citizen has a very distinct identity: he is still the white male property owner. What this means is that although those who do not fit this category are allowed into the public sphere, they enter as others, as those who, unlike the abstract citizen, possess identities.[76]

Attempts at neutral identity politics are not possible, as Hekman illustrates. Liberalism relegates identity to the private sphere, on the logic of equality. Public life is always bound with the distribution of power; identity politics are inescapable in practice. Seeking solutions to reductionist approaches to political identity, Hekman finds, 'The

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[73] Susan J. Hekman, *Private Selves, Public Identities: Reconsidering Identity Politics,* (University Park, PA: The Pennsylvania State University Press, Kindle edn, 2004), loc. 571-72.

[74] Hekman, *Private Selves, Public Identities: Reconsidering Identity Politics*, loc. 554.

[75] Taylor, *Sources of the Self: The Making of the Modern Identity*, p. 290.

[76] Hekman, *Private Selves, Public Identities: Reconsidering Identity Politics*, loc. 708.

advent of multiculturalism in both political theory and practice appears to be the perfect answer to the challenge of identity politics.'[77]

While Susan Hekman moves toward an embrace of diverse political community, freedom and equal of self-expression are of highest value. Hekman's final understanding of political identity is grounded in liberal theory and democratic practice. Political theorist, Francis Fukuyama, follows similar threads in his work on identity politics,

> Identity grows, in the first place, out of a distinction between one's true inner self and an outer world of social rules and norms that does not adequately recognize that inner self's worth or dignity. Individuals throughout human history have found themselves at odds with their societies. But only in modern times has the view taken hold that the authentic inner self is intrinsically valuable, and the outer society systematically wrong and unfair in its valuation of the former. It is not the inner self that has to be made to conform to society's rules, but society itself that needs to change.[78]

Fukuyama believes identity politics are ultimately a demand for dignity. Leaning into the language of inner life, Fukuyama identifies, 'This third part of the soul, *thymos*, is the seat of today's identity politics.'[79] Politics is an economy of value assigned to personal identity. Memory and imagination are perhaps currencies of identity; not all currencies exchange at equal rates. Fukuyama finds that identity politics has focused criticism on unethical systems and their devaluation of individuals. Within our souls is a desire for our private self to possess public dignity in political life.

Political traditions beyond liberal democracies struggle to define concerns of identity. Political theorists Michael Hardt and Antonio Negri, provide commentary from perspectives informed by globalization and Marxist traditions,

> Political action aimed at transformation and liberation today can only be conducted on the basis of the multitude. To understand the concept of the multitude in its most general and abstract form, let us contrast it first with that of the people. The people is one. The population, of course, is composed of numerous different individuals and classes, but the people synthesizes or reduces these social differences into one identity. The multitude, by contrast, is not unified but remains plural and multiple. This is why, according to the dominant tradition of political philosophy, the people can rule as a sovereign power and the multitude cannot. The multitude is composed of a set of singularities—and by singularity here we mean a social subject whose

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[77] Hekman, *Private Selves, Public Identities: Reconsidering Identity Politics*, loc. 873.

[78] Francis Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment,* (New York: Farrar, Straus and Giroux, Kindle edn, 2018), p. 9.

[79] Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment*, p. 18.

difference cannot be reduced to sameness, a difference that remains different. The component parts of the people are indifferent in their unity; they become an identity by negating or setting aside their differences. The plural singularities of the multitude thus stand in contrast to the undifferentiated unity of the people.[80]

While Hardt and Negri express anticapitalist sentiment, they nonetheless find value in plural identity. Identity politics for Hardt and Negri are not as much located within the dignity of individual identity, as the struggle for structural transformation. In their earlier, *Empire*, Hardt and Negri, discuss the multitude as political identity that reappropriates time, space, and the power of life in a globalized society.[81] How the multitude exercises power against the forces of global empire is left somewhat open.

Ethics as the practice of discernment must take seriously the actual identity of individuals and communities. Neither ontological nor functional reductionism can define political dignity. Before our politics can distribute power, our ethics must discern relationships of such economy. Modern identity politics seemingly exist in various states of disassociation. Our personal and social horizons are fragmented, and so also political identity. Memory and imagination are fault lines of power that run through personal and social identity. Memory and imagination are not neutral spaces, but rather locations of struggle for discernment of identity. Exploring intersections of Pentecostalism and political theology, Amos Yong speaks of Pentecostal questions of identity, 'Holiness pentecostals have been of two hearts and minds about culture: a sectarian side that claims to reject the world, and a mission-driven side that seeks to reform and transform society. This unique combination, however, has produced a sanctified church that has perennially been in quest of a sanctified politics and viable theology of culture.'[82]

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[80] Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire,* (New York: The Penguin Press, Kindle edn, 2004), p. 99.

[81] Michael Hardt and Antonio Negri, *Empire,* Empire (Cambridge, MA: Harvard University Press, 2001), pp. 396-99.

[82] Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology,* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2010), p. 181. Murray Dempster offers a similar assessment concerning two competing visions of Pentecostalism in his comments on 'The Search for Pentecostal Identity' that still rings true over twenty years later, 'One vision views Pentecostalism historically as an offshoot of Fundamentalism and links its current identity and mission with the fortunes of a reinvigorated Evangelicalism. The other vision locates Pentecostalism historically with the pietistic and experiential forms of faith associated with the more liberal wing of Christianity. Within this latter vision, the current identity and mission of Pentecostalism is linked with the experiential recovery of its pietistic roots and its future service of Christian renewal within the many expressions of the Christian community.' Murray W. Dempster, 'The Search for Pentecostal Identity', *Pneuma* 15.1 (1993), p. 2.

Perhaps the 'two hearts and minds' Yong describes, parallel Susan Hekman's concern of the divorce between private and public identity. In an address to the Society for Pentecostal Studies, Cheryl Bridges Johns perhaps offered one of the most profound engagements of identity politics from the Pentecostal community.[83] Bridges-Johns explores the sectarian identity of Pentecostalism and political implications through the paradigm of human development,

> In the developmental stage of exaggerated adolescent self-consciousness, every Pentecostal distinctive was magnified and caused many of the Pentecostal faithful who were trained in the wider peer group to become embarrassed by their own "family members." Consequently, Pentecostal leaders took every opportunity to help the family become more acceptable. In their various denominational periodicals, Pentecostals found pleasure in displaying the latest building projects with impressive buildings which were "just as nice as theirs." Pentecostal musicians were "just as trained as theirs." Pentecostal programs were just as "efficient as theirs." However, in their heart of hearts, Pentecostals knew that "they" always did it better and "they" set the standard for ministry. "They" set the standard for scholarship. "They" set the standard for politics. But "they" never quite seemed to accept fully Pentecostal believers on equal ground.[84]

Pentecostalism experienced, in Bridges Johns' words, 'a very real corporate sense of shame,' as their private identity was not welcomed into public, political spaces.[85] Indeed, dominant socio-political narratives keeping with wider evangelical identity offered Pentecostals legitimacy through compromise.[86] Fukuyama would perhaps suggest that the sense of shame that emerged in Pentecostal identity was a denial of dignity. Cheryl Bridges Johns was not ashamed to foster a sectarian identity for mature

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[83] Cheryl Bridges Johns address to the Society for Pentecostal Studies in 1995 regarding issues of identity politics is perhaps a response to William Faupel's previous address in which he expressed concern for the identity of Pentecostalism. Between a direction that would define Pentecostalism as a sub-group of evangelicalism or as unique theological expression, Faupel expressed, 'It should be obvious to all of you that I am deeply concerned should the first direction prevail. My concerns are similar to those which [Charles] Briggs expressed regarding emerging fundamentalism one hundred years ago. Should this vision be followed, I am concerned that the Pentecostal Movement will become increasingly rationalistic and sterile. It will become more concerned about correct belief than about a deepening relationship with the living God. I am concerned that one-half of the Movement will be silenced because those in control will recognize God speaking through only one gender. I am concerned that the true Church universal will become equated with Evangelicalism.' William Faupel, 'Whither Pentecostalism?', *Pneuma* 15.1 (1993), pp. 26-27.

[84] Cheryl Bridges Johns, 'The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity', *Pneuma* 17.1 (1995), p. 7.

[85] Johns, 'The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity', p. 8.

[86] Johns, 'The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity', pp. 7-8.

Pentecostalism, finding that its embrace will allow, 'Pentecostals to bring to the Christian table,' their own memory and imagination.[87]

Twenty years later, identity politics were still at the center of Pentecostal scholarship and debate. Peter Althouse and Robby Waddell comment on continuing questions of identity in an opening *Pneuma* editorial,

> The expansion of Pentecostal scholarship means that Pentecostals are moving beyond the synchronic focus on the particularity of historical origins and doctrines and also beyond the focus on the diachronic relationship with other Christian traditions, faiths, and academic disciplines. This diversity brings up a range of questions that are contested by society members and includes insider/outsider debates, ecumenical and interfaith concerns, theological disciplines broadly construed, and the place of other academic disciplines in discussions on Pentecostalism. Some scholars have argued that there is no such thing as Pentecostal theology per se, but that Pentecostals must fit into and engage the larger theological and scientific categories. His concern was that a narrow focus on Pentecostal theology that refused to address broader issues would lead to insular sectarianism. Others contend that Pentecostal theology from a Pentecostal perspective is a legitimate sub-discipline, and they have set about elaborating on what theology conducted from a Pentecostal perspective would look like.[88]

Time has not consistently revealed a uniform response to Bridges-Johns' call for sectarian identity as means of public engagement. Though Althouse and Waddell do not attempt resolution of this fragmentation of identity, their introduction of 'diverse' Pentecostal perspectives perhaps mirrors Susan Hekma's understanding of diversity as model response to modern identity politics.[89] Pentecostal identity may have also resulted in a multitude; theological positions with varying degrees of indifference or commitment to plurality. One perhaps wonders if Pentecostalism can produce a coherent sense of identity capable of engaging ethical and political transformation. Such identity is likely not to be found in attempts to deny Pentecostal diversity.

Amos Yong seeks in Pentecostalism a path beyond political reductionism, 'A politics of holiness inspired by the Pentecost narrative and the broad storyline of the early church as recorded in the book of Acts therefore both invites a purification from the world and inspires a vocational mandate directed for its redemption.'[90] A politics of the

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[87] Johns, 'The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity', p. 17.
[88] Peter Althouse and Robby Waddell, 'The Expansion of Pentecostal Scholarship', *Pneuma* 38.3 (2016), p. 245.
[89] Althouse and Waddell, 'The Expansion of Pentecostal Scholarship', p. 245.
[90] Yong, *In the Days of Caesar: Pentecostalism and Political Theology*, p. 201.

Spirit discerns identity in irreducible ontological and vocational transformation. Nimi Wariboko describes Pentecost as an event of identity,

> The event of multiple languages or many tongues that characterize the Day of Pentecost prioritizes a pneumatological approach to pluralism that invites us to honor multiple voices in discerning and so living the problems of common social existence. This event cannot be interpreted simply as diversity of tongues...Luke does not just mention tongues, he takes time to name the cultures that produced the tongues; I interpret this to mean that their identity, their differences, and angularities were worth noting and maintaining as they came into a common society not based on one essence but on each gift.[91]

Pentecost is an event of irreducible identity; the Spirit's power is displayed in the dignity of cultures represented. Personal cultural identity becomes a sanctified space, transformed into public political protest. Religion does not barricade itself in an upper room but demonstrates identity in the streets. There is a display of multiculturalism in the politics of Pentecost; not as alternative solution but as the very character of the Spirit. A politics of the Spirit discerns identity first in the character of divine protest in a broken world.

Steven Studebaker further fills out the Christological shape of pneumatological politics, 'Jesus Christ is the Spirit's most stellar achievement of the reality in a concrete human being. The symmetry between the Spirit's trinitarian identity and mission is the basis for arguing that the Holy Spirit is the Spirit of the kingdoms. The Spirit gives life to the world so that it can participate in the life and love of the trinitarian God.'[92] Identity politics, in light of the Spirit, reveal Jesus Christ as the fulfillment of ethical embodiment. Discernment of identity begins in Christ, as the Spirit reveals sanctified identity in a plurality of memories and imaginations. Pentecostals offer a political identity that begins in the power of Christ that redeems the dignity of all by transforming political space. A politics of the Spirit discerns ethical identity in ways congruent with the dignity of all people. The power to reconcile fractured identity and sanctify community is not in human action but ethical transformation.

Speaking from the margins of power, Dario Lopez affirms the ethical desire of the Spirit to constitute a new political reality,

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[91] Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit,* Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans, Kindle edn, 2012), loc. 1389-1396.

[92] Steven M Studebaker, *Pentecostal Political Theology for American Renewal: Spirit of the Kingdoms, Citizens of the Cities,* Christianity and Renewal - Interdisciplinary Studies (New York: Palgrave Macmillan, Kindle edn, 2016), pp. 238-39.

Del examen del testimonio del Nuevo Testamento, a la luz de su contexto histórico-cultural, se desprende que la política del Espíritu fue ir a contracorriente de la sociedad patriarcal, forjando una sociedad en la que las diferencias desaparecían y todos eran igualados. Fue construir una nueva estructura mental y tejer nuevas relaciones sociales. Fue cambiar radicalmente el patrón mental de superioridad racial, religiosa y cultural, para establecer una nueva realidad inserta en la sociedad circundante en la cual varón y mujer, judíos y gentiles, griegos y no griegos, tenían el mismo valor, la misma dignidad y las mismas oportunidades. Jesús creo una sociedad de iguales en la que la persona humana valía, no tanto por las posesiones materiales que tenía o por su origen racial, sino por su condición de imagen de Dios.[93]

Lopez's *Politics of the Spirit* moves from biblical interpretation to ethical sanctification, as the Spirit 'forges' a new political reality. When Lopez speaks of the Spirit as 'building new mental structures', he is perhaps describing the kind of ethical discernment necessary for political transformation. Lopez finds that political identity created by the Spirit communicated an alternative ethic as it emerged in actual relationships. Inherent in Pentecostal identity is an embodiment of ethical reality that, 'no separaron en compartimientos estancos la vida privada y la vida pública, la ética personal y la ética social.'[94] A politics of the Spirit is the irreducible practice of ethical discernment and political transformation.

Challenging the political character of Pentecostalism in South America, Lopez states,

El pentecostalismo, durante décadas y en diversas realidades, se ha presentado a sí mismo como un movimiento religioso apolítico y contrario a la política. La mayoría del cuerpo pastoral y de la membresía de la comunidad pentecostal, actualmente, todavía ve con cierta sospecha y recelo todo lo relacionado con el terreno social y político. Considera que el campo de la acción social y política es un asunto terrenal, mundano, pasajero, ajeno a la vida en el Espíritu, e impropio para los creyentes que solo tienen que dedicarse a la salvación de las almas. Sin embargo, a pesar de su tradicional postura apolítica y en contra de la política, lo que le cuesta aceptar a buena parte del cuerpo pastoral y de la membresía de las iglesias pentecostales es que, en esencia, nadie es apolítico. Esto es así, porque afirmar que uno es «apolítico»,

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[93] Seeking to retain the dignity of Lopez's voice, I will reference his words in their native tongue and offer translation in corresponding footnotes. Lopez says, 'From the examination of the testimony of the New Testament, in the light of its historical-cultural context, it can be deduced that the Spirit's policy was to go against the current of patriarchal society, forging a society in which differences disappeared and everyone was equal. It was building a new mental structure and weaving new social relationships. It was to radically change the mental pattern of racial, religious and cultural superiority, to establish a new reality inserted in the surrounding society in which male and female, Jews and Gentiles, Greeks and non-Greeks, had the same value, the same dignity and the same opportunities. Jesus created a society of equals in which the human person was worth, not so much because of the material possessions he had or because of his racial origin, but because of his status as an image of God.' Darío López R., *La Política Del Espíritu: Espiritualidad, Ética Y Política*, (Lima: Centro de Investigaciones y Publicaciones - Ediciones Puma, Kindle edn, 2019), p. 140.

[94] López R., *La Política Del Espíritu: Espiritualidad, Ética Y Política*, p. 110.

ya es en sí mismo una postura política, una toma de posición en favor de determinados asuntos públicos. Además, si es cierto que buena parte del pentecostalismo fue apolítico, y continúa siéndolo, y esto implica una despreocupación, indiferencia y pasividad frente a los asuntos terrenales, ¿cómo explicar entonces la posición anti-comunista, anti-ecuménica y favorable al sionismo que durante años formó parte (y forma parte todavía) del discurso teológico y de la práctica de misión de la inmensa mayoría del movimiento pentecostal? ¿Cómo explicar el apoyo visible o disfrazado que líderes de iglesias pentecostales, les dieron a gobiernos militares, a regímenes violadores de derechos humanos y a autoridades corruptas?[95]

Lopez finds that Pentecostalism has at times avoided identity politics altogether. Cheryl Bridges-Johns specifically observes in the case of Chilean Pentecostalism prior to the 1970s that the movement, 'for the most part, remained on the outside of political power.'[96] Even when engaging in political matters later, questions of complicity in state terrorism continue to haunt Pentecostalism in Chile.[97] However, such avoidance is impossible when Pentecostalism has paired spirituality with particular political positions. Walter Hollenweger's early work on *Pentecost and Politics* finds that Pentecostal identity in Mexico challenged sectarianism, demonstrating through civic support their position as, 'responsible members of society.'[98] Hollenweger further characterizes the leadership of Mexican Pentecostalism, 'The Pentecostal pastors … do not see themselves as paid specialisits of religion, but very much more as "economic evangelists" of a kind … They earn their own living because their example … is part of

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[95] Lopez says, 'Pentecostalism, for decades and in various realities, has presented itself as an apolitical and anti-political religious movement. The majority of the pastoral body and the membership of the Pentecostal community, currently, still view everything related to the social and political field with some suspicion. He considers that the field of social and political action is an earthly, mundane, fleeting affair, alien to life in the Spirit, and inappropriate for believers who only have to dedicate themselves to the salvation of souls. However, despite his traditional apolitical position and against politics, what he finds difficult to accept for a good part of the pastoral body and the membership of Pentecostal churches is that, in essence, nobody is apolitical. This is so, because affirming that one is "apolitical" is already in itself a political stance, taking a position in favor of certain public issues. Furthermore, if it is true that a good part of Pentecostalism was, and continues to be, apolitical, and this implies a carelessness, indifference and passivity towards earthly affairs, then how can one explain the anti-communist, anti-ecumenical and pro-Zionist position that for years was it part (and still is) of the theological discourse and mission practice of the vast majority of the Pentecostal movement? How to explain the visible or disguised support that leaders of Pentecostal churches gave to military governments, regimes that violate human rights, and corrupt authorities?' López R., *La Política Del Espíritu: Espiritualidad, Ética Y Política*, p. 110.

[96] Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed,* Journal of Pentecostal Theology Supplement Series 2; (Sheffield: Sheffield Academic Press, 1993), p. 75.

[97] Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, p. 75.

[98] Walter J. Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics,* (Belfast: Christian Journals Ltd., 1974), p. 46.

their proclamation.'[99] While the avoidance Lopez speaks of likely applies to formal ethical construction, one cannot deny that Pentecostalism is a movement of identity politics in practice.

Hesitation by Latin American Pentecostals to formally engage identity politics may owe to larger historical movement. Walter Hollenweger traces Western oppression of native identity as the 'flowers and songs' of native Mexico were 'trampled underfoot' by European expansion.[100] Religious colonialism channeled through the Catholic Church further marginalized native spiritual identity.[101] Modernity has not offered reprieve in Latin American countries where Western suspicions of communism have led to political action disguised in ecclesiology. In the case of late twentieth-century Guatemala, General Ríos Montt led in a reign of state-sponsored terrorist activity while claiming Pentecostal identity.[102] At worst, the support of a terrorist leader like Ríos Montt illustrates how destructive identity politics can become when discernment is absent from ethical formation. Everett Wilson concludes that due to Ríos Montt's 'charismatic' membership and 'assessments … that he represented North American economic and security interests … and that he was the architect of an oppressive military policy,' Pentecostals have been characterized as those who, 'avoid social responsibility, identity with right-wing elements, and are influenced by North American dollars.'[103]

Terrorism is not an abstract social concern that Pentecostals can simply regard as neutral. Pentecostal testimony discerns a new political reality that grows in the soil of ethical sanctification. Terrorism lays siege to what Lopez calls 'mental structures', unraveling the threads holding together communities. Authentically responding to terrorism from the Pentecostal community requires the patience of discernment. We must become students not only of biblical metaphors that convert our politics, but the

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[99] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*, p. 48.

[100] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*, p. 36.

[101] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*, p. 45.

[102] Virginia Garrard-Burnett chronicles the troubling history of Guatemala and relationship between religion and state terror in her volume, Virginia Garrard-Burnett, *Terror in the Land of the Holy Spirit: Guatemala under General EfraíN RíOs Montt, 1982-1983,* Religion and Global Politics (Oxford: Oxford University Press, 2010).

[103] Everett A. Wilson, 'Passion and Power: A Profile of Emergent Latin American Pentecostalism', in Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (eds.), *Called & Empowered: Global Mission in Pentecostal Perspective* (Peabody, MA: Hendrickson Publishers, 1991), p. 89. Though Pentecostalism in Latin America has developed in ways that challenge these assumptions, nonetheless the seizure of power by Ríos Montt led to issues of political identity for Pentecostals.

unethical nature of our humanity that drives us towards violent displays of power. Let us step to the water's edge on the morning of September 11, 2001, and sail out into churning waves of terrorism.

## Disorientation, Dissonance, and Discernment

Identity in the face of terrorism experiences deep disorientation. The violence of events on September 11, 2001, found Paul Alexander caught in a carouseling sense of self and ethical commitment. Alexander discovered immediate responses to terrorism spanning the distance into Pentecostalism's memory. Among hermeneutical components there was disorientation between lived communal values and moral convictions articulated from scripture. Pentecostalism's past offered a witness of peace derived from biblical authority; modern positions supported responding to violence in kind. Additionally, Alexander's encounters with the dissonant voice of the Spirit culminated in ethical rupture.  Such testimony discloses the fragmented type of identity in the wake of terrorism searching for reconciliation.

Alexander's testimony aligns with the polyphonic narratives of private and public that direct identity politics. Spaces of public and private identity are plotted in seemingly arbitrary ways at times, on the spiraling axes of socio-political genealogy and archaeology. Identity as genealogical pursuit is not convinced by monolithic and static narratives. Excavating identity involves the unearthing of social artifacts that define ethical boundaries and moral meaning. Observing the layers of ethical formation in Pentecostalism brought Alexander to a place of ethical disorientation between inner spiritual witness and wider communal testimony. The event of September 11, 2001, was a stone crashing the surface of identity, rippling through already troubled waters. Traveling the horizons of memory and imagination led Alexander to discern the moment not as a product solely of religious extremism or political maneuver, but as a 'human tragedy.'

Terrorism breaks our horizons, leaving us without recognizable landmarks. Surveying the wreckage, we find ourselves abandoning the patience and self-control to properly grieve and reacting quickly with blame and malice. September 11, 2001, directed responsibility at Islamic extremism in a manner that began to spread culpability to its limits. Deeper discernment was longer in coming, as the U.S. reckoned

with private decisions made with less regard for imagining outcomes. Paul Alexander sensed the Spirit resisting hasty desires to retaliate and inviting humble restraint. Perhaps the Spirit's desire is to counter our endless genealogies by removing the carnival of masks we wear, laying bare the truth of identity. Politics of the Spirit happen when space is opened for discernment in the face of human tragedy and traumatic terror.

Single events of terrorism become emblematic of the prolonged terror present in the wells of our memory. Paul Alexander's testimony of September 11, 2001, stumbled along the fault lines of identity politics Cheryl Johns recognized in Pentecostalism years earlier. Witnessing the carnage of human tragedy evokes our testimony of broken self. The stark reality of September 11, 2001, as televised event provided terrorism opportunity to circumnavigate time and space, stretching a primordial chaos over endless horizons. Obvious shock and disbelief when the World Trade Center towers fell reflected our inability to recognize a world that we could not remember nor imagine. Images of buildings and bodies falling are perpetually accessible, present in endless online archives. How can individuals or communities practice repentance when terrorism is the playlist of life on repeat?

When individuals sift through the broken pieces of identity, one may encounter the jagged edges of shame in an attempt at reconciliation. Shame festers in the lingering wounds of trauma that refuse to heal in the wake of terror. Such shame is not only imprinted upon individuals but social bodies as well. Terrorism floods identity with the shame of powerlessness and victimization. Individuals drown in such a flood when their identity capsizes completely, having no recollection or imagination beyond the moment of terror. Social bodies may expand upon such individual reactions, emerging with crusades that seek to reassert control and dominance. Beyond these dichotomized identities of shame and reconciliation, the Spirit seeks to create new ways of remembering and imagining. The Spirit's voice sounds dissonance upon desires to trade in the fury of shame and terror, inviting us to quietly discern our identity and purpose. New political structures can only emerge in the minds of those who have discerned properly the depths of the Spirit's grace and truth. In the face of terrorism, politics of the Spirit create reconciled identity on our disoriented horizons.

**3.**

## POLITICS OF THE SPIRIT AND THE ETHICS OF TERROR(ISM)

### Voices at the Water's Edge: Reviewing Studies of Terror(ism)

Approaching the twenty-year anniversary of terrorist attacks on September 11, 2001, WNYC Studios in New York and the History Channel produced a podcast series titled, *Blindspot: The Road to 9/11*. In the first episode, journalist and host, Jim O'Grady, provides personal testimony of the day,

> There's nothing special about my 9/11 story, like everyone's story it depends on chance. By chance that morning I was living in a house on a hill at the tip of Staten Island. When I heard about the first plane hitting the north tower I rushed to the hill where there's this perfect view of the World Trade Center. I remember standing there and suddenly feeling the second plane flying past me, it was a jumbo jet, and it was coming in loud and low. The plane ripped past and went streaking over the water, and hit the south tower at 9:03. I saw the fireball and the smoke. Back then I was a reporter for the New York Times, so I ran down to the waterfront, I pulled out a notebook and my pen, and I tried to start interviewing people. But nobody had anything to say. We all just fell silent and stared at the buildings. Then the south tower disappeared and we all just looked at each other…did that…did that just…there was so much smoke it was hard to tell. A woman next to me fell to her knees and started speaking in tongues, like she was possessed. Her way of handling shock, I guess.[1]

The moment Jim O'Grady describes was nothing less than shocking for eyewitnesses. Watching destruction and carnage on such an enormous scale were too much for words; as O'Grady recalls people were left speechless. Speechless except for the sound of a woman speaking in tongues. Those in the Pentecostal community might venture that O'Grady's presence with this tongues-speaking woman was more than chance. Perhaps O'Grady's testimony is called to bear witness to the sound of the Spirit, speaking in the face of terrorism. But what is the Spirit saying?

Two decades into this new century, and the dust is still settling from the opening catastrophe of terrorist attacks on September 11, 2001. In fact, the continued settling of toxic dust particulates from the collapse of the World Trade Center towers continues to

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[1] Jim O'Grady, 'The Bullet' in *Blindspot: The Road to 9/11* (WNYC Studios and The History Channel, September 9, 2020).

take the lives of emergency workers and others present that day.[2] This is not an event hermetically sealed now in the archives of history. Conflicts are still occurring along socio-political, economic, and religious borders over the memory and the future of terror and its aftermath. Ethical discernment in times such as these invite us to seek guidance beyond the supposed certainty of the modern self. Philosophical voices such as Michel Foucault and Paul Ricoeur have challenged the notion of scientific reality as fundamental arbiter of truth and turned attention back to the development of narrative epistemologies. Stanley Hauerwas applies these hermeneutics to the work of Christian ethics,

> Christian ethics does not, methodologically, have a starting point…For Christian ethics begins in a community that carries the story of God who wills us to participate in a kingdom established in and through Jesus of Nazareth. No matter where it begins theologically, if it tries to do more or less than remind us of the significance of that story it has lost its way. Theology has no essence, but rather is the imaginative endeavor to explicate the stories of God by showing how one claims illuminates another.[3]

Christian ethics is indeed a discerning process moving towards the horizons of memory and imagination. This happens as we sail on the waters of identity, charting our courses individually and collectively. This notion of identity is a concept ever old and always new. Human history is written not only upon tablets of stone, but also inscribed upon our flesh. If the ethical reality of the Christian faith is participating in the story of God's kingdom in Jesus Christ, then the work of the Spirit is our present identity. Construction of frames for personal and social selves are built upon a foundation of theological significance.

Pentecostal theologian Eldin Villafañe's call for a *Politics of the Spirit* at the dawn of a new millennium, seeks to "confront a world shackled by the chains of sin and sorrow, and by human and demonic oppression."[4] Only by naming the principalities and powers of our age, can we experience liberated identities. As one of the great socio-political concerns of the twenty-first century, terrorism is itself one of many links in the

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[2] An article by journalist, David Caruso, captures these issues, first published by the *Associated Press* and later picked up in *The Denver Post*; David B. Caruso, '20 Years Later, Fallout from Toxic Wtc Dust Cloud Grows', September 10, 2021. Also, work in *The New York Times* offers insight into lives still being presently affected by the fallout of September 11, 2001; Hilary Swift and Corey Kilgannon, '9/11 Survivors Are Getting Sick Decades Later: 'Am I Next?'', *The New York Times*, September 9, 2021.

[3] Hauerwas, *The Peaceable Kingdom,*, p. 62.

[4] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century',p. 161.

chains of sin and oppression. Terrorism and its siege of power upon the horizons of our identity (i.e. memory and imagination), can only be fully discerned by a politics of the Spirit. We must leave the speechless waterfront and follow the words of the Spirit across waters where the clouds of smoke continue to rise.

Perhaps it seems oxymoronic to place terrorism and ethics into a common space, as though extreme and violent activity has any case to plead with our notions of right and wrong. Yet, at the most fundamental level, terrorism does maintain an ethos, no matter how bizarre or self-destructive. In some sense, the ethics of terrorism may be the removal of ethical boundaries - confusion at its finest. Terrorism is widely condemned, yet is the redefinition of ethical boundaries (or removal altogether) a more acceptable endeavor? At its extreme limits, the ethics of terrorism appear as suicidal holocaust. But upon what altar is such brutal sacrifice made? And to what ends? Charles Townshend makes some assertions about terrorism, ethics, and political ends in his brief introduction,

> Pure terrorism resolves the discrepancy between actual destructive power and desired political effect by an almost mystical belief in the transformative potential of violence. [Even] without requiring mysticism we can see that terrorist logic clearly rests on a symbolic conception of sociopolitical power relations…This simplified view of politics may also explain a problem set up by many writers on terrorism - how can terrorists (who far from being 'criminals, crusaders, and crazies' emerge in most good empirical studies as 'disturbingly normal' people) go out and kill innocent people in cold blood?…In the modern world, certainly, the ethical mechanism by which ordinary people have been able to set aside pity and remorse in order to kill other ordinary people has been symbolic generalization - the smothering of the victims' individual human qualities by their collective identity (whether religion, class, race, or ethnicity). Far from being at all monstrous (in the sense of unusual), this kind of stereotyping powered most, if not all, of the wars, genocide, and violent revolutionary struggles of the 20th century and remains the common currency of nationalist discourse and the motor of ethnic cleansing. If terrorists are 'fanatics of simplicity', so are all too many good citizens.[5]

Townshend discerns the ethics of terrorism by tracing political definitions. Politics is characterized fundamentally as power relations. This simplified view of politics is not to be confused as 'simplistic' - politics as power relations does not have to devolve into naive reductionism. Michel Foucault orbits politics around anchors of power and

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[5] Charles Townshend, *Terrorism: A Very Short Introduction,* (Oxford: Oxford University Press, Kindle edn, 2002), loc. 393-406.

violence, explaining politics is, in fact, a continuation of violent activity. Foucault presents this dynamic in terms of questions,

> If power is indeed the implementation and deployment of a relationship of force, rather than analyzing it in terms of surrender, contract, or alienation, or rather than analyzing it in functional terms as the reproduction of the relations of production, shouldn't we be analyzing it first and foremost in terms of conflict, confrontation, and war?...How, when, and why was it noticed or imagined that what is going on beneath and in power relations is a war? When, how, and why did someone come up with the idea that it is a sort of uninterrupted battle that shapes peace, and that the civil order - its basis, its essence, its essential mechanisms - is basically an order of battle?[6]

These questions open for Foucault a topography determined by inverting Clausewitz's famous proposition and suggesting that, "politics is the continuation of war by other means."[7] Before attempting an excavation of the ethics of violent conflict, it is critical to discern how Foucault applies political tools. Politics is primarily a continuation of repressive power beyond the formal boundaries of war. Power is essentially a force that attempts to repress, though in its ubiquity it also becomes a self-generating identity.[8] Politics for Foucault casts the widest possible net, gathering the multitudes of individual and communal expressions of power relations. So it is, the politics of the Spirit is working through the multitude of voices and tongues, discerning power in divine and human relations.

Foucault's work in uncovering the fundamental boundaries of civil ethics and state power follows the advancement of war as an event that ultimately becomes central to socio-political identity. War is certainly part of the economy of terrorism, yet terrorism does not spend its capital towards war alone. William Laqueur, an established voice in terrorism studies, speaks about such,

> It was only to be expected that there should be voices arguing that the events of September 2001 had been unique and unlikely to recur, as time had passed without many major terrorist attacks. Memories are short and wishful thinking is deeply rooted. Terrorism will be given less attention if a full scale war breaks out. But no war lasts forever. It is too expensive in ever respect in our day and age, whereas terrorism

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[6] Michel Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76,* (New York: Picador, 2003), p. 15.

[7] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76*, p. 15.

[8] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76*, p. 16-19.

is relatively cheap and will be with us for as long as anyone can envision, ever if not always at the same frequency and intensity.[9]

Though terrorism may not operate on the terms of war, it is perhaps the economic patience of its violence. Individuals such as Rowan Williams perhaps take Laqueur's comment one step further, musing in the wake of September 11, 2001, whether "we have actually seen the end of war as we knew it."[10] Williams describes various global events in their "irregular variety of military adventures."[11] Economics would demand a sustainable politics - perhaps terrorism is the answer for global military players. Indeed, Laqueur describes terrorism as 'asymmetric warfare'; refusing to define terrorism as exclusively modern, yet admitting that its systematic use in political disruption is more recent.[12]

Others have pursued the economic effects of terrorism more concretely, illustrating in the September 11, 2001 attack how a relatively cheap investment can produce lasting dividends,

> The losses associated with 9/11 topped $80 billion and caused insurance companies to end automatic coverage of terrorist-induced losses…9/11 mobilized a huge reallocation of resources to homeland security - since 2002, the U.S. Department of Homeland Security (DHS) budget has grown by over 60% to $36.2 billion for the fiscal year 2004…The proposed DHS budget for 2010 is $55.1 billion…In past DHS budgets, between 60 and 65% went to defending against terrorism on U.S. soil. This expenditure is small compared to proactive or military measures taken in fighting the 'war on terror' including the invasion against the Taliban and al-Qaida in Afghanistan on 7 October 2001 and the ongoing operations against these groups in Afghanistan in 2009, 2010, and 2011…Protective actions taken by rich developed countries have transferred some attacks against these countries interests to poorer countries - for example, the post 9/11 attacks in Indonesia, Morocco, Kenya, Saudi Arabia, Turkey, and elsewhere.[13]

There is much to be observed in this analysis of ensuing economic and political fallout from the terrorist event of September 11, 2001. While focusing upon the particular impact and response in the U.S. economy, repercussions were international in scope. Economic resources in the U.S. were diverted towards the security of homeland and military invasion and occupation abroad. Heightened security measures in the U.S. and

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[9] Walter Laqueur, *No End to War : Terrorism in the Twenty-First Century,* (New York: Continuum, 2003), p. 7.

[10] Rowan Williams, 'End of War', *The South Atlantic Quarterly* 101.2 (2002),, p. 274.

[11] Williams, 'End of War',p. 274.

[12] Laqueur, *No End to War : Terrorism in the Twenty-First Century,*, p. 7.

[13] Walter Enders and Todd Sandler, *The Political Economy of Terrorism,* (Cambridge: Cambridge University Press, 2nd Kindle edn, 2012), loc. 233-49.

other developed nations have in turn relocated terrorist activity to poorer states. Thus, economy becomes the invisible hand guiding the markets of political terrorism. Economic analysis following the terrorist attacks on the USS Cole in 2000, and Madrid train bombings in 2004 show similar outcomes for the economies of Yemen and Spain respectively.[14] Economic fallout from terrorism operates both at a micro and macro level, accounting for the actual cost of damages and loss incurred and projecting sustained losses to state GDPs.

John Milbank suggests that the events of September 11, 2001, disclosed,

> a hidden glee in the official outrage on the part at least of some, though certainly not of others. The attack seemed to give an opportunity to do things some factions in the West have wanted for a long time…a policing of world markets to ensure that free-market exchange processes are not exploited by the enemies of capitalism…The modern secular state rests on no substantive values. It lacks full legitimacy even of the sort that Saint Paul ascribed to the "powers that be," because it exists mainly to uphold the market system which is an ordering of a substantively anarchic (and therefore not divinely appointed in Saint Paul's sense) competition between wills to power - the idol of "liberty," which we are supposed to worship.[15]

Milbank agrees with others that the ensuing invasion of Afghanistan was in fact *le nouveau grand jeu de Kipling*.[16] Economic interests surrounding commodities such as oil and the security of global markets were simply subsumed under necessary responses to terrorist activity. Terrorism is perhaps a perpetual war of economy, a constant effort to both define ethically and destroy politically. A politics of the Spirit seeks to discern the unethical cycle perpetuated not only by acts of terror but the exploitation of terrorism.

In an episode of the popular *Freakonomics* podcast, produced in September, 2020, these necessary economic responses to terrorist activity were explored at length. Titled, 'When Your Safety Becomes My Danger,' the episode explained various matters related to federal litigation brought by families of U.S. military who were killed by the Taliban in Afghanistan.[17] This litigation targets Western and U.S.-based corporations who participated through levels of contracting in making protection payments to Taliban terrorist groups. In making these protection payments, corporations tasked by the U.S. government to assist in the reconstruction of Afghanistan effected a negative externality.

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[14] Enders and Sandler, *The Political Economy of Terrorism*, loc. 6001-28.

[15] John Milbank, 'Sovereignty, Empire, Capital, and Terror', *The South Atlantic Quarterly* 101.2 (2002), p. 306.

[16] Milbank, 'Sovereignty, Empire, Capital, and Terror', p. 318.

[17] Stephen J. Dubner, 'When Your Safety Becomes My Danger' in *Freakonomics Radio* (Matt Hickey, September 23, 2020).

As stated directly in conversation during an interview with Gretchen Peters, the plaintiffs are, "Alleging that companies were illegally funding our adversaries and undermining everything that we were trying to do in Afghanistan, and providing the insurgency with critical funds that were used to finance attacks against U.S. troops."[18] The litigation itself and proposed causality are complex, but nonetheless demonstrate a particular kind of relationship between economy and terrorism. When determining how businesses will operate in environments of violent conflict, a particular state entity may decided to commit the full power of resources necessary to clear a territory of terrorist activity. However, the U.S. did not commit this kind of resource when invading Afghanistan. Perhaps a matter of discernment then, is why a 'war on terror' would be waged without proper resources to bring a goal or end. Unless it was never a war from the beginning?

Critical Terrorism Studies (CTS) has emerged amidst the chaotic 'growth industry' that has proliferated since the events of September 11, 2001.[19] While 'terrorism studies' as a limited field of research existed within the realm of 'security studies' mainly since the 1960s onward, the opening tragedy of a new millennium has also opened fresh critical analysis. For instance, begun in 2008, the international academic journal, *Critical Studies on Terrorism*, still seems in its inchoate stage. Introductory matters in its first edition capture the ambiguous endeavor of identifying terrorism,

> However, one of the main puzzles at the heart of these processes is the yawning gap between the 'terrorism' signifier and the actual acts signified by the term. That is, virtually all of this activity refers to the response to acts of political violence and not the violence itself. Notwithstanding the exceptional and anomalous events of 2001, acts of clandestine non-state terrorism are committed by a tiny number of individuals and result in between a few hundred and few thousand casualties per year over the entire world. Moreover, most terrorism occurs in relatively few symbolic locations; many of the world's cities, communities, and individuals have not experienced a terrorist attack by a non-state clandestine group, nor are likely to. A central analytical task, therefore, lies in explaining how such a small set of behaviours by such small numbers of individuals generates such a pervasive, intrusive and complex series of effects across the world. The contemporary study of terrorism therefore takes place in a particular kind of political, legal, cultural, and academic context. It is a context in which literally thousands of new books and articles are published on terrorism every year, along with an even greater corpus of cultural texts in the form of novels, media articles, and movies. At the same time, it is a context in which primary research on

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[18] Dubner, 'When Your Safety Becomes My Danger'.

[19] Marie Breen Smyth *et al.*, 'Critical Terrorism Studies–an Introduction', *Critical studies on terrorism* 1.1 (2008), p. 1.

terrorism remains something of a taboo, with (still) relatively few endeavouring to interview or engage with those involved in 'terrorist' activity.[20]

Perhaps the strongest contribution of these opening lines is a realization that discerning terrorism must go beyond the borders of reactions to the identity of violence itself. At the source of currents rippling through the socio-political pool, what is the nature of the stone dropped on the surface? Attempts to engage in critical dialogue may require a voyage into ethical spaces that Pentecostal scholar, Stephen Parker, characterizes as 'creative regression.'[21] Such regression would step back from modern epistemological constructs, to a more primitive ethical space where self and other meet.

Richard Jackson takes up epistemological, ontological, and ethical commitments as the core of CTS in a 2007 symposium. Jackson's articulation of CTS is based upon developments noted in the field of terrorism studies:

1. The tremendous growth in terrorism-related research and teaching activities since the attacks of 11 September 2001.

2. A growing dissatisfaction with the state of the field [of terrorism studies] and its voluminous output…based primarily on secondary information, lacking historical context and heavily biased towards Western and state-centric perspectives.

3. Increased visibility of a coterie of explicitly 'critical' terrorism studies scholars, publications, doctoral research projects and teaching programs.[22]

Dissatisfaction with the state-centric and analytically weak methodology of terrorism studies is matched with a preoccupation of 'problem solving theory'.[23] Thus, a certain status quo has become present personally amongst the community of terrorism scholars. Jackson's call to the community of terrorism studies for critical investigation, 'achieved using deconstructive, narrative, genealogical, ethnographic and historical analyses, as well as Gramscian and constructivist approaches,' has been met with some mixed response. John Horgan and Michael Boyle agree that the application of critical theory to terrorism studies is welcome since, 'Terrorism is a widely disputed social and political phenomenon and the very act of data collection - which includes, for example, discerning what events count and do not count as terrorism - cannot be considered

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[20] Smyth *et al.*, 'Critical Terrorism Studies–an Introduction', pp. 1-2.

[21] Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making*, loc. 2341.

[22] Richard Jackson, 'The Core Commitments of Critical Terrorism Studies', *European Political Science* 6.(2007), pp. 244-45.

[23] Jackson, 'The Core Commitments of Critical Terrorism Studies', p. 245.

entirely value free.'[24] However, Horgan and Boyle believe that individuals such as Richard Jackson are overstating their case in critiquing what is identified as 'orthodox terrorism studies." Labeling earlier scholars into a methodologically deficient category is not entirely accurate,

> An implicit presumption from this is that terrorism scholars have labored for all of these years without being aware that their area of study has an implicit bias, as well as definitional and methodological problems. In fact, terrorism scholars are not only well aware of these problems, but also have provided their own searching critiques of the field at various points during the last few decades. Some of those scholars most associated with the critique of empiricism implied in 'Orthodox Terrorism Studies' have also engaged in deeply critical examinations of the nature of sources, methods, and data in the study of terrorism.[25]

Emerging CTS scholars' claims that previous terrorism researchers were purely beholden to state-sponsored agendas has further been challenged directly. Horgan and Boyle attempt to demonstrate that existing terrorism researchers and scholars have been vocal in challenging the dominant narratives of state-sponsored terrorism. For instance, noted U.S. voices in terrorism studies are cited as openly challenging the U.S. war in Iraq.[26] Methodological issues that have resulted in a lack of firm definition of terrorism are not necessarily evidence of analytical rigor. Joroen Gunning suggests that CTS will have to contend with the tensions of, 'defining the boundaries of a critically constituted field; problems with adopting the term 'terrorism' as a central organizing principle; the need for policy-relevance and what this means for funding and cooperation with state actor, and tensions between an emancipatory agenda and cultural and contextual sensitivity.'[27] Horgan and Boyle attempt to explain further,

> But the lack of accepted definition of terrorism is due to a much larger set of issues. Any attempt to impose a single definition on something that one can understand as a tactic, strategy, concept, social or political phenomena would be an over-simplification of a complex phenomenon. There are so many conflicting definitions of terrorism precisely because terrorism scholars have realized that judgements about what is and is not terrorism are inherently contested.[28]

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[24] John Horgan and Michael J Boyle, 'A Case against 'Critical Terrorism Studies'', *Critical studies on terrorism* 1.1 (2008), pp. 51-52.

[25] Horgan and Boyle, 'A Case against 'Critical Terrorism Studies'', p. 53.

[26] Horgan and Boyle, 'A Case against 'Critical Terrorism Studies'', p. 54.

[27] Jeroen Gunning, 'Babies and Bathwaters: Reflecting on the Pitfalls of Critical Terrorism Studies', *European Political Science* 6.(2007), pp. 236-37.

[28] Horgan and Boyle, 'A Case against 'Critical Terrorism Studies'', pp. 55-56.

Thus, it seems counter for CTS to delegitimize particular individuals for not falling within particular boundaries when critical analysis of terrorism has not produced any unified definition. However, some such as Sam Raphael discern within the field of terrorism studies direct bias in favor of military intervention by nations like the U.S. Raphael's survey of core terrorism scholars demonstrates that U.S. interventionist policy in the global south is built upon unsupported assertions and ambiguous definitions.[29] Raphael references U.S. policy statements directed towards Central American countries such as El Salvador and Colombia from the 1980s forward, 'Key claims made by [U.S. government] literature in relation to terrorism in Central America were supported by no independent evidence whatsoever; they were either unsupported assertions or referenced back solely to U.S. government sources.'[30] U.S. policy also depends upon the silencing of sources that run counter to their desired definitions and categories of terrorism, 'In sum, core terrorism experts tend to legitimate U.S.-led and U.S.-supported counterterrorism policies through insulating them from critique and openly supporting them.'[31] Raphael does not only have in mind U.S. policy in Central America, but also the Middle East before and after the terrorist attacks of September 11, 2001. Ironically, Raphael includes academic journals that have emerged as 'critical' studies in terrorism as contributing to the ongoing problem of state bias. Raphael concludes with these comments regarding the future,

> If nothing else, this fact points to the need for a 'critical turn' in terrorism studies. As the U.S. continues to lead a worldwide 'war on terror' throughout the global South with profound consequences for the human security of populations in this region, it is vital to continue to investigate the role of 'independent, objective' academic experts in the policymaking process…A 'critical' study of terrorism should also work to expose the silences present in current mainstream research.[32]

If terrorism is indeed ethically redefining and politically assaulting modern conceptions of war through 'intrusive and complex effects across the world,' the question becomes how and through what means? Perhaps listening to voices speaking through the silence may assist in the discerning process. Asim Qureshi contends that the subsequent 'war on terror' emerging from the September 11, 2001 attacks has led to war

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[29] Sam Raphael, 'In the Service of Power: Terrorism Studies and Us Intervention in the Global South', in *Critical Terrorism Studies: A New Research Agenda* (2009), pp. 49-51.

[30] Raphael, 'In the Service of Power: Terrorism Studies and Us Intervention in the Global South', p. 55.

[31] Raphael, 'In the Service of Power: Terrorism Studies and Us Intervention in the Global South', p. 63.

[32] Raphael, 'In the Service of Power: Terrorism Studies and Us Intervention in the Global South', p. 64.

zones being defined by experience rather than geopolitical borders. Even the epistemology that discerns terrorism, 'is itself a site of "war", creating its own experiences.'[33] The war on terror continues to deconstruct and, 'disorder by in effect making the entire world a war zone.' The experience of Muslim communities globally in the wake of September 11, 2001, illustrates that the experiences of war are held collectively by a political economy that is not spatially hostage. The war on terror has further produced security policies that find implementation far from their geographic sites of origin. Asim Qursehi observes, "Within a year of the attacks on 11 September 2001, the US began transferring troops to the Horn of Africa…Joining with forces from neighboring countries such as Ethiopia, Kenya and Somalia, the purpose of the task force is to deal with the emergence of terrorist threats in the region."[34] At the time of writing, Qursehi noted that this task force was not "commissioned with a defined period of deployment; rather, it has been established…until all semblance of terrorism has been removed."[35]

Terrorism is not redefining war in exclusively spatial means; terrorism is stretching the limits of temporality. Lee Jarvis uses the events of September 11, 2001 as a case study in the way terrorism attempts to reinscribe time in discontinuous, linear, and transcendent ways. Jarvis states,

> Particular writings of temporality had a number of functions: to inscribe significance into the attacks of '9/11'; to offer political and moral legitimacy for the Bush administration's responses to those attacks; to introduce structural coherence to this unfolding conflict; and to open space for the emergence of specific collective identities around which this 'war' was constructed.[36]

Reaching out to both Ricoeur and Foucault, Jarvis affirms the need to critique the temporal discourse of dominant narratives. Jarvis has in mind to destabilize the self-evident presentation of September 11, 2001, by the United States as temporal origin of a new 'war on terror', concluding,

> That this apparently persuasive discursive formation was capable of sustaining three radically distinct conceptions of temporality should alert us to its contingent, constructed, and ultimately, political existence. Similarly, that ostensibly identical

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[33] Asim Qureshi, 'Experiencing the War "of" Terror: A Call to the Critical Terrorism Studies Community', *Critical studies on terrorism* 13.3 (2020), pp. 487-88.

[34] Asim Qureshi, ''War on Terror': The African Front', *Critical studies on terrorism* 3.1 (2010), p. 51.

[35] Qureshi, ''War on Terror': The African Front', p. 52.

[36] Lee Jarvis, 'Times of Terror: Writing Temporality into the War on Terror', *Critical studies on terrorism* 1.2 (2008), p. 246.

referents could be simultaneously inserted into the outlined competing imaginaries is enough to call into suspicion claims to their possessing any presence or essence.[37]

Jarvis also finds in his concluding thoughts that the presentation of the 'War on Terror' as transcendent struggle also offers, 'a useful mechanism for extending the spatial boundaries of this conflict beyond the United States' borders.'[38]

Bruce Lincoln's detailed analysis of documents left by one of the September 11, 2001, hijackers also illuminates how religion may reshape terrorist acts into key battles of a larger conflict,

> It is tempting, in the face of such horror, to regard the authors of the [September 11, 2001, terrorist] deeds as evil incarnate: persons bereft of reason, decency, or human compassion. Their motives, however - as revealed by the instructions that guided their final days - were intensely and profoundly religious. We need to take this fact seriously, uncomfortable though it be, since it can tell us important things about the events of the 11th, the broader conflict of which those events are a part, and also the nature of religion. For if there is one thing they make abundantly clear, it is that religion and ethics are not indivisible.[39]

Lincoln takes seriously the religious dimension of both terrorist cell and state sponsored policy in presenting a transcendent struggle of good versus evil. Locations targeted for destruction were themselves considered monuments of a greater conflict spanning across time and space as, '[the U.S.] becomes the Great Satan, a monstrous entity responsible for a global flood of impiety and profanation, as witnessed in the blatant sexuality and random violence of the popular culture it so happily (and profitably) exports.'[40] Max Stackhouse also opens horizons of public theology in a globalized society towards the fundamental influence of religion.[41] Control of economic resources, such as oil, is not a zero-sum political game for conflict and violence. Speaking of globalization, U.S. foreign policy, economics, and particular sites of open conflict, Stackhouse says, 'But to see the current battles in the Middle East as solely about oil and not about the ways in which Islam, Judaism, and Christianity differently shape society in general, and the kids of civilizations they tend to foster in the wider world, is to fail

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[37] Jarvis, 'Times of Terror: Writing Temporality into the War on Terror', p. 257.

[38] Jarvis, 'Times of Terror: Writing Temporality into the War on Terror', p. 257.

[39] Bruce Lincoln, *Holy Terrors: Thinking About Religion after September 11*, (Chicago, IL: Univeristy of Chicago Press, 2nd Kindle edn, 2006), loc. 256.

[40] Lincoln, *Holy Terrors: Thinking About Religion after September 11*, loc. 258-67.

[41] Max L Stackhouse, *Globalization and Grace*, God and Globalization: Theological Ethics and the Spheres of Life 4 vols.(London: Bloomsbury T&T Clark, 2007), 4, pp. 1-2.

to see what kind of a conflict is presently at hand.'[42] The metaphysics of religion are not simply a way of dulling our means of discernment in the world. In fact, our ethics and politics are understood by the religious contours of morality.[43]

Bruce Lincoln's further detailed comparative analysis of speeches delivered by George W. Bush and Osama Bin Laden in the immediate wake of the September 11, 2001, terrorist attacks also finds religious ethics instrumental in shaping political identity.[44] Working spatial and temporal contours into religious expression, Bin Laden and Bush found their janus parallel in September 11, 2001 as globally transcendent. Bruce Lincoln illustrates that Osama Bin Laden's logic appeals to a fundamentally religious worldview. However, the economic interests of state power cannot be completely erased from view,

> Clearly, removal of American troops from Muslim holy lands - Saudi Arabia, above all, and Palestine in the second place - remains his prime and most immediate goal. The [U.S.] government surely does not want to yield on this demand, given that the troops stationed in Saudi Arabia help keep a friendly, if highly corrupt and unpopular regime in power, which secures the continued supply of cheap oil from Saudi fields in return. One should not underestimate the importance of this concern for an administration filled with oilmen, from the [U.S.] president and Vice President on down…But the administration has also been concerned not to acknowledge any construction of the conflict as a struggle over scarce resources (oil, above all) or as a violent reaction to American policies many Muslims find offensive, lest this confuse the American public and sap national resolve. It is for this reason that Bush finds it best to maintain a strictly dualist narrative of civilization versus terrorism and good versus evil.[45]

As noted, the religious worldview articulated in Osama Bin Laden's words directs ethical motivations in similar and discontinuous ways from George W. Bush. While Bush speaks in a position that acknowledges independent spheres of authority for state and religion, this does not mean the two cannot be made equivalent. Robert Bellah

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[42] Stackhouse, *Globalization and Grace*, pp. 14-15.

[43] Mark Juergensmeyer's work, Terror in the Mind of God, searches the complicated relationship between religion, ethics, and terrorism in the modern world. Juergensmeyer says of the various sources of terrorist violence for events like September 11, 2001, 'But more often it has been religion—often in combination with social, political, and other factors—that has been tied to terrorist acts. The common perception that there has been a rise in religious violence around the world in the last decades of the twentieth century and the first decades of the twenty-first century has been borne out by those who keep records of such things … Religion may not be the cause of the anger that leads to violence in most places around the world, but it can vastly complicate the way that anger is expressed.' Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence,* Comparative Studies in Religion and Society (Oakland, CA: University of California Press, 4th Kindle edn, 2017), p. 5.

[44] Lincoln, *Holy Terrors: Thinking About Religion after September 11*, loc. 289-482.

[45] Lincoln, *Holy Terrors: Thinking About Religion after September 11*, loc. 401-09.

discerned in the past inaugural address of U.S. President, John F. Kennedy, an expression of civil religion in the U.S.[46] Bellah's description of this 'institutionalized civil religion in America' is represented in part by military monuments which enshrine the sacred duty of the U.S. to defend against the evils of the world. George W. Bush would appear to trace congruent lines in his presentation of a 'dualist narrative of civilization'. Further, Bush does appeal to divine sanction for the future path of the U.S., perhaps deliberately emphasizing a continuing favor that the U.S. enjoys in its success and international security.

Ingrained dualist narratives in the wake of September 11, 2001 reflect back in what Shawn Copeland traces as the 'twilight of American culture'. Copeland discerns institutionalized white racist supremacy in the horizons of U.S. identity, depicting its method of deploying a dualistic bias,

> Structural or systemic white racism conditions and is conditioned by racial formation…While this perspective grasps the brutality of racism on global and personal scales, it describes any romanticization of race as essence as well as race's misrepresentation as illusion…Large-scale Neo-conservative social process promotes color blindness: In other words, while it is acceptable for us to notice someone's race, we cannot and ought not to act on that awareness…To put it another way: White racist supremacy thrives in an atmosphere of biased common sense. I use bias here in the sense of Bernard Lonergan's technical denotation to refer to the more or less conscious choice to be incorrect, to repress or deny the surfacing of further questions or insights.[47]

Copeland's genealogy of white racist supremacy illustrates that dualist narratives were present in the waters of U.S. identity long before the stone of September 11, 2001 dropped on its surface. Race as social formation depends upon the operation of deliberate bias, separating the dynamics of representation. Terrorist events on September 11, 2001 preyed upon existing prerational bias in representations of self and other in U.S. culture. Beyond the white-black typology, Copeland discusses a variety of 'other' identities have become lumped together in hostile and repressive policies within the borders of the U.S. Like ricocheting shrapnel, terrorist events often cross already violent identity politics,

> Such racial lumping and the crisis that results when racial identity is not clear have been brutally evident in the aftermath of the terrorist attacks of September 11. A day

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[46] Robert Bellah, 'Civil Religion in America', *Daedalus* 96.(1967), pp. 1-3.

[47] Shawn M. Copeland, 'The Theologian in the Twilight of American Culture', in Jon L. Berquist (ed.) *Strike Terror No More: Theology, Ethics, and the New War* (St. Louis, MS: Chalice Press, 2002), pp. 144-45.

or so after the attacks, The New York Time reported an incident of mistaken identity. A young man using at ATM cash machine and wearing a knitted cap like those frequently worn by Muslim men was surrounded by a group of his fellow New Yorkers - U.S. citizens turned vigilantes. The young man was pushed and shoved, then beaten as police were summoned. Throughout this ordeal, he kept insisting, 'I am a Puerto Rican Roman Catholic!' Police verified that he was. Racial arrogance and xenophobia renders American citizens frightened of one another.[48]

Not unlike the reading of texts, terrorism produces a perception driven by an 'ethics of suspicion', constantly searching for hidden hostilities. Across geographic borders, time constraints, and religious beliefs, the production of terror finds a multitude of target identities as collateral damage. Ami-Jacques Rapin discusses the creation and lasting effects of 'terror' on larger populations beyond direct victims of terrorist violence.[49] Rapin cites particular studies on the population of New York City in the aftermath of September 11, 2001, as well as other sites of global terrorism.[50] Though data is somewhat conflicting about pre-existing forms of mental stress, nonetheless PTSD symptoms are exhibited in greater demographics. Concluding, Rapin notes, "even if researchers cannot reach a consensus on a definition of terrorism in general, it should at least be possible to agree on the meaning of 'terror' as a psychological term."[51]

Terrorism, true to its etymological roots, creates an unstable and frightening ethos within the realm of violent conflict. In an age when the economic efficiency of war is waged by acts of terrorism, the presence of terror's chaos cannot be denied. Terrorism further pushes violently against the constraints of definition by offering itself as violence attempting to disrupt power with power. War is an event controlled by state sanctioned agents; terrorism takes the reins of control into ambiguous hands. Stood against the discernment of a politics of the Spirit, state and non-state acts of terrorism reveal the sinful perversion of power. In a 2015 article, Joshua Wright proposes understanding forms of religious terrorism by means of social identity and power.[52] Wright's application of social identity theory to terrorism, illustrates how individual and social expression can become a reciprocal cycle of violence. Within this cycle,

[48] Copeland, 'The Theologian in the Twilight of American Culture', p. 146.

[49] Ami-Jacques Rapin, 'Does Terrorism Create Terror?', *Critical studies on terrorism* 2.2 (2009),, pp. 165-179.

[50] Rapin, 'Does Terrorism Create Terror?', pp. 168-71.

[51] Rapin, 'Does Terrorism Create Terror?', p. 176.

[52] Joshua David Wright, 'A Social Identity and Social Power Perspective on Terrorism', *Journal of terrorism research* 6.3 (2015), pp. 76-83.

Wright suggests one such base of power as 'legitimate power', or the perception that an 'other' (whether divine or secular) has the right to prescribe behavior.[53] Shared identification in this prescribed power results in social structures which enforced personal commitment through ubiquitous power. Martha Crenshaw, an established voice in terrorism studies, classifies more sociologically based approaches as resulting in normative definitions. Though not the only method for studying terrorism, Crenshaw notes, 'The value of the normative approach is that it confronts squarely a critical problem in the analysis of terrorism, and indeed any form of political violence: the issue of legitimacy.'[54]

Jorge Secada probes the terrorist attacks of September 11, 2001, in a search for the legitimacy of violence.[55] Terrorism, like war, may establish its justification as means to a greater end. Regardless of intended goal, or accompanying socio-political and economic outcomes, the murdering of innocent human life is ethically disturbing and morally abhorrent. Secada wonders at length whether terrorism even possesses the character to provide rationale akin to war,

> Let us consider one other way in which the events of September 11 are characterized: they were not simple murders; they were instead acts of war. This is the way officials of the United States government have chosen to characterize those events and, consequently, their response to them…This warring is to be distinguished from the use of armed force by a state against another state…The reference to states is crucial. Wars can be carried out only by those who reasonably claim to act with the legitimacy of states and who can, by and large, muster the support of at least some sizable portion of those who are that state…An individual, however powerful, cannot engage in a war solely on his or her authority…And the reason is that they do not have nor can even claim with any semblance of plausibility the mantle of legitimacy that belongs only to states…So it appears that the criminal acts of September 11 were just that and not acts of war.[56]

Secada strikes at the issue of legitimacy by drawing distinctions between war and terror. Acts of war can only claim legitimacy as means to greater ends, because they are initiated by state sponsors. Thus, the individuals who flew planes into the World Trade Center and U.S. Pentagon did not possess the authority to declare their actions as war.

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[53] Wright, 'A Social Identity and Social Power Perspective on Terrorism', p. 81.

[54] Martha Crenshaw, 'Reflections on the Effects of Terrorism', in Martha Crenshaw (ed.) *Terrorism, Legitimacy, and Power: The Consequences of Political Violence* (Middletown, CT: Wesleyan University Press, 1st edn, 1983), p. 2.

[55] Jorge Secada, 'September 11 and the Ethics of Violence', in Jon L. Berquist (ed.) *Strike Terror No More: Theology, Ethics, and the New War* (St. Louis, MS: Chalice Press, 2002), pp. 76-85.

[56] Secada, 'September 11 and the Ethics of Violence', pp. 78-80.

Individual terrorists seized upon power by brute force, affecting an ambiguous response from the United States government. Secada pushes the question of legitimacy further into the U.S. response in Afghanistan following September 11, 2001,

> Having heard [U.S.] Secretary [Colin] Powell maintain that one of the objectives of the bombing of Afghanistan was to make the supporters of the Taliban regime understand that such support [of terrorists] would only bring suffering to them, and [U.S.] President Bush say that the time for negotiating was long past as the bombing was underway, one is reasonably inclined to view these acts of violence as illegitimate and criminal responses to criminal terrorist acts, even if one does distinguish between the moral worth of the agents involved.[57]

Even state-sponsored violence does not necessarily fit the constructs Secada presents for legitimacy. Distinguishing the 'moral worth' of various parties involved in September 11, 2001, and its aftermath, calls for an ethics of discernment. A politics of the Spirit would certainly question the relationships of power involved in legitimating violence. Do the perpetrators and retaliators of September 11, 2001, share the same identity of terror?

States themselves cannot come to a consensus on defining terrorism, as Tomis Kapitan illustrates that the 'various agencies of the U.S. Government are not united,' in their articulation.[58] Kapitan observes that amidst such ambiguity the term 'terrorism' can be distorted in its pejorative overtones and egocentric orientation to harm selectively and deliberately the perception of individuals and movements. Kapitan is worth hearing fully in his analysis,

> Neither the American media in general, nor the U.S. Government is unique in its speaker-oriented bias…other countries, including Israel, Great Britain, Russia, India, and Egypt routinely do the same, and so might any state in describing militant insurgents opposed to its policies, for example, the Nazis in describing resistance fighters in the Warsaw ghetto…The discriminatory ascriptions of 'terrorism' and 'terrorist'…illustrate that there is no real concern with consistency, completeness, and accuracy in their application. Instead these labels are used selectively by governments, their associated media, and their agencies of propaganda, to describe those who forcefully oppose governmental policies. Because of its negative connotation, the 'terrorist' label automatically discredits any individuals or groups to which it is affixed. The general strategy is nothing new; it is part and parcel of the war of ideas and language that accompanies overt hostilities. The term 'terrorism' is simply the current vogue for discrediting one's opponents, to pave the way for action

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[57] Secada, 'September 11 and the Ethics of Violence',p. 81.

[58] Tomis Kapitan, ''Terrorism' as a Method of Terrorism', in Georg Meggle (ed.) *Ethics of Terrorism & Counter-Terrorism* (Frankfurt: Ontos Verlag, 2005), p. 21.

against them, before the risky business of inquiry into their complaints can even begin.[59]

Beyond Secada's questions, Kapitan pushes into a more developed cynicism. Distinctions between terrorist and victim are nothing more than arbitrary rhetorical points constantly redeployed in conflict. How can one discern the identity of themselves or another, when the spaces between them are not recognizable? Further, the legitimacy of acts of war, such as the U.S. invasion of Afghanistan and Iraq, may well rest on the illegitimacy of terrorism as a means to political advantage. Martha Crenshaw posed similar questions five decades prior in her work on revolutionary terrorism.[60] Working with a much smaller corpus of research, Crenshaw already noticed, 'None of these authors clearly states the essential attributes of the concept of terrorism. They do not distinguish between the qualities data may have and properties they must have in order to be classified under the concept of terrorism.'[61] Surveying the activity of the FLN (Front de Libération Nationale) during the Algerian Revolution, Crenshaw attempts to sketch the contours of terrorism from empirically driven data. Even in doing so, the empirical analysis 'is pertinent only to revolutionary terrorism; thus the concept here defined is not necessarily applicable to the use of violence by governments to maintain control or to implement policies.'[62]

Perhaps this is where Kapitan would press the work of Crenshaw and others to admit that 'terrorism' has always occurred in regressive socio-political spaces where identities are polyvalent. However, Crenshaw herself explains,

> Terrorism affects the social structure as well as the individual; it upsets the framework of precepts and images which members of society depend on and trust. Since one no longer knows what sort of behavior to expect from other members of society, the system is disoriented. The formerly coherent community dissolves into a mass of anomic individuals, each concerned only with personal survival. Terrorism destroys the solidarity, cooperation, and interdependence on which social functioning is based, and substitutes insecurity and distrust.[63]

Such is the genealogy of terrorism research also, formally beginning in the twentieth century forward. Michel Foucault would perhaps remind us that terrorism is located

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[59] Kapitan, ''Terrorism' as a Method of Terrorism',p. 26.
[60] Martha Crenshaw Hutchinson, 'The Concept of Revolutionary Terrorism', *The Journal of conflict resolution* 16.3 (1972), pp. 383-96.
[61] Hutchinson, 'The Concept of Revolutionary Terrorism', p. 384.
[62] Hutchinson, 'The Concept of Revolutionary Terrorism', p. 384.
[63] Hutchinson, 'The Concept of Revolutionary Terrorism', p. 388.

within a larger episteme of competing values and narratives. The artifacts of terrorism themselves are disputed definitions, sowing seeds of suspicion into the very field of research intended to offer clearer understanding. Like collapsing clouds of debris that enveloped lower Manhattan, terrorism disorients, breaks the boundaries of stable discourse, driving us to the water's edge in search of an escape.

## The Turbulence of Terrorism: Political Waves in Ethical Waters

For those making their way toward horizons of memory and imagination, it is not always smooth sailing in the waters of identity. Inevitably there is turbulence, at times resulting in loss of direction, capsized discernment, or in the imagery of the apostle Paul, a complete shipwreck of faith. When the waters of identity are tranquil, boundaries are easily identifiable, dangers obvious, and the voyage seemingly effortless. When waves begin to churn, boundary lines are not stable and one can easily find themselves in uncharted and hostile expanses. Waves is the metaphor of choice for David Rapoport, in his noted work on terrorism.[64] Rapoport navigates a historical approach, allowing terrorism's evolution to provide contours of categorical description. Much like the discernment of identity, terrorism is embedded in the individual and collective horizons that time flows ever toward. Rapoport's historical analysis sets course in hopes of finding clearer waters of discernment. Beginning with a parallel between the events of September 11, 2001 and the assassination of U.S. President, William McKinley in 1901, Rapoport suggests, 'we can more fully appreciate the difficulties ahead by examining features of the history of rebel (non-state) terror.'[65] Though Rapoport specifies more revolutionary motivated types of terrorism, he nonetheless includes 'states' as one of five principal actors throughout: (1) Terrorist Organizations, (2) Diaspora Populations, (3) States, (4) Sympathetic Foreign Publics, (5) Supranational Organizations.[66] Rapoport describes four waves in the modern lineage of

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[64] Rapoport's work on terrorism has appeared under various titles that include: David C Rapoport, 'The Four Modern Waves of Terrorism', in Audrey Kurth Cronin and James M. Ludes (eds.), *Attacking Terrorism: Elements of a Grand Strategy* (Washington D.C.: Georgetown University Press, 2004), pp. 46-73.; David C Rapoport, 'The Four Waves of Rebel Terror and September 11', *Anthropoetics* 8.1 (2002),, pp. 1-19; and in more recent expanded edition: David C. Rapoport, *Waves of Global Terrorism : From 1880 to the Present,* (New York: Columbia University Press, Kindle edn, 2022). For purposes of present work, I will be mainly utilizing Rapoport's 2004 and 2023 publications, as they feature more expanded discussions of historical terrorism.

[65] Rapoport, 'The Four Modern Waves of Terrorism', p. 46.

[66] Rapoport, 'The Four Modern Waves of Terrorism', p. 50.

terrorism, placing these waves in a historical sequence beginning in the late nineteenth century. International terrorism is presented as a 'recent phenomenon', rooted in common features of technology, doctrine, and democratic ideas.[67] Such common features may provide some continuous contours, but each wave brings unique motivating factors for terrorist activity. Rapoport's 'four waves' theory originated at a time when the 2003 invasion of Iraq, and ensuing events of September 11, 2001 were still inconclusive.[68] Two decades later, Rapaport expanded his research to include the attack on the U.S. Capitol on January 6, 2021 as indicative of a 'fifth wave' of terrorism consisting of politically 'far-right groups'.[69] Additionally, Rapoport's expanded monograph on 'Waves of Global Terrorism,' includes a brief overview of terrorism leading to the nineteenth century.[70] Because of its wide adoption by the terrorism studies community, it is helpful to pause and appreciate Rapoport's contribution in dialogue with other voices in terrorism studies.

Most recently, Rapoport has widened his historical gaze back to more ancient times, beginning in the first century. Rapoport's analysis begins with, "terror in the three Abrahamic religions: Judaism, Islam, and Christianity."[71] While it may seem a somewhat arbitrary starting point, Rapoport describes how events such as the terrorist activity of the Christian crusades sowed seeds of conflict that continue to produce the fruit of conflict in the twenty-first century. Particular types of political violence such as 'assassination' find their origin also in the terrorist activity of these ancient religions. Rapoport makes a defining statement in his opening comments, "Before the eighteenth century, religion was the primary motivation of every terror campaign."[72] It seems a bit of a simplification to rest ancient terrorist activities primarily on the foundation of religion. Individuals such as Randall Law offer more variegated motivations than religion alone for ancient terrorism. Law describes the terror-inducing activities of the Assyrians, who would wage "psychological warfare" on subjugated others by

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[67] Rapoport, 'The Four Modern Waves of Terrorism', pp. 48-50.

[68] Rapoport, 'The Four Waves of Rebel Terror and September 11'; Rapoport, 'The Four Modern Waves of Terrorism',pp. 46, 67-68.

[69] David C Rapoport, 'The Capitol Attack and the 5th Terrorism Wave', *Terrorism and political violence* 33.5 (2021),, pp. 912-16.

[70] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, pp. 13-32.

[71] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, pp. 13-32.

[72] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, p. 13.

publicizing acts of brutality, "in order to warn potential enemies."[73] Further, Law also

discusses the issue of 'tyrannicide' in the ancient world, a topic of political debate

among the ancients,

> Though the introduction of the word 'terrorism' was still centuries away, we can see the modern rhetorical dynamic at work, at least in regard to the phenomenon of assassination. The two terms approach the same issue from opposite sides. In the last century, the word 'terrorism' has become a slur, damning certain sorts of unconventional political violence deemed illegitimate; while in the ancient world, the word 'tyrannicide' was praise, blessing those acts of unconventional political violence designated as legitimate.[74]

Beyond religious conviction, the political removal of oppressive tyrants was seen as

ethically justifying terrorist activities such as assassination. A larger survey of ancient

civilizations beyond the three Abraham religions helps to discern the complexity of

violence in ancient history. Political and economic life, and the distribution of power

challenged by revolution, were already driving forces.

One particular historical group that brings the hands of religion and politics together

violently is the Sicarii. Rapoport's discussion of this ancient Jewish group agrees with

others such as Walter Laqueur, "One of the earliest known examples of a terrorist

movement is the Sicarii, a highly organized religious sect consisting of men of lower

orders active in the Zealot struggle in Palestine."[75] The Sicarii are perhaps the best early

example of those who fused a religiously motivated worldview with the pragmatic

outcomes of political revolution. Carrying out assassinations in crowded daylight

locations, their violence was as much a disruption of power as religious cleansing.[76]

Rapoport's extended treatment of the Christian Crusades, from the eleventh to

thirteenth centuries, is also a horrifying description of religion used to justify mass

atrocities for political gain. Compared to other examples,

> The Crusaders were driven by expectations of an imminent apocalypse, but unlike their Assassin and Zealot and Sicarii counterparts, the Crusaders were not rebelling against the established order. Popes authorized Crusades, and prominent government figures led each campaign…The Zealot and Sicarii atrocities were essential elements of a complicated campaign to change the views of different audiences at specific moments in time. The Crusader atrocities were much simpler.

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[73] Randall D. Law, *Terrorism : A History,* (Cambridge: Polity, 2nd Kindle edn, 2016), p. 14.

[74] Law, *Terrorism : A History,*, p. 17.

[75] Walter Laqueur, *A History of Terrorism,* (New York: Routledge, Kindle edn, 2017), p. 6.

[76] Laqueur, *A History of Terrorism*, pp. 7-8.

There were no complicated and changing audiences to persuade and the atrocities were meant to destroy the enemy and demonstrate the Crusader's determination.[77]

Perhaps the Crusades are a profound example of religion serving the interest of state-initiated terrorism. Centuries later, Osama bin Laden would invoke the events of the Crusades, positioning himself as insurgent to oppressive Western states and culture. Bruce Lincoln traces the historical lines from ancient to modern in terrorist construction,

> Formulations of this sort are hardly unique to Islam. Indeed, they characterize-also motivate - many aggressive and expansionist projects. By way of comparison, we would cite the Crusades, European colonization of the New World, America's sense of 'Manifest Destiny,' or the religion-political dualism of the Achaemenian kings. Beyond their very real differences, all these historic projects drew their energies from sharp binary distinctions between 'us' and 'them,' in alignment with other discriminatory contrasts.[78]

Rapoport also includes in his snapshot of earlier terrorist activity more secular forms of revolutionary mob violence, drawing attention to two examples within U.S history,

> In the eighteenth and nineteenth centuries, secular justifications for rebel terror largely replaced religious ones. The United States provides two well-known examples. One was known as the Klu Klux Klan. It emerged in the decade after the Civil War (1867-1877) and became an indispensable ingredient in the ultimately successful efforts to resist the federal government's goal of giving freed slaves equal rights. Another group, the Sons of Liberty, emerged a century earlier (1765-1766); unlike the Klan, it was rarely described as a terror entity.[79]

Rapoport draws the contrast in definition of these two groups upon trajectory of ultimate goals. However, one cannot help but notice that the two faces of terrorist currency share value in relationship to state identity. Briefly observing each example opens greater context for the larger historical development of terrorism. First, Rapoport includes the 'Sons of Liberty', 'an informal network of autonomous societies' in the British Colonies in North America. Based upon the cry of 'no taxation without representation', this group stood behind such events as the Boston Tea Party and Boston Massacre. While the behavior of instigated mobs operated with a certain moderation, Rapoport says nonetheless terrorism directed, "Yet the question remains: If the mobs were so restrained, how could victims be terrorized? The fact that victims simply did

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[77] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, pp. 25-27.
[78] Lincoln, *Holy Terrors: Thinking About Religion after September 11*, loc. 491-500.
[79] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, p. 32-33.

not know what their fate was going to be and had not the slightest assurance they would be killed or tortured meant that they were terrorized."[80]

When discussing why the Sons of Liberty did not bear any label of terror during its inception, Rapoport notes that this terminology took hold later during the French Revolution. Matthew Jennings agrees with Rapoport about the ambiguity of the Sons of Liberty in his analysis of terrorism during the American colonial period,

> As most schoolchildren in the United States know, the American patriots declared their independence in July of 1776. As fewer know, the contest began years before that pivotal date, and both the British and their colonial adversaries resorted to terror-inducing tactics. The Patriot movement in Boston drew strength from groups like the Sons of Liberty. There is little doubt that the British Empire looked upon the Sons of Liberty as a terrorist organization, even though the first uses of the term were still a couple of decades away, as the group endorsed the use of violence, sometimes symbolic and other times more concrete, to bring about their desired political ends.[81]

Jennings traces the ambiguity of revolutionary violence through the U.S. war for independence, historically demonstrating some of the complexities that individuals like Martha Crenshaw identify as inherent to terrorism. While the practices of the Sons of Liberty are characteristic of terrorism, their historical identity was discerned mainly in geopolitical terms. Nonetheless, the early turn to violent conflict became a theme of the newly formed nation, one that Matthew Jennings traces through from Revolution to Civil War,

> The United States was born in a struggle that involved terror tactics on all sides, and the young nation secured its independence through the use of such tactics against its Native American neighbors. From the era of the American Revolution to the crisis that resulted in the Civil War, terrorism shaped American communities in myriad ways. The United States continued to terrorize the denizens of Indian Country as it pressed western land claims. On the international scene, terror tactics accompanied the American army as it invaded British North America in the 1810s and again when it invaded Mexico in the 1840s. Americans inspired by nativist sentiment terrorized recently arrived immigrants. Enslaved African Americans and their free cousins in Northern cities routinely faced terrorism of various kinds. As the sectional crisis heated to a boil in the middle of the nineteenth century, white Americans terrorized each other based on their beliefs regarding slavery, culminating in the spectacular raid on Harpers Ferry in 1859.[82]

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[80] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, p. 37.

[81] Matthew Jennings, 'Terrorism in America from the Colonial Period to John Brown', in Randall D. Law (ed.) *The Routledge History of Terrorism* (New York: Routledge, 2015), p. 84.

[82] Jennings, 'Terrorism in America from the Colonial Period to John Brown', p. 85-86.

Matthew Jennings' brilliant survey of early U.S. history truly binds Rapoport's two examples of terrorism as opposing sides of the same state manufactured coin. While the Sons of Liberty participated in terrorist activities to overturn the oppression of economic exploitation, the Klu Klux Klan terrorized for the purpose of oppression and economic exploitation. Klan violence was not an exception or deviation in U.S. history, but rather the fruit of lynching trees planted generations earlier at the inception of the nation.[83]

History's unexpected meetings lead us to the execution of John Brown, leader of the Harpers Ferry Raid, and the presence of John Wilkes Booth in the crowd of spectators. Booth at once revered Brown yet despised the cause of abolition or equality.[84] Blakeslee Gilpin traces the conflicted development of Booth and his eventual place in history as Abraham Lincoln's assassin, "Booth fired the opening shot in a century-long campaign of terrorism. That violence had a simple goal: keep black Americans as a permanent social and economic underclass."[85] Lincoln's assassination resulted in outcomes expected and unanticipated which cultivated a landscape of terror. Political conflict in the U.S. Reconstruction era ran perpendicular at every turn to racial terror,

> The South's answer, at once highly organized and deeply political as well as disturbingly widespread and organic, was the Klu Klux Klan. With its origins somewhere between a 'social fraternity dedicated to playing pranks' and 'terrorist organization aiming at the preservation of white supremacy, the Klan began in Pulaski, TN, immediately following the Civil War.[86]

As Randall Law describes, the KKK, like many other terrorist organizations, experienced various iterations through the late 19th century into present day.[87] However, David Rapoport is explicit in stating that the KKK had, "no contemporary parallels or emulators."[88] Such an observation by Rapoport may indicate that the type of terrorism fermented in the wells of the KKK, is mixed into the waters of all that follows. Indeed, elements that became definitive of the terrorism enacted by the Klu Klux Klan seem to surf the waves of contemporary terrorism. In terms of ethical discernment,

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[83] Jennings, 'Terrorism in America from the Colonial Period to John Brown', pp. 88-89.

[84] R. Blakeslee Gilpin, 'American Racial Terrorism from Brown to Booth to Birmingham', in Randall D. Law (ed.) *The Routledge History of Terrorism* (New York: Routledge, 2015), p. 144.

[85] Gilpin, 'American Racial Terrorism from Brown to Booth to Birmingham', p. 145.

[86] Gilpin, 'American Racial Terrorism from Brown to Booth to Birmingham', p. 146.

[87] Law, *Terrorism : A History*, pp. 125-31.

[88] Rapoport, 'The Four Modern Waves of Terrorism', p. 47.

these elements constitute: a nationalist memory, sense of fluid identity, and decentralized imagination.[89] Keeping this triadic constellation in view, will assist in sailing the waves of modern terrorism.

After establishing the emergence of terrorism, David Rapoport offers analysis of the four waves of modern terrorism,

> Modern terror began in Russia in the 1880s and within a decade appeared in Western Europe, the Balkans, and Asia…The 'Anarchist wave' was the first global or truly international terrorist experience in history…The 'anti colonial wave' began in the 1920s and lasted about forty years. Then came the 'New Left wave,' which diminished greatly as the twentieth century closed…In 1979 a 'religious wave' emerged; if the pattern of its three predecessors is relevant it could disappear by 2025, at which time a new wave might emerge.[90]

Rapoport clarifies that each of these waves overlap and cannot be adequately understood simply by organizations within a time period.[91] Others agree with Rapoport's point of origin; the environment in late 19th century Russia was well-suited for modern terrorism's appeal.[92] However, terrorist identity was not a simple extension of nationalism. The anarchist wave appealed to diaspora communities, and in doing so flooded beyond Russian borders, "The Terrorist Brigade in 1905 had its headquarters in Switzerland, launched strikes from Finland (an autonomous part of the Russian empire), got arms from an Armenian terrorist group Russians helped train, and were offered funds by the Japanese to be laundered through American millionaires."[93] Hopes for international cooperation appeared early but, "failed because the interests of states pulled them in different directions."[94] Nationalism was both a harbor for terrorist ideology and hindrance to cooperative efforts for peace. Anarchist terror was the most efficient means to the ends of political disruption though, "tactics used depended upon the group's political objective and on the specific context faced."[95] While terrorists in this first wave did not consider themselves arbitrary murderers, they nonetheless defied

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[89] While these three elements are never termed in Rapoport's work as presently offered, nonetheless Rapoport's historical analysis centers on terrorist identity and the means by which historical memory and imaginative conceptualization constructed such. Again, while language of 'three elements' is the author's, identity, memory, and imagination are allowed to emerge naturally from Rapoport's research in Rapoport, 'The Four Modern Waves of Terrorism', pp. 47-50.

[90] Rapoport, 'The Four Modern Waves of Terrorism', p. 47.

[91] Rapoport, 'The Four Modern Waves of Terrorism', pp. 47-49

[92] Rapoport, 'The Four Modern Waves of Terrorism', pp. 50-52.

[93] Rapoport, 'The Four Modern Waves of Terrorism', p. 52.

[94] Rapoport, 'The Four Modern Waves of Terrorism', p. 52.

[95] Rapoport, 'The Four Waves of Rebel Terror and September 11', p. 5.

the moral conventions used to regulate violent engagement such as war. Identity was fluid in terms of the variety of means used for revolutionary ends. It was not even that the ends justified the means; terrorism as an identity, "was a strategy, not an end."[96] Terrorism's first wave cast a broad imagination, decentralized in its conceptualization of power and authority. Rapoport reports, 'Russian rebels encouraged and trained other groups, even those with different political aims…Armenian and Polish nationalist groups committed to assassination emerged in Russia and used bank robbery to finance their activities.'[97]

Second wave terrorism borrowed from the bitter wars of the early twentieth century, and the anti-colonial sentiments that followed. As nationalism fermented, "Terrorist activity was crucial in establishing the new states of Ireland, Israel, Cyprus, and Algeria, among others."[98] Terrorists began to deploy nationalist memory in ways that sought to overthrow foreign oppressors rather than simply internal state struggles. Definition of identity and distribution of power also remained part of second wave terrorism,

> Second-wave organizations understood that they needed a new language to describe themselves because the term terrorist had accumulated so many negative connotations that those who identified themselves as terrorists incurred enormous political liabilities…Governments also appreciated the political value of "appropriate" language and began to describe all violent rebels as terrorists…Terrorist tactics also changed in the second wave. Because diaspora sources contributed more money, bank robberies were less common.[99]

Relationships of power between states and terrorist organizations became dynamic centers of definition. States could now begin to employ terrorist practices under the guise of alternative language. Tactics and targets also began to reflect this shifting self-identification. With diaspora communities becoming more involved in violent struggles, terrorism continued to imagine itself as a decentralized type of conflict. Economic resources and human participation for terrorism needed not occupy the same borders. Further, the establishment of the United Nations began to introduce supranational influence,

> When Britain decided to withdraw from Palestine, the UN was crucial in legitimizing the partition; subsequently all anti colonial terrorists sought to interest the UN in

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[96] Rapoport, 'The Four Waves of Rebel Terror and September 11', p. 5.
[97] Rapoport, 'The Four Modern Waves of Terrorism', p. 51.
[98] Rapoport, 'The Four Modern Waves of Terrorism', p. 51.
[99] Rapoport, 'The Four Modern Waves of Terrorism', p. 54.

their struggles. The new states admitted to the UN were nearly always former colonial territories, and they gave the anti colonial sentiment in that body more structure, focus, and opportunities. More and more participants in the UN debates regularly used Begin's language to describe anti colonial terrorists as "freedom fighters."[100]

Attention from organizations such as the UN, served to fully establish terrorism as an international event. Global circumstances, and the interests of superpower states, now made their claim upon the contours of terrorist identity. Terrorism was no longer confined to domestic policy; the 'principle of national self-determination' had taken the globe hostage.

Even while this second wave began to recede, struggles for national self-determination brought a third wave crashing across the globe. The Vietnam War became, 'the major political event stimulating the third, or "New Left" wave.'[101] Third-wave terrorism sought familiarity in the contours of previous waves of terrorist activity yet continued to forge a unique identity. For instance, while assassinations became more common as in previous waves, 'First- and third-wave assassinations had a different logic. A first-wave victim was assassinated because he or she held a public office. New Left-wave assassinations more often were 'punishment'.'[102] Further, a sense of identity during this third wave became caught between nationalist memory and decentralized imagination. Rapoport observes,

> As in the first wave, radicalism and nationalism often were combined…Every first-wave nationalist movement had failed, but the linkage was renewed because ethnic concerns always have larger constituencies than radical aspirations have…For good reason, the abandoned term 'international terrorism' was revived. Again the revolutionary ethos created significant bonds between separate national groups….Third-wave organizations discovered that they paid a large price for not being able to negotiate between the conflicting demands imposed by various international elements…The commitment to a revolutionary ethos alienated domestic and foreign liberal elements, particularly during the Cold War.[103]

Terrorist identity found itself caught in the counter currents of international, decentralized struggle and nationalist revolution. The alienation between international and domestic elements only enhanced the ambiguity of terrorism. Indeed, while organizations like the U.N. continued to promote cooperative efforts for peace, 'very

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[100] Rapoport, 'The Four Modern Waves of Terrorism', pp. 55-56.

[101] Rapoport, 'The Four Modern Waves of Terrorism', p. 56.

[102] Rapoport, 'The Four Modern Waves of Terrorism', p. 57.

[103] Rapoport, 'The Four Modern Waves of Terrorism', pp. 56-60.

serious ambiguities and conflicts within the UN remained, reflecting the ever-present fact that terror serves different ends-and some of those ends are prized.'[104] Just as the Vietnam War served to bring in this third wave of terrorism, so also this third-wave reflected the ambiguity within this conflict. Decentralized conflict and authority pulled at the frayed borders of nationalist memories, leaving many without the means to discern identity.

In such stormy waters, 'the 'religious wave' gathered force. Religious elements have always been important in modern terror because religious and ethnic identities often overlap.' Describing this fourth wave, Rapoport notes, 'Today religious has a vastly different significance, supplying justifications and organizing principles for a state.'[105] While Rapoport includes a variety of religious traditions in fourth-wave terrorism, 'Islam is at the heart of the wave.'[106] Rapoport furthers this point, 'Three events in the Islamic world provided the hope or dramatic political turning point that was vital to launch the fourth wave. In 1979 the Iranian Revolution occurred, a new Islamic century began, and the Soviets made an unprovoked invasion of Afghanistan.'[107] Terrorist identity in this fourth wave began to mix with the waters of religion and national self-determination. Islam was poised in the Iranian Revolution to evidence that, 'religion now had more political appeal than did the prevailing third-wave ethos.'[108] Terrorism began to identify more with religious extremism as fundamental motivation.

Fourth-wave terrorism found itself in the exchange of tides when,

> The Soviet Union invaded Afghanistan in 1979. Resistance strengthened by volunteers from all over the Sunni world and subsidized by U.S. aid forced the Soviets out by 1989…Religion had eliminated a secular superpower, an astonishing event with important consequences for terrorist activity in that the third wave received a decisive blow.[109]

With the horizons of identity moving, religion began to reshape the nature of terrorism. Nationalist memories continued to run deep, but now found themselves discerned through spiritual experience. Western political interests, represented through U.S. political aid, did not discern themselves the ways in which, 'The American role too

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[104] Rapoport, 'The Four Modern Waves of Terrorism', p. 60.
[105] Rapoport, 'The Four Modern Waves of Terrorism', p. 61.
[106] Rapoport, 'The Four Modern Waves of Terrorism', p. 61.
[107] Rapoport, 'The Four Modern Waves of Terrorism', p. 61.
[108] Rapoport, 'The Four Modern Waves of Terrorism', p. 62.
[109] Rapoport, 'The Four Modern Waves of Terrorism', p. 62.

changed. Iran called the United States the 'Great Satan.' Al-Qaeda regarded America as its chief antagonist immediately after the Soviet Union was defeated - a fact not widely appreciated until September 11.'[110] The September 11, 2001 terrorist attacks were indeed a sign that the shape of terrorism was different than in previous waves. However, Al-Qaeda's organizational pattern continued to imagine terrorism in a decentralized manner, spread across geographic borders. Imitating this decentralized type, 'The response to September 11 was as unprecedented as the attack itself. Under UN auspices, more than 100 states joined the attack on Afghanistan in various ways.'[111] Fourth-wave terrorism offers a warning to those who would deny religion an influence in a globalized world. Terrorists in this fourth-wave continue to move their sights to, 'largely unprotected civilian targets…maximizing casualties.'[112] Religious extremism and terrorism continues to demonstrate the undeniable place of religion and faith in matters of political conflict.

Bringing historical analysis to a close, David Rapoport summarizes the four waves of modern terrorism,

> The failure of a democratic reform program inspired the first wave, and the main theme of the second wave was national self-determination. A dominant, however confused, third-wave theme was that existing systems were not truly democratic. The spirit of the fourth wave appears explicitly antidemocratic because the democratic idea is inconceivable without a significant measure of secularism.[113]

Horizons of memory and imagination are not static points for terrorist identity. Historical waves swelling and ebbing in the waters of identity create violent currents. At times these waves reveal the identity of terrorist organizations at odds with those socio-political ideals worth dying for. Rapoport's initial investigation into modern terrorism was published during the opening scenes of U.S. invasions in Afghanistan and Iraq; two decades later as those events were coming to a fateful end, terrorism experienced a resurgence. The emergence of fifth-wave terrorism has been proposed by Rapoport and others as embodied in right-wing terrorism; though right-wing ideology has been present through previous waves it has become dominant in a new way. Rapoport first drew such connections between right-wing political movements and a

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[110] Rapoport, 'The Four Modern Waves of Terrorism', p. 63.
[111] Rapoport, 'The Four Modern Waves of Terrorism', p. 64.
[112] Rapoport, 'The Four Modern Waves of Terrorism', p. 65.
[113] Rapoport, 'The Four Modern Waves of Terrorism', p. 65.

fifth-wave with his comments on the January 6, 2001, riot and attack on the U.S. Capitol.[114] In later work, Rapoport widens the scope of right-wing movements, articulating a wave of terrorism truly International in scope,

> The history of global terrorism suggests that in the Fourth Wave's last decade, a Fifth Wave should begin. Syria's civil war produced a massive refugee flow to Europe, provoking a far-right white supremacist reaction, which may be the harbinger of a Fifth Wave. In the United States, significant white supremacist activity has emerged partly from former President Trump's encouragement. Participants are confined to the Western world, use few bombs, rely on guns, and have not yet produced a tactics text. A young generation visualizing a new world initiated each wave, but now a middle-aged generation acting to preserve a dissipating world is dominant.[115]

Though Rapoport suggests that this fifth-wave terrorism is 'confined to the Western world,' he later mentions,

> Immigration restraints materialized on other continents, too…In South America, Peru and Ecuador restricted Venezuelan refugees. In Africa, Tanzania precluded refugees from Burundi, and in Asia, Indonesia, Thailand, and Malaysia refused to accept Muslim refugees from Myanmar. India's Prime Minister Narendra Modi and the BJP (Bharatiya Janata Party; India People's Party) is hostile to immigrants, especially Muslims.[116]

Others in this new millennium, such as Julia Ebner, observe a global identity crisis in which common narratives drive competing Islamist and Right-Wing terrorist movements.[117] Ebner's work does not necessarily follow the wave metaphor though affirming a reciprocal network between extremist terrorist movements today. Walter Laqueur questions whether a 'fifth wave' has yet defined itself; global terrorism is still riding the wave of religious extremism.[118] However, Laqueur, like Rapoport, identifies right-wing political groups in comments about contemporary terrorism in the U.S.,

> The curious thing about the United States is that Islamic terrorism gets most of the attention even though the U.S. faces an extremely potent right-wing terrorism threat. Most of these incidents are not labeled terrorism, however, because of how American law enforcement defines hate crimes and domestic terrorism…Indeed, many of these hate crimes have occurred in the context of the emergence of the so-called alt-right, which is not reassuring for the United States in the coming years. The alt-right was introduced earlier in this book but warrants more nuanced analysis because it has the

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[114] Rapoport, 'The Capitol Attack and the 5th Terrorism Wave', pp. 912-16.

[115] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, p. 273.

[116] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, pp. 286-87.

[117] Julia Ebner, *The Rage : The Vicious Circle of Islamist and Far-Right Extremism,* (London: I.B. Tauris & Co. Ltd, 2017).

[118] Walter Laqueur and Christopher Wall, *The Future of Terrorism : Isis, Al-Qaeda, and the Alt-Right,* (New York: Thomas Dunne Books, Kindle edn, 2018), pp. 7-12.

potential to generate a potent strain of right-wing terrorism. The term dates back to the late 2000s when Richard Spencer, the president of the Washington-based white supremacist National Policy Institute think tank and the unofficial spokesperson for the movement, used it to describe a wing of American conservatism focused primarily on white identity politics and the preservation of what he called "Western civilization." The phrase gained mainstream usage during the 2016 presidential elections because many individuals associated with the alt-right started to openly support then candidate Trump. Prominent supporters included Richard Spencer, the chairman of Breitbart News, Steve Bannon, and the founder of the neo-Nazi Traditionalist Worker Party, Matthew Heimbach.[119]

It is worth noting that Laqueur's comments above came before the January 6, 2021 attack on the U.S. Capitol. Laqueur finds in right-wing terrorism a core issue of identity discernment, both in terms of terrorism and political position. Ethnic and nationalist claims once again form an intersection for directing the path of such right-wing violence. Even before the Capitol attack, Laqueur draws attention to political movement consolidated in U.S. President, Donald Trump. Trump's election in the U.S., and the Brexit referendum in the U.K., are both illustrations of the complicated discernment between identity politics and terrorism, real and perceived.[120] Right-wing political organizations and fifth-wave of terrorism may not have fully materialized, but without a doubt the cyclical pattern is present for terrorism to continue well into this new millennium and beyond.

David Rapoport's historical analysis of modern terrorism and wave metaphor have become fundamental resources in terrorism research. Even a cursory search reveals hundreds of citations across disciplinary lines. A collection of essays published in 2010 stand as but one example of Rapoport's impact upon terrorism studies.[121] Karen Rasler and William Thompson open this collection with a strong affirmation of Rapoport's wave theory,

> A metaphor for dealing with heterogeneity in terrorism groups and tactics is the wave. A wave is a buildup of surface water caused primarily by wind. Below the wave is a mass of water of varying temperature and visibility. The waves that we see may look different than the body of water immediately below. For terrorism groups, waves mean that certain groups stand out as particularly salient in some respect, and that what is salient in one wave is not likely to be equally salient in preceding and following waves…Our findings, limited to the 1968-2004 period, provide empirical

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[119] Laqueur and Wall, *The Future of Terrorism : Isis, Al-Qaeda, and the Alt-Right*, pp. 165-67.

[120] Laqueur and Wall, *The Future of Terrorism : Isis, Al-Qaeda, and the Alt-Right*, pp. 245-52.

[121] *Terrorism, Identity, and Legitimacy: The Four Waves Theory and Political Violence*, (London: Routledge, 2010).

support for the Rapoport model, which depicts succeeding waves of anarchism, nationalism, leftist/Marxism, and religious fundamentalism. Waves do indeed appear to characterize contemporary terrorist activity.[122]

Rasler and Thompson find in certain physical features, further justification for waves as an appropriate metaphor in describing terrorism. Each succeeding wave of terrorism in history bears unique and similar characteristics, revealing and concealing the mass of motivating ideologies. Upon their reflection the project of terrorism waves invites comparison with Foucault's axes of archaeology and genealogy. Though their focus is upon a narrow time frame, empirical data bear out support for Rapoport's theory. Perhaps their choice of time span is due to Rapoport's additional metaphor of 'generation',

> The generation as an important political concept has an unusual and often forgotten history…In some instance, the term can refer to twenty or forty years. Those familiar with the Bible know it uses the idea of the generation to signify major change…While these examples indicate that a generation lasted forty years, it is also true that the Bible uses the number forty to designate important changes…in 1986 the prominent historian Arthur Schlesinger Jr. produced the first systematic, detailed study of political generations in his illuminating The Cycles of American History…The country, since its birth, had been experiencing forty-year political cycles.[123]

After offering commentary on generational metaphors, Rapoport's final preference for terrorism is that, 'the term 'wave' seems more appropriate.'[124] One may wonder why Rapoport seeks himself to introduce any other metaphor into discussion when privileging a single concept. Perhaps even Rapoport recognizes that modern waves of terrorism are carried along in a sea of other metaphorical realities. Thus, Rasler and Thompson somewhat indirectly relate the contours of their empirical investigation within generational boundaries.

Even with such strong recognition, not all support the metaphorical concept completely. Jeffrey Kaplan, an early review of Rapoport's work on waves of modern terrorism found,

> Something seemed to be missing—the theory was simply too elegant and inclusive. Then it struck me. David Rapoport is a brilliant theorist with a global vision. I admire his brilliance, but have never sought to emulate it…Rapoport can peer out over

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[122] Karen Rasler and William R. Thompson, 'Looking for Waves of Terrorism', in Jean E. Rosenfeld (ed.) *Terrorism, Identity and Legitimacy: The Four Waves Theory and Political Violence* (New York: Routledge, 2010), pp. 14-15.

[123] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, pp. 7-9.

[124] Rapoport, *Waves of Global Terrorism : From 1880 to the Present*, p. 10.

reams of data and form them into a brilliant theory—to use an arboreal metaphor, he can see a vast forest and make sense of its intricate patterns by peering over the treetops. I am more like the metaphorical turtle idealized by the Daoist sage Chuang-tzu who is happier by far sunning himself on his back by the lake and wagging his tail happily in the mud in the depths of the forest in which, to further strain the metaphor, I could never tell the forest from the trees. I am by nature a fieldwork scholar, always in search of the most exceptional, most exotic, growths in the most distant depths of the forest.[125]

Kaplan's challenge to Rapoport's metaphor extended into considerations of a fifth-wave. While the metaphor of waves captures the energy and movement of terrorism, it cannot account for the scale of exceptional and remote cases. Kaplan offers the Janjaweed figures in Sudan as case study, illustrating the gaps present in Rapoport's theory.[126] Kaplan does not dismiss the metaphor of waves entirely, while recognizing its limited capacity. In fact, Kaplan has further explored the movement of fifth-wave terrorism in the form of right-wing violence.

During the intermediary years of Rapoport's publications of the four modern waves and subsequent fifth-wave terrorism, others such as Tom Parker and Nick Sitter, challenged the essential metaphor of 'waves' guiding discussions of modern terrorism,

> After Al Qaeda's attacks on the World Trade Center and the Pentagon on September 11, 2001, David Rapoport published one of the most influential articles ever written in the field of terrorism studies…To this day it provides the basic conceptual framework for many academic courses taught around the world on this subject…While Rapoport's theory provides a simple and conceptually clean narrative to help students and researchers alike to organize their thoughts, there are simply too many anomalies…We therefore propose an alternative framework for analysis, based on the idea that terrorism comes in four different strains and there is an important element of 'contagion' both within and between these separate strains.[127]

Parker and Sitter continue in this challenge to Rapoport by illustrating the simultaneous existence of their four strains of terrorism in the Biblical language of 'four horsemen.'[128] Parker and Sitter do not follow historical sequence strictly, rather looking for the conception and germination of motivating narratives. One might categorize their hermeneutic as anachronistic in genealogical and archaeological convictions. Parker and Sitter's critique of Rapoport is pointed, determining that an essential metaphor of

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[125] Jeffrey Kaplan, 'Terrorism's Fifth Wave: A Theory, a Conundrum and a Dilemma', *Perspectives on Terrorism* 2.2 (2008), p. 12.

[126] Kaplan, 'Terrorism's Fifth Wave: A Theory, a Conundrum and a Dilemma', pp. 14-19.

[127] Tom Parker and Nick Sitter, 'The Four Horsemen of Terrorism: It's Not Waves, It's Strains', *Terrorism and political violence* 28.2 (2016), p. 198.

[128] Parker and Sitter, 'The Four Horsemen of Terrorism: It's Not Waves, It's Strains', pp. 199, 211-12.

'strains' is needed to replace an incompatible metaphor of 'waves' for understanding the evolution of terrorism.[129]

Charles Townshend recognizes the conversation occurring around metaphor as important for progress in terrorism studies, 'So potent is metaphor as a device for framing human experience that using it is all but unavoidable, and seems, so to speak, natural. This is as true of political analysis as of literature, maybe more so.'[130] Townshend affirms both Rapoport and Parker and Sitter, while critically examining the latter,

> In the end, it may not really be an issue of choosing between waves and strains; the analytical frames of Rapoport and Parker and Sitter both possess convincing explanatory and ordering power. The kinetic effect of the wave, and the continuity of the strain, both correspond to a useful degree with messy reality. Maybe there is here a case for defying Fowler and deliberately mixing metaphors—producing a wavy strain, perhaps? What we do not need is to add a third metaphor: the horsemen would be better riding off into the sunset.[131]

Mixing metaphors may not be the best way to conceptualize terrorism, though Townshend questions how to move forward. Nonetheless Townshend, like those he engages, drops anchor in the essential conviction that metaphor, in the words of George Lakoff and Mark Johnson, 'is not just a matter of language…human thought processes are largely metaphorical.'[132] Our determination of metaphorical expression is our conceptualization of an entire field of knowledge and sphere of experience. Metaphor is not secondary reflection upon knowledge; metaphors shape epistemological essence.

Mark Johnson further says of human ethics, 'our culturally shared folk theories of morality are irreducibly metaphoric, and our mundane moral deliberation typically depends on deep, usually unconscious metaphoric understanding.'[133] Johnson admits that usually 'our most basic moral concepts are structured by metaphor, and typically by multiple metaphors that are not always consistent with one another.' Metaphorical inconsistency in our concepts of moral actions, causes, and purpose calls for discernment in 'how we frame a situation … It is very much a matter of reading

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[129] Parker and Sitter, 'The Four Horsemen of Terrorism: It's Not Waves, It's Strains', pp. 198-99.

[130] Charles Townshend, 'Wave and Strain', *Terrorism and political violence* 28.2 (2016), p. 225.

[131] Townshend, 'Wave and Strain',p. 227.

[132] George Lakoff and Mark Johnson, *Metaphors We Live By,* (Chicago: University of Chicago Press, 2003), p. 6.

[133] Mark Johnson, *Moral Imagination: Implications of Cognitive Science for Ethics,* (Chicago: The University of Chicago Press, 1993), p. 63.

situations, character, and intentions.' The decision for individuals like Mike Rapoport to define terrorism in metaphorical terms confirms the irreducible challenge presented by terrorism. Metaphors chosen by Rapoport, such as waves and generations, communicate themselves an endless cycle of violent action. These metaphors also communicate an ethical dynamic, considering the chaotic yet focused energy of a wave, and the enduring narrative of generations. One can, however, reach beyond the limits of metaphorical tension, such as calls for 'the horsemen to ride off into the sunset.'

Perhaps the question underpinning the ethics of terrorism is, in a Foucaultian sense, not only what metaphor is selected but how metaphor is being deployed? Applying the Foucaultian axes of genealogy-archaeology to a metaphorical grid, may avoid the non-reductionist tendencies Paul Ricoeur seeks to avoid when imagining identity. Terrorism studies is not an isolated episteme but integrated with other forms of knowledge. Anthony Burke applies Foucault's concerns to terrorism studies asking, 'What power is the study of terrorism as a field of knowledge producing?'[134] Exploring the axis of archeology-genealogy in terrorism studies uncovers an unending chain of events involving the disruption of any continuous idea of identity for targets of violence (civilian vs. armed). This leads Burke to a preferred definition of terrorism, 'Terrorism is a form of political violence directed against civilians with a coercive intent that rests on the production of a state of fear or terror.'[135] Such a preferred definition attempts to encompass concepts of form, identity, power, and the political apart from exclusive language. Beyond this characterization, Burke admits that 'the subject matter of terrorism is radically unstable.'[136]

Terrorism, in its troubled history, resists definition. Both the reasons and results of terrorism are at best, socio-political revolution; at worst, arbitrary violence. Terrorism is not reductionist economics, but its conflict exists in cycles of political growth and recession. Terrorism is not war, yet transforms all spaces into battlefields, all times into transcendent struggle. Borders between social movement and individual agency are not easily determined; terrorism is at once singular and plural. Each generation must voyage through waves of terror, crashing upon the rocks of memory, flooding the imagination. Navigating these unstable ethical waters with fluid identity may require

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[134] Anthony Burke, 'The End of Terrorism Studies', *Critical studies on terrorism* 1.1 (2008), p. 38.
[135] Burke, 'The End of Terrorism Studies',p. 39.
[136] Burke, 'The End of Terrorism Studies',p. 38.

adapting a compass that can chart a simultaneously divergent course. Our search to define terrorism leads us to peer into the waters of our own identity. There we attempt to discern our reflection in the troubled metaphorical waves of our memory and imagination.

Careful analysis of the regime of General Efraín Ríos Montt in Guatemala demonstrates how metaphor emerges divergently in terrorist environments.[137] As self-described Pentecostal, Ríos Montt offered Sunday sermons that, 'explicated the moral roots of Guatemala's many problems and limned the outlines of his political and moral imaginaire.'[138] These sermons were framed in familial and biblical metaphors that attempted to justify political violence in memory and imagination. Within the metaphor of 'house' Ríos Montt could imagine the Guatemalan people as unified family and remind them of moral responsibility to the state. Infused with religious metaphor, Ríos Montt could justify state terrorism as necessary for 'cleaning house.'[139] Guatemalan Pentecostals interpreted the terrorist violence of Ríos Montt's rule through a metaphorical grid informed by biblical texts from Revelation. Eschatology anchored in more literal readings of Revelation's metaphorical language provided logic for the presence of violence.[140]

Pentecostal theologian, Chris Green, provides further disturbing analysis of ways in which U.S. Pentecostals communicated in metaphor latent with terror,

> Attempting to draw out the deeper significance of sanctification and Spirit baptism, they usually traded, knowingly or not, in the meanings of the dominant nationalist and colonialist ideologies, as well as common sexist, racist, and ableist stereotypes. The political and moralistic pressures of white supremacy, Christian nationalism, and capitalist patriarchy dramatically impacted the metaphors early Pentecostals drew from Scripture, shaping and reshaping not only the surfaces but also the deep structures of their doctrines and practices. And that re-shaping, in turn, affected, and continues to affect, the bearing of their ministries and ours, as heirs of their work.[141]

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[137] Garrard-Burnett, *Terror in the Land of the Holy Spirit: Guatemala under General EfraíN RíOs Montt, 1982-1983*, pp. xiv-xv.

[138] Garrard-Burnett, *Terror in the Land of the Holy Spirit: Guatemala under General EfraíN RíOs Montt, 1982-1983*, p. 64.

[139] Garrard-Burnett, *Terror in the Land of the Holy Spirit: Guatemala under General EfraíN RíOs Montt, 1982-1983*, p. 65.

[140] Garrard-Burnett, *Terror in the Land of the Holy Spirit: Guatemala under General EfraíN RíOs Montt, 1982-1983*, 134-35.

[141] Chris. E. W. Green, 'Black Out: The Logic of Purity and Power in American Pentecostalism', in Daniela C. Augustine and Chris. E. W. Green (eds.), *The Politics of the Spirit: Pentecostal Reflections on Public Responsibility and the Common Good* (Lanham, MD: Seymour Press, Kindle edn, 2022), p. 51.

Green focuses on the language of 'purity and power' that early on became incorporated into Pentecostal narrative. Purity and impurity found metaphorical expression in 'whiteness' and 'blackness' respectively, with power, 'as the capacity to cast the dark uncleanness out.'[142] As metaphor discerned reality, 'Over time, alleged racial differences came for the vast majority of white Americans to stand for and to be basic to the moral difference between right and wrong and the spiritual difference between good and evil.'[143] Racial oppression in the U.S. certainly fits Anthony Burke's definition of coercive, political violence with intention of fear. Thus, Green appears to illustrate that Pentecostal testimony trafficked in terrorist metaphors.

Both Pentecostalism and terrorism express irreducible ethical identity. The sound of terrorism crashes around us in the waves of power, violence, and fear. The emergence of terrorism disrupts the emergence of our identity, fragmenting our discernment of the Spirit's power. Can Pentecostalism offer a transformative metaphor capable of capturing the ethical voice of the Spirit?[144] We need a voice to calm the waters, and still within us our violent fears. Only then can we fill our ethical sails with the Spirit's wind that guides us toward sanctified horizons of memory and imagination. Terrorism captures identity in its irreducible net of violence and politics. Following the ethical emergence of the Spirit may lead to metaphor that opens our horizons beyond terrorized memory, identity, and imagination.

## Disorientation, Dissonance, and Discernment

Testimony provides us with basic material from which metaphors can be constructed and deployed in our ethical formation. Jim O'Grady witnesses the collapse of the World Trade Center towers on September 11, 2001, from the waterfront. Standing at the water's edge offers O'Grady a first-hand experience of the waves of terrorism that crash across the waters of memory, identity, and imagination. David Rapoport's metaphorical understanding of terrorism, though not without its challengers, remains a seminal and vital contribution in the field of terrorism studies. Perhaps its continued engagement is

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[142] Green, 'Black Out: The Logic of Purity and Power in American Pentecostalism', p. 52.

[143] Green, 'Black Out: The Logic of Purity and Power in American Pentecostalism', p. 52.

[144] Another Pentecostal voice that has offered metaphor as a means of constructing Pentecostal theology is Randal Ackland in his work on glossolalia. I appreciate Randal's contribution but do find that I differ a bit in his framework of metaphor as pointing to a more significant reality. I work from the understanding that metaphor itself is an expression of reality. See the final chapter in Randall H. Ackland, *Toward a Pentecostal Theology of Glossolalia,* (Cleveland, TN: CPT Press, 2020).

testimony itself to the fundamental way in which we communicate through metaphor. Ethical reality is not truth extracted from metaphor, but truth embodied in metaphor. Use of nautical metaphors in this present work finds its origin in the testimony of those who stood at the waterfront, and the resonance of their experience in the metaphorical language of others.

Jim O'Grady and those who stood alongside him at the water's edge faced real disorientation in an overload of senses. The sight of planes crashing into buildings, and their later collapse offered a disorienting spectacle. Terrorism aims violence toward disorientation of not only those who are victim, but also targets larger populations. Terrorism, unlike war, may occur in any time or space without formal declarations or warning signs. Further, terrorists may articulate motives that are cryptic, and challenge received definition. Beginning with the testimony of those who witness acts of terrorism, disorientation is both immediate and continued in post-trauma. When terrorism becomes common in frequency, then the waters of identity are in constant disruption. Navigating toward horizons of memory and imagination becomes more difficult when we are struggling to stay afloat in the present of terror.

Listening to conversations among the community of Critical Terrorism Studies drives disorientation into dissonance. Motives of religion, politics, and economy, sound at odds with one another in actual terrorist violence. In fact, one event of terrorism may carry the sound of opposing ideologies. September 11, 2001, became for many a rallying cry against the evils of Islamic faith and accompanying extremist tendencies. However, other voices have expressed sounds of discontent with this narrative, drawing attention to U.S. culpability in fostering global events resulting in self-victimization. Metaphor may prove helpful in such dissonance, providing polyphonic space for expression of opposing values. Considering the dissonance of terrorism as metaphorical also tunes us to hear its presence in our own traditions. Pentecostalism has not been without testimonies of terror. Oppressive regimes and prejudiced rhetoric speak in tongues that oppose the fruit of a spirit-baptized identity. What is to be made of such discontinuity and rupture?

Discernment as gracious gift of the Spirit plumbs the depths of our human condition. Terrorism as an embodiment of unsanctified ethics can only be identified fully through spiritual discernment. The very nature of the Spirit leads us toward metaphorical description. Sanctified identity is embodied in the metaphorical language of fruit

cultivated by the Spirit. These fruits of the Spirit are perhaps a metaphorical intersection of human and divine identity, where human horizons can be transformed. The fruit of the Spirit is an irreducible metaphor, offering a single ethical shape with diverse moral angles. Pentecostal testimony affirms the fruit of the Spirit as evidence of an ethically sanctified life. Political transformation emerges on the horizons of memory and imagination when discernment is practiced by those cultivating the fruit of the Spirit.

**4.**

## POLITICS OF THE SPIRIT AND THE ETHICS OF EMERGENCE

### Ethical Event Horizons

Reflecting on the last two decades since September 11, 2001, WNYC Studios recently rebroadcast an episode of its popular, *RadioLab* podcast series. The Peabody-award winning episode titled, '60 Words', considered the statement authorizing President George W. Bush to use military force in the 'war against terror'.[1] This Authorization for Use of Military Force (AUMF) passed through Congress on September 14, 2001, receiving only one vote of opposition from U.S. Congresswoman, Barbara Lee. Lee provides commentary on the day in the '60 Words' episode, and her agonizing debate over the AUMF vote. Though her desire was for unity, she felt that the authorization granted was too broad and ambiguous. Perhaps her concern was for the outcomes of meeting violence with violence, terror with terror. Early in the day on September 14, 2001, a prayer and memorial service for victims of the September 11, 2001, terrorist attacks was held at the National Cathedral in Washington, D.C. Buses had arrived approximately thirty minutes before to shuttle congressional leaders to the National Cathedral for the service. Lee had planned to stay at the U.S. Capitol to think more on the upcoming vote,

> I was in the cloakroom, and then I don't know what it was, it may have been the Spirit moving me, I don't know, but at the very last minute I said, 'I think I'm going to go.' And I just ran out, I probably was the last one on the bus, I had [a] can of ginger ale in my hand and ran down the steps and got on the bus.[2]

Perhaps it was the Spirit moving Barbara Lee to a place where she could clearly discern the choice before her, a personal sense of ethical identity, and the political outcomes of such. As the service began, Rev. Nathan Baxter, Dean of the Washington National Cathedral, offered remarks and prayer. Baxter spoke from the text of Jeremiah 31, calling upon the metaphor of Rachel's weeping for lost children. As Baxter began to offer prayer, these words caught Barbara Lee's attention, 'Let us pray for divine

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[1] Sarah Qari and Soren Wheeler, '60 Words, 20 Years' in *Radiolab* (WNYC Studios, September 10, 2021).. The original episode referenced aired two years prior, Matt Kielty and Kelsey Padgett, '60 Words' in *Radiolab* (WNYC Studios, January 7, 2020).

[2] Qari and Wheeler, '60 Words, 20 Years'.

wisdom…Wisdom of the grace of God, that as we act, we not become the evil we deplore.'[3] Barbara Lee notes in her '60 Words' interview that when Rev. Baxter spoke those words, 'it was this sense of peace and calm that came over me.'[4] At that moment, Lee knew that her vote must stand in opposition to the AUMF; later that afternoon she would give these words on the floor of the U.S. Congress,

> Mr. Speaker, members, I rise today really with a very heavy heart. One that is filled with sorrow for the families and loved ones that were killed and injured this week. Only the most foolish and the most callous would not understand the grief that has really gripped our people and millions across the world. Now I have agonized over this vote. But I came to grips with it today, and I came to grips with opposing this resolution during the very painful yet very beautiful memorial service. As a member of the clergy so eloquently said, 'as we act, let us not become the evil that we deplore.'[5]

Many facets of Barbara Lee's life were likely involved in her decision to oppose the AUMF in the wake of the September 11, 2001 terrorist attacks. Part of the formation of Lee's identity was likely an experience of grief anchored in the expression of evil and suffering native to the African-American community. Resilience of character was shaped along the hard edges of collective and individual struggle and the refusal to forget. Perhaps some would suggest that Lee's choice hinged more on the axis of a single facet of her identity. One could reduce the motivating socio-political contours down to fundamentally causal relationships. But could it also have been that the Spirit charted the constellation of these points, and in words of prayer, graced Lee with the discernment to understand? Was the Spirit moving Lee into a space where ethical discernment and socio-political action meet?

A politics of the Spirit happens in this space, where discernment emerges beyond a linear causality. Horizons of memory and imagination are forever expanding and receding on the waters of identity. Peering into the depths of ourselves, we are met with reflections not always recognizable. As we are drawn into ethical event horizons, our struggle is with an inescapable reduction that even our violent desires to terrorize are only products of biological causation. A politics of the Spirit does not deny causal relationships yet believes them to emerge in the dynamic presence of the Spirit that breathes continually over the chaotic waters of identity. Finally, our endless genealogies

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[3] Qari and Wheeler, '60 Words, 20 Years'.
[4] Qari and Wheeler, '60 Words, 20 Years'.
[5] Qari and Wheeler, '60 Words, 20 Years'.

do not capture the power necessary to remember and reimagine ourselves as sanctified presence. Charting a non-linear course often induces anxiety. Discernment that originates apart from definable causes detonates aggressive responses in our nature. Where can we encounter the sanctifying presence of the Spirit that diffuses our need to terrorize?

Terrorism, in its ambiguous history, often leaves us stumbling in a heavy fog of uncertainty. Indeed, the emergence of our modern language of terror comes to us from the deep cloud of the French Revolution. As the French population came to deplore the excessive abuses of the monarchy, revolution became a means to achieving equality and justice. Randall Law notes that in these events, 'the very basis of political legitimacy was recast…particularly in the cauldron of the French Revolution. Under the influence of the Enlightenment and dramatic political events, significant numbers of Europeans came to believe that sovereignty naturally resided in nations, not monarchs.'[6] In the French Revolution was an emergence of political reality that began to discern the location of authority and power from an embodied monarch to socially constituted state. Changes in understanding of political structure led to redefinition of how power and authority were exercised to instill terror,

> There were two ways in which the early state might have used terror: coercive violence to impose policy and a demonstration of the sovereign's punitive might…The French Revolution was part of this transition in the uses of terror. On the one hand, it asserted sovereignty through punitive violence, a process whose ultimate expression lay in the execution of Louis XVI on January 21, 1793. Having inverted the old order's location of sovereignty (it was no longer in the body of the king, but vested in the 'nation'), executing Louis aimed not only at vindicating the republic, but (as Robespierre argued) to 'nourish in the spirit of trans, a salutary terror of the justice of the people.' On the other hand, the Revolution 'routinized' political oppression. Executions were just one part of a web of daily practices of coercion, surveillance, and mobilization.[7]

Contours of sovereign identity were being redrawn in the French revolutionary period. Use of terrorist tactics followed the movement of revolution as sovereignty was divested into the hands of the French people. Robespierre and the Jacobins understood themselves as political metonym, instituting terror for the good of the people. However, Robespierre's reign of terror was not to last, as he encountered the fate of those he had

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[6] Law, *Terrorism : A History,*, p. 57.

[7] Mike Rapport, 'The French Revoluation and Early European Revolutionary Terrorism', in Randall D. Law (ed.) *The Routledge History of Terorism* (New York: Routledge, 2015), pp. 63-64.

accused. One might suggest that Robespierre became the evil that he had openly deplored. When Jean-Lambert Tallien denounced Robespierre in 1794, he was perhaps truly overturning the political reality not even Robespierre could escape. Tallien indirectly began the process of uncoupling terrorism from the person of Robespierre into a fuller political philosophy.[8] Robespierre's terrorist tactics were meant to secure the rights of the people from an external tyrannical threat. Tallien internalized such danger, finding terrorism as deviant behavior from within. Verena Erlenbusch describes this transformation by way of Foucaultian method in her work, *Genealogies of Terrorism*,

> I offer a genealogical account of terrorism in order to show that terrorism emerged in the French Revolution as a mechanism of biopolitical social defense. I contend that terrorism came into being precisely at the point at which a sovereign political rationality, which I identify in the populist republicanism of Robespierre, ran up against a new political rationality, paradigmatically articulated in Tallien's defense of a system of general laws that limited the government's power, which was concerned with the protection of the nation from internal threats. Robespierre's sovereign defense of terror as the just and virtuous foundation of the Republic in revolution was replaced by a concept of terrorism, introduced by Tallien and soon taken up and transformed by others, that re-erred to dangerous elements within the population and allowed for their exclusion. It was in the transition from a political rationality steeped in the theory of sovereignty to a new rationality of biopower that terrorism came into being as a dispositif of social defense that reconciled the old sovereign right to kill and new techniques of disciplinary and regulatory power under the pretext of defending the nation from its deviant and terrorist elements.[9]

Erlenbusch's genealogy of terrorism describes how Jean-Lambert Tallien's retrieval and displacement of terror emerged in a transition to biopower.[10] Foucault would describe such biopower as the very ubiquitous power to control life.[11] Each of the four conceptualizations of terrorism serve as archaeological monuments for definitional legitimacy. Terrorism in the midst of revolution blurs a distinct line between motives of punishment and discipline as forms of social control and authority. Terrorism emerged in the womb of power, as individual memory was reoriented towards social imagination.

When Michel Foucault offers analysis of the genealogy of power relations, sovereignty itself is but one means of relating 'the problem of domination and

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[8] Verena Erlenbusch, 'Terrorism and Revolutionary Violence: The Emergence of Terrorism in the French Revolution', *Critical studies on terrorism* 8.2 (2015), p. 206.

[9] Verena Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire,* (New York: Columbia University Press, 2018), p. 24.

[10] Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire,*, pp. 24, 165.

[11] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76,*, p. 243.

subjugation.'[12] Before epistemologically excavating layers of social knowledge, Foucault offers some methodological precautions:

> Do not regard power as a phenomenon of mass and homogeneous domination - the domination of one individual over others, of one group over others, or of one class over others; keep it clearly in mind that unless we are looking at it from a great height and from a very great distance, power is not something that is divided between those who have it and hold exclusively, and those who do not have it and are subject to it. Power must, I think, be analyzed as something that circulates, or rather as something that functions only when it is part of a chain…In other words, power passes through individuals. It is not applied to them.[13]

Foucault would likely find in Robespierre and Tallien a fundamental difference in understanding power. Robespierre was focused upon the exchange of power between the body of a monarch and that of a revolutionary. Thus, terrorism was a more virtuous exercise of sovereignty as it sought to destroy the hands of those who oppressively held power. Perhaps Tallien's wider view of the chain of human events revealed how the power mechanism of terrorism was becoming 'politically useful' for Robespierre. Verena Erlenbush's illustration of the ideological clash between Robespierre and Tallien is further developed by her application of Foucault,

> For Foucault, then, genealogy does not aim to deliver normative judgment about or a solution to a given situation, phenomenon, or practice but rather to problematize it in the doubled sense specified by [Colin] Koopman: to reveal a seemingly innocuous phenomenon as problematic and to excavate how this phenomenon emerged as the problem it presently is.[14]

Erlenbusch's genealogy leads her from Tallien to Gracchus Babeuf, observing four distinct forms of terrorism from 1794-97: charismatic, systemic, doxastic, and identarian.[15] As mentioned, terror that begin in the rule of Robespierre (charismatic), then independently emerged as a form of government (systemic), was finally realized as political philosophy (doxastic) and identity (identarian). Erlenbusch shows how Gracchus Babeuf's personal commitment to terrorist practices shifted widely from a 'tyrannical system of government' to 'a political identity one could and, in fact, should assume and cultivate.'[16] Babeuf's internal struggle could be further evidence of the

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[12] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76*, p. 27.

[13] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76*, p. 29.

[14] Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire*, p. 164.

[15] Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire*, pp. 43-44.

[16] Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire*, p. 50.

problematization of terrorism that eventuates into biopower. Foucault describes biopower in the reversal of certain language of sovereignty,

> Beneath that great absolute power, beneath the dramatic and somber absolute power that was the power of sovereignty, and which consisted in the power to take life, we now have the emergence, with this technology of biopower, of this technology of power over 'the' population as such, over men insofar as they are living beings. It is continuous, scientific, and it is the power to make live.[17]

Biopower turns the right to determine death into a right to guarantee life. Tallien's denouncement of Robespierre recast terrorism into a mold of social deviance, and a threat to the continuity of social life. Babeuf became victim to his own contradictions as this paradigmatic shift took place,

> What critics of the discourse of terrorism picked up on was that rather than being a primary given in relation to which laws, institutions, administrative measures, and juridicial decisions were arranged, terrorism was a means of justifying preexisting interests and practices of power. It served as a way of exercising the sovereign right to kill in a context in which the health and protection of the population became increasingly important. Under these conditions, terrorism was one marker of deviance, which had to be removed lest the existence of the nation be jeopardized.[18]

Our modern concept of terrorism originated in the lives of individuals who were attempting to discern how particular social mechanisms were to be ethically deployed for political purposes. As the language of terrorism began to signal beyond individual constraint, a type of supervenient reality emerged. Terrorism in the French Revolution began to exist at levels of complexity that established continuing struggles of political philosophy and identity. Ethics and politics each contributed necessary material that combined in such a way to result in the emergence of irreducibly new phenomenon. Terrorism, in its independent realization has reciprocated its own causal force back into the waves of ethics and politics, stirring up waters of identity.

Examining the links in Foucault's 'chain' of ethical identity and political power that runs through us all, invites us into the context of emergence; such context is where Barbara Lee's discernment meets the Spirit's voice in prayer. A politics of the Spirit exists in this ethically emergent space, where we either become the evil we deplore or are sanctified to cultivate new memories and imaginations. Searching these depths first requires one consider the basic contours of emergence theory and identity formation.

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[17] Foucault, *Society Must Be Defended: Lectures at the Collège De France, 1975-76*, p. 247.
[18] Erlenbusch-Anderson, *Genealogies of Terrorism : Revolution, State Violence, Empire*, p. 51.

Emergence takes shape in our context as identity (ethics) and power (politics) combine in unique ways. In the nebulous space of such emergence is where the politics of the Spirit provides the opportunity for the sanctification of our memory and imagination.

While the exploration of emergence is recorded in both Western and Eastern circles since ancient times, the persistence of the topic, 'depends a great deal on the place and time, and community involved.'[19] Thus, we return to the matter of identity and discernment of guiding narrative. Present discussion is shaped by the forces of Wesleyan-Pentecostal spirituality sculpting the materials of memory and imagination into an ethical identity. Some from the Pentecostal community have attempted to discern in emergence theory, means of reconciliation between modern sciences and spiritual epistemology. While an admirable goal, concepts of emergence may not offer resources best suited to those conversations. However, others in the Pentecostal community have noticed the ethical quality of emergent language in discerning our identity. Before focusing attention on emergent analysis particular to Pentecostals, it is helpful to establish the boundaries of emergence theory that give basic shape to divergent methods.

Reflecting on the desires for accord between science and faith, conceptualize a particular genealogy of emergence as described by Paul Davies,

> The term 'emergence' was first used to define a philosophical concept by George Henry Lewes in his 1875 Problems of Life and mind. Roughly speaking, it recognizes that in physical systems the whole is often more than the sum of its parts. That is today, at each level of complexity, new and often surprising qualities emerge that cannot, at least in any straightforward manner, be attributed to known properties of the constituents. In some cases, the emergent quality simply makes no sense when applied to the parts. Thus water may be described as wet, but it would be meaningless to ask whether a molecule of H20 is wet.[20]

Davies mentions that while emergence has, 'a long history within philosophy, its position within science is both recent and tentative.'[21] Philip Clayton ties the rise of emergence to the 'successes and failures of the scientific quest for reduction. Emergence theories presuppose…that explaining all phenomena in the natural world in terms of

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[19] Robert C Bishop, Michael Silberstein, and Mark Pexton, *Emergence in Context: A Treatise in Twenty-First Century Natural Philosophy,* (Oxford: Oxford University Press, 2022), p. 1.

[20] Paul Davies offers these comments in the preface to *The Re-Emergence of Emergence: The Emergent Hypothesis from Science to Religion*, (Oxford: Oxford University Press, 2006), loc. 44.

[21] *The Re-Emergence of Emergence: The Emergent Hypothesis from Science to Religion*, The Re-Emergence of Emergence: The Emergent Hypothesis from Science to Religion, loc. 82-91.

objects and laws of physics - is finally impossible.'[22] Clayton traces genealogical roots of emergence back to individuals such as Aristotle and Plotinus working up to Hegel, 'the great modern advocate of emergence theory.'[23] Contemporary discussions of emergence rest upon four general features that Clayton credits to el-Hani and Pereira,

1. Ontological physicalism: All that exists in the space-time world are the basic particles recognized by physics and their aggregates.

2. Property emergence: When aggregates of material particles attain an appropriate level of organizational complexity, genuinely novel properties emerge in these complex forms.

3. The irreducibility of the emergence: Emergent properties are irreducible to, and unpredictable from, the lower-level phenomena from which they emerge.

4. Downward causation: Higher-level entities causally affect their lower-level constituents.[24]

This essential quadrilateral offers an understanding of the world that posits a physical monism and irreducible emergence. While everything is made of the same 'stuff', genuinely new organisms do emerge beyond base properties.

Over twenty-five years ago noted emergentist, Timothy O'Connor, wrote,

In attempting to develop an ontology adequate to account for some of the more puzzling features of the natural world, several philosophers and scientists in the past century have tried to articulate a via media between the extremes of radical dualism and reductionism. This middle road consists in the claim that the phenomenon in question is at once grounded in and yet emergent from the underlying material structure with which it is associated.[25]

O'Connor's article pursues a clearer understanding of arguments for emergence and their shortcomings. Particularly, O'Connor expresses interest in the emergence of the human mind and consciousness. In order to explain the basic contours of emergence, O'Connor identifies two earlier individuals whose work is significant for theoretical development. The first is Samuel Alexander, and his *Space, Time, and Deity*, in which emergent 'qualities' are discovered with increasing complexity,

There remains the question whether matter is something specifically distinct from electricity, or whether electricity is itself material and matter only a compound of

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[22] Philip Clayton, 'Conceptual Foundations of Emergence Theory', in Philip Clayton and Paul Davies (eds.), *The Re-Emergence of Emergence: The Emergent Hypothesis from Science to Religion* (Oxford: Oxford University Press, Kindle edn, 2006), loc. 116.

[23] Clayton, 'Conceptual Foundations of Emergence Theory', loc. 183.

[24] Clayton, 'Conceptual Foundations of Emergence Theory', loc. 122.

[25] Timothy O'Connor, 'Emergent Properties', *American Philosophical Quarterly* 31.2 (1994), p. 91.

electrons? If it were so, the atom would not be on a different level of existence from the electron, but as compared with it might be like more complex forms of life as compared with the unicellular organism, displaying greater complexity of structure, but not of such an order as to lead to the emergence of a new quality, but still remaining on the same level of existence with the same distinctive quality. For on each level there may be variations within that order of existence which exhibit secondary differences so great as to be called in common parlance differences of quality or kind.[26]

Samuel Alexander traces his understanding of emergent qualities into the metaphysics of mind and consciousness. Emergence occurs in the growing structure of epistemic complexity, leading to differentiations identified as qualitative. O'Connor says of Alexander's explanation of emergence, "there is no intrinsic difference between emergents and garden-variety supervenient structural properties; it's just that properties of the emergent sort fall under a plurality of distinct groupings of causal law."[27] Additionally, Arthur Lovejoy's work is referenced as an early exposition of emergence,

> 'Emergence,' then, may be taken loosely to signify any augmentative or transmutative event, an appear effects that, in some one or more specified, fail to conform to the maxim the consequent anything more than, or that which is in the antecedent.' And the first distinction which it is essential to make, in reducing this vague general notion to something more definite and discussable, is that between what I shall call the theses of (a) the possibility of general or absolute, and (b) the actuality of specific or empirical, emergence, theses antithetic respectively to the first and second sorts of causal preformation.[28]

Lovejoy attempts to clarify the idea of emergence by making distinction between a 'general notion of such' and actual empirical moments of emergence. In these specific emergent events, ontological difference is possible beyond epistemic qualities. Over twenty-five years later, conclusion seems to be supported by P.E. Meehl and Wilfred Sellars in a response to Stephen Pepper, a contemporary of Lovejoy.[29] While Pepper declared, 'a theory of emergent qualities is palpably a theory of epiphenomena," Meehl and Sellars later concluded, "Pepper's 'formal' demonstration of the impossibility of non- epiphenomenal emergents is invalid."[30]

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[26] Samuel Alexander, *Space, Time, and Deity*, 2 vols.(London: Macmillan and Co., 1920), 2, p. 54.

[27] O'Connor, 'Emergent Properties', p. 94

[28] Arthur O Lovejoy, 'The Meanings of "Emergence" and Its Modes', *Philosophy* 2.6 (1927), p. 169.

[29] Paul E Meehl and Wilfrid Sellars, 'The Concept of Emergence', *Minnesota studies in the philosophy of science* 1.(1956), pp. 239-52.

[30] Meehl and Sellars, 'The Concept of Emergence', p. 252.

Timothy O'Connor continues to move forward emergence as defined by Lovejoy, Meehl and Sellars, also citing neurophysiologist, R.W. Sperry.[31] Sperry begins to open emergence into the realm of individual consciousness. Writing in the late twentieth century, Sperry describes his own turn to emergence as a means of pushing back against the, "centuries-old tradition that science has no need in its causal explanations for conscious or mental agents," and addressing the mind-brain relationship,

> Instead of being excluded from science, subjective mental states, intrinsic to brains, are reconciled to be indispensable for a full explanation of conscious behavior and its evolution, and are given primacy in determining what a person is and does. My perspective in what follows is centered around the contention that this turnabout in the causal status of mental entities requires a shift to a new form of causality, a shift specifically from conventional micro determinism to a new macromental determinism involving 'top-down' emergent control (and referred to variously as emergence interaction, emergent or downward causation, and also as macro, emergent, or holistic determinism - among other labels). If I am correct, emergent determinism is the key to the consciousness revolution. It provides the only logic we know that can refute prior behaviorist-materialist reasoning, providing at the same time an improved alternative paradigm plus a logical basis for the turnabout in the scientific status of mental or cognitive phenomena.[32]

R.W. Sperry seems to suggest that emergence should be taken seriously as a means of assisting scientific inquiries into personal identity. Rather than adopt a fatalistic type of dualist paradigm for brain/mind, emergence offers a means of understanding the dynamic orbit of physical and metaphysical spheres of life. Sperry's understanding of emergence is grounded in an appreciation for systems theory, and its method of integrating material and non-material aspects.[33]

Christian Smith, who tackles the development of identity and personhood from a perspective of emergence in the twenty-first century, similarly describes emergence theory,

> Emergence involves the following: First, two or more entities that exist at a 'lower' level interact or combine. Second, that interaction or combination serves as the basis of some new, real entity that has existence at a 'higher' level. Third, the existence of the new higher-level entity is fully dependent upon the two or more lower-level entities interacting or combining, as they could not exist without doing so. Fourth, the new, higher-level entity nevertheless possesses characteristic qualities (e.g., structures, qualities, capacities, textures, mechanisms) that cannot be reduced to

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[31] O'Connor, 'Emergent Properties', p. 100.

[32] Roger W Sperry, 'In Defense of Mentalism and Emergent Interaction', *The Journal of mind and behavior* 12.2 (1991), p. 222.

[33] Sperry, 'In Defense of Mentalism and Emergent Interaction', pp. 234-38.

those of the lower-level entities that gave rise to the new entity possessing them. When these four things happen, emergence has happened. The whole is more than the sum of its parts.[34]

Smith's last words here are a motto of sorts for emergentists. While Smith offers four distinct steps to emergence, he does not follow through completely in his definition with individuals like Clayton or el-Hani and Pereira. Sharing the same understanding of 'whole and parts' with Christian Smith, theologian Matthew Croasmun comments on the diversity and unity of emergence theory,

> Indeed, the concept of emergence is today extraordinarily widely used: in philosophy of mind, philosophy of science, evolutionary biology, psychology, social theory, complexity studies, and theology among other fields. Nevertheless, across each of these fields, the concept retains a certain contour: that is, emergence is concerned with the appearance of higher-order properties at coordinating higher levels of complexity. The central claim is that these emergent entities, properties, or processes arise from more fundamental entities, properties, or processes and yet are irreducible to them.[35]

Croasmun seems to hear in the multitude of distinct tongues about emergence a single voice. On the one hand, unique characteristics of emergence theory depend upon the field of application. Yet in all, there is a desire to recognize and search for the origins of emergence. Applying Foucault's archaeology-genealogy hermeneutic to emergence theory over the past century identifies two topics of importance: downward causation and weak vs. strong emergence.

Paul Humphreys traces the generalizations of downward causation in his wider survey of emergence, stating the main hypotheses:

> Every emergent property is supervenient upon some set of physical properties
>
> The only way to cause an emergent property to be instantiated is by causing its (set of) emergence base properties to be instantiated.
>
> A property is emergent only if it has novel causal powers.[36]

Humphreys' classification of supervenience describes the force exerted by downward causation in emergence. Paul Davies sums up the convictions and conversations of downward causation among emergentists thus,

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[34] Christian Smith, *What Is a Person?: Rethinking Humanity, Social Life, and the Moral Good from the Person Up,* (Chicago: University of Chicago Press, 2011), p. 26.

[35] Matthew Croasmun, *The Emergence of Sin : The Cosmic Tyrant in Romans,* (New York, NY: Oxford University Press, Kindle edn, 2017), p. 23.

[36] Paul Humphreys, 'How Properties Emerge', in Mark A. Bedau and Paul Humphreys (eds.), *Emergence: Contemporary Readings in Philosophy and Science* (Cambridge, MA: The MIT Press, 2008), p. 116.

The problem of downward causation from the physicist's point of view is: How can wholes act causatively on parts if all interactions are local? Indeed, from the viewpoint of a local theory, what is a 'whole' anyway other than the sum of the parts?[37]

Posed in this manner, downward causation is the relationship of a complexly emergent whole upon constituent parts. As Davies' comment reveals, among the physical sciences there is skepticism towards this idea, 'because they believe there is no room in existing theories of causation for additional forces.'[38] If all in the universe is constructed materially, then complexity is simply the product of materials interacting within a closed system. Emergence would be nothing more than a way of describing the epiphenomenon identified years ago by Stephen Pepper. However, Davies position, 'is to take downward causation seriously as a causal category. But it comes at the expense of introducing either explicit top-down physical forces or changing the fundamental categories of causation from that of local forces to a higher-level concept such as information.'[39]

Mark Bedau pursues a similar line in discussing downward causation and weak emergence.[40] After pointing out hallmarks related to downward causation, Bedau turns toward complexity science as a resource. When critically evaluating topics related to emergence, one must keep perspective beyond reductionist tendencies,

There are a variety of notions of emergence, and they are contested. We can provide some order to this controversy by distinguishing two hallmarks of how macro-level emergent phenomena are related to their micro-level bases:

(1) Emergent phenomena are dependent on underlying processes.

(2) Emergent phenomena are autonomous from underlying processes.

These two hallmarks are vague. There are many ways in which phenomena might be dependent on underlying processes, and there are also many ways in which phenomena might be autonomous from underlying processes…We should not assume that there is just one solution to the problem of emergence…while the two hallmarks set boundary conditions on notions of emergence, different notions may fit this bill in different ways…The proper application of the term 'emergence' is

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[37] Paul C. W. Davies, 'The Physics of Downward Causation', in Philip Clayton and Paul C. W. Davies (eds.), *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion* (Oxford: Oxford University Press, Kindle edn, 2006), loc. 631.

[38] Davies, 'The Physics of Downward Causation', loc. 730.

[39] Davies, 'The Physics of Downward Causation', loc. 773-82.

[40] Mark A. Bedau, 'Downward Causation and Autonomy in Weak Emergence', in Mark A. Bedau and Paul Humphreys (eds.), *Emergence: Contemporary Readings in Philosophy and Science* (Cambridge, MA: The MIT Press, 2008).

controversial. Does it apply properly to properties, objects, behavior, phenomena, laws, whole systems, something else? My answer is pluralistic; I think we can apply the term in all these ways and more.[41]

Bedau seems to channel Foucault's methodology in his desire to affirm emergence as pluralist. Further, the two hallmarks Bedau sets out as boundary conditions might be the kinds of archaeological discourse Foucault has in mind as describing epistemic relationships. Bedau's key description of downward causation is 'autonomous', describing the independent causal power of emergence.[42]

While Carl Gillett also echoes the language of boundary conditions in his early comments about downward causation, he does not share Bedau's optimism,

> My final conclusion is that scientific emergentists need to give more careful attention to their view of the foundational determinative relation (FDR) that is at the heart of their positions. Although popular, I have argued that there is not (nor could there be) the Direct downward causation required for FDR to be a causal relation.[43]

Gillett focuses upon the traditional physical realm, understanding emergence mainly as a topic for the physical sciences to engage. As such, downward causation cannot hold its center in scientific discourse. Bedau's pluralistic outlook, however, might affirm Gillett's concerns while allowing for the emergence of other possibilities. Bedau opens the definition of emergence by distinguishing three types of emergence: nominal, weak, and strong.[44] Nominal emergence is simply, 'this notion of a macro property that is the kind of property that cannot be a micro property.'[45] In fact, Bedau's nominal terminology is so broad, it is often not considered a category in discussion of weak and strong emergence. However, his subsequent discussion of weak and strong emergence raises once more the debate of emergence as epistemology vs. ontology,

> The most stringent conception of emergence, which I call strong emergence, adds the requirement that emergent properties are supervenient properties with irreducible causal powers. These macro-causal powers have effects at both macro and micro levels, and macro-to-micro effects are termed "downward" causation…Poised between nominal and strong emergence is an intermediate notion, which I call weak

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[41] Bedau, 'Downward Causation and Autonomy in Weak Emergence', pp. 155-56.

[42] Bedau, 'Downward Causation and Autonomy in Weak Emergence', p. 179.

[43] Carl Gillett, 'Emergence, Downward Causation and It's Alternatives', in Sophie Gibb, Robin Findlay Hendry, and Tom Lancaster (eds.), *The Routledge Handbook of Emergence* (New York: Routledge, 2019), p. 109.

[44] Bedau, 'Downward Causation and Autonomy in Weak Emergence', p. 157.

[45] Bedau, 'Downward Causation and Autonomy in Weak Emergence', p. 158.

emergence…The central idea behind weak emergence is that emergent causal powers can be derived from micro-level information but only in a certain complex way.[46]

David Chalmers addresses the difference between weak and strong emergence respectively as whether high-level phenomenon emerging from lower-level domains are 'unexpected' or 'not deducible'.[47] Chalmers states, 'if we want to use emergence to draw conclusions about the structure of nature at the most fundamental level, it is not weak emergence but strong emergence that is relevant.'[48] Bedau strongly counters such claims,

> There is no evidence that strong emergence plays any role in contemporary science. The scientific irrelevance of strong emergence is easy to understand, given that strong emergent causal powers must be brute natural phenomena. Even if there were such causal powers, they could at best play a primitive role in science. Strong emergence starts where scientific explanation ends.[49]

Bedau favors weak emergence as a viable path forward in understanding complex relationships arising from basic informational units. Thus, emergence is a reality that can assist scientific inquiry by establishing epistemological bridges into other disciplines. Exploring weak and strong in computational emergence, Mark Pexton questions the metaphysical status of weak emergence as advocated by Bedau,

> As we have seen, weak emergence is a particular form of resultant behaviour; it is not "emergent" at all in the traditional usage of the term. Moreover, it is incompatible with strong emergence. Any strongly emergent system would not be fully determined by microphysical events. Hence, such a strongly emergent system could not in principle also be weakly emergent.'[50]

While Pexton ultimately defines weak and strong emergence in computational terms, his criticism of Bedau's position is worth considering. Restricting emergence within epistemic confines does not necessarily answer the pressing question of accounting for properties and entities that cannot be explained simply by the qualities of their components. Further, recognizing the categorical differences of weak and strong implies

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[46] Bedau, 'Downward Causation and Autonomy in Weak Emergence', pp. 158-59.

[47] David J. Chalmers, 'Strong and Weak Emergence', in Philip Clayton and Paul C. W. Davies (eds.), *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion* (Oxford: Oxford University Press, Kindle edn, 2006), loc. 3072.

[48] Chalmers, 'Strong and Weak Emergence', loc. 3087.

[49] Bedau, 'Downward Causation and Autonomy in Weak Emergence',p. 159.

[50] Mark Pexton, 'Computational Emergence: Weak and Strong', in Sophie Gibb, Robin Findlay Hendry, and Tom Lancaster (eds.), *The Routledge Handbook of Emergence* (New York: Routledge, 2019), p. 123.

their existence. In the end, Pexton questions whether epistemology is sufficient alone to answer the unpredictable and random nature of emergence.[51]

David Chalmers moves further in a divergent opinion concerning weak and strong emergence. If epistemology does not offer the key to emergence, then perhaps ontology has a contribution to make,

> We have seen that strong emergence, if it exists, has radical consequences. The question that immediately arises, then, is: are there strongly emergent phenomena? My own view is that the answer to this question is yes. I think there is exactly one clear case of a strongly emergent phenomenon, and that is the phenomenon of consciousness.[52]

Chalmers is not willing to find strong emergence around every corner, nor is he willing to deny its existence. Even if strong emergence exists only in the realm of consciousness, the implications are vast. Individual consciousness as the emergence of autonomous and physically irreducible identity touches upon the core of human existence and endeavor. Recently, Robert Bishop, Michael Silberstein, and Mark Pexton, have introduced the concept of 'contextual emergence' in an attempt to tread a path between beyond the impasse of emergent phenomena.[53] Though they note that strong emergence has mainly fallen out of favor, except in the areas of 'intentionality and conscious experience'.[54]

Emergence, then, still has valuable resources for exploring the horizons of identity. Timothy O' Connor and Hong Wu Yong challenge the conclusions of individuals like Brian McLaughlin that actual emergence is implausible.[55] McLaughlin's survey of British voices in emergence means to show that, "scientific advances, not philosophical

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[51] Pexton, 'Computational Emergence: Weak and Strong', pp. 123-32.

[52] Chalmers, 'Strong and Weak Emergence', loc. 3102.

[53] After diagramming various approaches to emergence built upon binary opposites, the authors offer another way forward, "If the only options for ontology were ontological reductionism or a radical ontological emergence, then the norms of order and coherence push strongly in the direction of choosing a reductionist world. We want to argue, however, that there is another choice that is well supported by science…we will be discussing and defending a type of emergence called contextual emergence that is both epistemic and ontological while not being radical, and illuminates the coherence and unified structure of the world without being reductionist." Bishop, Silberstein, and Pexton, *Emergence in Context: A Treatise in Twenty-First Century Natural Philosophy*, pp. 7-8.

[54] Bishop, Silberstein, and Pexton, *Emergence in Context: A Treatise in Twenty-First Century Natural Philosophy*, p. 13.

[55] Timothy O'Connor and Hong Yu Wong, 'The Metaphysics of Emergence', *Noûs* 39.4 (2005),.

criticism, led to the fall of British Emergentism."[56] While McLaughlin's skepticism of emergence may be founded in regards to the physical sciences,

> Matters are different, we contend, with respect to mind, and different in ways that make emergentist conjectures more than arguments from ignorance. A person's experiences and other conscious mental states—states which manifestly influence our behavior—exhibit features quite unlike those of physical objects, whether as revealed in ordinary sense perception or as uncovered in the physical and biological sciences.[57]

O' Connor and Yong would perhaps understand the emergent qualities of terrorism present in the origins of the French Revolution. Terrorism itself emerged out of the collective consciousness of those seeking revolution in the face of an oppressive monarchy. Terrorism became a tool of political expression and enforcement with physical effects upon the bodies of individuals tortured and killed and ethical effects upon the collective social morality.

Marisa Linton highlights the contradictory nature of behavior that characterized this emergence of terrorism in those who led during the French Revolution,

> All of these Jacobin leaders (not the Montagnards alone) publicly identified themselves as men of virtue. This meant that they were ready to put the public good before anything else, before their own self-interest, and before personal loyalties to friends and family. It was an ideology with which the Jacobin political leaders fully identified. Yet it was an extraordinarily difficult ideology to live up to. The attempt to do so involved the Jacobin leaders in a lived contradiction, in which the realities of their lives and the ways in which they actually practised politics could never match up to the identity they professed.[58]

How could the origin of an idea, 'terrorism', find itself embedded in historical rupture where collective ethical identity was professed as escape from such? There is a certain ethical event horizon in which our concept of terrorism emerged. Terrorism's gravity pulls our horizons of memory and imagination into a void of crushing identity, from which they cannot seemingly escape. Terrorism exists at once in the collection of individual choices made in the recesses of personal memory and imagination; yet it also

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[56] Brian P. McLaughlin, 'The Rise and Fall of British Emergentism', in Mark A. Bedau and Paul Humphreys (eds.), *Emergence: Contemporary Readings in Philosophy and Science* (Cambridge, MA: The MIT Press, 2008), p. 50. Brian McLaughlin surveys the work of John Stuart Mill, Alexander Bain, George Henry Lewe, Lloyd Morgan, and C. D. Broad; Though McLaughlin claims the fall of British Emergentism his survey of literature does not pass the early 20th century. With continuing discussions well into the 21st century one is left to wonder why McLaughlin would base his determinations upon a limited scope of history.

[57] O'Connor and Wong, 'The Metaphysics of Emergence',p. 674.

[58] Marisa Linton, *Choosing Terror : Virtue, Friendship, and Authenticity in the French Revolution,* (Oxford ; New York: Oxford University Press, First edition. edn, 2013), p. 2.

exists in the social fabric of forces which feedback into the construction of those identities. While terrorism maintains the boundary conditions for sustained emergence, its event horizon is ubiquitous, a Foucaultian play on power.

The emergent qualities of terrorism illustrate the variety of contexts where science can help to illuminate our understanding. Philosopher, Nancey Murphy, draws from the language of emergence to describe the work of ethics,

> If ethics is not to be reduced to the psychological or to the social or to the political, then what is its true nature? I suggest that we can answer this question best by considering again the proposal that ethics is a science that falls between the social sciences and theology in the hierarchy of the sciences…The rejection of reductionism in ethics requires two moves. One is the restoration of the 'top-down' connections from theology (or metaphysics) to ethics. The other is a recognition of the limitations of reductionist thinking in general, which in turn depends on an adequate account of the nature of the supervenient relation…Thus, the social sciences raise questions that they alone are not competent to answer - boundary questions, again. So it would be useful if we could add to the top of the hierarchy of the social sciences the 'science' of ethics.[59]

The science of ethics works along the boundaries of theology and the social sciences, exploring emerging epistemological horizons of metaphysics and history. Though Murphy does not necessarily claim to know where these horizons meet, she finds the ethical pursuit worthwhile. Emergent ethics recognizes the limitations of reductionist thinking, while also proposing the restoration of metaphysical supervenience. Thus, ethics does not exist independently of theology in emerging spaces; Spirit does find itself valuable to the science of ethics. Murphy's understanding of nonreductive identity pushes emergence back against the epistemological foundations of physical science.[60]

Murphy takes this discussion a step further, incorporating practices of the Christian tradition 'for recognizing the work of God in people's lives'.[61] Recognition of divine work that Murphy has in mind is ethical in nature, mirroring certain contours of scientific discourse,

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[59] Nancey Murphy, *Anglo-American Postmodernity: Philosophical Perspectives on Science, Religion, and Ethics,* (Boulder, CO: Westview Press, 1997), pp. 204, 208, 185.

[60] Murphy notes that, "neither dualism or trichotomism is to be found in the Hebrew or Christian scriptures;" Nancey Murphy, 'Do Humans Have Souls? Perspectives from Philosophy, Science, and Religion', *Interpretation: A Journal of Bible and Theology* 67.1 (2013),, p. 41. Amos Yong discusses Nancey Murphy's work and its implication for Pentecostal understandings of science and creation in Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination,* Pentecostal Manifestos (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2011), pp. 60-62.

[61] Murphy, *Anglo-American Postmodernity: Philosophical Perspectives on Science, Religion, and Ethics*, p. 163.

So we have here a theory, which I call the theory of discernment, that states that it is possible to recognize the activity of God in human life by means of signs or criteria, some of which are public and relatively objective. My claim is that the theory of discernment functions in Christian theology in exactly the same way as theories of instrumentation do in science.[62]

Ethics itself is an emergent reality, a discerning of fundamental horizons that meet in creatively regressive spaces beyond reductive boundaries. Discernment functions in these boundary spaces, helping to trace ethical landmarks on the horizon. One might even consider discernment as a compass, balancing the gravitational forces that would pull us from purposeful direction. Patrick Byrne identifies this compass, in part, as an inner conscience related to epistemological embodiment. Byrne observes, 'those who actually do live out the ethics of discernment - those who do act in fidelity with what is deepest and best in them - are the genuine foundation of ethics.'[63] A politics of the Spirit discovers ethical discernment in the emerging spaces between epistemological boundaries. Creative horizons exist where our memory and imagination sail in the cross breezes of 'God's activity in human life'.

E.V. Walter's analysis of terrorism, which remains somewhat obscured in contemporary discussion, describes the nature of terror and terrorism in terms reminiscent of emergence.[64] When searching for 'pattern and rationale in terrorism', Walter's excavation takes him down to the bedrock of power, and accompanying force, authority, and violence. Considering power leads to a discerning of the dynamic relationship between individual and social identity,

> I would define a power system as a pattern of actions, performed by specific persons, which controls a range of behavior in a specific group and deals with instances of behavior, within a given range, out of their control." 'To have power' covers a broader range of activity than *archein*, which means "to govern" or "to rule" but the concepts have two factors in common: namely, initiative and causation…In social interactions, we may say that if the source of an action performed by an individual is to be found in a prior act of another individual, then the latter has power over the former with respect to that act. By "source" we also mean "cause" in the sense that it must be the sufficient condition for the action; if the prior act does not occur, then the

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[62] Murphy, *Anglo-American Postmodernity: Philosophical Perspectives on Science, Religion, and Ethics,*, pp. 163-64.

[63] Byrne, *The Ethics of Discernment: Lonergan's Foundations for Ethics,*, loc. 472.

[64] Eugene Victor Walter, *Terror and Resistance: A Study of Political Violence,* (New York: Oxford University Press, 1969).

subsequent action will not take place. When action is "caused" in this way, then we can speak of one individual or group "controlling" the action of another.[65]

Years before contemporary debates of emergence, E.V. Walter understands power to exist with initiative and causation. Language of causation is translated into demonstration of control over the behavior of particular groups. Terrorism works from power that is bent on a perpetual state of control, constantly emerging into new forms of violent force. Walter describes such terrorism in systemic language similar to power,

> A system of terror may be broadly defined to include certain states of war as well as certain political communities, as long as the term refers to a sphere of relationships controlled by the terror process. To designate such a sphere a "system of terror," however, implies that all the individuals within it are involved, in one role or another, actually or potentially in the terror process. Hence, a system of terror should not be identified as any society that happens to have terror in it.[66]

As long as terror is directed toward an end beyond itself, namely, control, it has a limit and remains a process. Under certain conditions, terror becomes unlimited and therefore is no longer a process but an end in itself. Violence may occur without terror, but not terror without violence.[67]

Terrorism is the actualization of terror's systemic political violence. This violence that Walter has in mind includes, 'not only physical assaults that damage the body, but also magic, sorcery, and the many techniques of inflicting harm by mental or emotional means…physical violence is close to spiritual violence.'[68] Terrorism for Walter is irreducible in its means, emerging not only in physical space but spiritual dimensions. Further, the simple presence of violence does not necessarily indicate terror's presence. Tracing the contours of Walter's description of terrorism, one may find an emergent shape. While individuals may occupy various positions to terrorism, a certain collective experience supervenes on all; this 'process of terror' Walter finds emerging includes forms of involuntary behavior, deliberate actions, and intentional courses of action.[69] Involuntary behavior particularly may signal that unexpected outcomes, essential to emergent processes, are part of the experience of terrorism.

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[65] Walter, *Terror and Resistance: A Study of Political Violence*, pp. 32-34.

[66] Walter, *Terror and Resistance: A Study of Political Violence*, p. 6.

[67] Walter, *Terror and Resistance: A Study of Political Violence*, p. 14.

[68] Walter, *Terror and Resistance: A Study of Political Violence*, p. 6.

[69] Walter, *Terror and Resistance: A Study of Political Violence*, p. 8.

Walter's description continues as he expands on Albert Camus' description of an 'atmosphere of fear',

> An atmosphere is lived in long before anyone thinks of investigating it, but when it becomes disturbing enough to be noticed and defined as a hazard to normal life, rational beings are moved to bring it under analysis and reflection. Organized terror is only one part of the turbid mixture of fear, but to come to terms with fear we may begin by trying to understand the ingredients. The human hope of coming to terms with fear by analysis and reflection and the scientific task of formulating a general theory of terror both urge the inquirer over a broad field of experience, where it may be possible to uncover the hidden mechanisms of terror and, for practical as well as theoretical reasons, learn not only its causes and functions, but also the secrets of its termination.[70]

Atmospheric phenomena of individual and collective fear are embedded so deeply they are not discerned until destructive outcomes have reached ethical hazard. Beyond discernment of the processes of terror, the hope of terrorism's termination is found in the emergence of resistance. Walter relates systemic violence and terrorist power to the presence or absence of resistance. Forms of resistance to terrorism often occur on violent axes, as they seek to displace power. However, Walter admits, 'Reason and symbolic processes make possible in human power systems a wider range of techniques for resisting power and for eliminating resistance than the stereotyped patterns of subhuman dominance hierarchies.'[71]

The emergence of terrorism on horizons of power runs perpendicular to the discernment of identity on horizons of memory and imagination. At every intersection, violent event horizons threaten to crush, collapsing definitions of time and space. Rowan Williams, who was in lower Manhattan on September 11, 2001, describes this phenomenon in the experience of emerging into the street during the attack and collapse of the World Trade Center,

> When we finally escaped from our building, it was quite hard to breathe normally in the street: dense fumes, thick, thick dust, a sort of sandstorm or snowstorm of dust and debris, large flakes of soft grey burned stuff falling steadily. In the empty streets, cars with windows blown in, a few dazed people, everything covered in this grey snow. It can't have been silent, there must have been (I know there were) shouts, sirens; a few minutes later, there was the indescribable long roar of the second tower collapsing. But I remember it as quiet; the very few words spoken to each other, the ghostliness of it all…In that time, there is no possibility of thinking, of explanations, resolutions. I can't remember much sense of panic, much feeling about the agony

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[70] Walter, *Terror and Resistance: A Study of Political Violence*, p. 11.

[71] Walter, *Terror and Resistance: A Study of Political Violence*, p. 16.

going on a couple of hundred yards away, let alone much desire for justice or vengeance. It was an empty space.[72]

Williams found himself in the event horizon of terrorism on September 11, 2001. An 'empty space' where the weight of power's violence is deafening. Our horizons of identity, memory and imagination, cave into a space of no possibility. Tod Linafelt's interpretation of scripture after the Holocaust identifies this kind of space as an 'impossibility of mourning'; detached memory and imagination that leave only a voided present.[73] Terrorism seeks to emerge from this void with a defining response of further violence and terror. Yet, Barbara Lee heard the Spirit also speaking from this void, reopening the horizons of our identity beyond a terrorized existence.

The Spirit's voice perhaps catches our reason and symbolic interpretations of power, directing us toward sanctified types of techniques for resistance. Even the very portrait of that which we deplore can become a symbolic reality of resistance. A politics of the Spirit is led on the horizons of our identity toward embodied forms of Christological resistance. Indeed, a politics of the Spirit sails in what John describes before the very throne of the lamb, the expanse of waters dazzling in their clear reflection. Resistance to the terrorized powers of the world is reflected the divine image of the lamb, the very body of Christ. The voice of Jesus, caught in the endless echo of the Spirit over the waters, calls us toward sanctified resistance.

### Reopening Ethical Horizons: The Fruit of Embodiment

Barbara Lee was not the only individual inspired by words of prayer following September 11, 2001. Pentecostal scholar, Frank Macchia, shares the words of a prayer from colleague, Jerry Camery-Hoggatt, offered in the wake of September 11, 2001,

> O God of reconciliation and healing, We face today a challenge that defies our understanding: How are we to pray for the souls of those who have struck out against us? How do we pray for the redemption of those who, even as we pray for them, wish our destruction? We confess the capriciousness of our broken hearts that demand justice for ourselves while ignoring the ways in which we have turned our backs on injustices elsewhere in our broken and fallen world. We confess the capriciousness of our broken hearts that yearn for revenge rather than redemption.

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[72] Rowan Williams, *Writing in the Dust: After September 11*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing, Kindle edn, 2002), loc. 56.

[73] Tod Linafelt, 'The Impossibility of Mourning: Lamentations after the Holocaust', in Tod Linafelt and Timothy K. Beal (eds.), *God in the Fray: A Tribute to Walter Brueggemann* (Minneapolis, MN: Fortress Press, Kindle edn, 1998), loc. 3549-3680.

We confess the capriciousness of our broken minds that in our anger fail to see how terrible must be the inner bitterness of those whose anger has led them to take such action against us. Such moments as this call us to reach deeply into the well of Thy grace, for only in the power of Thy grace can we now pray for the families of those eighteen terrorists whose actions have left so many of our families hurt and bleeding; and only in the power of Thy grace can we now pray for the children of those who have left our children without fathers or mothers; and only in the power of Thy grace can we now pray for their parents, their wives, their brothers and sisters, their aunts and uncles. And just as our Lord could say of those who crucified him, "Father, forgive them. . . " we now pray for the souls of those eighteen men; and we pray for the souls of the two hundred others who provided ground support for them; and we pray for the souls of those in the terrorist camps in which they were trained, and for those countries which harbored them. We do not pray that they will come to see the justice of the American cause against them, but that they will see Thee and that in seeing Thee they will be saved. Only in the power of Thy grace can we pray that in some future we cannot now imagine we may meet them in heaven, and feast with them at the Great Banquet and call them brothers. Amen.[74]

Camery-Hoggatt's prayer is perhaps the voice of the Spirit from the void. These words of prayer are the refusal to become deplorable evil. In the Spirit's work of calling us to repent for our broken identities, our horizons once again open. The grace of God defies the gravity of terrorism that would seek to pull all identities into an endless crushing void. Prayerfully discerning the presence of God's Spirit in the events of September 11, 2001, Macchia says, "The simple answer is; Wherever there was redemptive courage and faith, love and comfort, all of the virtues we come to recognize as fruits of the Holy Spirit— God was there in these. Beyond that, the answer becomes exceedingly difficult and complex."[75] Macchia identifies 'fruits of the Holy Spirit' as embodied in ethical actions demonstrated in the face of terrorism. While the ambiguity of terrorism and its aftermath is not to be ignored, nonetheless the fruit of the Holy Spirit flourish in the face of such destruction.

Macchia's recognition of the fruit of the Spirit as virtues reflects the Wesleyan roots of Pentecostalism.[76] Joseph Cunningham writes of John Wesley, 'Wesley defined "real

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[74] Frank D. Macchia, 'Praying for the Terrorists', *Pneuma* 23.2 (2001), pp. 195-96.

[75] Macchia, 'Praying for the Terrorists', p. 193.

[76] A 1917 entry in *The Church of God Evangel* by C.M. Padgett illustrates the importance of Wesleyan roots for and understanding of Pentecostals sanctification and ethical living, 'Dear reader, are you perfect in Christ? Do not lightly pass this matter by. You, at every meeting, testify to being saved, sanctified, and baptized with the Holy Ghost. What do we mean when we say we are sanctified? We may answer: "We are cleansed from all unrighteousness." But who, in these last days, gave us the light on holiness? We say, "John Wesley." Then in that sense we are followers of the doctrine of holiness as taught by John Wesley. Is it not so? Then note the following, copied from "Christian Perfection," written by John Wesley; and do

virtue" in 1762 as the "fruits of the love of God [and] man", and having the "mind which was in Christ Jesus". When framed accordingly, a salient theme emerges with respect to Wesley's pneumatological ethics: experience of the Spirit's operative presence always begets fruitful living.'[77] Wesley understood the Holy Spirit as agent of transformation in the life of individual believers. Sanctified community was built upon such transformed relationships and lives. Spiritual transformation was demonstrated as believers progressively embodied virtue, 'The fruits of holy living are always manifested by the Spirit's goodness (as gift) as human agents actively seek them. Through habitual acquiescence to the Spirit's goodness, our character is shaped according to God's eternal and beneficent nature, the normative foundation of true morality.'[78]

Wesleyan theology sets fruitful living as the destination of a sanctified life. Cultivating the fruit of the Spirit requires partnership between individuals and the Spirit. Virtuous character is formed in our hearts, as our minds reflect Christ. Genuine morality is measured in the 'fruits of holy living' that originate from God's character. John Wesley's theological ethics find philosophical comparison in the work of Nancey Murphy. Searching also for a means of evaluating ethical integrity, Murphy proposes,

> So we have here a theory, which I call the theory of discernment, that states that it is possible to recognize the activity of God in human life by means of signs or criteria, some of which are public and relatively objective. My claim is that the theory of discernment functions in Christian theology in exactly the same way as theories of instrumentation do in science … The criterion of 'fruit' refers to the various effects of the experience in the life of the recipient and her community. The apostle Paul listed the fruit of the Holy Spirit as love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal. 5:22-23).[79]

While drawing tight comparisons between theological discernment and scientific instrumentation is perhaps problematic, Murphy's 'theory of discernment' is helpful resource. John Wesley would likely agree with the possibility of objectively recognizing the work of God in human life. The fruit of the Spirit function for Murphy as criteria by

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not compare the manifestations you have, but the fruits of your life.' C.M. Padgett, 'Christian Perfection', *The Church of God Evangel* 8.15 (1917), p. 3.

[77] Jospeh William Cunningham, 'John Wesley's Moral Pneumatology: The Fruits of the Spirit as Theological Virtues', *Studies in Christian Ethics* 24.3 (2011), p. 276.

[78] Cunningham, 'John Wesley's Moral Pneumatology: The Fruits of the Spirit as Theological Virtues', p. 278.

[79] Murphy, *Anglo-American Postmodernity: Philosophical Perspectives on Science, Religion, and Ethics*, pp. 163-64.

which such ethical integrity can be discerned. Fruitful living as demonstration of sanctified identity occurs individually and emerges socially.

When introducing the fruit of the Spirit as ethical criteria it is helpful to invite exegetical guidance. Richard Hays makes important summary points in describing the apostle Paul's message in Galatians and elsewhere,

> Through union with Christ, we undergo transformation that should cause us to "walk in newness of life." Because God has liberated us from the power of sin, we should transfer our allegiance to the one who has set us free. Because the Holy Spirit is at work in the community of faith, the fruit of the Spirit should be manifest in the community's life.[80]

Hays' essential points help to situate the fruit of the Spirit in obedience as individual and community. Like Wesley and Murphy, Hays also characterizes the fruit of the Spirit as ethical demonstration. Picking up the language of 'liberation', Oliver O'Donovan speaks of the language of 'flesh' and 'spirit' present in Galatians, 'its purpose is to project across the field of moral life a narrative of liberation, a story of humankind that hinges on an event of death and resurrection.'[81] Thus, the fruit of the Spirit are the narrative ethic of transformed identity in Christ. O'Donovan is careful to note that Paul's language of flesh, fruit, and Spirit is, 'not itself a general law or concrete demand.' Perhaps O'Donovan is resistant to a reading of Galatians that would lead to reductionist conclusions.

Pentecostal scholar, Gordon Fee, expresses this non-reductionist exegesis of the Spirit's work in Galatians. Fee notes that,

> In Gal. 5:22-23 Christian ethical life is specified as the fruit of the Spirit, in contrast to the works of the flesh. But this is not to be understood as passivity on the part of the believer … Believers are called to active obedience … The Spirit produces the fruit as believers continually walk with the Spirit's help … this list is not intended to be exhaustive, but representative, just as with the preceding list of vices … it is especially to be noted that both the fruit of the Spirit and the various imperatives that give specifics to Pauline ethics belong primarily to the believing community, not the individual believer.[82]

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[80] Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation,* (New York: Harper One, Kindle edn, 2013), p. 39.

[81] Oliver O'Donovan, 'Flesh and Spirit', in Mark W. Elliott *et al.* (eds.), *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul's Letter* (Grand Rapids, MI: Baker Academic, 2014), pp. 283-84.

[82] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul,* (Grand Rapids, MI: Baker Academic, 1994), pp. 881-83.

Fee's expansive study bears out in attention to textual details. The fruit of the Spirit are the ethical activity of those following the lead of the Spirit.[83] Ethical formation centered on the fruit of the Spirit is focused on active participation in the reign of God's kingdom presently. Fashioning the fruit of the Spirit into a static ethical nonagon is to reduce the expansive vision these fruits represent.[84] Restricting the fruit of the Spirit to individual identity is to rob the Spirit's power for social transformation. Ultimately, Fee believes the fruit of the Spirit to be, 'the reproduction of the life of Christ' in believers and the believing community.[85] Fee's understanding is an echo of early Pentecostal doctrine, 'The fruit of the Spirit is the inward grace, the Christ-likeness, that grows in the heart of the child of God, and is manifested in the outward life … When we are born of God, we receive the Spirit of God, and all the fruits of the Spirit immediately appear in our lives; but in a greater measure as we grown in grace and the knowledge of God.'[86]

Michael Gorman's comments on the fruit of the Spirit draw out the active intent of this metaphorical image, 'The image of fruit bearing might imply a passive and/or individualistic approach to ethics, but that is clearly not Paul's intent. The activity of the Spirit requires the cooperation and effort of believers. This occurs not in isolation but in community and in relationships.'[87] Both in the relationship of Spirit-believer and individual-community, Gorman highlights the irreducible ethics of the fruit of the Spirit in their context. In later commentary, Gordon Fee reinforces this understanding that while, '"fruit" puts emphasis on divine empowerment', there is a call for believers to

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[83] Walter Brueggemann comments on the ethical nature of the fruit of the Spirit as part of the gospel proclamation, 'The Pauline announcement of news in Romans and Galatians is cast as vindication through graciousness. This announcement leads, in Paul's argument, to new ethical possibility … [This] move from news to ethical appropriation is given in the letter to the Galatians … the news is liberating Gal. 5:1). The liberty of the gospel is an invitation to walk in the Spirit and to produce the fruit of the Spirit.' Walter Brueggemann, *Biblical Perspectives on Evangelism: Living in a Three-Storied Universe,* (Nashville, TN: Abingdon Press, 1993), pp. 36-37.

[84] Craig Keener comments on the representative nature of the fruit of the Spirit, 'Virtue lists were quite common in antiquity, including among philosophers and rhetoricians. What were virtues? Stoics regarded virtues as continuous dispositions; they might be active at every moment but would be activated when appropriate. Although some of Paul's list may relate to what we can call mental attitudes, this does not describe every trait on the list. This list contains only samples …' Craig S.  Keener, *Galatians: A Commentary,* (Grand Rapids, MI: Baker Academic, 2019), pp. 515-16.

[85] Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, p. 882.

[86] 'Bible Doctrines', *The Apostolic Faith* 41 (1918), p. 2.

[87] Michael J. Gorman, *Apostle of the Crucified Lord: A Theological Introduction to Paul & His Letters,* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), p. 220.

'walk, live, and conform to the Spirit,' in producing fruit.[88] Discernment can only be practiced, 'by those who … live according to the Spirit. Such people will not merely follow their own inclinations; rather their lives will express the fruit of the Spirit. To put it another way: discernment practically implies bending one's will to that of the Spirit.'[89]

Simeon Zahl brings together the issue of agency in Galatians 5 with the metaphorical language of the fruit of the Spirit,

> The affective interpretive tradition is valuable for understanding this passage is in connection with the relationship between divine and human agency in Christian ethical life. Commentators on this passage consistently point out the difficulties Galatians 5 raises for understanding agency in Paul's thought … The guarantee of Christian ethical behavior in light of Paul's minimizing the role of the law is the active work of the Spirit as "a compelling inner force," stronger than the flesh, which transforms desires and produces love, joy, and other fruit. When the Spirit is properly present, the desires of the flesh simply are not gratified. In keeping with this picture, the metaphor of fruit is particularly apt for characterizing the priority of divine agency over human agency.[90]

Zahl identifies the fruit of the Spirit as 'metaphor' that seemingly capture something of the Spirit's emergent work. At first glance, language of fruit appeals to divine agency as 'Plants are in a key sense passive.'[91] However, Zahl immediately follows up with comments concerning the wider context of Galatians (i.e. Gal. 5:25, 1; 3:3; 6:7-10), admitting, 'Each of these instances seems to open the door, at least to some small degree, for a contribution from human agency. In each of these cases, Paul apparently is appealing to the Galatians as agents to do one thing in relation to the Spirit rather than another, rather than simply to sit back and await the Spirit's action.'[92] Attempting to find an interpretative method suitable for such metaphorical irreducibility, Zahl appeals to a dramatic reading of Galatians.[93] While Zahl is uncertain of Fee's reading of Galatians 5, he nonetheless affirms that, 'the place where divine and human agency issues are finally resolved, both in Paul and in the church, is in practice.'[94] Thus, the fruit

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[88] Gordon D. Fee, *Galatians,* Pentecostal Commentary Series (Blandford Forum: Deo Publishing, 2007), p. 217.

[89] D.F. Tolmie, 'Discernment in the Letter to the Galatians', *Acta Theologica* 17.(2013), p. 165.

[90] Simeon Zahl, 'The Drama of Agency: Affective Augustianism and Galatians', in Mark W. Elliott *et al.* (eds.), *Galatians and Christian Theology: Justificaiton, the Gospel, and Ethics in Paul's Letter* (Grand Rapids, MI: Baker Academic, 2014), pp. 340-41.

[91] Zahl, 'The Drama of Agency: Affective Augustianism and Galatians', p. 341.

[92] Zahl, 'The Drama of Agency: Affective Augustianism and Galatians', p. 341.

[93] Zahl, 'The Drama of Agency: Affective Augustianism and Galatians', p. 345.

[94] Zahl, 'The Drama of Agency: Affective Augustianism and Galatians', p. 347.

of the Spirit as metaphor function in a way that brings attention to ethical identity formation.

The fruit of the Spirit are the ethics of the kingdom, the political life emerging as an echo of Christ's voice from the cross, the empty tomb, and the eternal New Jerusalem. In the body of Jesus hanging on the cross, resurrected in the garden, and evermore interceding, something completely new has emerged. And in the fruit that grows from Jesus the true vine is the ethical telos of our identity, culminating in the eternal symmetry of the seasons.[95] The language of emergence, baptized in the Spirit, now speaks of all things being made new. Thus, a politics of the Spirit expresses itself across the tongues of the multitude, together discerning the ethics of a new identity rising on the horizons of memory and imagination. This identity that flourishes in the ethical fruitfulness of the Spirit's politics resists the terrorism of our times. In apocalyptic terms, how do we see this sound emerging around us? Attempts have been made in this new century among the Pentecostal community to explore emergence as theological and ethical resource. Following the trajectory of this pneumatological emergence leads to the God the Father's garden where our ethical identity is cultivated by Christ.

One can trace in the work of Pentecostal theologian, Amos Yong, an exploration of emergence at the intersection of science and spirit. Early on, Yong attempted, 'to synthesize the very wide-ranging research being done at the interface of "spirit" and science,' defining sixteen different multidisciplinary uses for the term 'spirit'.[96] One of these particular uses, Yong defined, '"spirit" and emergence in the biological sciences,' offering a brief description as such, 'recent researchers have talked about biological emergence in ways that suggest how it might be helpful and perhaps even unavoidable to think about the emergent complexity of human life in terms of "spirit."'[97]

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[95] Keener relates the fruit of the Spirit to the larger narrative of scripture, 'The fruit of the Spirit is the character of the Spirit of God's Son living in us (cf. 1 Thess. 4:8), God's image in his children. In what appears to be a wider early Christian understanding, the fruit stems from divine "seed" implanted (1 Pet. 1:23; 1 John 3:9) … This image probably stems from traditions of Jesus's sayings (Matt. 7:16-20; Luke 6:43-44; Matt. 12:33; Luke 13:6-9; John 15:2-8, 16), which in turn may reflect earlier biblical usage.' Keener, *Galatians: A Commentary*, pp. 516-17.

[96] Amos Yong, 'Discerning the Spirit (S) in the Natural World: Toward a Typology of "Spirit" in the Religion and Science Conversation', *Theology and Science* 3.3 (2005), pp. 316-24.

[97] Yong, 'Discerning the Spirit (S) in the Natural World: Toward a Typology of "Spirit" in the Religion and Science Conversation', p. 321.

As Yong began to further this conversation, he drew particular attention to emergence in the work of Philip Clayton. Using a canonical-pneumatological reading of Genesis 1-2, Yong offered a 'pneumatological assist' to Clayton's work,

> A pneumatological perspective on the creation narratives is thus consistent with contemporary perspectives that go beyond traditional dualist definitions of humans as 'embodied souls' toward ontological holist understandings of human beings as emergent, interpersonal, interrelational, and cosmologically and environmentally situated creatures.[98]

Yong partnered with James Smith in subsequent work to continue Pentecostal dialogue around the relationship between science and Spirit.[99] Such explorations held promise for overcoming the obstacles of dualism that separated Pentecostal spirituality and the physical sciences particularly. Yong's pursuits also influenced the work of his students, as found in David Bradnick's 'Pentecostal Perspective on Entropy, Emergent Systems, and Eschatology.'[100] Bradnick proposes, 'Where science ascribes increasing order to naturalistic causes, I suggest that the Spirit of God acts within the world to generate pockets of organization and that these local entropic decreases can be seen as proleptic (eschatological) events of God's inbreaking kingdom.'[101] Bradnick cites Yong's discussion of Special Divine Action (SDA) as foundation, adding, 'Yong's case is enhanced even more when viewed in light of entropy and emergent systems. In this framework, not only can SDA be viewed as proleptic eschatological events, but I propose that the phenomenon of emergence now also becomes a pointer to God's redeeming activity.'[102]

Yong's interest in relating science and spirit has also touched upon matters of identity, considering emergence as resource for theological anthropology,

> any theological anthropology will need to be informed by at least three levels of ontological analysis: that of the material level of the human body, perhaps best accessed through the biological and cognitive sciences; that of the mental level of human life, perhaps most appropriately approached by the psychological sciences;

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[98] Amos Yong, 'Ruach, the Primordial Chaos, and the Breath of Life: Emergence Theory and the Creation Narratives in Pneumatological Perspective', in Michael Welker (ed.) *The Work of the Spirit: Pneumatology and Pentecostalism* (Grand Rapids, MI: William B. Eerdmans, 2006)

[99] *Science and the Spirit: A Pentecostal Engagement with the Sciences*, (Bloomington, IN: Indiana University Press, 2010).

[100] David Bradnick, 'A Pentecostal Perspective on Entropy, Emergent Systems, and Eschatology', *Zygon* 43.4 (2008),, pp. 925-42.

[101] Bradnick, 'A Pentecostal Perspective on Entropy, Emergent Systems, and Eschatology', p. 927.

[102] Bradnick, 'A Pentecostal Perspective on Entropy, Emergent Systems, and Eschatology', p. 938.

and that of the relational level of human sociality, illuminated most effectively by the social sciences. My claim, and my use of emergence theory is based on the view that scientific analysis of the parts does not suffice to explain the whole…Of course, these ontological domains overlap, which means that the methodological tools utilized at one level may be helpful for the others as well, although how that is the case will need to be carefully discerned. What are the implications of such an emergentist anthropology for theology and science?

Yong's words here represent the culmination of several years worth of engaging emergence and its accompanying discourse. Beyond biological emergence, there are multiple levels of ontological analysis addressed by the psychological and social sciences. Pentecostals such as Yong would understand the Holy Spirit to be a determinative force in acts of emergence, as the divine works in and through the physical world.

However, not all are convinced by the use of emergence by Pentecostals such as Yong, to bridge the divide between science and spirit. Mikael and Joanna Leidenhag find in the work of Amos Yong three particular concerns for the use of, "emergence theory in developing a scientifically engaged pneumatology."[103] Mikael and Joanna state these concerns as such,

1. The introduction of a supernatural force within the natural process of emergence is incompatible with emergence theory

2. Yong's view of spirits are so strongly emergent that they become ontologically independent from the physical components, thereby disregarding his commitment to supervenience theory.

3. The use of the scientific language of 'hierarchy' within emergence theory may be seen as theologically problematic when Yong adopts it to describe the goal of the Holy Spirit's perfecting of creation.[104]

Notwithstanding Leidenhags' third criticism which relates more to theological discourse, Mikael and Joanna do not perceive emergence as a productive way forward for Pentecostal theology. They call for Yong, 'to seek new pathways as he continues to bridge the divide between science and spirit.'[105] Though Yong has not responded to their concerns directly, David Bradnick and Bradford McCall have in turned questioned

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[103] Mikael Leidenhag and Joanna Leidenhag, 'Science and Spirit: A Critical Examination of Amos Yong's Pneumatological Theology of Emergence', *Open Theology* 1.1 (2015),, p. 425.

[104] Leidenhag and Leidenhag, 'Science and Spirit: A Critical Examination of Amos Yong's Pneumatological Theology of Emergence',p. 426.

[105] Leidenhag and Leidenhag, 'Science and Spirit: A Critical Examination of Amos Yong's Pneumatological Theology of Emergence', p. 435.

whether Mikael and Joanna offer a thorough reading of Yong's use of emergence.[106] Bradnick and McCall conclude their discussion by taking note of Leidenhags' concerns while supporting Yong's theological direction,

> We contend that a picture of the world as being contained within God, construed as such by modern theology and philosophy, offers a pneumatological model by which God can interact with the world through noninterventive ways. While we applaud Yong's overarching theological project, we think it could be enhanced by moving in a kenotic-panentheistic direction. Particularly, because a kenotic approach avoids supernaturalism, a primary critique made by Leidenhag and Leidenhag of Yong, it clarifies the modality of the Spirit's operation within the physical world…This view enhances Yong's pneumatological proposal and is consistent with a viable form of weak emergence.[107]

This kenotic-panentheistic direction Bradnick and McCall pursue understandings kenosis as the Spirit's 'pouring into' creation, divinely guiding creation's 'evolutionary path toward increasing complexity'.[108] Mikael and Joanna ultimately find Bradnick and McCall's, 'attempt to defend and extend Yong's use of emergence theory within Pentecostal theology…seems unsuccessful.'[109] Leidenhags' final word for Pentecostal theology affirms their original proposal, 'if the choice is between dualism/supernaturalism and the implications of weak emergence, we favor the former.'[110] Observing the work of Amos Yong, and subsequent conversation from Mikael and Joanna Leidenhag, and David Bradnick and Bradford McCall, one can identify in Pentecostal theology the complexities present in discussions of emergence.

Similar to the opportunity Nancey Murphy discerns in emergence as a resource for ethical construction, Pentecostal theologian, Nimi Wariboko, finds the Spirit active in ethical emergence. Wariboko's 'pentecostal principle', is the location of the Spirit's ethical work, emerging always in creative sanctification. Wariboko speaks of this principle,

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[106] David Bradnick and Bradford McCall, 'Making Sense of Emergence: A Critical Engagement with Leidenhag, Leidenhag, and Yong', *Zygon* 53.1 (2018), pp. 240-57.

[107] Bradnick and McCall, 'Making Sense of Emergence: A Critical Engagement with Leidenhag, Leidenhag, and Yong', p. 255.

[108] Bradnick and McCall, 'Making Sense of Emergence: A Critical Engagement with Leidenhag, Leidenhag, and Yong', p.255.

[109] Mikael Leidenhag and Joanna Leidenhag, 'The Unsuitability of Emergence Theory for Pentecostal Theology: A Response to Bradnick and Mccall', *Zygon* 53.1 (2018), p. 270.

[110] Leidenhag and Leidenhag, 'The Unsuitability of Emergence Theory for Pentecostal Theology: A Response to Bradnick and Mccall', p. 271.

> The pentecostal principle is the expression of the general will of existence (life): the name of the process of creative emergence that figures and disfigures biological and social life. It affirms the vision of transformation implicit in the doctrine of the incarnation, discernible in the in-dwelling Spirit, and manifest in the outburst of the divine on the Day of Pentecost. This is to say the real can be embodied in persons and social practices in time and space, and therefore social existence and history are themselves subject to the dynamics of life, to the impulse of transformation.[111]

Wariboko's pentecostal principle places the transcendent power of the eternal Spirit into the immanent context of emergence. Social existence, ever emerging, is never able to finally claim the fulfillment of destiny. Wariboko offers a further description toward this end, 'The pentecostal principle is the power of emergent creativity that disrupts social existence, generates infinite restlessness, and issues in novelty.'[112] In earlier writing, Wariboko anchors emergent novelty in the core ideas of 'contingency and possibilities'. Turning to the work of Gordon Kaufman and Paul Tillich, Wariboko finds ethical emergence as participation in the endless, creative work of the Spirit.[113]

Worth noting, is Wariboko's disclaimer early on that, 'the pentecostal principle is not a metaphysics but a method of social historical analysis'.[114] Ethical emergence is both continuous and discontinuous with the science of emergence as a metaphysical bridge. Ethical discernment is practiced through the embodied presence of the Spirit,

> As a notion of philosophy, emergence also expresses an ethos, an orientation to existential relationships and the existentially meaningful in the here and now. For instance, the spirit or spiritual presence in emergentist thinking is not a transcendental phenomenon, perched on some supernatural plane as against the world of moral-cultural situations. It is not opposed to finite historicality. It is immanent to all finite life and inseparable from it. The spirit as an emergent self, the underivably new, though is beyond and more than the mere physical (natural, human, and cultural-life) it is with and within (and not above) the structures and dynamics of complex nature and culture.[115]

Wariboko perhaps walks along a Foucaultian type of line, recognizing the philosophical force of emergence while maintaining its historical immanence. Ethical emergence from the life of the Spirit is not an exegesis per se; the Spirit's endless creativity is resistance to such. However, this restlessness pushes us beyond the dualistic, reductionist ethical

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[111] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit,*, loc. 121.

[112] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 602.

[113] Nimi Wariboko, 'Emergence and "Science of Ethos": Toward a Tillichian Ethical Framework', *Theology and Science* 7.2 (2009), pp. 192-99.

[114] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 283.

[115] Wariboko, 'Emergence and "Science of Ethos": Toward a Tillichian Ethical Framework', p. 191.

categories we create toward expansive, encompassing horizons of the Spirit. Reorienting emergence from empirical hypothesis to ethical paradigm does require philosophical conversion. How does one fashion from the materials of emergence, the shape of a Pentecostal ethic?

Wariboko's use of 'emergence as an explanatory model' follows four key movements. First, insights from the science of emergence are 'convert[ed] into ethical arguments, in order to show that social systems and practices are experimental, reversible, contingent, and provisional, rather than necessary or permanent.'[116] Again, Wariboko's conversion of emergence into ethical model is focused on contingency at work in actual social reality. Wariboko's second movement, 'promotes an ethical stance toward dealing with the unclosed and undisclosed becoming of all systems and the obstacles that may prevent them from serving higher levels of human flourishing.'[117] Picking up language familiar to a Pentecostal worldview, Wariboko calls this, 'orientation the prophetic spirit.'[118] One might consider this orientation politically as speaking truth to power. Along those lines, a third movement, 'involves an analysis and recognition of the limits of the actualization process as it plays out in concrete life against the wall of human dignity.'[119] Here Wariboko offers a critical gaze toward modern epistemological theories that cannot deliver ethically in a world of emerging social horizons. Finally, Wariboko expands upon the novelty of this emergent approach by describing the 'play' of the Spirit in the world. Transferred into ethical play, Wariboko reflects, 'How can ethics as pure means help us to reclaim a sphere of action that is authentic - that is, begun without predetermined ends in mind - without destroying the normative as such?'[120]

Wariboko's ethical methodology is at once deceptively simple and endlessly complex. The baptism of emergence into the ethical work of the Spirit may be a path towards Eldin Villafañe's goal of, 're-visioning a Pentecostal social ethic for the 21st century.' Certainly, Villafañe's ethics are political in nature,

> To speak about the politics of the Spirit is simply to state that the Holy Spirit has a political agenda for God's creation…I believe that the Spirit challenges us to go beyond the church to embrace the total social order and its organizing institutions as

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[116] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 957.

[117] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 957.

[118] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 957.

[119] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 964.

[120] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 964.

legitimate arenas for a true and wholistic Christian discipleship. This wholistic approach would require an expanding definition of the political and a better understanding of the Spirit's historical project—the Reign of God.[121]

Villafañe's irreducible scope of the Spirit's work is perhaps an invitation for emergent types of responses. Wariboko has political reality in mind as a site of ethical transformation, 'Politics does not operate as pure means; it principally refers to activities determined by preset ends of late capitalism.'[122] Imagining the Spirit at play in the world seeks to transform the horizons of ethical identity. Wariboko offers such concluding comments in his *Pentecostal Principle*,

> We need a citizenry that can sense the unprecedented and is comfortable with surprises, can identify opportunities and threats, and can craft the appropriate responses rooted in their creative and prophetic power. We need to fashion an ethics that will enable individuals to cope with emergence, to rely on the spirit rather than on rules and predetermined ethical codes for navigating what is and what must be a world opened to surprises.[123]

Responsible citizens must practice discernment that relies upon the Spirit as creative presence and guide rather than deterministic law. Responding to terrorism and the socio-political reality it cultivates, requires a prophetic voice that is capable of emerging tongues. Dichotomies of Church-World cannot rest upon reductionist dualism, but are colliding spheres, where political life happens on the borders. A politics of the Spirit discerns ethics along the ever-emerging bordering horizons of memory and imagination. These horizons of memory and imagination are themselves the embodiment of ethical emergence.

Speaking from the Pentecostal community, Daniel Castelo identifies the importance of embodiment in ethical reflection,

> …the progression from reflection to enactment was a quick one among early Pentecostals, making Pentecostal embodiment both generative and precarious for theological and ethical negotiation. Unquestionably, Pentecostals have been prone to consider embodiment to be part and parcel to theological relevance and legitimacy.[124]

While emergence may not serve as a stable bridge between science and Spirit, ethical application by Pentecostals such as Nimi Wariboko helps to guide conversation toward

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[121] Villafañe, 'The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century', p. 162.

[122] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 41.

[123] Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit*, loc. 544-52.

[124] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 9.

open horizons. Discernment of identity is discovered in the ever-emerging socio-political realities in which we are embedded. While Pentecostalism may need to exercise caution in 'ethical negotiation', such a primal focus upon embodiment leads to the emergence of creativity. Castelo finds this creativity displayed in Pentecostalism's christoformed identity,

> If Christ is the basis and form for Pentecostal affectivity, the its activating and enabling force is the presence and work of the Holy Spirit….Such work takes place within doxological intentionality. This point is especially on display in [Steven] Land's depiction of Pentecostalism as a spirituality and in the Wesleyan emphasis upon the means of grace. When believers recognize their lives as existentially epicletic, when they recognize that all they have and are and hope to be is made possible by the Spirit's presence and work, then they perform their lives in such a fashion that they themselves can be indicative - one could even say iconic - of the divine presence in the world. By sheer gratuity of the Holy Spirit, Pentecostal being-in-the-world is sacramental…However, sacramentality, as it is used in relation to a human life, implies performance, enactment, and embodiment.[125]

Castelo's epicletic ethics points toward an emergent direction, as the grace of the Spirit reveals transformed affections enacted within social space. Castelo's iconic depiction of redeemed identity illuminates a sense of how Pentecostal ethics works to discern on the horizons of memory and imagination. Pentecostal theologian, Daniela Augustine, further describes, 'The socio-transformative capacity of the saints' lives as pneumatic embodiment of the world's eschatological future is further catalyzed by the ability of their Spirit-filled visions to inspire redemptive daydreaming and reenvisioning of the world.'[126] Pneumatic embodiment occurs in the memory of saints, whose imaginative visions fill the sails of identity toward ever emerging horizons. The Spirit sanctifies believers to discern ethically as the embodied presence of Christ in the world.

Tracing the genealogical development of Castelo's work to Steven Land leads into the deep soil of human affections. Land's vision of Pentecostal Spirituality is embodied testimony congruent with the fruit of the Spirit. Building upon D.E. Saliers understanding of 'Christian faith as a pattern of deep emotions', Land suggests,

> These 'deep emotions' are the fruit of the Holy Spirit which are formed in some one who believes the gospel of Jesus Christ and construes the world

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[125] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 54.

[126] Daniela Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God,* (Grand Rapids, MI: William B. Eerdmans Publishing, 2019), p. 10.

accordingly…Christian affections are objective, relational and dispositional. God's righteousness, love and power are the source of correlative affections in the believer. The narratives describing these attributes of God evoke, limit and direct the affections of the believer. God as righteous, loving and powerful is also the telos of Christian existence and thus of the affections. To believe God is to receive the kingdom of righteousness, peace and joy in the Holy Spirit and to await its coming consummation.[127]

The fruit of the Spirit are the ethical embodiment of God's presence. Like Daniela Augustine after him, Land describes the eschatological force of sanctified identity. Identity is discerned by the fruit of the Holy Spirit cultivated in the embodied affections of sanctified individuals. Just as power and identity emerge on parallel and intersecting paths for terrorized communities, so also for sanctified communities. The fruit of the Spirit are cultivated in the deep wells of memory and imagination, where we discern our affections. The course charted by the Spirit allows the horizons of tomorrow to open into the waters of today.

The fruit of the Spirit that Land discerns form in those whose ethic is cultivated by the power of Christ, find maturity in the work of Daniel Castelo,

> This kind of negotiation of the religious affections points to something broader worth considering. Definitionally, these holy tempers are abiding dispositions inculcated by the Holy Spirit and grounded in the love of God. This recognition brings about both a certain relation (God transforming the world) on the basis of a certain rationale (because God so loved the world) in the God-cosmos dynamic, but it also beckons that one, on the basis of the God-human encounter, goes about life in a certain way (loving God and the neighbor whom God also loves). Through this synergistic interplay one is brought back to the dynamic of abiding in the triune God and actively waiting for the divine self-disclosure. Therefore, this interplay helps to negotiate the variability one finds in the concretization of these affections in Scripture….the catalogue of 'fruit of the Spirit' one finds in Galatians 5 is especially apropos (love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control). These various gifts 'are activated by one and the same Spirit' (1 For. 12.11), and they mark the life that is lived and guided by the Spirit (Gal. 5.25) rather than the flesh. The Spirit prompts and makes them possible, but their intended result is a kind of life marked by the divine character, one baptized by the Spirit. In other words, this would be a form of life one could denominate as existentially epicletic. As long as such a pneumatic characterization is at work in which the community of the faithful are actively being shaped by the Spirit to be Christ-like, then the specification of gifts and fruit is not as important as their embodiment. The point of the religious affections for Pentecostals is that through them the presence and power of God are on display through human beings. The particularity and concretization involved in seeing one with the mind and heart of Christ is a vital step for the awakening of

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[127] Land, *Pentecostal Spirituality: A Passion for the Kingdom*, pp. 134-35.

sensory and imaginative construals of what God's kingdom is and can be like, both now and in the eschaton.[128]

Castelo finds that the fruit of the Spirit are the embodied marks of the Christ-like community in the world. Imagination is cultivated among this spiritual fruit, a vision of sanctified identity against terrorized existence. Through transformed affections of memory and imagination, the mind and heart of Christ are known. At the center of Pentecostal ethics is a garden; a cultivated life discerned by the fruit growing from identification with Christ, the living and true vine. Castelo says that through the fruit of the Spirit, 'the presence and power of God are on display through human beings.'[129] Castelo's words are reminiscent of Frank Macchia's earlier observation that the fruit of the Spirt were present in the virtue of those who faced September 11, 2001 with acts of bravery and courage. In the fruit of the Spirit, the power of Christ is made visible against the terrorized powers of our age.

Closely related to the fruit of the Spirit, are the gifts given to the sanctified community by the Spirit. Perhaps it is no surprise that discernment is among those offerings of grace, for it is the practice by which the Church comes to understand its work and response. Steve Land finds that the fruit of the Spirit grow where the gifts of the Spirit are used as ethical tools,

> Discernment of spirits then seeks to determine the source and evaluate the results of spiritual manifestations and teachings by means of the gift of the Spirit and the Word in the body of believers. The affects of gratitude, compassion and courage serve as the existential prerequisite for being fully open to and benefitting most deeply from the work of the Spirit and the Word in the church. Some spirits must be cast out and the chief protection against them is the Christian character yielded to and sustained by God. The fruit of the Spirit and the gifts of the Spirit belong together. Christ is both a fruit and supreme gift of the Spirit. His life, ministry, death and resurrection were all due to the formation, leading and empowering of the Spirit.[130]

Terrorism as a spirit must be cast out of the redeemed community. Only through the Spirit's gift of discernment can we remember and imagine our identity as embodied gardens of God's grace and power. As one grows into Christ the true vine, the narrative of Jesus' identity becomes our own. Pentecostal ethics sails in the water of James Smith's 'feelings', while navigating with Ken Archer's hermeneutical anchors of Spirit, Word, and Community. The fruit of the Spirit then, are cultivated in a life that ethically

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[128] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, pp. 55-57.

[129] Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, p. 57.

[130] Land, *Pentecostal Spirituality: A Passion for the Kingdom*, p. 164.

culminates in the resurrection of Jesus. The narrative of Christ's identity refuses death at the hands of terrorism, and so also the sanctified community.

Daniela Augustine brings this resurrected ethical identity to bear in her description of the Church as transfigured social ethic,

> The fact that Christ is the Truth (Jn 14.6) that sets people free (Jn 8.32) brings into view the image of the prophetic Pentecost community as a truth-embodying and truth-proclaiming social reality that unites the story of the Kingdom with its praxis. The community's voice in the life of the human polis calls all civic dimensions to moral responsibility and discernment between good and evil. Once again, the incarnation is essential for exercising discernment, for each spirit is known by its fruit (Mt. 7.16, 1 Jn 4.2), and the fruit of the Holy Spirit is revealed within the human socium precisely through the prioritization of the other as a beneficiary of the social capital produced in the believer's life by the Spirit's Christoforming presence (Gal. 5.22-23).[131]

Discernment, as practiced by the Pentecost community, is the embodiment of Christ's voice. Murray Dempster says of this Spirit empowered community, it is a place, 'through which the Spirit reproduces the kingdom ministry of Jesus … and seeks to embody in its fellowship the features of the kingdom that are presently possible to experience.'[132] A politics of the Spirit discerns that the human polis stands always in need of sanctification in memory and imagination. The fruit of the Spirit are the reopening of ethical event horizons, collapsed by human terror and violence. Only in resurrection, can we live again through the 'Spirit's Christoforming presence.'[133]

Augustine's eccelsiological vision finds that the Church emerges in the world with the power of new creation,

> The Church, as a harvest of the gospel, is herself an embodied gospel – a good news for the world. In the gospel the human words are transformed into the Word of God and in a manifestation of the Kingdom. As the very Word of God, the gospel is theophorus (God-bearing), and so is also the fruit of the Spirit in the life of the Church.[134]

The fruit of the Spirit are harvested and distributed to feed the masses starved by terrorism. A politics of the Spirit is the embodied ethical witness of cultivated identities,

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[131] Daniela Augustine, *Pentecost, Hospitality, Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation,* (Cleveland, TN: CPT Press, Kindle edn, 2012), p. 47.

[132] Dempster, 'Evangelism, Social Concern, and the Kingdom of God', p. 29.

[133] Augustine, *Pentecost, Hospitality, Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*, p. 45.

[134] Augustine, *Pentecost, Hospitality, Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*, p. 143.

growing the Spirit's fruit. The power of the Holy Spirit calls the terrorized powers of our age to submit to the authority of Christ. Discernment as the power of Christ's grace given by the Spirit, desires to discern sanctified identity on the horizons of our memory and imagination.

Applying ecclesiology to political identity, Augustine describes how the fruit of the Spirit are harvested and served to the world,

> Being the creation of the Holy Spirit, the faith community exhibits this self-sharing hospitality in the Body of Christ as an extension of God's welcoming the other expressed in bearing forth the fruit of the Spirit (Gal. 5.22-23). This fruit is produced in inter-sociality for the sake of the other and the different, as an act of Christ-like self-giving in love. This is a distinct type of production which implies a different political economy – one that builds its forms and relationships as an extension of the covenantal bonds needed for bearing forth this new social capital. Christ-like productivity brings forth a consciousness that prioritizes the needs of the other and meets them in hospitality of faith, hope, and love. This hospitality demands the re-spacing of the self and the redistribution of one's resources … Ultimately, it is the hospitality of God that is offered and received by the other through the agency of the Spirit. This is the Creator's home-building, self-sharing hospitality which makes the cosmos a household for all – a home where all have a place at the table in the unconditionally loving embrace of the Trinity.[135]

Hospitality as a practice of the faith community, becomes the means by which the fruit of the Spirit embody political transformation. Our politics are sanctified by the Spirit as we set a table where the fruit of the Spirit are served to all. Imagining such a table is reminiscent of Jerry Camery-Hoggatt's prayer that the victims and perpetrators of terrorism on September 11, 2001, might eternally feast together. Augustine finds that the fruit of the Spirit redefine the nature of relationships, implying 'a different political economy.' The fruit of the Spirit grow in social spaces, where the horizons of personal identity meet wider horizons of communal memory and imagination. Embodying an irreducible sanctified identity, the fruit of the Spirit grow from connection to Christ and ultimately produce Christ-likeness.

Psychologist Geoffrey Sutton notes, 'The Pentecostal tradition has focused much on empowerment for service and has been quick to embrace the dramatic supernatural acts of healing and deliverance. In contrast, they have been criticized for neglecting the fruit

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[135] Augustine, *Pentecost, Hospitality, Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*, pp. 96-97.

of the Spirit (Galatians 5) and the love context of empowerment (1 Corinthians 13).'[136] Writing from the Pentecostal community, Sutton proposes a 'Pentecostal perspective on the psychology of forgiveness' that links together baptism in the Spirit with outcomes of empathy and deliverance.[137] Sutton's proposal is perhaps a means for the ethical transformation of 'mental structures' that Darío Lopez believes are foundational for sanctified politics. Renewed emphasis on the fruit of the Spirit as central to sanctified ethics may provide reconciliation for identity that can emerge from the terror of shame.

While natural and social sciences may not agree on the mechanics of emergence, there is nonetheless a recognition of emergent presence in the world. Emergent language offers voice to the irreducibility of our ethical and political identity. Pentecostal ethics finds political transformation emerging from sanctified memory, identity, and imagination. Baptism in the Spirit is an immersion into waters of grace that bring calm to crashing waves of terrorism. In the resurrection of our identity, we embody the emergent work of the Spirit, forming new political community from sanctified ethics. A politics of the Spirit is the embodiment of the Spirit's ethical work, as the body of Christ emerges in a terrorized world.

The fruit of the Spirit are metaphor suited to communicate this emergent embodiment of sanctified memory, identity, and imagination. The fruit of the Spirit, as characterized by those in the Pentecostal community, are both beginning and end of ethical life in God. In the seed of Pentecostal ethics, is the emergent fruit of sanctified politics. The fruit of the Spirit as ethical metaphor express this irreducibility of spiritual and political transformation that emerges in the creativity of the Spirit. Such divine creativity opens the horizons of our memory and imagination as hospitable spaces for others to receive grace. Political action must begin in the discernment of identity, where our memory and imagination are resurrected by the sanctifiying power of the Spirit.

The ethical voyage of identity must finally sail into the horizons of our memory and imagination, guided by the winds of the Spirit. Memory and imagination, while distinct, are inseparable in the fulfillment of reconciled identity. Such reconciled identity that emerges from the fruit of the Spirit, cultivates sanctified ethics on the horizons of

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[136] Geoffrey W. Sutton, 'The Pyschology of Forgiveness, Reconciliation, and Restoration', in Martin William Mittelstadt and Geoffrey W. Sutton (eds.), *Forgiveness, Reconciliation, and Restoration: Multidisciplinary Studies from a Pentecostal Perspective* (Eugene, OR: Pickwick Publications, Kindle edn, 2010), p. 137.

[137] Sutton, 'The Pyschology of Forgiveness, Reconciliation, and Restoration', pp. 137-38.

memory and imagination. As the fruit of the Spirit emerge, our horizons must broaden as we practice hospitality in our memory and imagination. On these horizons, is where a politics of the Spirit ultimately discovers the fruit of a sanctified identity that can offer us a more excellent way. Let us discover this path, keeping step with the Spirit's rhythm of grace. Only then will we find our way to Christ's table, not only in our future, but in the present reflection of our identity in the waters.

## Disorientation, Dissonance, and Discernment

Testimony often contains the sound of resistance, as the Spirit disputes our terrorized voice. Barbara Lee experienced such resistance in discerning an ethical response to the terror of September 11, 2001. Lee recounts the personal terror she faced in acting upon ethical conviction and the encouragement drawn from faith. While Lee does not identify with the Pentecostal community, her experience confirms the irreducible work of the Spirit. Pentecostals cannot claim possession of the Spirit, nor its gifts and fruit. In the face of terrorism and controversial response, Lee discovered affirmation from the community of the Spirit,

> Speaking of prayer, so many members of the clergy and the faith community got in touch with me and said they prayed for me at church. Believe it or not I could feel the awesome power of prayer in a way I had never felt before. To this day I run into people who told me they prayed and continue to pray for me. What an affirmation of the presence of God in my life this is.[138]

Lee's encounter with the Spirit cultivated fruit politically resistant to the rushed responses of September 11, 2001. Ethical discernment originating in the gift of prayer continued to anchor Lee's identity against the crashing waves of criticism. Speaking of ethical discernment following her vote against the AUMF, Lee says, 'Maybe I should have more fully realized how difficult it would be to stand alone in a sea of fear and complacency.'[139] While many found themselves adrift in a sea churning with terror, Lee found the Spirit guiding her towards different horizons. What are we to make of the Spirit speaking in ways resistant to dominant political identity?

Emergence theory is itself disputed ground. Surveying the general contours of emergence reveals dissonance among the scientific community. Those who admit the

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[138] Barbara Lee, *Renegade for Peace and Justice: Barbara Lee Speaks for Me,* (Lanham, MD: Rowman & Littlefield Publishers, Inc., Kindle edn, 2008), loc. 2733.

[139] Lee, *Renegade for Peace and Justice: Barbara Lee Speaks for Me*, loc. 2755.

existence of emergence are not agreed upon in its mechanics and outcomes. Many who challenge the existence of emergence still pose questions of scientific complexity, giving voice to irreducible inquiry. Ethically, emergence offers metaphorical resource as contested space where one and many discern together. In Barbara Lee's case the sound of the Spirit speaking through one created ethical dissonance among the many. Jerry Camery-Hoggott's prayer illustrates the dissonance elicited by terrorism; seeking justice and mercy. Ethical emergence occurs between the words of our testimony, where our voice, the sound of our community, and the Spirit's tongues speak in resistance.

Discernment of the Spirit's voice finds political resistance to terror cultivated in the fruit of the Spirit. Metaphorical language of fruit provides an open space where sanctified identity can be cultivated. The fruit of the Spirit are grown on the horizons of memory and imagination, where ethical and political transformation is embodied. Ethical discernment occurs in the emergence of new identity in Christ, demonstrated through fruit grown in the Spirit. While terrorism attempts to hold emergent spaces hostage, the Spirit desires to break up the ground of our identity, freeing our politics. The Spirit itself is source and sustainer of ethical emergence, always speaking in resistance to our terrorized condition. Politics of the Spirit are the ethical emergence of fruit in the soil of identity, charting an alternative course into the horizons of memory and imagination.

**5.**

## POLITICS OF THE SPIRIT AND THE ETHICS OF MEMORY AND IMAGINATION

### Battle at the Crossroads: Remembering and Imagining

On September 11, 2001, the world watched as the World Trade Center towers in New York City collapsed under the weight of terrorist violence. The date itself, September 11, quickly became a synecdoche for an entire experience that began on the September 11 the World Trade Center towers fell. Ten days later, the *Los Angeles Times* ran words penned by Ariel Dorfman, professor of Literature and Latin American Studies at Duke University, in the wake of September 11, 2001,

> I have been through this before. During the past 28 years, Sept. 11 has been a date of mourning, for me and millions of others, since that day in 1973 when Chile lost its democracy in a military coup, that day when death irrevocably entered our lives and changed us forever. And now, almost three decades later, the malignant gods of random history have imposed on another country that dreadful date, again a Tuesday, filled with death. The differences and distances that separate the Chilean date from the American are considerable. The depraved terrorist attack against the most powerful nation on Earth will have consequences that affect all humanity. It may constitute, as President Bush has suggested, the start of World War III. It is probable that it will be branded in the future as the day when the planet's history shifted forever. Few people today, however, could remember or identify what happened in Chile. And yet, from the moment when I watched on television here in North Carolina that second plane exploding into the World Trade Center's south tower, I have been haunted by the need to understand the enigmatic coincidence of these two Sept. 11s. For me, this is enigmatic and personal because it conjoins the two foundational cities of my existence: the New York that gave me refuge and joy during 10 years of my infancy and the Santiago that protected my adolescence under its mountains and made me into a man. What has come to an explosive conclusion, of course, is the United States' famous exceptionalism, that attitude that allowed the citizens of this country to imagine themselves as beyond the sorrows and calamities that have plagued less fortunate people. None of the great battles of the 20th century had touched the continental United States. It is that complacent invulnerability that has been fractured forever. Life in these United States will have to share, from now on, the precariousness and uncertainty that are the daily lot of the enormous majority of this planet's other inhabitants. In spite of the tremendous pain, the intolerable losses that this apocalyptic crime has visited upon the American public, I wonder if this trial does not constitute an opportunity for regeneration and self-knowledge. A crisis of this magnitude can lead to renewal or destruction. It can be used for good or for evil, for peace or for war, for vengeance or for justice, for the militarization of a society or its humanization. One of the ways for Americans to overcome their trauma is to admit that their suffering is neither unique nor exclusive, that they are

connected with so many other human beings who have suffered unanticipated and often protracted injury and fury. As long as they can look at themselves in the mirror of our common humanity. The terrorists wanted to single out the United States as a satanic state. The rest of the planet, including many nations that have been the object of American arrogance and intervention, rejects this demonization, as I do. It is enough to see the almost unanimous outpouring of grief of most of the world. It remains to be seen if this compassion shown to the dominant power on this planet will be reciprocated. It is still not clear if the United States--a country formed by those who have themselves escaped vast catastrophes, famines, dictatorships, persecution-- will be able to feel that same empathy toward other outcast people. We will find out in the days and years to come if the new Americans, particularly the young, forged in pain and resurrection, are ready to participate in the arduous process of repairing our shared, damaged humanity; to create, all of us together, a world in which we need never again lament one more terrifying Sept. 11.[1]

Dorfman's memorial to the 'other September 11', acknowledged the pain and loss of that September morning in 2001, yet refused to foreclose on the trauma of that September morning in 1973. Dorfman's experience of watching the events of September 11, 2001 unfold called him to bear witness to the memory of this significant date. In this act of remembering, "there was an important distinction: the perpetrator of Chile's September 11 terror was the United States. By evoking the U.S. role in subverting democracy and supporting terrorism in Chile, Dorfman introduced a counternarrative."[2] Indeed, our memories function by means of emplotting experiences into the larger narratives that surround them. We do not simply remember the individual drops in the ocean, but the entire movement of the waters. In the waters of American identity, Dorfman saw the wreckage of the past washing up on the shores of the present. History is always unfolding and enfolding moments before us to discern; the horizon of memory is always on our heels.

Dorfman is not only looking toward the horizon of our memory; we are also sailing into the horizon of our imagination. September 11, 2001 was a moment of disoriented imagination for the U.S., opening up possibilities beyond an immunity from loss. Perhaps the imagination of U.S. exceptionalism fueled the present actions of a nation that believed it could sow seeds of terror without reaping the fruit of such. Imagination's horizon, always before us, determines the course we chart today. The horizons of memory and identity are not static points, as though the past is dead and

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[1] Ariel Dorfman, 'America Looks at Itself through Humanity's Mirror', *Los Angeles Times*, September 21, 2001.

[2] Patricia Keeton, 'Reevaluating the "Old" Cold War: A Dialectical Reading of Two 9/11 Narratives', *Cinema Journal* 43.4 (2004), p. 115.

the future is not fully alive. While the wreckage in New York City was still burning, the future was already taking shape. While public disputes over the role of U.S. as victim or perpetrator of terrorist violence had not yet fully emerged, Dorfman already caught such a reflection in the waters of imagination.

The fires at Ground Zero were possibly still burning when George Sanchez delivered the presidential address to the American Studies Association in November, 2001.[3] Like Eldin Villafañe's address to the Society for Pentecostal Studies, Sanchez was looking forward into the 21st century and its present challenges. Mere days after Dorfman's published words, Sanchez referenced the 'new-fashioned global war on terrorism.'[4] Already present in the U.S. was a hostility towards those who remembered the U.S. as anything other than innocent victim of terrorist violence. Sanchez encouraged those present to continue forward in honest discussion of American identity despite a culture of distrust and suspicion.[5] This process of discernment, Sanchez believed, brought those in the field of American studies to a crossroads.

Part of the identity crisis in the U.S. was a resurrected fear of foreignness. The multicultural identity of the nation was in question concerning our memory and imagination.[6] Both in terms of engaging multiple academic disciplines and bridging divides to public discourse, Sanchez encouraged individuals to cross boundaries for the greater good,

> In particular, it is the crossing of disciplinary boundaries which, year after year, creates the intellectual excitement of American studies, what my good friend George Lipsitz refers to as "dangerous crossroads." Together, along with Earl Lewis, Peggy Pascoe, and Dana Takagi, we edit a book series called "American Crossroads" for the University of California Press, to celebrate the intersections of American life, where new identities are formed and hybridity reigns as the norm, not the exception, of U.S. culture. But as I reflect on the boundaries that must be crossed in this new twenty-first century world, I am now constantly reminded that one of the most significant borders to cross is the one that separates the academic community from the wider public. Crossing into the realm of U.S. public discourse today, of course, brings with it more danger because of the clamping down on civil liberties and the U.S. public's lessened tolerance for dissent and alternative opinions.[7]

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[3] George Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', *American Quarterly* 54.1 (2002), pp. 1-23.

[4] Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', p. 1.

[5] Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', pp. 6-7.

[6] Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', p. 10.

[7] Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', pp. 7-8.

The crossroads Sanchez and others found themselves at, was a crossroads of identity. Such a place, Sanchez believed, was to be 'celebrated' as a place where our memories and imaginations could meet.[8] However, there was danger at the crossroads; the wider public (both nationally and internationally) was still in a state of reactivity from previous events. American identity would need to find the grace to be hospitable in welcoming the polyphonic memory and imagination of other voices. Only in the passage of time, would Sanchez's hopes find firm ground to imaginatively build upon, or the shifting sands of terrorized people.

A decade later when Peter Kornbluh released updates to the famous, *Pinochet File*, Ariel Dorfman's words continued to echo in memory and imagination. Reissuing analysis of declassified documents regarding the fortieth anniversary of the U.S. involvement in Chile's September 11, Kornbluh finds that, 'the histories of the United States and Chile are joined by far more than the coincidence of Osama bin Laden's timing.'[9] Indeed, the U.S. maintained a supportive posture toward the terrorist regime of Augusto Pinochet that eventually exploded in the streets of Washington, D.C. Relating the military overthrow of democracy in Chile to the U.S. military involvement in Vietnam, Kornbluh seems to offer a portrait of the U.S. nation as lacking the imagination to find meaning beyond itself.[10] Kornbluh finds that in the unfolding of history, nothing ever dies,

> Indeed, a historical review of the U.S.-Chilean relations raises many of the same contentious issues the American people, and the international community, confronted as the Bush administration launched its war on Iraq: preemptive strikes, regime change, unilateral aggression, international terrorism, political assassination, sovereignty, and the deaths of innocents. After so many years, Chile remains the ultimate case study of morality - the lack of it - in the making of U.S. foreign policy. "With respect to…Chile in the 1970s," as Secretary of State Colin Powell conceded when asked how the United States could consider itself morally superior to Iraq when Washington had backed the overthrow of Chilean democracy, "it is not a part of American history that we are proud of."[11]

By the time Kornbluh offered these observations, the events of September 11, 2001 had opened into multiple international venues of conflict and war. Not only

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[8] Sanchez, 'Working at the Crossroads: American Studies for the 21st Century', p. 22.

[9] Peter Kornbluh, *The Pinochet File: A Declassified Dossier on Atrocity and Accountability,* (New York: The New Press, Kindle edn, 2013), p. x.

[10] Kornbluh, *The Pinochet File: A Declassified Dossier on Atrocity and Accountability*, p. xii.

[11] Kornbluh, *The Pinochet File: A Declassified Dossier on Atrocity and Accountability*, p. xiii.

Afghanistan, but also Iraq, were now directly at the center of a U.S. crisis in values. Additional acts of terrorism in Western European nations had solidified in the words of Samuel Huntington, 'a clash of civilizations.'[12] George Sanchez's 'new-fashioned global war on terrorism' was now part of international discourse. Ariel Dorfman's questions concerning American opportunity to imagine itself in solidarity with others who were terrorized were still not clear. While the mechanisms of U.S. civil law allowed for certain freedom of dissent, dominant narratives are not easily overturned. While U.S. presence in Afghanistan had opened up possibilities for some on the margins, American response would most likely have not been termed 'empathetic' by any means.

Perhaps one of the most profound questions regarding the identity of September 11 relates to 'American' memory and imagination. Colin Powell can identify some embarrassment about the U.S. involvement in Chile's September 11 as a, 'part of American history'. In such context American identity is equivalent with the United States of America. While maintaining an awareness of the complexity of American identity even George Sanchez appeared to default to the equivalence of America with the United States. Ariel Dorfman's comments in the wake of September 11, 2001 articulate the possibility that American identity is not fully synonymous with the experience of the United States alone.

Historian and cultural critic, Eduardo Galeano, questions the deeper issues of American identity in the opening of his *Memory of Fire* trilogy,

> I was a wretched history student. History classes were like visits to the waxworks or the Region of the Dead. The past was lifeless, hollow, dumb. They taught us about the past so that we should resign ourselves with drained consciences to the present: not to make history, which was already made, but to accept it … Through the centuries, Latin America has been despoiled of gold and silver, nitrates and rubber, copper and oil: its memory has also been usurped. From the outset it has been condemned to amnesia by those who have prevented it from being.[13]

Galeano's voice points in the same direction as Cornel West's description of 'social amnesia' in U.S. religion.[14] There is a denial of valid memory from divergent American narratives. Without a clear memory to discern, ethical identity vanishes, and imagination is suppressed. Galeano's goal in writing was to redeem foreclosed

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[12] Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, (New York: Simon & Schuster, 2011).

[13] Eduardo Galeano, *The Memory of Fire Trilogy: Genesis, Faces and Masks, and Century of the Wind*, trans. Cedric Belfrage, (New York: Open Road Integrated Media, Kindle edn, 2014), p. 66.

[14] West, *The Cornel West Reader*, p. 358.

narratives in the process of discernment. This is reflected in the refrain of his *Memory of Fire* trilogy,

> I believe in memory not as a place of arrival, but as point of departure—a catapult throwing you into present times, allowing you to imagine the future instead of accepting it. It would be absolutely impossible for me to have any connection with history if history were just a collection of dead people, dead names, dead facts. That's why I wrote *Memory of Fire* in the present tense, trying to keep alive everything that happened and allow it to happen again, as soon as the reader reads it.[15]

Galeano discerns that memory and imagination are essential for understanding historical space and time. Our present political identity is not an archeology of ethical fossils. Personal and collective political identity is a living ethical genealogy. Memory and imagination are the horizons of identity. Forever setting and rising, memory and imagination enable us to occupy spaces of past and future in our present formation of identity. Our personal horizons touch those of others, as collective remembering and imagining shape ethical identity. A politics of the Spirit begins in the space of discernment between these horizons. Looking back at the narrative of memory moves us to face our perception of present time, leading us to embody imagined futures. As we bear witness, our testimony is the voice of yesterday echoing across the waters of identity and across the horizon of tomorrow.

Paul Ricoeur entertains the relationship between memory and imagination in his work on *Memory, History, Forgetting*.[16] While the focus of this work is memory, Ricoeur feels bound first to determine the relationships between remembering and imagining. Beginning with Ricoeur's conclusions, personal discernment involves faithful recognition of past events,

> It was the same presupposition of self-clarity in the phenomenon of recognition that next supplied the blade that cuts between two types of absence-the the anterior and the unreal-and so, as a matter of principle, sunders memory from imagination, despite the disturbing incursions of hallucination into the mnemonic field. I believe that most of the time I can distinguish a memory from a fiction, even though it is as an image that the memory returns. Obviously, I would like always to be capable of making this distinction.[17]

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[15] Galeano, *The Memory of Fire Trilogy: Genesis, Faces and Masks, and Century of the Wind*, pp. 52, 635, 1198.

[16] Paul Ricoeur, *Memory, History, Forgetting,* (Chicago: University of Chicago Press, Kindle edn, 2004).

[17] Ricoeur, *Memory, History, Forgetting*, loc. 7370-7377.

Discerning the faithfulness of memory for identity formation involves relating recollection to the imagistic means by which memory arrives. How does Riceour find harbor in this determination? Ricoeur drops anchor by surveying Western philosophical foundations from Plato and Aristotle to modernity concerning the relationship between memory and imagination.[18] R.A.H. King traces historical lines in the work of Aristotle, demonstrating the reciprocal nature of memory and imagination in Aristotle's writings.[19] Thomas Aquinas describes a 'hierarchical' relationship between memory and imagination in which, 'memory depends on imagination - which also has a retentive function - but goes beyond it by its capacity to store the spatiotemporal information associated with the acquisition of a particular mental image.'[20]

Comparing Aquinas with predecessors like Augustine reveals, 'a contrast between an Aristotelian and a Neo-Platonic view of the distinction between memory and imagination.'[21] Richard Kearney's analysis of the '"Christian synthesis" of medieval philosophy, between antiquity and modernity,' continues to highlight the bond between memory and imagination.[22] Speaking of St. Bonaventure's understanding of man as a mirror of the divine, Kearney weites, 'In the internal order of the self, man becomes aware of his own power as a maker of images - a power which is "like" that of God's. At

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[18] Ricoeur, *Memory, History, Forgetting*,

[19] R.A.H. King, 'Aristotle on Distinguishing Phantasia and Memory', in Fiona Macpherson and Fabian Dorsch (eds.), *Perceptual Imagination & Perceptual Memory* (Oxford: Oxford University Press, Kindle edn, 2018), pp. 9-19. One may look to Aristotle's words for an example of this reciprocal relationship between memory and imagination, 'As regards the question to which part of the soul memory belongs, it is, then, clear that it belongs to the same part as imagination; and those things that are essentially the objects of memory are also such of which there is imagination, while those that are accidentally objects of memory are those that do not occur without imagination;' Aristotle and David Bloch, *Aristotle on Memory and Recollection: Text, Translation, Interpretation, and Reception in Western Scholasticism*, Philosophia Antiqua: A Series of Studies on Ancient Philosohpy 110; (Leiden: Brill, 2007)

[20] Felipe De Brigard, 'Memory and Imagination', in Sven Bernecker and Kourken Michaelian (eds.), *The Routledge Handbook of Philosophy of Memory* (New York: Routledge, Kindle edn, 2017), p. 132.

[21] De Brigard, 'Memory and Imagination', p. 132. Whereas Aquinas presented memory and imagination as working together, Augustine only finds memory, 'I do this inside, in the immense palace of my memory. In it, sky, earth, and sea are present before me, together with all the things I could perceive in them, except for those which I have forgotten. In it, I even encounter myself and I bring myself to mind: what, when and where I did something, and how I felt when I did it. In it are all the things which I remember, either those personally experienced or those taken on faith. Out of the same supply, even, I can take now these, now those likenesses of things (whether those experienced or those derived from experience) and combine them with things of the past, and from these I can even think over future actions, happenings, and hopes-and all these, again, as if in the present;' Saint Augustine, *Confessions*, trans. Vernon J. Bourke, The Fathers of the Church: A New Translation 21; 2008 repr. (Washington, D.C.: The Catholic University of America Press, 2008 edn, 2008), X.8.14, p. 275.

[22] Richard Kearney, *The Wake of Imagination: Toward a Postmodern Culture*, (London: Routledge, 1988), p. 114.

this level of internal mirroring, the self converts the natural macrocosm into a microcosm of memory and imagination.'[23] Thomas Hobbes and Baruch Spinoza would later articulate memory and imagination in terms of empirical equivalence.[24] While others like David Hume differentiated between memory and imagination, modern voices have challenged Hume's logic.[25] Conversations continue in our century between continuists and discontinuists about the causal nature of relationships between memory and imagination.[26]

Synthesizing broad historical perspectives, Ricoeur attempts to identify a constellation for navigating between horizons,

> Such is the "movement of memory at work". It carries memory back so to speak into a region of presence similar to that of perception. But-and here we reach the other side of the difficulty-it is not just any sort of imagination that is mobilized…To imagine is not to remember. No doubt a recollection, as it becomes actual, tends to live in an image; but the converse is not true, and the image, pure and simple, will not be referred to the past unless, indeed, it was in the past that I sought it, thus following the continuous progress which brought it from darkness into light…If I recall an incident of my past life I do not imagine it, I recall it. That is, I do not posit it as given-in-its-absence but as given-now-in-the past". This is exactly the interpretation proposed at the beginning of this study. But now here is the reversal. It takes place on the terrain of the imaginary.[27]

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[23] Kearney, *The Wake of Imagination: Toward a Postmodern Culture*, p. 124.

[24] De Brigard, 'Memory and Imagination', p. 133-34. When speaking of memory and imagination as 'decaying sense', Thomas Hobbes says, 'This decaying sense, when we would express the thing itself, (I mean fancy itself) we call imagination, as I said before: but when we would express the decay, and signify that the sense is fading, old, and past, it is called memory. So that imagination and memory, are but one thing, which for divers considerations hath divers names;' Thomas Hobbes, *Leviathan*, Oxford World's Classics (Oxford: Oxford University Press, 1996), p. 12. When Spinoza discusses 'mental decisions', he states, 'we must necessarily grant that the mental decision that is believed to be free is not distinct from imagination and memory;' Baruch Spinoza, *The Ethics, Treatise on the Emendation of the Intellect, and Selected Letters,* trans. Samuel Shirley, (Indianapolis, IN: Hackett Publishing Company, Second edn, 1992), p. 107.

[25] De Brigard, 'Memory and Imagination', p. 135. Hume's differentiation between memory and imagination rested on language of vivacity, 'When we search for the characteristic, which distinguishes the memory from the imagination, we must immediately perceive, that it cannot lie in the simple ideas it presents to us; since both these faculties borrow their simple ideas from the impressions, and can never go beyond these original perceptions … Since therefore the memory, is known, neither by the order of its complex ideas, nor the nature of its simple ones; it follows, that the difference betwixt it and the imagination lies in its superior force and vivacity. A man may indulge his fancy in feigning any past scene of adventures; nor would there be any possibility of distinguishing this from a remembrance of a like kind, were not the ideas of the imagination fainter and more obscure;' David Hume, *A Treatise of Human Nature: Being an Attempt to Introduce the Experimental Method of Reasoning into Moral Subjects,* (Auckland: The Floating Press, 2009), p. 47.

[26] Anja Berninger and Ingrid Vendrell Ferran, *Philosophical Perspectives on Memory and Imagination,* Routledge Studies in Contemporary Philosophy (New York: Routledge, Kindle edn, 2023), p. 1.

[27] Ricoeur, *Memory, History, Forgetting*, loc. 818-43.

The horizons of memory and imagination constantly move on the circumference of identity. Memory and imagination defy reductionist categories yet display an emergent type of discernment. Horizons of memory and imagination are irreducible yet inseperable. Fiona Macpherson reflects on these characteristics, 'One important fact about our mental lives is that sensory experience comes in (at least) three central variants: perception, imagination, and memory.'[28] Peter Langland-Hassan characterizes memory and imagination as, 'being instances of the same mental attitude,' later offering more description,

> When engaged in episodic remembering, future-directed imagistic imagining, and counterfactual-directed imagistic imagining, we aim to accurately represent the actual world as it was, will be, or would have been. This raises the possibility of seeing all three as involving the same judgement-like attitude, where the key differences among the states consist in whether their contents concern past, future, or counterfactual events.[29]

Scientific study and findings in, 'the cognitive psychology and neuroscience of memory and imagination,' continue to advance the deep connectedness of identity.[30] Surveying empirical research, Felipe de Brigard concludes, 'Taken together, the scientific evidence seems to overwhelmingly support the view that memory and imagination are profoundly intertwined.'[31] Our ability to discern the contents of faithful recollection and fantastic imagination requires us to sail out past safe borders into spaces where ethical identity churns with ambiguity. A politics of the Spirit does not fear sailing into the depths of ethical conflict. Where some might view memories and

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[28] Fiona Macpherson, 'Perceptual Imagination and Perceptual Memory: An Overview', in Fiona Macpherson and Fabian Dorsch (eds.), *Perceptual Imagination & Perceptual Memory* (Oxford: Oxford University Press, Kindle edn, 2018), p. 1.

[29] Peter Langland-Hassan, 'Remembering and Imagining: The Attitudinal Continuity', in Anja Berninger and Ingrid Vendrell Ferran (eds.), *Philosophical Perspectives on Memory and Imagination* (New York: Routledge, Kindle edn, 2023), p. 11. Langland-Hassen understands 'episodic remembering' as, 'an occurrent mental state that is the output of a process of memorial retrieval and (possible) reconstruction, and where the contents of this occurrent state correspond to what one is remembering,' p. 12. 'Future-directed imagistic imagining' is considered as, 'episodes of occurrent thought where mental imagery is used with the aim of accurately representing some future scenario,' in comparison to 'counterfactual-directed imagistic imagining which is, 'episodes of occurrent thought where mental imagery is used with the aim of representing how things would have gone differently in the past, and some other fact not obtained,' pp. 12-13.

[30] De Brigard, 'Memory and Imagination', p. 136.

[31] De Brigard, 'Memory and Imagination', p. 137. While finding common ground between R-memories (memories with experiential characteristics) and S-Imaginings (sensory imaginings), Dorothea Debus does not equate the two. In fact, Debus suggests, 'The ability to treat S-imaginations and R-memories in the relevantly different ways is a fundamental and crucial feature of any subject's mental life.' Dorothea Debus, 'Memory, Imagination, and Narrative', in Fiona Macpherson and Fabian Dorsch (eds.), *Perceptual Imagination and Perceptual Memory* (Oxford: Oxford University Press, Kindle edn, 2018), pp. 72, 90.

imaginings as dangerous shallows and debris for shipwreck, the Spirit calls for faithful obedience, leading us by a compass of discernment.

Discerning the events of September 11, 2001, requires sailing out into deeper waters of ethical identity. Terrorist events on September 11, 2001, cannot be separated from the horizons of memory that stretch forward from the terror of September 11, 1973. Indeed, Augusto Pinochet, the author of terrorism in Chile was still alive and free to watch the terrorism in the U.S. When the waves of terrorism crashed upon us, without firm anchors of memory, our imaginations are capsized. Those memories which become the points of our compass lead us into our imaginations. In an emergent sense, individual memory and imagination are causal for collective remembering and imagining, which in turn supervene upon particular bodies. Santiago and New York bear witness to the complex constellations of terrorism against and advanced by governmental authorities and effects upon collective and individual identities. Ethical currents carry us from memory into imagination, our present identity always in moving waters. Perhaps the question becomes whether these waters of our ethical identity are living waters moved by the Spirit that has raised Christ from the grave, or the waters of chaos that intend to drown us in eternal death.

Steven Stern has described the dark legacy of terrorism in Chile and its effects upon memory and imagination as a 'battle for hearts and minds,'

> The memory question—how to remember the social crisis that culminated in military takeover in 1973, how to record and respond to the violent wrath that came down on people the state deemed subversive, how much value to place on memory itself— shaped the battleground for Chilean hearts and minds. Official memory after 11 September 1973 consolidated the considerable early legitimacy for the junta. It did not go uncontested. Already by the mid-1970s, the memory question was catalyzing a struggle for moral and political legitimacy—and over the substance of truth itself.[32]

Like September 11, 2001, Stern places the events of Chile's September 11 in the scope of enduring international importance. How 'hearts and minds' remembered the events of September 11, 1973, determined the direction of imagining preferred and viable futures. At the crossroads of memory and imagination was an ethical battleground for discerning truth. Political power and identity found validation in the same memories that sought to imagine their demise. Discernment itself became an act of subversion;

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[32] Steve J Stern, *Memory Box Trilogy: Battling for Hearts and Minds: Memory Struggles in Pinochet's Chile, 1973–1988,* Latin America Otherwise: The Memory Box of Pinochet's Chile (Durham, NC: Duke University Press, Kindle edn, 2006), p. 237.

resistance to the dominant moral narrative. Terrorism in the history of Chile offers a perspective on the atrocities of evil when deployed by the state in an effort to seize and maintain authority over individual and social bodies. While terrorism external to state power seeks to introduce chaos, terrorism internal to state power seeks to consolidate control.

In book one of his *Memory Box Trilogy*, Stern speaks of the relationship between memory and imagination in Chile's terrorized history,

> The specific social groups, networks, and leaders who are sufficiently motivated to organize and insist on memory constitute troublesome 'knots' on the social body. They interrupt a more unthinking and habitual life, they demand that people construct bridges between their personal imaginary and loose personal experiences on the one hand, and a more collective and emblematic imaginary on the other…The idea of a memory knot is a metaphor inspired by the human body. Consider a knot in the stomach when one is nervous…such bodily events break the 'normal' flow of everyday life and habit. Suddenly, we experience a heightened consciousness, a demand that we take notice - that we think, feel, or respond. Memory knots on the social body also interrupt the normal flow of 'unthinking' reflex and habits … Expressed colloquially: memory knots are sites where the social body screams … Specific human groups and leaders, specific events and dates, and specific physical sites all seem to stir up, collect, and concentrate memories, thereby 'projecting' memory and polemics about memory into public space or imagination.[33]

Hearts and minds are affected when the pain of memory knots break reflexive identity. We no longer are remembering merely as habit, but now as conscious effort to discern ethically. Such pressure points of memory are not only determinative of identity in the present, but also capacity to imagine settled futures. Emergent bridges allow for exchange between personal and collective experiences.[34] Much like the knots of uncertainty felt in one's stomach, memory knots accompany a sense of anxiety, causing the perspiration of panic and dread. Memory knots that take bodies beyond the threshold of pain paralyze imagination. When such knots refuse to resolve, a body may fight against itself.

The language of 'hearts and minds' has also been associated with the memory and imagination of September 11, 2001. In the immediate days following September 11, 2001, U.S. news sources reported, 'President Bush tonight will launch a two-fisted offensive to

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[33] Steve J. Stern, *Memory Box Trilogy: Remembering Pinochet's Chile: On the Eve of London, 1998,* Latin America Otherwise (Durham, NC: Duke University Press, 2006) pp. 164-65.

[34] Stern, *Memory Box Trilogy: Remembering Pinochet's Chile: On the Eve of London, 1998*, p. 165.

win the hearts and minds of Congress and the nation as he readies the U.S. for war.'[35]

Five years beyond, with the war on terror raging, U.S. Secretary of Defense, Donald Rumsfeld stated, 'In this very public battle for hearts and minds, we must be as confident in the rightness of our cause as the enemy is in its evil purpose. We cannot allow the world to forget that America, though imperfect, is a force for good in the world.'[36] Such sentiments had been previously expressed by individuals in the U.S. military such as 319th Wing Commander, Col. Keye Sabol, who were on the ground in Afghanistan, 'We're winning the hearts and minds of the people in Afghanistan, working on getting them a country where they can have freedom. We are the superpower.'[37] However, not all hearts and minds were clear in believing that the U.S. response was working with effective memories or imagination. The *New York Sun* focused on mixed response from U.S. Senator, John McCain,

> Mr. McCain said reports of ill treatment of prisoners at Abu Ghraib and Guantanamo Bay have hurt America. "This is not just a fight on the ground in Afghanistan and Iraq. This is a war for the hearts and minds of people throughout the world," he said. "We're going to have to maintain a careful balance between effective methods and, at the same time, make sure we are not like our enemies."[38]

McCain's sentiments echo the experience of Barbara Lee as she listened to a prayerful call to discernment. As the war on terror expanded its horizons, ethical identity became caught between the memory of September 11, 2001, and entangled imaginations. Perhaps the war on terrorism became a war of terrorism, as terrorized identity discerned responses from memory and imagination hostage to fear. What do we make of tortured images from Guantanamo Bay reflected in the polished stone of the 9/11 Memorial in New York?

Ten years beyond September 11, 2001, when the 9/11 Memorial was formally dedicated, the *Jerusalem Post* featured an article with hopeful outlook,

> Ten years after 9/11, the United States has a new window of opportunity to regain the initiative in the "missing battle" of the campaign against terrorism. That is, the

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[35] David Lightman, 'Bush to Prepare Nation for War: President Addresses Joint Session of Congress Tonight', *Hartford Courant*, September 20, 2001, p. A10.

[36] 'Rumsfeld Sees Islamists Seeking to Spread Discord', *Agence France-Presse*, September 11, 2006, p. 1.

[37] Kris Jensen, 'Because of Its Quick Response to 9/11, and the Magnitude of Its Mission, Grand Forks Base Was a Force of Freedom - Operation Enduring Freedom Relies Heavily on Local Base', *Grand Forks Herald*, September 11, 2002, p. 01.

[38] Josh Gerstein, 'Mccain Says Americans Are Schizophrenic on Iraq', *The New York Sun*, September 11, 2006, p. 6.

sustained soft-power effort to win the battle for hearts and minds in predominantly Muslim countries. The US and wider Western response to the September, 2001 attacks has been dominated by counter-terrorism and military might. While key successes have been achieved, including the unseating of the Taliban regime in Afghanistan, the overwhelming emphasis on hard power has fueled controversy across much of the world.[39]

While identifying the conflict perpetuated by 'hard power' in the wake of September 11, 2001, opportunity was opening for better outcomes than continued violence. With the 'unseating of the Taliban regime' perhaps the moment had arrived to reclaim a sense of ethical identity in global responses to terrorism. The horizons of such opportunity quickly vanished, as the *Jerusalem Post* again reported a decade later, on September 11, 2021,

> After 20 years, we can say results have mostly been disastrous. Wanting to prevent 9/11s, we destabilized entire countries – causing dozens of 9/11s. And, in doing so, we weren't that effective either. We combated terrorism only to see Jihadist groups around the globe thrive. Two decades later, al Qaeda still permeates the Sahel, the Arabia Peninsula, and Asia. Boko Haram and al Shabab continue to bring havoc to multiple African countries. ISIS has even managed to establish its own Caliphate while terrorizing London, Paris, and Brussels. Even our battle for hearts and minds scored low. Anti-Western sentiment swelled, as the image of the West and America being pillars of democratic values plummeted.[40]

Not only did windows of opportunity shut in the battle for hearts and minds, they were shattered by the cycle of ongoing terrorism and violence. The U.S. lacked the capacity to imagine empathy with other victims of terrorism, and global neighbors in turn lost empathy in their memory of the event. Without clear resolution in the battle for hearts and minds, memory and identity gravitated into the event horizon of terror. Political values were also demoralized, as fractured identity revealed itself in empty ethics.

At the crossroads of memory and imagination, hearts and minds are caught in the battle for identity. At times battlegrounds become sites for scorched earth. One of the marks of terrorism's scorched earth is the torture of bodies collective and individual. Torture is perhaps the most intimate embodiment of terrorism, forcing imagined fears into traumatic memories. William Cavanaugh draws parallels between the use of torture during Pinochet's reign of terror in Chile and in response to the terrorism of September 11, 2001,

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[39] Andrew Hammond, 'The Missing Battle of 9/11', *The Jerusalem Post*, September 11, 2011, p. 13.

[40] Michele Groppi, 'Afghanistan and the Failure of the War on Terror', *The Jerusalem Post*, September 11, 2021.

I refer to torture as the "imagination of the state," not, of course, to deny the reality of torture but to call attention to the fact that torture is part of a drama of inscribing bodies to perform certain roles in the imaginative project that is the nation-state. The state is not a tangible thing that exists somewhere. The state is rather conjured up in a group of people's sense of who it is, its memory of where it came from, its fears and hopes, and its sense of friends and enemies. There are tangible things—armies, prisons, tax forms, and the like—but they take on their peculiar power only when harnessed to the imaginative idea of the state.[41]

Cavanaugh finds that torture serves imaginative purposes while anchoring into collective memory. While torture is described as the 'imagination of the state', perhaps it could also be the 'imagination of terrorism'. When governments become terrorist states, political identity becomes captive to such memory and imagination. Benedict Anderson might identify terrorized states as, 'imagined communities', built upon a singular exceptional memory.[42] National communities that are bound by certain borders of memory and imagination at times seek to enforce this identity on individual and collective bodies. Torture as the imagination of the state functions as a political liturgy, a means of embodying the terror that projects these imaginary borders.

The genealogy of September 11 in the Americas would place ethical identity on the battlefield of hearts and minds, at the crossroads of memory and imagination. Hearts and minds are embodied in flesh that is 'inscribed' with terroristic liturgies. Identity becomes both aggressor and victim, shaped by ethics in the service of political power. A politics of the Spirit, however, discerns that the battle is not against 'flesh and blood' but a struggle against the violent winds of powers and principalities, as we sail between horizons of memory and imagination. Pentecostal ethics offers hope that the wind of the Spirit, carrying the very breath of Christ's peace, is stronger than the terrorized gales that blow across the waters of identity. Let us open our sails to finally find a fruitful path forward in sanctifying our memories and imaginations.

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[41] William T Cavanaugh, 'Making Enemies: The Imagination of Torture in Chile and the United States', *Theology Today* 63.3 (2006),

[42] Benedict Anderson defines a nation as, 'an imagined political community – imagined as both inherently limited and sovereign;' Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism,* (London: Verso, 2nd Kindle edn, 2016), p. 5. Modern states operate with an understanding of geo-political boundaries to their authority. Terrorized states violently impose authority within and often seek exception to the borders that limit their terroristic power. One might consider the current conflict in Ukraine as an extension of Russian terroristic imagination.

## Growing Fruit in Scorched Earth

In the January, 1918, issue of *The Pentecostal Holiness Advocate*, G.F. Taylor offered exposition on the Holy Spirit from the 'Basis of Union of the Pentecostal Holiness Church'. While discussing the role of the Holy Spirit as the third person of the Trinity, Taylor admitted,

> I do not understand three Persons can exist in Unity, but I believe it to be true. It is a fact, I do see illustrations of the Trinity on every hand. I see in the sun a round orb, light, and heat. We speak of either of these as the sun. In myself I see a soul, a rational mind, and a body. In my mind I see judgment, memory, and imagination, and I call either one my mind. In the tree in my yard I see a root, a body, and a branch, and either of them is often called a tree. I cannot explain all these things, but I believe them to be true.[43]

Over a century later, Taylor's words still touch on profound questions of identity. Just as there is unity in the persons of the trinity, Taylor finds unity in himself as soul, rational mind, and body. One's mind is 'rational', perhaps indicating the importance of discernment in epistemological matters. Within the mind, Taylor further discovers unity in 'judgment, memory, and imagination.' Memory and imagination are unified means by which Taylor discerns himself making judgment. Such discovery of one's ethical identity comes by means of discovering the identity of the Holy Spirit. Perhaps Taylor found inspiration in this relationship between self and Spirit, as he finished with the analogy of tree. Turning to the image of a tree, lends itself towards imagery of fruit, reinforcing the sanctified identity, memory, and imagination offered by the Spirit. These images converge in further testimony featured in *The Apostolic Faith* in 1913,

> Shortly after God baptized me with the Holy Ghost, I saw a vision of a most beautiful river. Soon there appeared a green hill and a beautiful tree. I seemed to go nearer and nearer till I saw great, luscious apples on it, and something was written on the apples. One said, "Love" another "Peace" another "Joy" another "Gentleness" another "Humility" another "Faith" another "Kindness". "Oh," I said, "let that tree be perfected in my soul."[44]

This visionary testimony begins with baptism in the Spirit, the essential Pentecostal experience. Perhaps it is through the narrative of biblical metaphor (i.e., Psalm 1), the Spirit reminds one of their identity. Inside visionary space, biblical narrative and memory becomes a means by which imagination is sanctified. Ultimately, memory and imagination cross germinate in the fruit of the Spirit as embodied desire.

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[43] G.F. Taylor, 'Basis of Union: Chapter Xiv, the Holy Ghost', *The Pentecostal Holiness Advocate* 1.37 , p. 4.
[44] 'The Fruit of the Spirit', *The Apostolic Faith* 13 (1913), p. 3.

Even those who identify with the work of the Holy Spirit in our century find deep and continuing questions of identity continue to grow. When Kimberly Alexander delivered her presidential address to the Society for Pentecostal Studies in 2011, Alexander found Pentecostalism at a crossroads of discernment. At stake was the very identity of the Pentecostal movement, and integrity to its heritage, 'Pentecostalism in general, and Pentecostal scholarship in particular, finds itself at an intersection of ultimate significance. We stand at a crossroads between worlds and are being offered appealing deal(s). Will we sell our (heart and) soul for perceived respectability and proficiency that is short-lived and leads to a shameful grave?'[45]

The crisis in Pentecostal identity perhaps mirrored the crisis in American identity in the wake of September 11, 2001. In both cases, a particular kind of identity rooted in certain memories was seen as the respectable path. Alexander, like George Sanchez, questioned the methods in which memory is used as imaginative material for constructing identity. Pentecostalism was faced with what Steven Stern terms as a 'faustian bargain', a sense of ethical compromise for socio-economic benefit.[46] When reflecting on how the Pentecostal movement could pass beyond these crossroads, Alexander offers,

> I would suggest that the work is to be done in ways congruent with our roots: with the sharing of narratives of experience, in community, with full participation of the members of that community, and with expectancy of the inbreaking of the Spirit. This community is both local and global; therefore, our work is done with full recognition that it is contextually and communally derived but also with the recognition that the Spirit is moving and working in other contexts and communities.[47]

This call to the 'heart and soul' of Pentecostalism leads both to memory and imagination. How Pentecostals remember their identity, provides a narrative for imagining their future. Imperative to a Pentecostal understanding of discernment is the 'inbreaking of the Spirit' identified by Alexander. Discerning the Spirit's work takes individuals beyond personal borders into communal contexts. The roots of Pentecostalism that grow deep into the Wesleyan soil of sanctified identity, have fruit to bear for a terrorized world. Kimberly Alexander's address illustrates that Pentecostals

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[45] Alexander, 'Standing at the Crossroads: The Battle for the Heart and Soul of Pentecostalism', pp. 333-34.

[46] Stern, *Memory Box Trilogy: Remembering Pinochet's Chile: On the Eve of London, 1998*, p. 28.

[47] Alexander, 'Standing at the Crossroads: The Battle for the Heart and Soul of Pentecostalism', p. 346.

know what it means to be at a crossroads.[48] Others like Jonathan Alvarado find

'crossroads' language applicable as well to the relationship between Pentecostalism and

its Wesleyan roots.[49] Pentecostal spirituality emerges from a dynamic center that

struggles to hold around identity. While discernment is fundamentally the means by

which Pentecostalism communicates ethically, there are battles within.

Pentecostal scholar, Andrew Hudson, threads the question of Taylor's personal

identity through the eye of Alexander's communal needle, weaving together memory

and imagination.[50] Hudson outlines the absence of African-American influence in early

Church of God history that serves to reinforce the concept of 'isolated whites' in early

twentieth century Appalachian history. Challenging such notions, Hudson explains,

> By intentionally listening to the sung music of African American prisoners, I am
> attempting to imaginatively reconstruct a plausible musical interaction between
> African Americans and the so-called 'isolated whites' and to suggest a historical
> African American influence on Richard Green (R.G.) Spurling and the formation of
> the Church of God … Historiographically, I am arguing for an expansion of the
> historical material and scope of historical investigation in religious, particularly
> pentecostal, histories … The reconstructive nature of this [work] employs
> imaginative exploration that requires interdisciplinary work.[51]

Hudsons's work attempts to navigate the crossroads identified both by George Sanchez

and Kimberly Alexander. Horizons of memory and imagination meet as Hudson

'employs a dignifying imagination' that 'listens' for the voices of those silenced by the

historical privilege of others.[52] African Americans in the early twentieth century were

subjected to terrorism and their continued absence from historical influence denies

them memory. Hudson's dignifying imagination challenges how our memories

construct particular identities. Ethical discernment calls us to listen for the embodied

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[48] Alexander is not the first to use this 'crossroads' language in regards to Pentecostal identity. Murray Dempster writes in a 1993 editorial in *Pneuma* about the work of William Faupel, whose 'two alternative visions which are currently competing for the soul of the [Pentecostal] movement,' leads to a 'fork at the crossroads.' Dempster, 'The Search for Pentecostal Identity', p. 2.

[49] Jonathan E. Alvarado, 'Twenty-First Century Holiness Living at the Intersection of Wesleyan Theology & Contemporary Pentecostal Values', in Lee Roy Martin (ed.) *A Future for Holiness: Pentecostal Explorations* (Cleveland, TN: CPT Press, 2013)

[50] Andrew Sinclair Hudson, 'Pentecostal History, Imagination, and Listening between the Lines: Historiographic Creativity for Writing Histories of the Marginalized', *Pneuma* 36.1 (2014), pp. 25-44.

[51] Hudson, 'Pentecostal History, Imagination, and Listening between the Lines: Historiographic Creativity for Writing Histories of the Marginalized', p. 27.

[52] Hudson, 'Pentecostal History, Imagination, and Listening between the Lines: Historiographic Creativity for Writing Histories of the Marginalized', p. 34.

voice of the Spirit in center and margin. These voices are embodied in the testimony of spoken word and sung verse.[53]

When faced with the temptation to embrace terrorized memory, identity, and imagination, Pentecostals seek truth in the Spirit. Sanctified memory, identity, and imagination, emerge as one sails in living waters. David Bradnick speaks of the emergent work of the Spirit, 'Pneumatological actions of emergence are not isolated events but have a rippling effect, metaphorically speaking, across the cosmic lake. The past is always active within the present, and the future is always conditionally present in the here and now.'[54] A politics of the Spirit finds the ripples of yesterday and tomorrow in the waters of today. The waters of the Spirit flow beyond the crossroads, opening our identity to greater horizons. Further, the living water of flowing from the side of Christ turns the ground of our scorched earth into places where the fruit of the Spirit can once again flourish. While the politics of the Spirit are embodied in sanctified identities, memories, and imaginations, it is the power of the Spirit that cultivates. Emerging from ethical chaos, the Spirit's breath moves the waters of our identity towards sanctified horizons of memory and imagination.

Hearing from the Pentecostal church in Chile following almost two decades of terroristic military rule may help to navigate forward. Frans Kamsteeg's study of *Prophetic Pentecostalism in Chile* provides first-hand testimony from Pentecostals who lived through the violence of Pinochet's rule following September 11, 1973.[55] Kamsteeg provides careful analysis of the ways in which Pentecostalism in Chile struggled to discern identity against a backdrop of violence. Prophetic expressions of pentecostalism emerged with 'growing concern for social responsibility and service.'[56] Among extensive fieldwork, Kamsteeg documents discussion between the pastor and members in the local congregation of La Victoria,

> Pastor Erasmo speaks, "The Holy Spirit is God reaching out to man. But God is a figure far away, Jesus is God becoming human and hence somewhat closer to us. The

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[53] Andrew Hudson focuses on lyrics of African-American spiritual music and recorded testimony, tracing their possible influence on written words of R.G. Spurling; Hudson, 'Pentecostal History, Imagination, and Listening between the Lines: Historiographic Creativity for Writing Histories of the Marginalized', pp. 35-40.

[54] Bradnick, 'A Pentecostal Perspective on Entropy, Emergent Systems, and Eschatology', p. 938.

[55] Frans H. Kamsteeg, *Prophetic Pentecostalism in Chile: A Case Study on Religion and Development Policy*, Studies in Evangelicalism 15; (Lanham, MD: The Scarecrow Press, Inc., 1998).

[56] Kamsteeg, *Prophetic Pentecostalism in Chile: A Case Study on Religion and Development Policy*, p. 98.

Holy Spirit is closest to us. It comes inside us, like an energy. It produces change, but not a change which is only personal, but a turn toward the world. The Holy Spirit has such wide scope that we can hardly understand it. Therefore, we have to open ourselves much more instead of keeping it for ourselves. We tend to keep salvation, Jesus, and the Holy Spirit for ourselves, but that is a severe limitation. The Holy Spirit is action, and it produces changes in society. Sister Susanna then gives her interpretation, saying that "The Holy Spirit gives us a new identity, makes us be born again, something which has to manifest itself."… She asks if personal growth is possible with the Holy Spirit. The pastor responds that to ascertain growth one should look at the fruits of the Spirit: love, peace, kindness, and so on. The young Jaime repeats that the hope the Holy Spirit provides produces action, not passivity. Then, pastor Erasmo remarks that they need a teaching course on Christian ethics, because "We know how to handle a personalistic and legalistic type of ethics, but the Holy Spirit summons us to a much more encompassing ethics."

Steven Stern describes Chile in the late twentieth century as caught in a 'battle for hearts and minds' regarding memory and imagination.[57] Situating this conversation recorded by Frans Kamsteeg in the wider context of socio-political events provides richer harmony to the voices present. Listening widely embraces a more dignified imagination for those who had faced decades of terrorist rule. Sister Susanna's initial response to Pastor Erasmo applies the embodiment of the Spirit to concerns of identity. The change the Holy Spirit produces in individuals and society is a new, manifest identity. Jaime's voice joins with Pastor Erasmo's, invoking the active transformation that is ultimately demonstrated in the fruit of the Spirit. Pastor Erasmo recognizes this summons to ethical discernment originates from the Spirit. The voyage of discernment that guides identity towards this fruit is an 'encompassing ethics' that involves both our memory and imagination.

The fruit of the Spirit are not simply a static description of interior piety. Active spiritual cultivation results in the growth of moral fruit, embodied in sanctified lives. Reflecting on a pentecostal understanding of sanctification, Hollis Gause presses beyond fascination with power toward complete transformation of identity,

> The spectacular nature of the manifestations of divine power and the presence of the kingdom has led many to neglect the power of the Holy Spirit to fulfill spiritual transformation. They present a truncated view of the Holy Spirit as if his coming and the consequent baptism with the Holy Spirit were primarily a vocational endowment with power. This view neglects the role of the Holy Spirit in the new birth, in the fulfillment of the fruit of the Spirit and the necessity of walking in the Spirit … This union of holiness with the power of the Holy Spirit is clearly demonstrated in the

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[57] Stern, *Memory Box Trilogy: Remembering Pinochet's Chile: On the Eve of London, 1998*, p. 20.

expression 'fruit of the Spirit' (Gal. 5.22) and in the exhortation that believers 'walk in a line with the Spirit' (Gal. 5.25).[58]

A politics of the Spirit emerges from the soil of holiness nourished with living water. The fruit of the Spirit are political demonstrations of sanctified identity, following the horizon lines of memory and imagination. Returning to biblical origins, Terry Johns finds that, 'The garden is a vision of what a life of perfect holiness is intended to be…It is sin that allowed violence to capture human imagination.'[59] Truncated views of the Spirit devoid of holiness, are easily tempted towards the violence of terrorized memory and imagination. Johns further brings Gause's concerns of holiness to bear upon Pentecostal identity,

> Baptism with the Holy Spirit is central to the Pentecostal ethos and must be considered as integral to theological formulation. Theology claiming to be Pentecostal must not only be faithful to this ethos, but must be born of it. Theology masked as Pentecostal that is simply drawn from other traditions with 'Spirit' added is not sufficient expression of an ethos that is born of an encounter with the divine Spirit of God…If baptism with the Holy Spirit is empowerment for 'sanctifying intensification' then a utilitarian or vocational purpose cannot be the predominant motif for meaning. Certainly, the vocational element of witness is an important and necessary component. However, to reduce Spirit baptism to utility alone fails to take seriously the nature and character of the Holy Spirit as divine person.[60]

Pentecostalism is drawn into a politics of the Spirit where identity is sanctified as memory and imagination are baptized into the power of the Spirit. Baptism in the Spirit is central to Pentecostal identity, etched into the language of our memory, and speaking in the mystery of our imagination. Spirit baptism is an irreducible reality, transforming the entire circumference of our horizons. Manifestations of divine gifts are not zero-sum definitions of Pentecostal political theology. Our memory and imagination are not bargained for by the Spirit, but birthed from the Spirit's limitless identity.

The fruit of the Spirit are those 'birth marks' of divine transformation; ethical conversion embodied in political sanctification. Drawing near to the beauty of the Spirit's fruit, our response must be that of complete fulfillment in heart, mind, and soul. Baptism in the Spirit is immersion into the 'deep and wide' waters of sanctified identity.

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[58] R. Hollis Gause, 'Pentecostal Understanding of Sanctification from a Pentecostal Perspective', *Journal of Pentecostal Theology* 18.1 (2009), p. 103.

[59] Johns, 'The Practice of Holiness: Implications for a Pentecostal Moral Theology',

[60] Terry  Johns, 'Dancing with the Spirit: Story, Theology, and Ethics', in John Christopher Thomas, Rickie D. Moore, and Steven J. Land (eds.), *Passover, Pentecost & Parousia: Studies in Celebration of the Life and Ministry of R. Hollis Gause* (Blandford Forum, UK: Deo Publishing, 2010), pp. 199-200, 203.

Our memory plunges into the depths of the Spirit and our imagination is widened in the cleansing flood. Even in the scorched earth of terrorism, our identity can draw from wells of living water to grow the fruit of the Spirit in sanctified memory and imagination. Such is the ethical power of the Spirit's fruit, that sanctified identity can grow from earth that is so ravaged with terror and violence. Ethical horizons reoriented by the Spirit chart a political course of embodied sanctification to follow.

Cultivating the fruit of the Spirit requires the long view of discernment. Our identity is not formed in the rush of a moment, but in the collection of memories and imaginings threaded together with sanctified time. In theological reflections on the Vietnam War and its memory, Jonathan Tran finds the fruit of the Spirit nurtured in tending toward eternity,

> Harvesting the goods of time then requires careful attention to time as a field of consummated possibility. Ordinary time orders activity to ends commensurate with time as created. As creaturely being actualizes itself by participating in God, so time is never more timeful than when it tends the eternal. This good use of slow time forfeits itself in boredom. In slow time—the evenness of liturgical calendars, the regularity of scripture and confession, the long-haul commitment to gathering and sending, the waiting of prayer, the long-suffering of listening, the patience of friendship, the discipline of joy—God nurtures the virtues Paul calls the fruits of the Spirit—love, joy, peace, patience, gentleness, goodness, faith, meekness, and self-control (Gal. 5:22-23)—exactly the virtues vitiated when war replaces desire with boredom. Before atrocity sets in, love must have already given way to indifference, joy to disappointment, peace to wrath, patience to desperation, gentleness to callousness, goodness to evil, faith to cynicism, meekness to aggression, and self-control to avarice. When one no longer desires the one replete *in se* and in creation, the unhurried and watchful discovery of a life becomes suddenly boring. Now, time must procure its own satisfaction; yet since only the eternal satisfies time, it betrays itself.[61]

While Jonathan Tran focuses his attention upon the event of the Vietnam War, terrorism is all around. Harvesting time, as Tran describes, involves embodied forms of worship. Pentecostals would call such 'participation in God' the sanctifying of identity. When time is made to serve human spectacle rather than spiritual discernment, the fruit of the Spirit quickly turn towards the works of the flesh. Situating the fruit of the Spirit in a temporal center helps to illustrate how the rhetoric of terrorism and practices of discernment collide on the horizons of memory and imagination. Tran later speaks of memory and imagination as aspects of time, 'This way of imagining the past—as

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[61] Jonathan Tran, *The Vietnam War & Theologies of Memory : Time and Eternity in the Far Country,* Challenges in Contemporary Theology (Oxford: Wiley-Blackwell, 2010), pp. 52-53.

temporal life—imagines memory as a practice of hospitality that makes space for the past, receiving those temporal others the past brings forth.'[62]

Memory's horizon is one where we discern the narrative of our experiences that emplot us into identity. Avishai Margalit declares that, 'memory is knowledge from the past.'[63] Margalit's, *The Ethics of Memory,* works to determine what kind of knowledge the past offers us in the present. Though Margalit's distinction between ethics and morality may erect higher borders than necessary, there are differences in how memory creates ethical and moral relationships that are thick or thin,

> Thick relations are anchored in a shared past or moored in shared memory. Thin relations, on the other hand, are backed by the attribute of being human. Thin relations rely also on some aspects of being human. I emphasize human relations rather than actions and reasons for actions. Of course human relations are manifested in actions, or rather in interactions, that are guided by reasons. But still, the primary concern of both ethics and morality is with certain aspects of human relations.[64]

Margalit favors thick relations in their ethical importance and value for identity. While memory begins with individuals, the meeting of horizons results in the power of shared memory. Margalit again differentiates between 'common' memory and 'shared' memory based upon thin and thick relationships respectively,

> A common memory, then, is an aggregate notion. It aggregates the memories of all those people who remember a certain episode which each of them experienced individually. If the rate of those who remember the episode in a given society is above a certain threshold…then we call the memory of the episode a common memory - all of course relative to the society at hand. A shared memory, on the other hand, is not a simple aggregate of individual memories. It requires communication. A shared memory integrates and calibrates the difference perspectives of those who remember the episode…Share memory is built upon a division of mnemonic labor.[65]

Margalit finds that the simple collection of similar memories does not constitute a shared narrative. Ethical identity comes of working age when individual memory begins to communicate into broader horizons. Ethics then shapes our politics, as power moves along the paths of thick relations.

When considering a terrorist event like September 11, 2001, there is both collective and shared memory at work. Margalit offers disturbing insight, probing national consciousness and communities of memory,

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[62] Tran, *The Vietnam War & Theologies of Memory : Time and Eternity in the Far Country*, p. 164.

[63] Avishai Margalit, *The Ethics of Memory,* (Cambridge, MA: Harvard University Press, 2002), p. 14.

[64] Margalit, *The Ethics of Memory*, pp. 7-8.

[65] Margalit, *The Ethics of Memory*, pp. 51-52.

The relation between a community of memory and a nation is such that a proper community of memory may help shape a nation, rather than the nation shaping the community of memory … About 3,000 people were murdered in New York City on September 11. About 300 of them were firemen. There has been a great deal of commemoration in the city since September, but without question the commemoration and the attention have been very unevenly distributed among the victims. In saying 'unevenly' I do not wish to imply that the memory was unjustly distributed. I wish to merely state the fact that the firemen who died in the rescue effort have received overwhelming attention in comparison with all other victims.[66]

Certainly, Margalit's observations here would not sit well with many, though perhaps that is the point. Communities of memory choose formative metaphors to conceptualize thick relations. Firemen who embody 'heroism' and bonds of fraternity, become the integrating motif for ethical identity.[67] Our memory seeks to discern identity by dropping anchor into metaphors that hold us safely in shared community. When Jesus offers the parable of the good Samaritan, Margalit finds the boundaries of thick relations pushed to their limit. Reflecting on the conclusions of Luke 10, Margalit says,

> The question, Who is my neighbor? Hinges on the meaning of the term neighbor, which, like the terms caring, person, and individual, are, in the language of Gilbert Ryle, systematically ambiguous. This ambiguity arises because these terms occupy…thick relations and thin ones … The scope of ethics is determined by our thick relations, which determine who our metaphorical neighbor is.[68]

Christian faith and ethics present a question of transforming all relations into thick relations. Every relationship one could possibly encounter belongs in the sphere of thick relations. Thus, for Christian ethics, global society is an ethical community of horizons of memory worth pursuing in discerning our identity. A politics of the Spirit finds that in growing the fruit of the Spirit, our memories are hospitable to an ever-changing other as our metaphorical neighbor. The work of sanctified memory is the embodiment of the fruit of the Spirit as our identity, discerning the Spirit's power across joining horizons.

Discussing postcolonial contributions to Pentecostal historiography, Paulson Pulikottil uses Indian Pentecostalism to question how dominant Western narratives have imposed upon global memory.[69] Pulikottil references comments by Pentecostal scholar, L. Grant McClung, that establish Azusa Street as the primary metaphor for

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[66] Margalit, *The Ethics of Memory*, p. 101.

[67] Margalit, *The Ethics of Memory*, p. 102.

[68] Margalit, *The Ethics of Memory*, pp. 44-45.

[69] Paulson Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', in Veli-Matti Kärkkäinen (ed.) *The Spirit in the World* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), pp. 69-88.

Pentecostal identity.[70] However, Pentecostalism in India has its own memory, leading Pulikottil to ask, '"As far as the East is from West…," the psalmist says, but on Pentecost, East and West were made to meet each other through the confession, "One God, One Baptism, and One Spirit." However, did the confession and experience of the third person of the Trinity erase their historical memories?'[71] Pulikottil believes that by applying postcolonial methods to Pentecostal historiography, 'it promises a deeper appreciation of the work of the Holy Spirit, irrespective of the limits of time and space.'[72]

Indian natives resisted and rejected Western narratives that attempted to forcefully deny their 'historical memory'.[73] Indian Pentecostal identity was formed by a consciousness emerging from collected memories that 'imaged themselves as people who had been invaded and who had freed themselves from the colonial powers.'[74] Rather than deny native memory, Pulikottil urges, 'We need to ask what sort of historical memories they carry and what constitutes their consciousness of themselves and the Other.'[75] A politics of the Spirit finds that in growing the fruit of the Spirit, our memories are hospitable to an ever-changing other as our metaphorical neighbor. Discernment must be practiced in memory that kindly and lovingly welcomes with joy narratives that challenge or even appear to contradict our own. A politics of the Spirit locates the true power of memory in the expanding of horizons rather than the demolition of those disregarded.

Imagination's horizon expands this vision of the other.[76] Imagination is the horizon on which we discern the hopes and dreams of our narratives. Whereas the mechanics of

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[70] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', p. 71.

[71] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', p. 71.

[72] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', pp. 70-71.

[73] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', pp. 75-76.

[74] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', p. 83.

[75] Pulikottil, 'One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala', p. 87.

[7676] Amos Yong says of the pneumatological imagination that it, 'illuminates the mutual indwelling, the perichoretic interrelationality, that constitutes the face-to-face relationship. My obligation to the other is at the same time to myself – in fact, to love the other as I love myself.' Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, p. 194.

memory appear to follow a logical paradigm, imagination defies rational patterns. Among the multitude of imaginations, John Paul Lederach envisions 'moral imagination' that leads to ethical transformation,

> Stated simply, the moral imagination requires the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence.[77]

Lederach's imaginative approach requires individuals to trace the horizons of their identity on paths continuous with the enemy. Such imagination is irreducible, weaving together opposing visions in the act of discernment. Imagination also requires that we live beyond time as confining. Reflecting on Elise Boulding's suggestion that we always live in a '200 year present', Lederach speaks of the terrorist events on September 11, 2001 and their significance as a turning point moment in history,

> The convergence of events in the first few years of the new century, perhaps best symbolized in the tragedy of September 11, 2001, appears to me to represent such a moment, a crystallization of a singular opportunity. The turning point in our 200-year present is pregnant with enormous potential to constructively impact affect the fundamental well-being of the human community. However, contrary to the range of scientific and political projections, this turn in humanity's journey does not rotate on which specific forms of governing political, economic, or social structures we devise … The turning point of human history in this decade of the 200-year present lies with the capacity of the human community to generate and sustain the one thing uniquely gifted to our species, but which we have only on rare occasions understood or mobilized: our moral imagination.[78]

Lederach provides insight about the global impact of September 11, 2001, by recounting conversation with Tajikistan artist, Ajmal Mizshakarol.[79] Contrary to political solutions that would seek to leverage power, the gift of imagination opens creative horizons. Mizshakarol's artistic renderings as response to the terrorism of September 11, 2001 thousands of miles away testify to the power of imagination to foster virtues. In Mizshakarol's painting, *September 11*, Lederach found that, 'the painting as a whole…engenders a hope. It is this kind of hope that links people half a world away

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[77] John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace,* (Oxford: Oxford University Press, Kindle edn, 2005), pp. 5-6.

[78] Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, pp. 22-23.

[79] Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, pp. 3-5.

and suggests the possibility of change.'[80] Lederach references Walter Brueggemann's work, *The Prophetic Imagination*, as providing biblical support of creativity's prophetic witness for social transformation.[81] As the fruit of the Spirit grow in our imagination, we measure time with a sense of hopefulness. The prophetic power of this hope leads to creative political transformation.

Lederach offers personal commentary that seeks to address understanding how terrorism creates cycles of violence,

> Since September 11, 2001, I had been calling on religious leaders and politicians alike to exercise a greater moral imagination in response to the unprovoked violence released that day. It seemed to me then and even more so as I write two years later that we, as Americans, have difficulty envisioning ourselves embroiled in a cycle of violence. The acts of 9/11 were viewed as unwarranted provocation that came out of the blue. And indeed they were. But it is also true that these acts can be equally situated not as isolated events but as part of a cycle with a history of actions, reactions, and counteractions. Only when understood in the context of a broader pattern, which in the short term can be very difficult to visualize, is it possible to see that how we choose to respond has consequences and implications in terms of a wider, historic pattern. Through our response, we choose to transcend or enter and sustain the cycle of violence. For the most part since 9/11 the leaders of the United States have chosen the route of perpetuation. In less than two years as a nation we have engaged ourselves in two land-based wars costing billions of dollars. And by all current accounts, the route of choosing violent response has not increased domestic or international security. It has succeeded in fostering the cycle.[82]

Cycles of violence are how E.V. Walter describes terrorism.[83] Responding to terror often leads to renewed calls for violence. Human attempts at political resolution often establish wars of attrition. Even in political systems where multiple parties exist for variegated expression, their relationships may devolve into cycles of violent rhetoric.[84] When we abandon horizons of imagination, we close on possibilities of moral creativity and reconciliation.

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[80] Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, p. 4.

[81] Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, pp. 24-25.

[82] Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, p. 25.

[83] Walter, *Terror and Resistance: A Study of Political Violence*, p. 339.

[84] Walter, *Terror and Resistance: A Study of Political Violence*, p. 339.

Douglas Peterson draws on the language of 'moral imagination' when addressing the promise of Pentecostalism for social transformation in Latin America.[85] Peterson proposes,

> The task for Pentecostal groups is to establish an "essential connectedness" between their experience of Spirit baptism and the practice of social action … In a noisy, alienated world, the marginalized - especially children and young people - are seeking identity, meaning, acceptance, relationships, and a sense of community. They yearn for more than economic assistance.[86]

Many Latin American communities, like their Chilean brothers and sisters, have witnessed violence and terrorism. Economy alone cannot redeem longings for renewed identity and community. Political action is woven together with spiritual experience on the loom of ethical transformation. Rather than further alienate through abuse of power, a politics of the Spirit is the power to reconcile broken and terrorized individuals into sanctified community. Petersen goes on to describe unique elements of Pentecostalism that can assist in the development of the moral imagination,

> Certainly, being imaginative is nothing new for Pentecostals. However, practicing a moral imagination is more than coming up with a few inspired ideas. A moral imagination is comprised of, indeed links together, a set of distinct parts. Being morally imaginative means embracing a systematic and entrepreneurial approach that links a creative problem-solving process to desired outcomes. With an experiential starting point that takes seriously spiritual discernment, the supernatural, and divine empowerment, it is the imagining of a preferred future undergirded by social and theological reflection, a resolve to overcome emerging obstacles, the creation of new possiblities and solutions, and the selection of those options of a dynamic social action alternative. A moral imagination, then, driven by a vision of the future, links together and integrates the steps of the decision-making process with an aim to achieve the desired outcome. A moral imagination is an imaginative rationality that is insightful, critical, exploratory, and transformative. Pentecostalism - by its democratization of religious life, promise of physical and social healing, compassion for the socially alienated, and practice of Spirit empowerment - has the ingredients for a powerful moral imagination that can address the concerns of the disinherited, frustrated, and assertive persons who in large part make up the movement. For the Pentecostal community of faith, a moral imagination saturated with spiritual discernment and supernatural empowerment becomes a powerful tool for creative thinking and action to practice all that "Jesus said or did."

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[85] Douglas Petersen, 'A Moral Imagination: Pentecostals and Social Concern in Latin America', in Veli-Matti Kärkkäinen (ed.) *The Spirit in the World* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), pp. 53-66.

[86] Petersen, 'A Moral Imagination: Pentecostals and Social Concern in Latin America', p. 55.

Following the creative trajectory of Paul Lederach, Petersen finds the moral imagination as the capacity to realize desired future outcomes in the present. Pentecostalism's focus on the practice of discernment, overcoming of oppression and injustice, and diffused authority offer 'ingredients for a powerful moral imagination' that is 'insightful, critical, exploratory, and transformative.' Moral imagination further provides a discernable horizon for the embodiment of 'prophetic' identity.[87] Pentecostal communities are sanctified as Christ's body through the practice of moral imagination, seeking those at the center and margins.

Petersen finds that moral imagination must be practiced at both an individual and social level for creativity to result in fruitful outcomes,

> When the local church enables people to take part in the larger social and economic struggles for a better life and more secure future by engaging a moral imagination that generates decision-making strategies to develop self-esteem, provide hope, and equip participants with skills applicable to the social system, participants are empowered "to act efficaciously," acquiring a potential to be significant agents of spiritual and social change.[88]

Practicing this moral imagination at a social level may lead, 'Pentecostal groups to create their own alternative institutions or associations.' Frans Kamsteeg documents this process in his work on Chilean Pentecostalism, and Petersen offers additional examples of cooperative action.[89] Pentecostalism in Latin America illustrates irreducible ethical discernment connecting Spirit baptism and political identity.

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[87] Frans Kamsteeg describes 'prophetic Pentecostalism' in his work on Chilean Pentecostalism. Using Max Weber's sociological definition of prophecy as point of departure, Kamsteeg identifies a prophetic expression of Pentecostalism in distinction to classical forms less inclines to socio-political action, 'The prophetic response by MIP people to the situation created by the Chilean military coup in 1973, and to its favorable reception by a group of Pentecostal/Protestant leaders, was definitely not the kind of enthusiastic action Weber assigned to charismatic forms of organization. It was based on the discovery and acceptance of liberation as a core element in the theological reading of the Bible … It was by inspiration from this theology that MIP leaders developed a discourse on liberation and people's participation in it, which in opposition to traditional Pentecostalism was called prophetic … the gift of prophecy is transformed into a this-worldly strategy, in which social and political claims are communicated to believers and nonbelievers alike.' Kamsteeg, *Prophetic Pentecostalism in Chile: A Case Study on Religion and Development Policy*, pp. 10-12.

[88] Petersen, 'A Moral Imagination: Pentecostals and Social Concern in Latin America', pp. 61-62.

[89] Frans Kamsteeg documents the formation of 'Pentecostal NGO', SEPADE, out of the MIP in Chile in chapter 5 of his work on Chilean Pentecostalism; Kamsteeg, *Prophetic Pentecostalism in Chile: A Case Study on Religion and Development Policy*, pp. 169-227. Petersen focuses on Fundación PIEDAD as an example of how, 'instituion-building on the community level has been utilized effectively by evangelicals/Pentecostals to bring about structural change;' Petersen, 'A Moral Imagination: Pentecostals and Social Concern in Latin America', p. 65.

A politics of the Spirit offers the fruit of the Spirit as embodiment of divine hospitality.[90] As the means by which we locate ourselves in time, memory and imagination are irreducible horizons of identity. Bearing the *imago dei* calls us to discern identity in reflection of 'the one who was, is, and is to come.' A politics of the Spirit goes beyond the fruit of the Spirit as simple descriptions of the content of our memory and imagination. The capacity to remember and imagine themselves must testify to the fruit of God's Spirit, embodied in sanctified living. Ethical identity is the power of God's Spirit to bring forth fruit in scorched earth. Obedience to Christ calls for submission of memory and imagination, that the fruit of the Spirit may grow from grafting into the true vine. Just as the throne of the Lamb makes room for the multitudes of time, the ethics of our memory and imagination must find eschatological transformation.

William Cavanaugh makes comments about memory, imagination, and eschatology in his study, *Torture and Eucharist*. Cavanaugh illustrates the contrast between human and divinely inspired memory and imagination,

> By contrast, the secular imagination of history … is a uniform sequence of cause and effect, measured not by the divine plan, but by clock and calendar. The past is the guarantee of the present and future, hence the importance of locating distant founding fathers and founding wars. The production of the nation-state depends especially on people imagining themselves as contemporaries not with the apostles and the saints, but with all the other presently living French (or Chileans or English). Thus is imagined a community which moves linearly out the past, through the present, and into an endless future … In contrast with the secular historical imagination, the Christian story is intrinsically eschatological. Unlike the modern nation-state which, under the influence of Roman law, is predicated on its own perpetuity, Christian history has an end. Even stranger, it has an end which has already come, and yet time continues. This end of history is Jesus Christ, who

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[90] Drawing conclusions about divine hospitality and its significance for Pentecostalism, Daniela Augustine comments, 'A Pentecostal commitment to upholding the glory of God (in the face of the ever pressing temptation of magnifying one's own significance and right to dismiss the other) will have to take seriously the work of the Spirit on the margins and at the boundaries of difference. Such a commitment will surrender the Pentecostal communal life to extending the hospitality of God to the other in ecumenical, ecological, and economic acts of home-building for all of God's creatures. This is home-building as giving access to life more abundant in the embrace of the Christoformed human community where the Spirit remains the One and only host and giver of cosmic hospitality.' Augustine, *Pentecost, Hospitality, Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*, pp. 71-72. Joseph Florez practically describes a portrait of hospitality in her discussion of actions taken by individuals in the MIP to shelter refugees during the terrorist regime in Chile; Joseph Florez, 'A Prohibited History of Pentecostal Social Engagement: La Misión Iglesia Pentecostal and Authoritarian Chile', *Pneuma* 40.2 (2018), pp. 296-98.

announced the Kingdom of God as something which awaits final consummation in the future, but is already present in the form of signs.[91]

The fruit of the Spirit are not merely ethical descriptions, they are the discerning practices of ethical identity. Those who are grafted into the true vine of Jesus Christ, will naturally bear the fruit of sanctified life. An inspired life is one where identity fills its sails with the breath of Christ. Virtue is not reducible to isolated nor habitual behaviors. Correspondingly, sanctification is not reducible to isolated nor habitual manifestations of spiritual gifts. A politics of the Spirit seeks deeper transformation through practices of discernment. Practices of discernment are not to be understood as simply behavioral or exclusive empowerment. True discernment is an embodiment of the fruit of the Spirit - a way of attending to our horizons of memory and imagination. In our memory and imagination, the Spirit's fruit nourish our relationships with others as Christ's body at work in the world. Our primary calling of sanctified obedience is not to present gifts or talents, but identities.

The fruit of the Spirit are the human narrative of divine power. Through sanctified identities discerning the emergence of truth, power is cultivated as relational holiness. Politics directs power along the shape of ethical horizons. As our ethics are either sanctified or terrorized, so goes our politics. The fruit of the Spirit is political life emerging from divinely transformed affections. Our hearts and minds surrender to the Spirit, trading the heaviness of eternal conflict and terror for garments that clothe us in the mind of Christ. Such christoformed identity discerns time as ethical horizons between which the Spirit hovers over the waters. A politics of the Spirit is not reducible to public policy and economic planning informed by pneumatology. Justice as political action must emerge from holiness as political identity. Sanctified ethics discern culture that can provide fertile grounds of memory and imagination to grow the fruit of God's kingdom on earth.

A politics of the Spirit is first the creation of an *ethic-ological* environment bursting forth with the good fruit of God's nature. Prior to our fallen attempts at rationalizing hidden vs. public identity, the landscape of memory and imagination is conceived as the consumption of final political reality. Creation is God's first act of political hospitality, a means of shared power rather than tyrannical rule. In new creation, we will cross the

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[91] William T Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ,* Challenges in Contemporary Theology (Malden, MA: Blackwell Publishing, 1998), p. 223.

horizons of memory and imagination, fully baptized into sanctified identity. How do we ethically navigate between an ethical reality already unfolding and not yet fully realized? How can Pentecostals contribute toward a politics of the Spirit that turns away from the chaotic flood of terrorism to the life-giving waters of sanctified identity? Perhaps the fruit of the Spirit can offer an ethical metaphor Pentecostals can discern in the transformation of political life.

Human politics cannot achieve what is needed for ethical transformations of power. At worst, politics seeks to spend time as capital for the securing of power. When time is violently seized, politics is held hostage in an unending state of exception. Terrorism seeks to plan time on the agenda of fear and scarcity. States of fear operating with the specter of scarcity find terrorism an acceptable choice for security. Every moment is captive to the fear of potential terror. Time cannot hope for an abundance beyond the scarce spaces of the present. Terrorism hijacks time in an unbroken march towards one purpose of violent demonstration of power. Terrorism overruns every border, confiscating every space as violent center. When time and space are bent by terrorism, identity does not exist apart from its ethics. Power in its ubiquity becomes the symbolic reality that infuses time and space with value. Practicing discernment in such a politically charged environment becomes an impossibility, especially when considering divergent narratives.

How can one discover an identity beyond the fragments of terrorism. Theologian Jürgen Moltmann speaks of the irreducible nature of identity in memory and hope,

> There is no identity which is not also continuity, stretched over a period of time and held fast through memory. But identity in the history of life is always historical and open to the future … The work of memory on life's past is bound up with the work of hope on its future. The meaning which we see in our future determines the significance we ascribe to the past. The continuity of life history therefore involves the design planned with a view to a meaningful whole … If the experiences of the Christian faith are called the rebirth of life to a living hope, then the natural work of memory stands in the light of this work of hope … The incompletable fragments of a human life become fragments of the rebirth of the whole creation.[92]

Moltmann expresses hope in imaginative terms, as one's identity is stretched in continuity between history and the future. In this way, Moltmann finds familiarity in Ricoeur's understanding of identity in historical time. Fragments of identity shattered

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[92] Jürgen Moltmann, *The Church in the Power of the Spirit,* (Minneapolis, MN: Fortress Press, 1993), p.281.

by terrorism become the material from which rebirth emerges. Our memory and identity travel the temporal paths of identity, gathering fragments for the Spirit to renew. These pieces of self, when planted by the Spirit, grow the fruit of sanctified mind, heart, and soul.

A politics of the Spirit cultivates time and space through the discernment of the fruit of the Spirit. The Spirit's fruit grow in us hope, as we find that all seasons are caught up into the culmination of eschatological reality where even the leaves of trees shall bring healing. Murray Dempster says of present ethics in light of eschatological reality, 'Expressions of Christian social concern that are kingdom-signifying deeds which already anticipate God's transformation of the universe are the kinds of human effort that God preserves, sanctifies and directs teleologically toward the future age of God's redemptive reign.'[93] The Spirit knows no borders, watering every political space so that sanctified identity can thrive. When the fruit of the Spirit are the symbolic reality of time and space, discernment is the measure of our politics. Harvesting the Spirit's fruit allows for divine abundance to serve the world's needs. Terrorism is not part of memory and imagination when identity inhabits such sanctified time and space. Every act of remembering and imagining allows the living water of the Spirit to further irrigate ethical identity. A politics of the Spirit places responsibility upon power to grow and harvest what is needed for the sanctification of the world.

A politics of the Spirit also brings us to the limits of our identity, namely our forgetfulness and failings. Against those who call for the world to 'never forget' the events of September 11, 2001, Asma Barlas wonders whether forgetting is a better path forward,

> Forgetting as a way to stop privileging one's own wounded memories is one way for the US to transcend its obsessive self-regard. Another is by remembering its own wounding of others (Chile), or the mutuality of wounding (Christians and Muslims). However, exceptionalizing 9/11 closes down such a possibility. If anything, by describing the present in terms of a "post 9/11," it makes all our futures hostage to the US's past and to its memories of that past. This leaves no room for US Americans to recognize the moral priority of others and nor, indeed, to know themselves fully since it precludes the possibility of mutual recognition.[94]

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[93] Murray W. Dempster, 'Christian Social Concern in Pentecostal Perspective: Reforumulating Pentecostal Eschatology', *Journal of Pentecostal Theology* 2.1 (1993), p. 62.

[94] Asma Barlas, 'September 11, 2001: Remember Forgetting', *Political Theology* 12.5 (2011), p. 735.

Rather than vigilantly remembering past terror, Barlas proposes that forgetting may open horizons of memory and imagination. Memory may suffer from what Paul Ricoeur would identify as abuses or manipulation of power.[95] While concerns of 'exceptionalizing' the experience of terror on September 11, 2001 are founded, what to make of forgetting? Translating the political into theological, Miroslav Volf allows forgetting as part of memory's final exclusion and embrace,

> After we have repented and forgiven our enemies, after we have made space in ourselves for them and left the door open, our will to embrace them must allow the one final, and perhaps the most difficult act to take place, if the process of reconciliation is to be complete. It is the act of forgetting the evil suffered … if we must remember wrongdoings in order to be safe in an unsafe world, we must also let go of their memory in order to be finally redeemed, or so I want to argue here, and suggest that only those who are willing ultimately to forget will be able to remember rightly.[96]

Volf seems to draw a direct relation between one's capacity to experience reconciliation and the practice of forgetting. Memory's redemptive horizon finally sets on the act of forgetting, a 'letting go' necessary for redemption. However, when Volf describes imagining reconciliation, it is with the language of forgiveness not forgetfulness.[97]

Jonathan Tran directly engages Volf's discussion of memory, forgetting, and redemption, focusing upon the gift of forgiveness,

> I concur with Volf regarding the dangers of memory, the desire to forget, and something of a Christian allowance for forgetting. However, I digress when Volf extols forgetting the unredeemable and challenge the notion that reconciliation involves such a distinction, as if forgetting marks the limits of redemption. Rather than dividing memory between the redeemable and forgettable, I want to suggest that forgiveness comes as a gift of re-narration, the engrafting of memories of horror into God's redemption of all things.[98]

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[95] Barlas references Ricoeur who speaks about abuses of memory, 'resulting from a concerted manipulation of memory and of forgetting by those who hold power.' Ricoeur, *Memory, History, Forgetting*, loc. 1241 in Barlas, 'September 11, 2001: Remember Forgetting', p. 728.

[96] Miroslav Volf, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation,* (Nashville, TN: Abingdon Press, 1996), pp. 131-32.

[97] Miroslav Volf writes in the postscript of his work, *The End of Memory*, about imagined reconciliation with those who have inflicted moral harm. Forgiveness runs through the language of Volf's imagination; forgetting is not spoken. Though Volf has been challenged on the topic of 'forgetting', one senses in Volf's writing a struggle to find appropriate language that will adequately capture meaning; Miroslav Volf, *The End of Memory: Remembering Rightly in a Violent World,* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), loc. 2334-2525.

[98] Jonathan Tran, 'Emplotting Forgiveness: Narrative, Forgetting and Memory', *Literature and Theology* 23.2 (2009), pp. 220-21.

Tran appeals to Paul Ricoeur in describing the gift of forgiveness and its promise of opening a reconciled future.[99] Forgiveness does not seek to 'foreclose' on memory's horizon, discerning identity in God's 're-narration of our stories'.[100] Daniela Augustine speaks forcefully on the necessity of memory, 'There is no forgiveness without memory, and Christian forgiveness is rooted in one all-engulfing memory—the suffering of the incarnate God.'[101] Augustine further characterizes forgetting as condemning the other 'in hell – a reality that love cannot bear.'[102] A politics of the Spirit refuses to reduce forgiveness to forgetfulness, practicing a faith in the Spirit's power to transform entire narratives.

When the U.S. 9/11 Commission issued a final report in 2004, among their findings, 'were failures of imagination, policy, capabilities, and management.' Among this cluster of failed government mechanisms,

> The most important failure was one of imagination. We do not believe leaders understood the gravity of the threat. The terrorist danger from Bin Ladin and al Qaeda was not a major topic for policy debate among the public, the media, or in the Congress. Indeed, it barely came up during the 2000 presidential campaign. Al Qaeda's new brand of terrorism presented challenges to U.S. governmental institutions that they were not well-designed to meet. Though top officials all told us that they understood the danger, we believe there was uncertainty among them as to whether this was just a new and especially venomous version of the ordinary terrorist threat the United States had lived with for decades, or it was indeed radically new, posing a threat beyond any yet experienced.[103]

Imagination as identified failure of the U.S. government is described as the inability of U.S. leadership to recognize a dangerous and 'new brand of terrorism.' Had imagination proven effective, hijacked planes would have been visible on the horizon long before they were flown into buildings. Imagination as described in the 9/11 Commission Report is preventative rather than transformative. When imagination succeeds, state interests are protected from the external threat of terrorism. Imagination's failure results in a state of vulnerability, opening present and future risks.

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[99] Tran, 'Emplotting Forgiveness: Narrative, Forgetting and Memory', pp. 227-28.

[100] Tran, 'Emplotting Forgiveness: Narrative, Forgetting and Memory', pp. 231-32.

[101] Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God*, p. 103.

[102] Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God*, p. 104.

[103] *Final Report of the National Commission on Terrorist Attacks Upon the United States*, The National Commission on Terrorist Attacks Upon the United States, Kindle edn (Palmer, AK: Forms in Word, LLC, 2004), loc. 718-32.

Indeed, the U.S. was vulnerable to attack because it lacked the capacity to imagine how terrorists could inflict unforeseen damage and harm. Our imaginations failed because we were unable to beat the terrorists at their own game. What if the failure of our imagination is much deeper? What if the failure of imagination is personal and communal refusal to face the brokenness of identity that leads to terrorism? Pursuing broader horizons, Paul Lederach discerns imagination as transformative risk, anchored in shared narrative,

> This is the challenge of restorying: It continuously requires a creative act. To restory is not to repeat the past, attempt to recreate it exactly as it was, nor act as if it did not exist. It does not ignore the generational future nor does it position itself to control it. Embracing the paradox of relationship in the present, the capacity to restory imagines both the past and the future and provides space for the narrative voice to create. As such, the art of imaging the past that lies before us holds close the deep belief that the creative act is possible. To live between memory and potentiality is to live permanently in a creative space, pregnant with the unexpected. But it is also to live in the permanency of risk, for the journey between what lies behind and what lies ahead is never fully comprehended nor ever controlled. Such a space, however, is the womb of constructive change, the continuous birthplace of the past that lies before us.

Imagination transforms ethical identity as personal and communal narratives are creatively discerned. Sailing between the horizons of memory and imagination is a constant paradox, navigating the unexpected risks and potential promises of 'constructive change'. Imagination fosters vulnerability, opening our horizons to meet the imagination of others.

How can the fruit of the Spirit ethically transform the political life of Pentecostals, who ground identity in the memory and imagination of the Spirit? Pentecostal theologian, Steven Studebaker, issues this recent challenge,

> Pentecostals need to discern the meaning of Pentecost for their political life … The diversity of Pentecostals and their relation to politics should not be surprising. Pentecostals speak in the many tongues of the Holy Spirit. The promise of Pentecost is a diversity of people participating in the new life and empowerment of the Holy Spirit. At the same time, some critical reflection should take place. Pentecostals must discern the Spirit (1 Cor 12:10), and that involves discerning voices claiming to speak for and in the name of the Spirit.[104]

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[104] Steven M Studebaker, 'The Promise of American Pentecostal Political Theologies', *Pneuma* 44.3-4 (2022), p. 328.

Studebaker's words are in search of a more explicit 'pentecostal political theology.'[105] Pentecostals continue to struggle with a reductionist ethics that frames politics as eschatology or embodied spirituality.[106] Pentecostalism fascination with the Spirit's power, may prove its greatest temptation. Studebaker is astute in his observations that Pentecostals have struggled at this crossroads, at times foreclosing on the sanctifying power of the Spirit. Along racial lines, Studebaker describes the U.S. environment where white Pentecostals, 'opted for segregated churches,' and black Pentecostals reacted, 'based on political rather than religious or theological foundations.'[107] Thus, in the words of Matthew Jennings, it seems that Pentecostals have themselves be prone to terrorism that has been 'a crucial aspect of American history from the very beginning.'[108] The fruit of the Spirit as irreducible ethical and political metaphor may assist in discerning the political meaning of Pentecost. A politics of the Spirit is this voyage of discernment, an endless discovery of the Spirit's creative sanctification of our memory and imagination.

In 2003, an art exhibit opened at La Peña Cultural Center in Berkeley, California, called, 'Two 9/11s In A Lifetime: A Project and Exhibit on the Politics of Memory'. Created by the 9/11 Collective, 'a group of nine Chileans, who as the daughters and sons of Chilean exiles, identify as exiles with ties to both [the U.S. and Chile] … The exhibit connected the military attack on September 11, 1973, in Chile with the militarized attack of September 11, 2001, in the United States.'[109] Visitors to the exhibit were faced with a mixed collection of images from the nine artists that followed a common thread of terrorism's experience. The 9/11 Collective provided a time of remembrance for those attending, publicly recognizing individuals and groups who acted in resistance to terrorism. Macarena Gómez-Barris, member of the 9/11 Collective, describes the event after particular names had been offered,

> We then turned to the audience and asked, "Who would you like to commemorate?" Slowly, audience members began to stand and state the name of a person or group that had experienced the oppression of terror and its afterlife. Victims of the World Trade Center attacks and those who were disappeared in Pinochet's Chile were

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[105] Studebaker, 'The Promise of American Pentecostal Political Theologies', p. 327.

[106] Studebaker, 'The Promise of American Pentecostal Political Theologies', pp. 329-31.

[107] Studebaker, 'The Promise of American Pentecostal Political Theologies', pp. 340-41.

[108] Jennings, 'Terrorism in America from the Colonial Period to John Brown', p. 88.

[109] Macarena Gómez-Barris, *Where Memory Dwells: Culture and State Violence in Chile,* (Berkeley, CA: Univeristy of California Press, 2009), p. 147.

among the first to be named. As the voices gained momentum, people began to stand up simultaneously. In fact, in a very moving response over the next hour, audience members stood and spoke, commemorating Salvadoran civil war victims, Guatemalan genocide casualties, "political prisoners everywhere," "Mapuche victims of dictatorship and economic development projects," and more personally, local activists who had since passed away. The process of publicly naming and thus linking victims and activists from around the Americas produced a connected memory about seemingly disparate events … In many ways, the performative act by the 9/11 Collective was a form of cultural memory, enacting the terror imaginary of dictatorship and other forms of systematic violence. It also was an astounding instance of public improvisation; what began as testimony by sons and daughters of exiles was transformed into an embodied scenario of political alliances across national and historical experiences.[110]

This kind of creative act, whereby the horizons of memory and imagination transform identity, is the embodiment of a politics of the Spirit. Participants shared in testimony, naming others whose witness had shaped personal narrative. Set between memory and imagination, September 11 became the ethical thread binding together where terrorism seeks to destroy. Through the practice of testimony, those gathered discerned political identity beyond a single time and space.

We embody sanctified ethical identity when our testimony touches the horizons of memory and imagination. Our naming of terrorism and its effects in the world, invites others to name their experiences of terror. Discernment happens in these spaces, as time is measured by the Spirit's inspiration in our memory and imagination. As the Spirit's breath scatters seeds of holiness onto the scorched earth of our identity, the living water of Christ renews the ground, and the fruit of the Spirit multiply. A politics of the Spirit finally is the harvesting and distribution of these fruit to a world starved by terrorism. Politics is not spectacular demonstrations of power, nor freedom from the responsibility of shared story. Politics for those whose identity is discerned in the eternal space and time of Pentecost is the ethical life of the Spirit. Such sanctified identity flourishes in and beyond a politics of love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control.

Baptism in the Spirit is an immersion into the living water of new identity in Christ. Resurrected to new life, our ethics can no longer operate in the memory and imagination of terrorized power. We find ourselves resistant to politics that seek to react

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[110] Gómez-Barris, *Where Memory Dwells: Culture and State Violence in Chile*, p. 149.

by violently invading every space and time. Joseph Florez's discussion of Chilean Pentecostalism during the time of Pinochet finally,

> The history of MIP social thought and practice parallels and uncovers the history of the communities that surrounded its churches. It reveals the history of people's ultimate values and what they considered to be their most important concerns. Even to this day, the residents of many communities in Santiago and throughout the country continue to exercise what Jacqueline Adams calls an "ethos of solidarity"—a community steeped in shared attempts to survive and resist oppression. By answering God's call to serve their communities, even in ways that could not always be expressed publicly, MIP members reconfirmed their place among their friends and neighbors. These actions, although not sanctioned by the church or the regime, exposed their hopes and fears, simultaneously reminding them of their spiritual obligations and their shared history of marginalization. Through these prohibited acts the men and women of the MIP consecrated their devotion to God; they acknowledged his power by directing it into their communities.[111]

Solidarity as political action is an expression of a sanctified ethic that resists the oppressive terrorist powers of the world. Even when ecclesiastical institutions are tempted to foreclose on ethical and political transformation, the Spirit works in the memories and imaginations of sanctified believers. When the fruit of the Spirit grow in our memory, we become hospitable places for the memories of those terrorized by violence and oppression. When the fruit of the Spirit grow in our imagination, we become hospitable places for new visions of community to flourish.

A politics of the Spirit is the creative power that opens our horizons to new and sanctified community. When Pentecostal communities maintain focus on this vision of fruitful political life, then will Christ be perfected in our hearts, minds, and souls. Mark Juergensmeyer suggests that in an age where religion fuels terrorism, there can be healing, 'In time the violence will end, but the point will remain. Religion gives spirit to public life and provides a beacon for moral order … the cure for religious violence may

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[111] Discussing the work of the *Misión Iglesia Pentecostal* in Chile under the rule of Pinochet, Joseph Florez speaks of the ways in which Chilean Pentecostals resisted political terror, 'The history of MIP social thought and practice parallels and uncovers the history of the communities that surrounded its churches. It reveals the history of people's ultimate values and what they considered to be their most important concerns. Even to this day, the residents of many communities in Santiago and throughout the country continue to exercise what Jacqueline Adams calls an "ethos of solidarity"—a community steeped in shared attempts to survive and resist oppression. By answering God's call to serve their communities, even in ways that could not always be expressed publicly, MIP members reconfirmed their place among their friends and neighbors. These actions, although not sanctioned by the church or the regime, exposed their hopes and fears, simultaneously reminding them of their spiritual obligations and their shared history of marginalization. Through these prohibited acts the men and women of the MIP consecrated their devotion to God; they acknowledged his power by directing it into their communities.' Florez, 'A Prohibited History of Pentecostal Social Engagement: La Misión Iglesia Pentecostal and Authoritarian Chile', p. 302.

ultimately lie in a renewed appreciation for religion itself.'[112] For those who sail in the waters of Pentecost, religious commitment exists beyond moral obligation. Our horizons are ethically transformed, as we embody the Spirit's fruit can offer that healing even now. The Spirit offers its fruit as a beacon to guide us when horizons grow dark.

Almost fifty years ago, Walter Hollenweger offered testimony on the 'revolutionary role' of Pentecostalism across geo-political lines.[113] Describing five contexts chosen to represent the Pentecostal movement and its political force, Hollenweger says, 'All of them function more or less as religious and revolutionary catalysts of transformation in society.'[114] At the time of writing, less was known about how Pentecostalism could produce ethical fruit and political transformation. However, Hollenweger's call to the heart and mind of Pentecostalism still rings true,

> One thing can be expected from Pentecostal spirituality. It replaces resignation by hope. And hope is something which many Christians today lack. There are many who are courageous. But they lack imagination, they lack "ecstatic reason" which would give some content to their courage. There are others who have plenty of imagination but no courage. It is of course true that we need both … I want to kindle hope, hope which has its roots in courageous imagination and is not afraid even of a "phantastic" courage.[115]

The powers of our time demand courageous response, no less than in ages past. Only when our identity is sanctified by the Spirit can we live beyond ethical resignation. The courage to move forward is drawn from past memory. Indeed, both memory and imagination are needed if we are to embody the resurrected Christ. May we discern our identity in a politics of the Spirit. May our memories inspire hope; may our imaginations inspire courage.

## Disorientation, Dissonance, and Discernment

Ethical horizons of memory and imagination take us beyond the propensity of sinful nature to reduce terrorism by our personal experience. Terrorism cannot be described in

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[112] Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence,*, p. 302.

[113] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics,*, p. 9.

[114] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*, p. 10.

[115] Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*, p. 11. Speaking of the process of 'conscientization', Cheryl Bridges-Johns notes how the Spirit brings courage to those whose identity is transformed, 'Within the context of Pentecostalism, conscientization, therefore, involves making known "true stories" which give courage, unveiling the lies of the established order and empowering people to know themselves in a transformative way.' Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, p. 109.

the testimony of a single event. Indeed, terrorism's emergence is spatially and temporally irreducible. Thus, Ariel Dorfman's testimony cannot help but find a reflection of Chile's September 11 in the falling towers of September 11, 2001. Dorfman expresses a disorientation originating from the way terror plays upon our memory and imagination. Single acts of terrorism are monuments to the enduring memory of terror, and hold our imagination hostage. Terrorism is constant rupture in social genealogy, a perpetual ethical injury to our already fractured identity. Ultimately, terrorism's most profound power is in the shattering of identity, where ambiguous violence settles upon the water, reducing visibility toward horizons of memory and imagination. When sight is limited, we become victims of a perpetual present, without landmarks in the past or future. Forgetfulness breeds confusion, and imagination fails in the face of fear. The fruit of the Spirit cannot grow in such an irreconciled land.

Memory and imagination tune us to the dissonance of communal horizons. Personal testimony must resonate within the sounds of greater ethical formation. The sounds of our memory and imagination may themselves express dissonance in our ethical identity. Relating acts of terrorism on September 11, 2001 to the terror of September 11, 1973 offers dissonance about the identification of the U.S. as victim. Imagining a political future beyond terrorism must listen to the voices of those not convinced by our status of security. Pentecostalism must also navigate the crossroads of memory and imagination, listening to the dissonant voices of those on the margins. Among the dissonant spaces of years ripped apart by terrorism the fruit of the Spirit are perhaps sanctified thread, stitching together the torn edges of time.

Discernment practiced on the horizons of memory and imagination moves our ethics toward creative reconciliation. Creative ethical acts become sanctified embodiment of fruit, as we offer hospitality to those victims of terror. Further, individuals and groups engaging in terrorism may experience freedom by welcoming the Spirit's reconciling presence. Such reconciliation begins within individuals where memory, identity, and imagination become a sanctified center of ethical formation. Politics of the Spirit are creative demonstrations of ethical fruit cultivated by the Spirit's power. Discerning political and ethical identity calls for creative tools to navigate our memory and imagination. The fruit of the Spirit emerge on the horizons of reconciled identity, where political action and ethical embodiment grow together. Movements such as

Pentecostalism will only discern political vision and cultivate ethical fruit as the horizons of identity are reconciled.

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## SAILING ON: CONCLUSIONS AND FURTHER STUDY

### Testimony is Where We End

I was 37 when I watched bodies fall from some of the last U.S. military planes leaving Afghanistan. Twenty years after the events of September 11, 2001, the world was once again watching planes and falling people. The U.S. military departure from Afghanistan came to its chaotic conclusion at the Kabul airport. Those desperate to escape the country as the Taliban retook control rushed the runway where U.S. military planes evacuated. Reminiscent of the New York skyline in 2001, news cameras captured in real time the tragedy. In desperation some clung to the wheels of the plane even after it ascended, only to fall to their death. [1] Was this how a campaign billed as bringing freedom to the oppressed was supposed to end? Rather than view these events in a crowded room on September 11, 2001, I sat in the space created by a smartphone, a personal theatre to tragedy. I remembered bodies falling from the World Trade Center two decades earlier and I imagined a future where the falling never ends. Afghanistan still seems a place of uncertain identity, as does the U.S. While the U.S. Capitol building was spared as a potential target on September 11, 2001, it became the center of violence in January 2021.

War is often marked by an opening shot and a final surrender, bounded in time and space. Terrorism knows no boundaries and its violence often excavates the past intentionally buried. During the research for this project, I had the opportunity to speak with a survivor of the terrorist attacks of September 11, 2001. Because of a deviation in schedule, this individual found themselves in the lobby of the World Trade Center when the plane crashed into the building rather than many floors above. Everyone this individual worked with daily, perished in a matter of minutes. Staggering outside, they found the ground littered with human remains as bodies fell around them. After fleeing the site of the World Trade Center, they made it many miles on foot to their apartment. With their arrival home, came the realization they had walked miles missing a shoe, and other personal effects. They were dirty and had some scrapes and bruises. Words seems

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[1] Kathy Gannon, 'After Afghans Fell from Plane, Families Live in Horror', *Los Angeles Times*, September 21, 2021, online.

to come apart as they described the entire experience as having a deafening silence and complete disorientation continuing to this day. September 11, 2001, is always alive in their memory and haunts their imagination. I'm certain I will never forget hearing their testimony.

Twenty years after the World Trade Center site was quickly cleared and rebuilt bodies of the dead are still suspended between identity.[2] How can we imagine a future beyond terrorism when we can't allow unclaimed memories to rest? This continued disorientation leads us into the spiral of life, falling directionless and uncontrollably through time and space. Months before the final U.S. withdrawal from Afghanistan, many watched violence erupt at the U.S. Capitol on January 6, 2021. I happened to be in the sanctuary of my church when breaking news alerts flashed, once again across a smartphone screen. There was a deeper level of disorientation, viewing terror enter the 'sacred space' of democracy, while sitting in a sacred space where I go to listen for the Spirit's voice. I remembered Barbara Lee's testimony, and imagined how we become the evil which we deplore. Some months later, the flood-stricken nation of Pakistan could not decide how to accept help among the wreckage of terrorism's legacy.[3]

Somehow, following a standard linear form did not offer a path of discernment through the wreckage of terrorism and identity. As I looked for the way forward, the traditional methodologies appeared deficient in handling the complex web of topics I felt drawn toward. Falling may be a good description of the disorientation experienced as my research was drawn into the darkness of terrorism. Human desires for power lead to unimaginable forms of violence. Terrorism's violence triggers reactions of defense and preemptive measures that in turn, only secure terrorism for our future. Perhaps the most profound moments of discernment were times of recognizing the cycles of terrorism in my own identity. Terrorism does not exist only in the memory and imagination of those who detonate bombs in streets. Our identities are tempted towards unsanctified ethics through a securing of personal borders, and fascination with power.

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[2] Brad Mielke, Kelly Terez, and Ivan Pereira, 'Forensic Investigators Work to Give 9/11 Families Peace as They Id Ground Zero Remains', September 11, 2022. The New York City Chief of Medical Examiner's Office also has an online presence discussing the continuing work of identifying remains from the terrorist attacks on September 11, 2001; https://www.nyc.gov/site/ocme/locations/world-trade-center-repository.page.

[3] Pakistani government officials have been hesitant and refusing to accept help from outside NGOs in the wake of severe flooding due to suspicions following the hunt for Osama bin Laden after September 11, 2001. Syed Raza Hassan, 'Pakistan Charity Urges Government to Lift Ban on Some Ngos over Floods', *Reuters*, September 3, 2022.

Growing the fruit of the Spirit is a crucifixion of self on the very tree where the fruit is produced.

How do we 'make sense' of the reality of terrorism and its effects upon our lives? Terrorism studies tells us we can begin from the complicated economic and political relationships that lead to bitter resentment between individuals and nations. Perhaps analyzing the psychological deviance or religious fanaticism of those who perpetrate terrorism are possible keys to understanding. Or maybe there is another way forward that follows the leading of the Spirit out of the turbulent waters of terrorism. Sailing out of the storm of terrorism requires us to discern not only terror in falling world events, but terror in our own hearts, minds, and souls. Discerning terrorism is to discern our broken and conflicted identity. Discerning terrorism places our identity between the limits of desires to forget and failures to imagine. In the depths of our desire, is the need to determine the standards of judgment and to secure the future of our interests. When we find the bottom falling out of our present, we muster the strength to rebuild faster, stronger, smarter. Memories that we cannot quickly resolve are placed behind walls, and imagination becomes our means to security.

History is rife with irony and the timing of final withdrawals of U.S. military forces from Afghanistan collided with the twenty-year reflections on the terrorist attacks of September 11, 2001. Then again, maybe it's more than irony that brings together memory and imagination. Can the Spirit's work in our measurements of time, invite us to discern something of our identity and ethics? Listening to reports of chaos, fear, and terror in the final departures from the Kabul airport, I found myself entertaining the same questions I asked when U.S. military entered Afghanistan twenty years ago. Though the U.S. withdrawal marked a geopolitical change, whether it signals the end of war and terror is likely a failed reality. As time approached for the twenty-year anniversary of the September 11, 2001, terrorist attacks, news outlets reported on our troubled journey into the twenty-first century. One award-winning podcast produced for the occasion, *9/12*, featured an episode centered on the role of memory and imagination, respectively.[4] Listening to interviews from diverse experiences following the terrorist attacks on September 11, 2001, only strengthened personal convictions that

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[4]Episodes in the *9/12* series that feature memory and imagination are Episode 1, 'This Strange Story', in *9/12* (Pineapple Street Studios, Amazon Music, and Wondery, September 8, 2021).; and Episode 5, 'A Failure of Imagination', in *9/12* (Pineapple Street Studios, Amazon Music, and Wondery, September 22, 2021).

discernment is still needed for us to experience reconciliation in our identity. Some are pondering how the events of recent past such as the chaos of Western elections, violent supremist elements, and the continuation of extremism draw direct lines back to the terrorism of September 11, 2001.[5]

The shape of methodology attempted in this present work is a result of commitments to spiritual discernment as practiced in the Pentecostal community. Terrorism studies would begin where human power creates terror; spiritual discernment begins with the Spirit's power to create new and sanctified identity in the face of terror. Wesleyan-Pentecostal convictions lead me to understand discernment as a practice that happens not just in mind but is embodied in heart and soul. Rooted in the Wesleyan theological tradition, embodied spirituality is the frontier of Pentecostal ethics ever emerging where the Spirit's sanctifying power challenges our horizons. Terrorism is not confined by modern definitions; terrorism is a liturgy of the powers and principalities of the world. Pentecostalism has long cultivated the fruit of peace in the soil of identity. Would that Pentecostals harvest this fruit as a means of witnessing to the Spirit's sanctifying power in a culture blanketed by terror.

Discernment as a practice in the Pentecostal community leads in irreducible directions, into the distant horizons of our memory and imagination and the depths of identity where the fruit of the Spirit are grown. Discernment in the Pentecostal community is an embodied practice that takes us beyond the limited view of our deficient rational perspectives. Though Pentecostals speak of discernment often in determining truth, there has been less reflection on the ethics expressed in such practice. Affirming the Spirit's power to lead us beyond the confines of modern epistemology, I have attempted to explore the prerational horizons of memory and imagination. Within the Pentecostal community, and wider Christian tradition, these horizons have stood at distance. As has been observed in this present work, the distance between horizons of memory and imagination is at times indistinguishable - a single unbroken horizon of identity that serves to guide us ethically.

Reflecting on the terrorist events of September 11, 2001, memory leads to September 11, 1973. Considering the failure of imagination that opened the possibility of terrorism

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[5] The documentary series, *Frontline*, featured an episode that traces the terrorism of September 11, 2001 to present concerns of extremism and violence as found in the attack on the U.S. Capitol; Michael Kirk, 'America After 9/11' in *Frontline* (PBS, September 7, 2021).

from outside threat, leads to failures of imagination resulting in terror from within. Our identity can exist in both spaces of terrorist victims and perpetrator at once. When the horizons of our identity are hermetically sealed, we are adrift in an infinite sea of fragments. Memory and imagination are irreducible horizons that cannot produce reconciled identity unless they are broken out of silos. Memory and imagination are also more than horizons for self-reflection; on these horizons the Spirit resurrects the life of Jesus. The Spirit works as an emergent power in our memory and imagination, creating spaces where forgiveness and courage are cultivated. Christian ethics would benefit from more pneumatic discernment of memory and imagination. Pentecostal ethics would benefit more from sustained development of memory and imagination as horizons of ethical formation. Following the spiral of discernment, my hope is that present work demonstrates the promise of mutual benefit.

Engaging terrorism from a place of spiritual discernment, opens a constellation of further concerns. Terrorism touches on experiences and events such as political violence, genocide, and torture. Pentecostals who anchor themselves into an embodied ethics of discernment may find an unheard voice of the Spirit in the terror of genocide, the cruelty of torture, and the politics of violence. Christian ethics generally, and Pentecostal ethics specifically, have faced violence on the battlefield of war. However, terrorism is transforming war, stretching battlefields beyond temporal and spatial boundaries. As globalized society is engulfed more into the ambiguity of terrorism, Pentecostals need to articulate an irreducible witness of peace. Pacifisim is a political position that works congruently with theological convictions, but terrorism requires additional discernment. Engaging terrorism in the framework of pneumatology reveals the need for more than a traditional pacifist understanding. The Spirit leads us not only to remember ourselves as disciples of peacemaking, but to imagine a future of healing for a terrorized world. Sanctified memory binds identities together into solidarity; sanctified imagination inspires identities to act hospitably.

September 11 is a date whose memory reaches beyond the catastrophic opening of this new century and millennium. The streets of Santiago still find that past is present, as citizens attempt to discern terrorist rule of past decades. Our hearts and minds do not quickly or easily lose the impression of terrorism's violent force. Terror that begins in the destruction of physical life, erodes the bonds of community, continuing its cycle in forms of rhetoric and ideology. Discernment as a practice has much to reveal about our

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identity. However, disclosure that leads to repentance cannot be rushed. One may sense the Spirit speaking in the protests of violence and terror in Minneapolis, Ferguson, Damascus, Mariupol, and countless regions nameless to history. While violence in its various forms is not part of an inspired present, one must sit with the passing of time to discern greater seasons. Silence in the immediate aftermath of great violence should not quickly be dismissed as complicity. Grief is at times the Spirit's hinge to swing open the doors of discernment; grief that leaves us speechless.

People are more than the sum of their behaviors and instincts. If behavior modification were the path to ethical integrity, what need would the apostle Paul have to describe the fruit of sanctified character? The Spirit's power cultivates in us new horizons from which a resurrected identity emerges. Experiencing spiritual formation in the Pentecostal movement offered me a language of 'power' but without ethical discernment I can only make sounds as a clashing cymbal. Baptism in the Spirit is not only a language but an identity. The healing of our memory and imagination requires a constant re-immersion into the depths of the Spirit. Thus, in ending with testimony, I find myself back at the beginning. Perhaps this is how our memory and imagination are intended to lead us – all things will end back where they begin, and Christ is all in all.

Discerning the voice of my own testimony leads me to affirm the irreducible nature of memory, identity, and imagination as ethical hermeneutic. While Pentecostals practice a spirituality that constantly inhabits multiple spaces, academic discourse often tends to flatten these dimensions. As Pentecostal scholarship continues to bear fruit, it may need to explore horizons beyond linear logic. Scholarship emerging from Pentecostal centers of learning and ethical formation in Pentecostal pews perhaps suffer disconnect. While testimony is widely received practice in Pentecostal congregations, Pentecostal scholars seem reticent to center testimony in formal, academic work. It is this author's hope that present work serves as an example of bearing testimony creatively in ways congruent with both Pentecostal identity and academic integrity.

Pentecostal ethics may find authentic ways of expressing itself by digging more into the soil of testimony. Beyond a simple re-telling, testimony is practiced epistemology. As we testify, our identity is ethically shaped in a space where the Spirit meets our memory and imagination. Any ethical construction in the Pentecostal community must be built upon not only the narrative of personal testimony, but the wider testimony of community. Discernment is a gift of spiritual empowerment, that should create us in the

fruit of humility before infinite truth. Such truth is not captured in abstract concepts of power, but embodied in narratives that are sanctified by the Spirit. Humility is sorely absent from political discourse today, and discernment is desperately needed in addressing the social ills of our time. Pentecostals likely have more to offer in calling for discernment in political transformation.

Harvested from irreducible ethics, Pentecostals must grow the fruit of irreducible politics. Demonstrating the power of the Spirit is not a call to either political activism or political affection. Transformed affections and actions together are hands that serve from the heart of ethically sanctified identity. Pentecostals must embody political identity that pursues holiness in personal piety and public policy. Political identity cannot begin from socio-economic conflicts of power but must emerge on the horizons of memory and imagination. Pentecostals might be well-served to speak politically in ways that capture power and direct it toward those denied dignity. Further, Pentecostalism may benefit not only from exploring political and public theology, but from sustained attention to discerning the roots of ethical identity.

With an identity claimed and anchored in Pentecost, it is surprising to discover few in the Pentecostal community drawing ethical attention to the fruit of the Spirit. Present work has offered this biblical metaphor as belonging at the center of Pentecostal ethical identity. The fruit of the Spirit hold great promise as an irreducibly emergent center for Pentecostal ethics (and wider Christian ethics) to cultivate responses to socio-political issues of our time. I would respectfully call for Pentecostals to spend more time in the ethical soil of the Spirit, discerning relationships between biblical metaphor, spiritual formation, and community identity.

It is my sincere desire that Pentecostals in scholarly pursuits will press more into the unique contours of identity. Pentecostalism has been an irreducible movement from the beginning, at times pushing the boundaries beyond reconcilable limits. Pentecostal identity has embodied both the best and worst of spiritual power. Though greater emergence of deconstructionist methods have been adopted by Pentecostals, there is still a deficiency of creativity. Deconstructionist methods are often used to reveal our faults and shortcomings, but to what end? If John's baptism leads to repentance, then Spirit baptism must lead beyond in sanctified responses to the brokenness of ourselves and the world. Pentecostalism in the twenty-first century has an opportunity to speak into the voids left by deconstruction with sanctified memory and imagination. This

present work has been an attempt to creatively speak into the void of terrorism, demonstrating that Pentecostalism has a pneumatology capable of creative transformation.

## Sailing On: Horizons For Further Exploration

Sailing into the depths of identity and terrorism is not a journey with a definitive end. Terrorism will likely not end in the immediate future and thus will continue to call for constructive ethical responses. Additionally, identity lies at the core of ethical formation; the horizons of memory and imagination lie always around us. While memory and imagination have been applied as inseparable resources in this study, individual exploration of each horizon is likely to assist in further articulation of sanctified identity. Further practical contributions to ethical constructions for political transformation can be built upon the established foundations of this study.[6]

Applying the hermeneutical filter of memory, identity, and imagination to Pentecostal studies may also yield further fruit. Pentecostal scholars in the last decade have begun to devote more energy toward historical analysis of the early movement. Such research is in line with generations before that called for a return to the heart of the Pentecostal movement. Considering the horizons of memory and imagination in terms of historical study may open additional paths of discovery. Pentecostalism may benefit not only from historical analysis of its heart, but also its soul (i.e. How have the elements of early identity been remembered?). While imagination has been more explicitly defined, space still exists for Pentecostals to continue pursuing the horizon of imagination in its ethical implications and relationship to memory.

Journeys into memory and imagination often require identity to sail in metaphors and narratives. Biblical narrative communicates heavily in metaphor, and almost exclusively in descriptions of the Spirit. Metaphor as communicative concept expresses an irreducibility of language and ideas. Pentecostal ethics may draw additional inspiration from further explorations of memory and identity as irreducible horizons of

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[6] In addition to social initiatives in Latin America referenced in this work, I would add promise to a variety of initiatives such as the Edward Cadbury Centre for the Public Understanding of Religion at the University of Birmingham which brings together Pentecostal voices with a variety of ecumenical and interreligious perspectives.

identity. Additionally, privileging metaphorical language and its expression of irreducibility could open doors for new spaces in Pentecostal theology.

Pentecostals seem to be more fascinated with the language and symbolism of politics than ethics. One can wonder if this reveals a desire more for the spectacle of power rather than the sanctification of identity? Further, have Pentecostals been tempted to sacrifice the genuine power of ethical transformation on the altar of political influence? Further exploring the fruit of the Spirit, biblically and theologically, as an ethical expression of the Spirit's power may provide Pentecostals with appropriate language for political transformation.[7]

Terrorism is a defining socio-political issue of the twenty-first century. Movements such as Pentecostalism, that embody an affective spirituality must reckon with political violence embodied in terrorist practice and thought. Further investigation into past and present events of terrorism, and means for reconciliation of victims and perpetrators, may open ethical horizons for Pentecostals to further articulate their witness of peace. Further, events of terrorism such as September 11, 2001, and sustained reactions strongly suggest the need for discerning interreligious dialogue. While interreligious concerns are part of the fabric of this present work, they merit focused space and attention. Pentecostals may find that engaging socio-political issues such as terrorism will provide opportunities for the Spirit to offer interreligious healing and reconciliation.

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[7] One such example of work being done towards the end is *The Politics of the Spirit: Pentecostal Reflections on Public Responsibility and the Common Good*, (Lanham, MD: Seymour Press, 2022). Edited by Daniela Augustine and Chris Green, it features an interdisciplinary collection of essays from Pentecostals, working at the intersection of ethics and politics.

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