

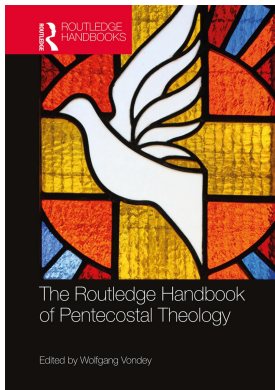
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On: 30 Mar 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



The Routledge Handbook of Pentecostal Theology

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Theology of economics

Publication details

<https://test.routledgehandbooks.com/doi/10.4324/9780429507076-40>

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Published online on: 20 Apr 2020

How to cite :- Daniela C. Augustine. 20 Apr 2020, *Theology of economics from:* The Routledge Handbook of Pentecostal Theology Routledge

Accessed on: 30 Mar 2023

<https://test.routledgehandbooks.com/doi/10.4324/9780429507076-40>

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THEOLOGY OF ECONOMICS

Pentecost and the household of the Spirit

Daniela C. Augustine

Contemporary Pentecostalism is a complex global reality, marked by a staggering diversity of contextually nuanced practices, theological perspectives, and corresponding sociopolitical engagement. Therefore, any Pentecostal theology of economics is inevitably contextual. While no Pentecostal theologian has attempted to develop a comprehensive theology of economic life, there are theological engagements of various aspects of economics—particularly, work and human productivity (Volf 2001; Augustine 2015), money and finance (Wariboko 2008, 2014), political economy (Augustine 2012) and consumption in relation to economic and ecological justice (Augustine 2019). In addition, a number of scholars have addressed issues of social justice (see Chapter 40), highlighting characteristics of Pentecostal spirituality relevant to economic concerns. Others have isolated the prosperity theme as a framework for discussion, arguing that Pentecostalism is “the religion of the globalizing free-market economy” (Clifton 2014). However, global Pentecostalism displays not only a diversity of prosperity theologies (see Chapter 38) but also conflicting attitudes toward neoliberal capitalism and the prosperity gospel (Attanasi and Yong 2012). Some have praised the prosperity churches as a panacea for overcoming poverty and securing upper mobility; others have condemned them as offering “little more than an opiate for the masses” (Miller and Yamamori 2007, 215). Yet, even when Pentecostals “embrace capitalism,” their message remains “fairly subversive” (Miller and Yamamori, 5), and its democratizing effect has the potential to induce authentic social transformation.

In light of these challenges, the present chapter is primarily constructive and unapologetically contextual. My constructive theological vision is based on the event of Pentecost as the core symbol of Pentecostal theology and spirituality (see Chapter 3). Pentecost serves as the unifying contextual origin, dialogical anchor and continual source of inspiration within Pentecostal theological inquiry. Therefore, a genuinely Pentecostal theology of economics should be, in a way, also a theology of Pentecost. In light of this assertion, I begin with a short overview of key contributions toward the development of Pentecostal theology of economics, followed by a theological reflection on the world’s pneumatic essence of shared life, the charismatic character of human ontology, and the event of Pentecost as marking humanity’s ontological renewal and Christification, as well as inaugurating the economics of the Spirit. I conclude with a brief exploration of the eucharist’s socio-economic implications, inspired by both existing Pentecostal scholarship and the liturgical *theologia prima*

(Chan 2006, 48–52; 2011, 6) of Eastern–European Pentecostals (located in the regions from the Eastern Balkans to the Ural and Caucasus Mountains), whose spirituality has been deeply impacted by their Eastern Orthodox cultural context and historical roots (Augustine 2011; Zaprometova 2013, 25). Pneumatology “has always been at the very heart” of Orthodoxy (Zaprometova, 34), and its striking similarities with Pentecostalism have been highlighted in recent Pentecostal scholarship (Rybarczyk 2004; Chan 2011, 8). Therefore, the present construct invites some Orthodox insights which harmonize with genuinely Pentecostal theological and economic reflection.

An overview of contributions

Pentecostal scholars have insisted that economics are not morally neutral and should be subject to rigorous theologico–ethical reflection (Volf 2001, 15; Wariboko 2008, 2; Augustine 2012b, 75), particularly in relation to work/labor, finance, distribution, and consumption. Miroslav Volf’s volume *Work in the Spirit* (2001) represents one of the most significant contributions to this effort. Stepping beyond the traditional Protestant understanding of vocation, Volf depicts Christians’ mundane labor as a charismatic process of “work in the Spirit . . . in active anticipation of the eschatological transformation of the world” (123). This assertion stages human work as a cooperation with God (98–102), highlighting the value of the process of work itself (198) as actualization of one’s God-imparted gifts for the flourishing of all (199). Liberated from traditional utilitarian reductionism induced by the pressures of frantic production, work recovers its ontology as joyous “self-forgetfulness” and delightful play in the Spirit (200). Staging the “new creation” as the volume’s “main ethical norm,” Volf outlines three normative principles as criteria for evaluating economic systems: freedom of individuals, satisfaction of everyone’s basic needs, and protection of nature from irreparable damage (15). While recognizing that translating these principles into concrete economic policies is difficult, Volf suggests that they require both market setting and democratic economic planning (the second keeping the first in-check but not functioning as its substitute) (17–21). He concludes that “the only alternative to planned economy is a market economy directed by a vision of” and commitment to “the common good” (194) and offers a biblical foundation for the upholding of “*sustenance rights*” for all as “a rule that is even more basic than respect for individual liberty” and serving as “the basic criteria of the humanness of an economic system” (195). Engaging Marx’s critique of capitalism, Volf proposes that a way to overcome its dehumanizing effects is by creating conditions for workers to experience their work as cooperation with others, each taking pride in the final, joint product as their own.

Another landmark contribution is Nimi Wariboko’s *God and Money* (2008) in which he proposes a trinitarian model of the global monetary system, inspired by Paul Tillich’s distinct method of theologico–cultural analysis and “trinitarian principles” (21–24). Drawing on his professional expertise in finance and unique perspective as a social ethicist (interacting with his native Nigerian context), Wariboko develops a creative vision for the global economy’s financial future. Most strikingly, he advocates the establishing of a single currency—“Earth Dollar,” described as “‘communion’ of interdependent national currencies” (210)—through which to overthrow the monarchical triumvirate of the Dollar, Euro, and Yen (2–6, 19) and to overcome the existing disparities between richer and poorer countries toward fostering a just global financial community (229–44). Wariboko presents a sophisticated socioeconomic study of finance and explicates the shortcomings of existing theologies of money, namely, the lack of proper definition of money and the narrow focus on “money as *matter*” (73–90),

and offers a compelling analysis of money's social character (97–118), pointing out that it is “not only embedded in” but also “created out of social relations” (116). Many of the volume's inherent theologico-ethical themes find their further development in Wariboko's subsequent work *Economics in Spirit and Truth* (2014), which continues his analysis of finance capitalism by drawing on insights from politico-economic theory, continental philosophy, and the prosperity gospel. Wariboko's overarching purpose is to engender theology and ethics capable of resisting the negative effects of “finance capital on human flourishing” through building sustainable “resilience and antifragility” (177). The result is a provocative proposal for “political theology of market miracles” (138–58) and a vision of soul-caring as a “transformative socioethical praxis” (177) within the global volatility of late capitalism.

The constructive segment of this chapter is also reflective of trajectories within my own theological ethics of economics, shaped by my expertise as an economist and a theological ethicist and by experiencing firsthand the post-communist countries' turbulent transition from planned to deregulated market economies (Augustine 2011, 189–92, 199–201). From this contextual perspective, I have offered a comparative study of the ideological foundations of Western neoliberal capitalism and Eastern-European communitarianism and their distinct religious roots. Drawing on Nicolas Berdyaev's critical stand toward both socialism and capitalism, I have constructed a theological vision of social transformation, highlighting the Spirit's alternative ecological economics (see Chapter 33) enfolded in the Pentecost community (Augustine 2012, 93–103). This vision is rooted within a theology of shared life in hospitality and mutual safe-keeping, pointing to the Trinity's proto-communal life as paradigmatic for the management and distribution of resources and cultivation of social capital in pursuit of the common good (Augustine 2012, 43–70, 2019). My work promotes socio-political practices of reverent consumption in the ecological economy of the planetary household, committed to securing the flourishing of all God's creatures. This vision points also to the teleology of human work, intended to extend Eden's sanctuary—the proto-holy-of-holies—to the uttermost limits of the world until all that exists is brought into communion with God and all of creation becomes the holy of holies (Augustine 2012, 2015). Reflective of the original divine creative act—of God's self-respacing in crafting within the divine communal self a home for the absolute other—daily human work of world-making is to become itself an act of home-building for the other (Augustine 2012, 53–54). The following sections offer a constructive proposal which furthers my own contextual theology of economics, Volf's pneumatology of human work (by asserting that human ontology itself and all human life is a charismatic reality,) and Wariboko's emphasis on human personhood's relational character.

Toward a pneumatic cosmology of shared life

If Pentecostal theology views Pentecost as the eschatological telos of creation (Augustine 2012, 79; Studebaker 2012, 66–70, 263–67; Vondey 2017, 155–74; Macchia 2018, 302–9), then it can agree with the Orthodox theologian Sergei Bulgakov (1976, 184–85) that this goal must be “anticipated and prepared from the foundations of the world which has always been vivified by the Holy Spirit.” The book of Genesis depicts the life-giving, incubating hovering of the Spirit over the surface of the waters (Gen. 1:2) as a prototypical “first *cosmic* Pentecost by anticipation,” and the act of the creation of Adam [with God's breath entering his nostrils (Gen 2:7)] as a second, this time “*human* Pentecost” (Bulgakov 1976, 184), revealing humanity's inherently charismatic ontology. This inaugural vision of creation points to all life, all matter as being created in and for the Spirit—as created for Pentecost.

The economic implication of this perspective stages human work and rest, production and consumption, as epicletic events, as charismatic partnership with God within the world's teleological unfolding (Volf 2001, 113–23; Augustine 2015) until the Spirit gathers everything into eschatological theotic fullness (Macchia 2006, 102; Augustine 2019). This vision also points to the sacramental essence of the cosmos, revealing it as an exquisitely choreographed eucharistic liturgy intended to shape humanity into the likeness of its creator—the proto-community of the Trinity.

In the act of creation, God gives the world to humanity in self-sharing as a gift of life, so that humanity may, in turn, learn to share it with the other and the different (Augustine 2019, 93–95). The God-given limitations of the material world become part of this intentional theo-forming pedagogy—they press humanity to share life and to grow spiritually beyond selfishness into communal solidarity, realizing that the only way matter can meet all existential needs is through the Spirit's generous hospitality (Augustine 2019, 94). Therefore, since its opening chapters, the Bible lays the foundations for building a social ethics of “solidarity among people” (Wenk 2010, 48), and the shared liturgical nature of life is its pedagogical tool, teaching humanity to see the world otherwise—as a sacred space for an encounter with the divine presence, as a cathedral and sanctuary where the Spirit seeds and gardens God's life within one's relations to others. This perspective faces the finiteness of the world with the mandate for a new asceticism of solidarity in reverent consumption, giving others access to what is needed for their flourishing (Wariboko 2018; Augustine 2019). It shapes humanity into the form of Christ (the fully human, eucharistic being) who mends the world in and through his own life, offering it back to the Father whole, healed, and renewed.

As a eucharistic gift with a pedagogical function—helping humanity to grow in the likeness of God—the world is to be continually received with gratitude and offered back to God in a gesture of self-giving to the other. Since humanity does not have anything of its own to share and give to God, it learns to share and give back to the creator from the creation (the tithe, the Sabbath . . . the image) (Augustine 2019, 94–96). In light of this assertion, Pentecostal theologians will find helpful Dumitru Staniloae's (2005, 22) notion of the “dialogue of the gift,” proposing that through its continual receiving and offering as a gift, the world becomes something held in common as “means for the fullest communion between persons.” According to this logic, the world cannot be kept for oneself. Reducing the world to means of self-indulgence at the expense of meeting others' basic needs distorts its eucharistic essence and purpose (Augustine 2019).

Part of the gift's Christoforming pedagogy is that we are to give to others more than what we have received (Matt. 25:14–30) by adding to it our life in the form of creative and productive work. Thus, grain and grapes are transformed into bread and wine before being offered eucharistically to God. This offering “imprints” the world with the cross (Staniloae 2005, 25), sanctifying the cosmos by refusing to make it an end in itself, thus also sanctifying the givers in surrender to the Spirit who makes them partakers of the divine nature—of the world-creating love itself (Augustine 2019, 39–40)—which hosts the cosmos in self-sacrificial nurture and care for all creatures and demands the same of humanity as a faithful stewardship of God's household.

Humanity's charismatic ontology

From its beginning, humanity is made to be a Spirit-bearer (Macchia 2010, 25, 2018, 301) in the likeness of its prototype and telos: the charismatic Christ (Col. 1:15). As such, the human being is created to move in and with the Spirit in all of its world-making agency,

including its economics. Human ontology embodied in the first Adam before the Fall is that of a community of charismatic royal priests and prophets in the cathedral of the cosmos, bearing the image and growing into the likeness of the communal Trinity (Augustine 2019, 97–98). Considering this assertion, Pentecostal theologians may find compelling Alexander Schmemmann’s (1974, 95) pneumatological anthropology, affirming the tri-dimensional human vocation—royal, priestly, and prophetic—as charisms of the Holy Spirit (see Strongstad 1984, 1999; Macchia 2018, 309–38). He articulates these three charismatic dimensions of humanity’s vocation as inseparable from each other, for they can be understood only in light of their Christoforming telos where there is “not kingship alone and not priesthood alone” but “royal priesthood” (Schmemmann, 95). In Pentecostal words, the power of humanity over creation is fulfilled as “loving lordship” (Macchia 2010, 24–25) but also “sacrifice”—*sanctifying* the world by “making” it into “communion with God” (Schmemmann, 95–96) and all anthropic and non-anthropic others (Augustine 2019, 98–100). To be human is *to be for others*, so that they may flourish and live life to the fullest.

As charismatic creatures, Adam and Eve en flesh the cosmic communion of matter and Spirit, evoking the world’s pneumatic destiny where God is to be all in all (Eph. 1:21) (Augustine 2019, 24–28, 95–97). Both the material and spiritual components of humanity have their origin in God (98). Indeed, the act of creation epitomizes the essence of divine love as reflexive respacing of the self on behalf of the other’s existence (39–40). It is an act of divine love expressed as both the Trinity’s *askesis* and *kenosis*, of which humanity and all human life, *including economic activity*, is to be the visible icon on earth (37–41). In a gift of unconditional hospitality, God becomes the immediate dwelling place of the other as the very environment in which they live and move and have their being (Acts 17:28). Humanity, enlarged by the Spirit with the hospitable spaciousness of the divine life, is to present itself as a home for God—who is the home of all (63–69).

Since humanity is created into the image and for the likeness of the trinitarian life (Macchia 2010, 24–25), from the beginning a Spirit of *askesis* is to be cultivated in the human being (Gen. 3:2–3) (Martin 2014, 2, 59; Augustine 2019, 39–40) for the sake of communion with God and neighbor (Vondey 2008, 48). Humanity’s priestly vocation involves discerning the world as a divine gift of substance and beauty for the sake of cultivating a community of shared life. Hence, the Fall is humanity’s rejection of its vocation, distorting the world’s eucharistic existence by reducing it from a divine gift to a utility toward one’s own self-indulgence in never-satisfied-consumption to the detriment of all creation (Schmemmann 1963, 14; Augustine 2019, 98–115).

In response, sanctification as Christlikeness represents an ontological renewal and restoration of authentic human freedom to love and to be loved (see Chapter 20). Love, in accordance with the Trinity’s communal, relational character (Macchia 2010, 146), turns one’s face toward others in responsibility for their flourishing (Augustine 2019, 99–100). The human journey back to God becomes pedagogy of discerning Christ (see Col. 1:15) in the other, even in its most distressful condition (Mat. 25:31–46). Thus, seeing Christ in the other makes one Christlike—a renewed eucharistic being, transforming economics into a loving stewardship of creation as God’s cherished household (Macchia 2010, 25; Augustine 2019, 98–100).

Pentecost and the economics of the Spirit

For Pentecostals, the believer’s Christoformation calls for sanctification of personal will and desires (Macchia 2010, 94), for fasting from oneself on behalf of the other in an expression

of an incarnated love toward God and neighbor (Augustine 2019, 19–20). The freedom of human will in the image of God is a prerequisite for attaining the divine likeness (Augustine 2015, 20 and 37). Yet the synergistic collaboration between the divine and human wills is impossible apart from Christ’s incarnation, crucifixion, resurrection, and ascension (Macchia 2006, 253; Augustine 2012b, 33), for the Spirit applies what is accomplished in Christ to the believers’ communal life (see Chapter 17).

Pentecost inaugurates the beginning of the Spirit’s sanctifying work in the redeemed human *koinonia* (Macchia 2006, 165–66; Augustine 2012b, 21–23; Vondey 2017, 23). Therefore, Pentecost is not merely a continuation of the Incarnation but its telos (Augustine 2012b, 23; Stuebaker 2012, 3, 8–9, 66). In Christ, humanity has been enabled to receive the Holy Spirit and to become the dwelling place and en-fleshed reality of the trinitarian communal life in the cosmos (Macchia 2010, 25; Augustine 2012b, 23). Indeed, Pentecost marks the ontological renewal of the image of God within the human community “revealing what all life should look like” (Dempster 1987, 137).

On the day of Pentecost, the Spirit conceives Christ in the community of faith transforming it into his own communal body on earth. The church is born as the *theophorous* (God-bearing) and *theophanic* (God-manifesting) body of Christ doing the will of the Father in the power of the Spirit (Augustine 2012b, 16). As the Spirit descends upon the Son in his communal embodied form, the priestly, royal, and prophetic dimensions of the messianic anointing are transferred upon his disciples transforming them into a royal priesthood and prophethood of all believers (Strongstad 1999, 65–70; Augustine 2012b, 24). In Christ, the community of faith becomes the restoration of humanity’s charismatic ontology and vocation according to God’s original creative intent. The Spirit manifests the church as the new, cosmic *homo adorans*, ordained to circumscribe all of creation into union with the creator. Therefore, the Spirit-baptized community enfleshes the trinitarian proto-communal life in all aspects of its collective being, including its *oikonomia* (Augustine 2019, 91–92).

Pentecost restores humanity’s economic stewardship of the world (Stuebaker 2012, 263) as the charismatic *oikonomia* of household (Macchia 2010, 25) based on sharing the family resources for the equal benefit of all its members (Augustine 2012b, 106–10, 2019, 92–101). This economic model follows the pattern of the creator’s self-sharing with creation. The Spirit transfigures the community’s economics from a market-driven competition for survival into a household of shared life (Augustine 2012b, 106). Household relationships are not based on the members’ capital, marketability or capacity for generating profit, but on family bonds. In contrast to the market, the household does not produce and maintain class structure. The social position of its members is based upon family roles, and any privileges that pertain to these are appropriated within the understanding of mutual calling to one another in shared family identity (Yong 2011, 158, 165–66). The family’s wealth is the wealth of all its members, and material possessions are utilized for the common good since personal well-being flows from the household’s shared well-being in mutual safe-keeping.

God’s household includes all creation, bonding its anthropic and non-anthropic members into one Spirit-community (Augustine 2019, 101–2). Pentecost reveals that God has opened his future for the other, and the Spirit demands the same from all flesh. The Spirit’s kenotic self-sharing with the other “produces the apocalyptic affection” that binds together the members of God’s household into this eschatological “fellowship of all flesh” (Yong 2010, 342–43) manifested in the Pentecost community’s transfigured economic life. The spontaneous sharing of possessions (Acts 2:47–49) within the communal body of the Spirit-bearer becomes an authenticating expression of the believers’ renewed pneumatic

ontology—of their recovered eucharistic being—as a continuation of Christ’s own life and mission (Dempster 1993, 56–58; Wenk 2000, 242–45). What the believers do is who they are—the resurrected Christ, in his communal form.

The community’s Spirit-saturated economic life follows a perichoretic trinitarian logic (Yong 2008, 127; Augustine 2012, 98–103), bearing witness of the world’s true eucharistic ontology. The Spirit invites humanity to partake in the trinitarian communal life, displaying its hospitable openness to the world (Macchia 2006, 125) already proleptically anticipated and manifested in Christ’s feeding of the multitudes. God is the host of this banquet in which all who desire to partake are given access to life (Vondey 2008, 122–30). This is a radical transformation of humanity’s vision of the world and of the other. It is the transformation of the world from a market into a home.

In Pentecost’s in-Spirit-ed economics, there is no one needy (Acts 4:34); “no one suffers deprivation” (Dempster 1993, 58). Classism is abolished by the radical equality of the trinitarian perichoretic life, transfiguring the faith community into a tangible embodiment of God’s self-sharing hospitality (Acts 2:43–47) experienced as all-inclusive justice, which reunites economics with their spiritual foundations in the believers’ Christified consciousness and prioritizes not profit but people, not self-interest but the common good, seeking the well-being of all others. These new economic relations set the Pentecost community apart from the economics of the surrounding world pointing to the Spirit’s world-mending presence within redeemed humanity (Johnson 1981, 21; Volf 1996, 228–29; Augustine 2012b, 95–103).

Pentecost reveals that “spiritual power is not only for the self but also for serving others” (Richie 2010, 257); that charismatic gifts (1 Cor. 12) are “for the good of all” — “for the common good” (López 2011, 1–2). In Pentecost’s communal economics, the Spirit teaches not only that right worship results in economic justice, but that acts of economic justice are extensions of right worship (Kärkkäinen 2001, 424). This worship testifies before the world that “the goal” of God’s reign is “the radical transformation of all things” (López, 5) in and through their union with the sanctifying Spirit. Thus, Spirit-baptism is itself a common good (Vondey 2017, 211–16), an empowerment for justice as witness of God’s reign (Dempster 1987, 146) where taking a stand against economic and ecological injustice becomes nothing less than “obeying the Spirit” (Wenk 2002, 142; Studebaker 2012, 240–68). The community’s daily commensality and eucharistic celebration (Vondey 2008, 176–77) become a symbolic centerpiece of living out the just socio-political reality of God’s kingdom within his household (Augustine 2012b, 106–7). Each table becomes the Lord’s table—the Father’s family table where God is the host who provides sustenance to all, and all are forever God’s guests.

The eucharist as a politico-economic practice

God’s redemptive eschatological union with ontologically renewed humanity is articulated, anticipated, and experienced within the church’s liturgical anamnesis (see Chapter 29). This communal anamnesis (1 Cor. 11:24–25) is more than a recollection of Christ, it is his enacted likeness (Kärkkäinen 2002, 21) in and through the Spirit. For Pentecostals, the entire liturgy is an *epideictic*, pneumatically charged event, unfolding within the tension of “the already and not yet,” of anticipation and fulfillment (Chan 2006, 37; Zaprometova 2013, 39). As Pentecostal scholars have noted, in the suspense between the upper room and the second coming, the eucharist becomes a potent “*economic and political force*” (Green 2012, 218) as the in-Spirit-ed economic act through which God transfigures the world into a home (Augustine 2019, 102–4).

The eucharist asserts the innocence of the non-anthropocentric creation which comes to God's table prior to humanity and welcomes it as the visible form of divine nourishment in the household of God. Through its inclusion within Christ (via the Incarnation), created matter enters redemptive participation in the life of the Trinity being sanctioned as an instrument of grace in the consecration of the cosmos (Augustine 2012b, 56–59). The eucharist provides a pedagogy of discerning the ontological, soteriological, and eschatological continuity and interdependence between humanity and the rest of creation (Rom. 8:18–25). It instructs the believers toward disciplining their desires in prioritization of the well-being of both the anthropic and non-anthropocentric others and points to the practice of liturgical asceticism of reverent consumption (see 1 Cor. 11:27–34) (Augustine 2012b, 79, 111–15).

The eucharist detoxifies humanity from the dehumanizing addiction of rampant consumerism and helps build immunity toward its seductive lure. It cultivates the community of faith as a dissident force of resistance against the all-commodifying market logic and presents an incarnated critique of creation's utilitarian objectification (Augustine 2019, 104–7). Ultimately, the eucharistic logic asserts that, by becoming the body of Christ, the redeemed human community must become bread and sustenance for others in continuation with Christ's self-giving for the life of the world (Green 2010, 220; Vondey 2010).

Like the manna in the wilderness, the eucharist invites a Spirit-led reimagining of the world as part of humanity's journey from anxiety of scarcity to a shared communal life (Vondey 2008, 41–42; Augustine 2019, 106–7). The eucharist reveals that life more abundant is possible only when the world is offered in gratitude to God and shared with others, making sure that there is no one left hungry (1 Cor. 11:21). Therefore, (contrary to neoliberal economics' logic) depriving others from access to life by taking more for oneself is condemned (even unto death) for not discerning rightly the body of Christ (vv. 27–34). The eucharist teaches believers to take responsibility for the hunger and poverty of others (Chan 2006, 76–77; Vondey 2010; Augustine 2019, 104–7). It insists on learning to “wait for one another” (v. 33), securing access to the table first to the most vulnerable.

For many Eastern-European Pentecostals, the eucharist constitutes “the central event” of the community's “intense spiritual life” (Zaprometova 2013, 25). Consistent with their Orthodox theological roots, they prepare for partaking in the sacred communal meal through a time designated for prayer, and strict fasting, as well as personal and common confessions (Zaprometova 2013, 30–31; Augustine 2019, 110). While fasting has been an important part of Pentecostal spirituality since the beginning of the movement (Martin 2014, 4, 149, 130–31), commitment to a pre-eucharistic fast is not common among today's Western Pentecostals. In contrast, Eastern-European Pentecostals view it as an important dimension of their spiritual hygiene, learning to differentiate between one's legitimate needs and self-indulgent desires. Like most Pentecostals, they practice fasting as an ascetic struggle that strengthens resistance to temptation (Martin 2014, 58). The fast is a stand against the demonic forces in the cosmos (Martin 2014, 64, 66), and their manifestations in systemic and structural evils that prompt the dehumanization and commodification of fellow humans (Villafañe 1993, 200–2). Emulating Jesus' forty days fast in the wilderness (Luke 4:1–2; Mat. 4:1), fasting is surrendering to the sanctifying and Christoforming work of the Spirit, teaching believers to hunger and thirst for righteousness (Matt. 5:6) in anticipation of a transformative encounter with the living God (Zaprometova 2013, 30; Martin 2014, 153–57; Augustine 2019, 108–10). Marked by both divine grace and demand for human responsibility, fasting becomes an act of solidarity with the poor (Martin 2014, 154) that deepens compassion and benevolent giving.

The eucharist renews humanity's vision of the world as “love made food” (Schmemmann 1963, 14) to be shared with others (Augustine 2019, 60–62), thus refusing “to accept the

governance of a metaphysical reality of scarcity” (Sebastian 2018, 69). Instead, it transforms both work and consumption, eating and drinking, into an alternative politico-economic communal practice, displaying the transfiguration of economics united to the home-building energies of the divine Spirit. In so doing, the eucharist nurtures renewed hunger and longing for the divine presence which produces the fruit of the Spirit in one’s life for the benefit of all (Augustine 2012b, 96), embodying God’s all-satisfying goodness (Yong 2010, 156, 232). By abstaining from food, the person is reminded that it “lives not by bread alone,” fulfilling in the last Adam the commandment which the first Adam transgressed (Vondey 2008, 47–49, 106–12). In its spiritual depth, fasting becomes an act of love extended to all of creation, uplifting creation care “as a pneumatological and proleptic participation in the eschaton” (Studebaker 2012, 246). The consistent living out of this eucharistic politico-economic practice is the eternal fulfillment of Pentecost.

Conclusion

An authentic Pentecostal theology of economics is a theology of Pentecost. This essay has outlined some of the potential building blocks of such a theology from a Pentecostal perspective drawing on a range of contexts: its cosmology depicts the world as created for the Spirit in anticipation of Pentecost and asserts its eucharistic essence; its pneumatic anthropology points to humanity’s inherently charismatic ontology, presenting Adam as the Spirit-bearer who is to reflect the radical hospitality of the divine life, offering himself as a home to the home-building creator. Adam’s own life is to become homebuilding for the other and for all of creation. While the first Adam capitulates his charismatic vocation, Christ as the last Adam recapitulates and fulfills it, bringing about its ontological renewal in the Pentecost community. As creation’s telos, Pentecost reveals the true form of human life (indeed, of all life) as eucharist. In this manner, Pentecost’s communal economics become the tangible manifestation of redeemed, Christoformed life. In the Spirit’s ecological economics, uncompromised commitment to the flourishing of all God’s creatures authenticates one’s participation in the life of the age to come on this side of the eschaton. Representing the heart of Pentecostal spirituality, worship shapes Pentecostals’ sacramental but also socio-political and economic imagination. As a continuing Pentecost, the eucharist both enacts and cultivates within the new human community the economics of the Spirit. The Spirit denounces the market’s all-commodifying grip by recapitulating humanity’s economic life into God’s economy of the household. The shared life around the Lord’s table becomes a vision of all life’s destiny—a foretaste of creation’s Spirit-filled future.

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