

*Child Theology: Diverse Methods and Global Perspectives*. Edited by Marcia J. Bunge. Maryknoll, NY: Orbis Books, 2021. xxv + 245 pages. \$36.00.  
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This book is a collection of essays that contributes to theology that takes seriously the welfare of children: how they grow, mature, and articulate their needs and understanding of religiosity and faith. The volume is both an international and ecumenical endeavor, with the authors coming from various continents and countries and Christian denominations. This volume is a welcome contribution toward theology's commitment to children and was also made in consultation with a lawyer from Ethiopia, who is also a child advocate.

The readings themselves are helpful for those in graduate studies and would be especially helpful resources for those engaged in any work with children, such as those in education, psychology, theology, and religious studies and education. Although more voices could have been included and heard from Asia and South America, the diversity of voices, concerns, and thoughts do offer fruitful points of discussion, as well as ethical implications and applications.

There are three important contributions that this book makes. First, the essays offer new ways of thinking about theological concepts and narratives, such as creation, redemption, soteriology, virtues, theological anthropology, and ecclesiology, in light of the concerns about children. Understanding the theological sources and concepts with an eye toward ensuring care is given to children helps enrich the understanding of these concepts, while also being more liberative for children whose experience of life is filled with neglect, abuse, and trauma.

Second, the collection of essays talks about children and offers many reflections on helping give voice to a very vulnerable population who are still learning to articulate for themselves their own desires, concerns, and ideas, given the experience of positive and negative situations that affect children. I especially want to highlight that the collection is not just focused on being a voice for the children, but also offering ideas and thoughts on how to help children articulate things for themselves. Rather than just speaking for and over vulnerable populations, the contributions also reflect a way of helping children as a vulnerable population find their own voice in articulating their experiences of life. Thus, they also challenges the adults in the room to help process these experiences and understanding of religion and spirituality rather than just talking down to or indoctrinating children. This is a crucial and important contribution toward decolonizing theology because it takes more seriously children's agency and experiences in helping them understand themselves, including understanding their life, faith, and theology.

Lastly, the volume offers concrete and practical considerations that can and need to be done for children's flourishing, both at the individual level and structural level. The essays that included some concrete recommendations do offer another point of discussion in helping people and institutions imagine how these new ideas would look like in practice. This is also an important contribution because imagining alternative ways of doing theology can be difficult given how difficult it can be to think that another world is possible and to move away from the status quo and work toward different ways of being that would move society toward flourishing and the common good.

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*Spirit on the Move: Black Women and Pentecostalism in Africa and the Diaspora*. Edited by Judith Casselberry and Elizabeth Pritchard. Durham, NC: Duke University Press, 2019. x + 248 pages. \$26.95.  
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Pentecostalism is the Global South's fastest-growing Christian movement, yet mainstream narratives continue to undermine more than 75 percent of Black women's pivotal support to its growth. Several early scholarly works treat present Black women's narratives as simplistic. Their narratives don't count towards the growing field of African/a, Pentecostal, and, principally, Black feminist studies. In contrast, Judith Casselberry and Elizabeth Pritchard's collaboratively sculpted anthology, *Spirit on the Move*, offers an exceptional view of the potential that Black women's lived realities offer to close this gap. Their edited volume draws on diverse sources to fold/unfold/refold these women's narratives, thus making it possible to access their "em/power/ment" by drawing meaning from their lives centered in a locale of empowered imaginations of being. The introduction provides a roadmap for the readers to help navigate the authors' topics. It also sets the tone for the complexities associated with the power rhythms found amongst Pentecostals and the occasions that permit marginalized community members to realign, reinvent, and circulate counter/discourses (6).

Part 1, entitled "Saving Race," includes John Burdick and Elizabeth McAlister surveying the "Voices of God" through "race." Burdick uses the Afro-Brazilian context to gauge "race" indicators and gender-inflected