

Grace Ji-Sun Kim. *Reimagining Spirit: Wind, Breath, and Vibration*. Eugene: Cascade Books, 2019. 141 pages. \$16.91.

Reimagining Spirit, the second work of Grace Ji-Sun Kim about Spirit, follows *The Holy Spirit, Chi, and the Other* (2011). Kim proposed cross-cultural approaches to pneumatology in the previous book; in this current book she suggests how to reimage the Spirit in our globalized context. Kim begins with the limitation of the conventional understanding of the Spirit in Christianity that was based upon Euro/patriarchal/white male-centered theology. The Christians' "naïve and ignorant" attitude toward the Spirit has been confined to Its free and boundless nature, and the Spirit has been considered an exclusive, "pure" property of the Christian tradition (3). Kim, instead, endeavors to reimage the Spirit as the movement of "light, wind/breath, and vibration" based on her creative biblical, historical, theological, and cultural approaches within this contemporary socio-religious context.

In chapter 1, as a foundational section, Kim invites readers to the site of socio-structural suffering, including racism, sexism, and climate change within today's globalized context, while she explains these issues as *han* of the world by using a familiar Korean concept. Then she raises the argument again that the conventional theology of the Spirit has not successfully approached the resolution of these forms of *han* in terms of the historical development of Trinitarian theology, which concentrates on the logical and philosophical factors of the Spirit. In chapter 2, she initiates the reimagining of the Spirit as light, which is its life-giving essence as found in multiple biblical references. Kim notes "God is the Creator of light as well as the giver of spiritual light...we can see the truth [through the light]" (39). After the Spirit as light vividly identifies untruth in the issues of social injustice, It empowers us to address these issues in the presence of God. In chapter 3, Kim illustrates the Spirit as wind and breath, as the biblical approach to the Spirit includes the words *rauch* and *pneuma*. This chapter depends heavily on the traditional metaphors of the Spirit, but Kim acknowledges these images of the Spirit can be similarly recognized and experienced with different language, such as *chi* in the Asian context. In chapter 4, as the last reimagining, Kim proposes the Spirit as vibration. This creative approach is based on the scientific studies of vibration that "all matter is vibrating, creating waves of energy...nothing escapes vibration" (85). The vibration of the Spirit, Kim claims, energizes and prompts progressive change to unjust realities. In chapter 5, as the final constructive section, Kim again argues that her approach to the Spirit cannot be presented through traditional theology, but rather it should be developed through one's cultural image of the Spirit, namely "New Pneumatology" (111). As an example, she proposes *chi* as a lens to view the Spirit in the Asian context because it has similarities with biblical images. Kim argues that the reimagined Spirit-*chi* enables the people to release and heal the socio-structural *han* in contemporary society. Thus, she realizes, when we are open to a different perspective on the Spirit that liberates us from Euro/patriarchal/white male-centered theology, eventually we can meet the Spirit of freedom as light, wind/breath, and vibration in this world.

Although an innovative reimagination of the Spirit, her indigenous approach to the Spirit—in particular, the relationship of *chi-han* and pneumatology—was partially developed by Korean pioneer figures who proposed this image three decades ago already. Byung-Mu Ahn, one of the founders of *minjung* theology, presented similar approaches in his articles "Breath" (1990) and "Christianity and Life" (1997). Further, West-East hybrid pneumatology for sufferers was performed by Hyun-Kyung Chung in the international assembly of the World Council of Churches in 1991. Nevertheless, this book draws attention to the nature of the Spirit that has

been ignored for a long time. Furthermore, the book not only insists on the necessity of the indigenous approach to the Spirit, but also provides valuable perspectives on the Spirit to practical theologians and preachers who are encountering various forms of socio-structural suffering these days.

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