

PARTICIPATION IN THE PENTECOSTAL LITURGY:
AN ECCLESIOLOGY OF THE PROPHETHOOD OF ALL BELIEVERS

By

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Dedicated to my wife Christen

ABSTRACT

This thesis develops an ecclesiology of participation in Pentecostalism by utilizing the concept of the prophethood of all believers as a theological and hermeneutical device to articulate how the laity can fully take part in the ritual life of the church. Pentecostalism as a liturgically diverse tradition composed of hierarchical and democratic types of churches that reflect both episcopal and non-episcopal ecclesiological models has created ambiguity in how the doctrine of the prophethood of all believers and the egalitarian nature of the church should be understood. Based on a perspective informed by pneumatology and Pentecost, this project provides a means to theologically convey how greater participation can take place in Pentecostal communities of worship through every believer's empowerment with the Holy Spirit. The idea of the prophethood of all believers is projected onto the dominant rituals of the Pentecostal liturgy through an altar hermeneutic that allows for all members of the worshipping community to have a transformative encounter with God in dynamic fellowship with others. What results is a truly egalitarian view of church that directs entire communities of faith towards participation in Pentecost through the Spirit. Through critical analysis of and constructive theological engagement with the Pentecostal liturgy, the chapters of this thesis contribute to a better understanding of what is meant by "the altar" in the rites of Pentecostal worship.

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ABBREVIATIONS

ABS	American Behavioral Scientist
AF	The Apostolic Faith
AJPS	Asian Journal of Pentecostal Studies
BEM	Baptism, Eucharist, and Ministry
BT	Black Theology
CL	Post-synodal Apostolic Exhortation <i>Christifideles laici</i> of His Holiness John Paul II on the Vocation and the Mission of the Lay Faithful in the Church and in the World.
CPLC	Center for Pentecostal Leadership & Care
EJ	Ecclesiology: The Journal for Ministry, Mission and Unity
ER	The Ecumenical Review
HJ	Heythrop Journal
HTS	Hervormde Teologiese Studies
HJCTS	Horizons: The Journal of the College Theology Society
IJPT	International Journal of Practical Theology
IJST	International Journal of Systematic Theology
IRM	International Review of Mission
ITQ	Irish Theological Quarterly
JBV	Journal of Beliefs & Values
JES	Journal of Ecumenical Studies
JPT	Journal of Pentecostal Theology
JRE	Journal of Religious Ethics
JRS	Journal of Ritual Studies
JEPTA	Journal of the European Pentecostal Theological Association
JUR	Jurist: Studies in Church Order & Ministry

MIR	Missiology: An International Review
NMC	The Nature and Mission of the Church
OIC	One in Christ
PNEUMA	Journal of the Society for Pentecostal Studies
REL	Religions: An Open Access Journal from MDPI
RSR	Religious Studies Review
RRR	Review of Religious Research
STR	Sewanee Theological Review
SVTQ	St. Vladimir's Theological Quarterly
SL	Studia Liturgica
TNIDPCM	The New International Dictionary of Pentecostal and Charismatic Movements
TS	Theological Studies
TSJ	Transformation: Sage Journals
VE	Verbum et Ecclesia
WCC	World Council of Churches
WTJ	Wesleyan Theological Journal
WJKP	Westminster John Knox Press
WJ	Worship

INTRODUCTION

This thesis is concerned with the domain of ecclesial participation, that is, the means and extent of the activity of believers in the worship of the church. To be exact, this thesis looks to address the possibility of full participation of the laity in Pentecostal church gatherings. Participation is the term used in this project for engaging the concepts of church and the laity in order to know how the role of the laity in congregational settings can speak to the essential nature of the church. This project aims to examine how the concept of participation shapes the ideas of church and laity with the intention of better understanding the nature of the church and the function of the laity in community worship gatherings. To this end, this study is tasked with understanding the idea of participation as a chief categorical study of ecclesiology aimed at developing a common view of church that includes the full participation of the laity.

Participation, while representing the central topic of this project, is also the problem this thesis seeks to address. The problem is concentrated in the question of how Pentecostals can obtain the full participation of the laity in the ecclesial activities of the local church. This problem goes back to the traditional distinction between clergy and laity, between those ordained to minister in the church and those without institutional empowerment. Although a sharp distinction between clergy and laity is historically most prevalent in episcopal forms of ecclesiastical traditions, the conversation has extended to nearly every denomination in the world and is a topic of great importance to contemporary ecumenical dialogue.¹ In the Free

¹ Yves Congar, *Lay People in the Church: A Study for a Theology of Laity* (London; Westminster, MD: Christian Classics, 1985), xi–xx, 13–15, 38–42; “The Constitution on the Sacred Laity” (*Sacrosanctum Concilium*) no. 14 in Austin Flannery, ed., *Vatican Council II: The Conciliar and Post conciliar Documents* (Collegeville, Minnesota: Liturgical Press, 1996), 1–35; “Dogmatic Constitution of the Church” (*Lumen Gentium*) nos. 4, 9–17, 30 in Flannery, *Vatican Council II*, 350–425; Hendrick Kraemer, *Theology of Laity* (London: Lutterworth Press, 1958), 51–2, 69–71, 161; Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic, 2006), 150–58; Veli-Matti Kärkkäinen, *An Introduction To Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 9–11.

Church tradition, going back to the Radical Reformers of the sixteenth century, the problem has supposedly been resolved by dissolving hierarchical distinction between clergy and the laity primarily based in the doctrine of the priesthood of the believer in which everyone participates as a priest and minister because of their direct relationship with God apart from institutional vocations and offices of the church.² The problem, however, is that the distinction in these Free churches seems to still exist; there are some who appear to be the active performers of ministry in the church gathering while others are passive observers. I suggest that Pentecostal and Charismatic Christianity, which has traditionally been associated with the Free Church tradition, does in fact enforce this difference between clergy and laity, and this distinction affects the ability of some to actively participate in the life of the local church. As a movement concerned with the “prophethood of all believers” that emphasizes the empowerment of all people by the Holy Spirit for mission and ministry, often considered to be the underlying rationale for ecclesiastical practices within the movement,³ Pentecostal and Charismatic Christianity does not implement a fully participatory ideal of community that seeks to allow people of different race, gender, age, class, ethnicity, social status, ability, education, and nationality to actively participate in the church gathering. This thesis is therefore aimed at addressing the problem of participation of the laity in the context of Pentecostal and Charismatic Christianity, or “Pentecostalism.”

The problem of participation in Pentecostalism exists on multiple levels: (a) the Pentecostal liturgy, (b) ecumenical relations of Pentecostals with other ecclesial traditions,

² Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1997), 1–19; David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 480.

³ See for example Roger Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology* (Sheffield, UK: Sheffield Academic Press, 1999); Wansuk Ma, “The Theological Motivations for Pentecostal Missions” in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 247–53; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 79; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 140–41; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2013), 111–33.

and (c) the ecclesial self-understanding of Pentecostals. These levels represent different dimensions of the church that extend from understanding the activities that take place within the ecclesial life of the congregation, the visible unity of the divided churches of the world, to the essential nature of the church. The point of convergence between these three dimensions can be found in what has been acknowledged as the core practices of the church, which have traditionally been understood as the preaching of the word and the celebration of the sacraments.⁴ These practices have provided the central elements of liturgical expression in the global church as well as the basis for seeking the ecumenical unity of the churches of the world. At the same time, the ministries of the word and the sacraments have also been acknowledged as the core activities by which the essential nature of the church is identified.⁵ While Pentecostalism mostly embraces a full gospel perspective based on a four- or five-fold pattern view of Jesus as the savior, sanctifier, baptizer with the Holy Spirit, healer, and soon-coming king as the identifying marks of the church,⁶ they still acknowledge the ministries of the word and sacraments as core practices common to the churches of the world that promote communion and contribute to the visible unity of the global church.⁷ It is the goal of this thesis to engage the core practices associated with Pentecostal church gatherings with the

⁴ Kärkkäinen, *An Introduction To Ecclesiology*, 40–1; WCC, *NMC* (Geneva: WCC Publications, 2005), nos. 86, 89, 95; Simon Chan, *Pentecostal Ecclesiology: An Essay on the Development of Doctrine* (Blandford Forum, U.K.: Deo Publishing, 2011), 71–2; Roger Owens, *The Shape of Participation: A Theology of Church Practices* (Eugene, OR: Wipf & Stock Publishers, 2010), 3–4; Roger Haight, *Christian Community in History*, Volume 3: Ecclesial Existence (New York: Bloomsbury T&T Clark, 2014), 205–18.

⁵ Ibid. See also Chan, *Liturgical Theology*, 87–8; Alister McGrath, *Christian Theology: An Introduction*, 5 Edition (Chichester, West Sussex, U.K.; Malden, MA: Wiley–Blackwell, 2011), 387–8; Howard A. Snyder and Daniel V. Runyon, *Decoding the Church: Mapping the DNA of Christ's Body* (Grand Rapids, MI: Baker Books, 2002), 18.

⁶ Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1987), 17–23; Vondey, *Pentecostalism*, 73–5; Kenneth J. Archer, “The Fivefold Gospel and the Mission of the Church: Ecclesiastical Implications and Opportunities” in John Christopher Thomas, ed., *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 11–12. Those branches of Pentecostalism holding to the four-fold pattern do not include the word sanctification in their articulation of the full gospel.

⁷ John Christopher Thomas, “Introduction,” in Thomas, *Toward a Pentecostal Ecclesiology*, 3–43; cf. Dayton, *Theological Roots of Pentecostalism*, 10–23; Donald Dayton, “Introduction,” in Yung Chul Han, ed., *Transforming Power: Dimensions of the Gospel* (Cleveland, TN: Pathway Press, 2001), 11–18; Macchia, *Baptized in the Spirit*, 204–11, 241–56.

intent of showing how members can participate in the ritual life of the community as contributing agents who worship in both word and sacrament.

In this thesis, the notion of participation is examined by engaging the liturgy of the church expressed in the dominant rituals and practices of Pentecostalism with the intent of addressing how the laity can fully take part as active members in the churches of the global movement. Following the lead of contemporary scholars within the movement to identify the dominant ways Pentecostals typically worship God in “word and sacrament” as a community, this project is aimed at addressing ways Pentecostal church members can participate as Spirit-empowered agents in worship.⁸ To accomplish this task, I look to explore the role of the laity in the core ritual practices of Pentecostal church gatherings identified in the rites of praise and worship, the preaching of the word, the celebration of the sacraments, and the altar call and response. Because these components represent the four rites that typically appear in Pentecostal church gatherings from week to week as they gather for worship, they provide the structure for this thesis.

As an ecclesiological study, this thesis is charged with understanding not only how the laity can participate in the liturgy of the church but also how their participation speaks to the essential nature of ecclesial existence. Thus, I am pursuing the participatory ideals present in contemporary Pentecostalism consistent with the movement’s egalitarian ethos, which

⁸ See for example Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 150–70; Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: IVP Academic, 1998), 109–112; Macchia, *Baptized in the Spirit*, 241–56; Chris E. W. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 296–98; Samuel W. Muindi, “Ritual and Spirituality in Kenyan Pentecostalism” in Mark J. Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 154–58; Denise Ross, “Hybridity Among the Chin of Myanmar” in Cartledge and Swoboda, *Scripting Pentecost*, 174–75; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPLC, 2010), xi; Jean Daniel Plüss, “Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue” in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 59–75; Bobby C. Alexander, “Pentecostal Ritual Reconsidered: Anti-Structural Dimensions of Possession,” *JRS* 3, no. 1 (1989): 117–123; James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 152.

incorporates all believers in the activities of the church. While I am offering a critical analysis of the current state of affairs within Pentecostalism, my aim is to provide a constructive account of participation towards the implementation of the egalitarian values within the liturgy of the movement.

Before proceeding further, it is important to understand what is meant by the term “Pentecostalism” because as a global movement extending to nearly every continent of the world, the different geographical and confessional variances in existence make it difficult to define. As some scholars have noted, it might be better to refer to “pentecostalisms” when discussing the characteristics of the movement due to the complex diversity that exists within its global expansion.⁹ Roughly following a historical trajectory, *The New International Dictionary of Pentecostal and Charismatic Movements* identifies three types of Pentecostals: 1) Classical Pentecostals, those connected with revival at the Azusa Street Mission beginning in 1906; 2) Charismatics, members of the charismatic-renewal movement in the mainline Protestant, Roman Catholic, and Orthodox churches beginning in the 1960’s; and 3) Neocharismatics, a “catch-all” category that comprises over 18,000 independent, indigenous, postdenominational denominations and groups that identify as neither Pentecostal or charismatic but “share a common emphasis on the Holy Spirit, spiritual gifts, Pentecostal-like experiences (not Pentecostal terminology), signs and wonders and power encounters.”¹⁰

While there certainly are doctrinal differences that exist between these three groups (i.e. perspectives on initial evidence, the four or five-fold gospel, terminology concerning church governance and leadership, etc.) the movement finds its unity, broadly speaking, as

⁹ Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 1–7; Walter J. Hollenweger, “An Introduction to Pentecostalisms,” *JBV*, 25:2 (2004): 125–137; Yong, *The Spirit Poured Out on All Flesh*, 18; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 3–5.

¹⁰ Stanley M. Burgess and Eduard M. Van Der Maas, “Introduction” in Stanley M. Burgess and Eduard M. Van Der Maas, eds., *TNIDPCM* (Grand Rapids, MI: Zondervan, 2010), xviii–xxi; cf. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 1–2; Anderson, *An Introduction to Pentecostalism*, 1–7.

that which emphasizes the experience of the working of the Holy Spirit and the practice of spiritual gifts.¹¹ For the purposes of this thesis, the terms “Pentecostalism” and “Pentecostals” are inclusive terms referring to all three types of churches, denominations, and groups within the movement. Within this broad and historical understanding of Pentecostalism, it should be stated from the beginning that an attempt to bring all three streams together to engage in constructive theological discussion is by no means a way of saying that there exists one single theological narrative for the movement. Although there is no single theological narrative accepted by all churches and groups existing in Pentecostalism, the emphasis on the Spirit contained in the movement provides a way for theological discussion to take place that draws from each of the Pentecostal streams existing in the world.¹² In this sense, while participation may be different for each church and tradition affiliated with a specific stream of the movement, I am suggesting that the pneumatological center provides a way to unite the various streams into a single movement so that theological dialogue can take place even in the midst of differing approaches to theology and praxis.¹³ This pneumatological center provides a way to unite the various streams into a movement because for Pentecostals, the Holy Spirit is, among other things, the divine agent of communion who is able to bring diverse people and groups into deeper relationship with each other so that mutual fellowship and encouragement can take place among the people of God.¹⁴ It is therefore from this

¹¹ Anderson, *An Introduction to Pentecostalism*, 1–7; cf. Hollenweger, *Pentecostalism*, 1–3; Burgess and Van Der Maas “Introduction,” xvii-xxiii.

¹² Ibid.; See for example Yong, *The Spirit Poured Out on All Flesh*, 17–30; Vondey, *Pentecostal Theology*, 3–5; Wolfgang Vondey, “The Unity and Diversity of Pentecostal Theology: A Brief Survey for the Ecumenical Community in the West,” *EJ* 10, no. 1 (2014): 76-100.

¹³ Ibid.

¹⁴ Macchia, *Baptized in the Spirit*, 87, 156; Veli-Matti Kärkkäinen, “The Church as Charismatic Fellowship,” in Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Amos Yong, ed. (Lanham, MD: University Press of America, 2002), 116–22; Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 749–50, 840, 872; Amos Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Publishers, 2006), 18–32, 123–49; Yong, *The Spirit Poured Out on All Flesh*, 116–17; Wolfgang Vondey, *Pentecostalism and Christian Unity, Volume 2: Continuing and Building Relationships* (Eugene, OR: Wipf & Stock Publishers, 2013), 107; Vondey, “The Unity and Diversity of Pentecostal Theology,” 90–91.

pneumatological viewpoint that participation can take place between the different streams of Pentecostalism so that constructive theological discourse can occur. From this perspective, participation is understood as a unifying idea that is driven by the Spirit which enables the diverse people, cultures, and traditions contained in global Pentecostalism to engage in shared dialogue in order that fresh views of how God is at work in the church and world can be both imagined and discerned. Throughout the thesis I seek to bring both clarity and definition to the diverse perspectives held within global Pentecostalism by stating which stream of the movement is being referenced at various times and places in the chapters. While I myself am affiliated with a classical Pentecostal denomination from North America, my hope is that this inclusive understanding of Pentecostalism allows for wide discussion to take place that draws from the diverse contexts and practices of the movement's placement in the world to address the problem of participation for this thesis.

The goal of this project is to explore how the problem of participation in the churches of Pentecostalism can be resolved so that the laity can actively participate in the liturgical activities of the local church. This thesis therefore is in answer to the genuinely Pentecostal question of how the churches of the movement can implement the notion of the prophethood of all believers into their ecclesial structures so that the laity can fully participate in the activities of worship. The success of this constructive account towards an egalitarian ideal of Pentecostalism depends on understanding the problem of participation. The theological discourse begins with the concerns for the active participation of the laity in the Roman Catholic Church of the twentieth century before we can apply the conversation to the Pentecostal context.

The State of the Problem of Participation

To participate, from the Latin *participare*, means “to take part in,” and for the purposes of this thesis refers to the laity’s ability to engage in the ecclesial activities related to the ministries of the local church manifested in the liturgy. Participation is viewed in terms of the laity’s engagement in an act of the church’s gathering, particularly referring to the laity’s ability to take an active part as a contributing agent in worship. In what follows, I wish to look at how the goal (and problem) of participation has been addressed in the wider ecclesial community so that we can arrive at a more detailed definition as well as a foundation for the main argument of this thesis.

Because this study is predicated on the notion that Pentecostal churches make a distinction between clergy and laity, I engage the conversation of this distinction at the point where it is the most common and widespread in the church. In Pentecostalism, full-length treatments of the topic are scarce, and the discussion has been marginal and restricted to general concerns of ministry, women in ministry, and people’s general role in the church.¹⁵ The dominant conversation about the participation of the laity in the twentieth century has been carried out in Roman Catholicism. My goal in this introduction is to use that conversation to set the parameters for the current state of affairs in order to clearly identify the context of the problem and to show how it can apply to Pentecostalism. The intent is to relate the Roman Catholic discussion to Pentecostal concerns by drawing from resources within the Catholic tradition in order to clearly articulate (a) how the term participation can be defined for this thesis; (b) what the core nature of the problem of participation is; and (c)

¹⁵ See Steven Fettke, *Gods Empowered People: A Pentecostal Theology of the Laity* (Eugene, OR: Wipf & Stock Publishers, 2010), 6–7; Jesse A. Hoover, “‘Thy Daughters Shall Prophesy’: The Assemblies of God, Inerrancy, and the Question of Clergywomen,” *JPT* 21, no. 2 (January 1, 2012): 221–39; Lisa P. Stephenson, *Dismantling the Dualisms for American Pentecostal Women in Ministry* (Leiden ; Boston: Brill, 2011); Margaret Poloma, *Assemblies Of God At Crossroads: Charisma Institutional Dilemmas* (Knoxville: University Tennessee Press, 1989), 99–161; Charles H. Barfoot and Gerald T. Sheppard, “Prophetic vs. Priestly Religion: The Changing Role of Women Clergy in Classical Pentecostal Churches,” *RRR* 22, no. 1 (1980): 2–17.

what specific ecclesiological issues the problem raises. I therefore take the Catholic Church as my dialogue partner in order to engage the literature primarily associated with Vatican II conciliar and post-conciliar documents that directly relate to the laity's participation in the church. While my aim in this dialogical endeavor is to arrive at points of convergence existing between the Catholic Church and Pentecostalism in order to better articulate the problem of participation for Pentecostals, some preliminary reasons for why I am taking the Catholic Church as my dialogue partner are in order. I take the Catholic Church as a paradigm for advancing the notion of participation because the documents of Vatican II provide detailed discussions of the idea of participation and its ecclesiological and liturgical consequences.¹⁶ The rationale for taking the Catholic Church as my dialogue partner to relate the problem of participation to Pentecostalism is based on the connections between the two traditions on the importance of the Spirit in their ecclesiological discussions.¹⁷ Furthermore, connections can be made due to the bridge that was created between the two traditions through the Catholic Charismatic Renewal beginning in the 1960s, which marked the Catholic Church's entrance into the Charismatic movement and involvement in the broader understanding of "Pentecostalism" as defined above.¹⁸ As I intend to soon show, these connections have paved the way for fruitful dialogue to transpire between the two traditions.

¹⁶ John Paul II, *Sources of Renewal: The Implementation of Vatican II* (San Francisco: Harper and Row, 1980), 10–18; John O'Malley, *What Happened at Vatican II* (Cambridge, MA: Belknap Press, 2010), 130; Léon Joseph Suenens, *A New Pentecost?*, trans. Francis Martin (New York: Seabury, 1974); Francis A. Sullivan, *Charisms and Charismatic Renewal: A Biblical and Theological Study* (Eugene, OR: Wipf & Stock, 2004); Ralph Martin, *Unless the Lord Build the House: The Church and the New Pentecost* (Notre Dame, IN: Ave Maria Press, 1975); Peter De Mey, "Church Renewal and Reform in the Documents of Vatican II: History, Theology, Terminology," *JUR* 71 (2011): 369–71, 390.

¹⁷ Hollenweger, *Pentecostalism*, 1–5, 153–81, 258–68, 397–98; cf. Kärkkäinen, *An Introduction To Ecclesiology*, 26–38, 68–78; Donald L. Gelpi, *Pentecostalism, a Theological Viewpoint* (New York: Paulist Press, 1971); Ralph Martin, *The Spirit and the Church* (New York: Paulist Press, 1976); Hans Küng, *The Church*, trans. Ray Ockenden and Rosaleen Ockenden (London: Continuum, 2001), 150–201.

¹⁸ *Ibid.*; T.P. Thigpen, "Catholic Charismatic Renewal," in Burgess and Van Der Maas, *TNIDPCM*, 460–67; Anderson, *An Introduction to Pentecostalism*, 157–175, 148–60. Important observers of the Catholic Charismatic Renewal include: Suenens, *A New Pentecost?*, ix–239; Kilian McDonnell, ed., *Open the Windows: The Popes and Charismatic Renewal* (South Bend, IN: Greenlawn, 1989); Kilian McDonnell, ed., *The Holy Spirit and Power: The Catholic Charismatic Renewal* (Garden City, NY: Doubleday, 1975); Kevin Ranaghan and Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, NJ: Deus, 1969); Edward D. O'Connor, *The Pentecostal Movement in the Catholic Church* (Notre Dame: Ave Maria, 1971); Richard J. Bord and Joseph E.

Since my aim in this discussion is to identify the contours of the conversation related to the participation of the laity in Pentecostalism, I engage the Vatican II documents with the intent of situating the specifically Pentecostal concerns in the wider ecumenical and ecclesiological debates of the twentieth century. My supposition is first, that the core nature of the problem of participation is the heart of the issue for both Catholicism and Pentecostalism, and second, that the Catholic discussion can be used to identify the core of the problem of participation so that it can then be addressed in Pentecostalism. To advance this notion, I first provide the context helpful for situating the Vatican II corpus within the framework of the Council from which they emerged, followed by identifying exactly which documents are used to examine the role of the laity in the Catholic Church. I then discuss how these particular documents articulate the role of the laity leading to a final analysis of the notion of participation. The goal in engaging these documents is chiefly to provide the means to arrive at the core of the problem of participation so that it can be compared to and applied to the Pentecostal context.

Vatican II Conciliar and Post-Conciliar Discussion

The Second Vatican Council of the Roman Catholic Church (1962–65) represents a significant effort on the part of the Council to address the participation of the whole people of God in the Catholic Church. The results of this effort have affected the theological, liturgical,

Faulkner, *The Catholic Charismatics: The Anatomy of a Modern Religious Movement* (University Park, PA: Pennsylvania State University Press, 1983); René Laurentin, *Catholic Pentecostalism*, trans. Matthew J. O'Connell (Garden City, NY: Image Books, 1978); "Catholic Charismatic Renewal – National Service Committee," *National Service Committee*, Accessed December 15, 2021, <https://www.nsc-chariscenter.org/>; "CHARIS – Catholic Charismatic Renewal International Service," *CHARIS*, Accessed December 15, 2021, <http://www.charis.international/en/>. See also descriptions on the history of the Charismatic renewal in the Catholic Church by: Valentina Ciciliot, "The Origins of the Catholic Charismatic Renewal in the United States: Early Developments in Indiana and Michigan and the Reactions of the Ecclesiastical Authorities," *Studies in World Christianity* 25, no. 3 (2019): 250–73; Susan A. Maurer, *The Spirit of Enthusiasm: A History of the Catholic Charismatic Renewal, 1967-2000* (Lanham, Maryland: UPA, 2010).

and ecumenical aspects of the church's internal and external self-understanding and ecclesial identity.¹⁹ In regard to the laity, Vatican II provided the theological and pastoral foundation and nomenclature necessary to further advance the discussion of the problem of the laity's participation in the life and mission of the church stemming from such things as Vatican I conservatism, a liturgy performed primarily in Latin, and twentieth century Church decline.²⁰ The need to address the problem of participation arose from the notion that the laity had become "mute spectators" instead of "active participants" in the church's liturgy.²¹ Simply put, the laity were the "passive recipients of the clergy's pastoral initiatives,"²² and required attention. The response of Vatican II to these problems intended to move the Catholic Church towards a renewal, reform, and "update" of its liturgical structures.²³

Since Vatican II, the attempt of the Catholic Church to further implement the teachings of the Council has been addressed in various ways, including the creation of post-conciliar papal and magisterial documents, addresses, and synods on the part of the Vatican.²⁴ Recent Catholic scholarship has also sought to implement the teachings of Vatican II by attempting to integrate a more balanced ecclesiology to address the problem of the

¹⁹ John Paul II, *Sources of Renewal*, 10–11; Roger Haight, *Christian Community In History: Volume 2: Comparative Ecclesiology* (New York: Bloomsbury Academic, 2005), 382–87; Richard Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," *ITQ* 64, no. 2 (June 1, 1999): 119; Bradford Hinze, "On Fostering Ecclesial Dialogue: Engaging Contrasting Ecclesiologies," *EJ* 4, no. 2 (June 1, 2008): 166–67; Bosch, *Transforming Mission*, 468–474; Kärkkäinen, *An Introduction To Ecclesiology*, 7–9, 119.

²⁰ See Avery Dulles, *Models of the Church* (Garden City, NY: Image, 1991), 64–65; John Paul II, *Sources of Renewal*, iv, 9–18; John Paul II, *CL*; John Paul II, "Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry," *www.ewtn.com*. 22 April 1994, Accessed August 13, 2017, <https://www.ewtn.com/catholicism/library/address-to-the-participants-of-the-symposium-8273>; Mary Utzerath, "Full, Conscious, and Active Participation: The Laity as Ecclesial Subjects in an Ecclesiology Informed by Bernard Lonergan," (PhD dissertation, Marquette University, 2011), 1–63; Ormond Rush, "Toward a Comprehensive Interpretation of the Council and Its Documents," *TS* 73, no. 3 (September 2012): 553; Haight, *Comparative Ecclesiology*, 382–404.

²¹ O'Malley, *What Happened at Vatican II*, 130.

²² Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 119.

²³ John Paul II, *Sources of Renewal*, 15–18; De Mey, "Church Renewal and Reform in the Documents of Vatican II," 369–71, 390.

²⁴ See Richard R. Gaillardetz, *The Church in the Making: Lumen Gentium, Christus Dominus, Orientalium Ecclesiarum* (New York: Paulist Press, 2006), 88–89; Ormond Rush, "Inverting the Pyramid: The Sensus Fidelium in a Synodal Church," *TS* 78, no. 2 (June 1, 2017): 299–325; Utzerath, "Full, Conscious, and Active Participation," 1; Hinze, "On Fostering Ecclesial Dialogue," 178–82; John Paul II, *Sources of Renewal*, i–v, 9–12; Catholic Church, *Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests* (Ottawa: Canadian Conference of Catholic Bishops, 1997).

participation of the laity due primarily to an imbalanced hierarchical model that makes a strong distinction between the common and ordained ministries within the Catholic Church.²⁵ One of the catalysts behind this current discussion has been the unfolding of the clergy sexual abuse crisis of the twenty-first century that has highlighted the problem of the marginalization of the laity and their confused identity.²⁶

Of the sixteen final documents produced by the Vatican II Council, four provide the main theology of the laity.²⁷ These documents primarily address the theological nature and organization of the Catholic Church (*Dogmatic Constitution of the Church*), the Catholic Church's ecumenical relationship with the world and other churches outside of Catholicism (*Pastoral Constitution of the Church in the Modern World*), the liturgy of the Catholic Church (*Constitution on the Sacred Liturgy*), and the charismatic empowerment of the laity for mission and service (*Decree on the Apostolate of the Laity*).²⁸ Although many of the Vatican II documents mention the laity, these four provide the largest amount of teaching directly focused on the laity and their role in the Catholic Church.

Two post-conciliar documents that significantly address the role of the laity in the Church are John Paul II's *Post-Synodal Apostolic Exhortation Christifideles laici* (1987) and

²⁵ See David Coffey, "The Common and the Ordained Priesthood," *TS* 58, no. 2 (June 1997); Gerard Mannion, "A Haze of Fiction," in Francis Oakley and Bruce Russett, eds., *Governance, Accountability, and the Future of the Catholic Church* (New York: Continuum, 2004); Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction"; Paul Lakeland, *The Liberation of the Laity* (New York: Bloomsbury Academic, 2004); Steven Bevans, "The Church as Creation of the Spirit: Unpacking a Missionary Image," *MIR* 35, no. 1 (2007): 5-21; Utzerath, "Full, Conscious, and Active Participation" 1-231; Neil Ormerod, *Re-Visioning the Church: An Experiment in Systematic-Historical Ecclesiology* (Minneapolis: Fortress Press, 2014); Rush, "Inverting the Pyramid," 299-325; Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 3rd ed. (Wheaton, IL: The Crossroad Publishing Company, 2017).

²⁶ Utzerath, "Full, Conscious, and Active Participation," 9; Lakeland, *The Liberation of the Laity*, 17-285; cf. Bradford Hinze, "The Liberation of the Laity: In Search of an Accountable Church." *HJCTS* 30, no. 2 (September 2003): 308-10.

²⁷ The four documents are: *Dogmatic Constitution of the Church (Lumen Gentium)* in Flannery, *Vatican Council II*, 350-425; *Pastoral Constitution of the Church in the Modern World (Gaudium et spes)* in Flannery, *Vatican Council II*, 903-1001; *Constitution on the Sacred Liturgy (Sacrosanctum concilium)* in Flannery, *Vatican Council II*, 1-36; *Decree on the Apostolate of the Laity (Apostolicam actuositatem)* in Flannery, *Vatican Council II*, 766-798; See Utzerath, "Full, Conscious, and Active Participation," 37, n.176.

²⁸ Haight, *Comparative Ecclesiology*, 387-400; Rush, "Toward a Comprehensive Interpretation of the Council and Its Documents," 547-69.

“Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry” (1994). In these documents John Paul II looked to clarify the Council’s teaching regarding the role of the “lay faithful” by addressing the question of “ministry” in relation to the kingdom of God, the world in which they live, and their role as “priests.”²⁹ The following analysis focuses on the four Vatican II documents along with the two Post-Vatican II texts to discuss the current state of the laity’s participation in the Catholic Church. This analysis provides a theological and topical presentation of Vatican II ecclesiology with regard to the participation of the laity before applying the conversation to the Pentecostal context.

Vatican II and the Participation of the Laity

Vatican II called for the “full, conscious, and active participation” of the laity in the Catholic Church and repeatedly sought to clarify their role throughout the Council.³⁰ According to the Council, the laity’s role is centered on the notion that the Church is the “universal sacrament of salvation” towards the renewal of the world.³¹ The Church is situated in the world, the laity ordained to minister in the temporal sphere and the clergy to minister in the sacred sphere, the two working together as the people of God to accomplish God’s goal of the ultimate salvation of the world.³² The laity then is to be considered ministers and participants in a common priesthood that is appointed to the temporal order with the intent of renewing the world in

²⁹ See Gaillardetz, *The Church in the Making*, 99–100; Carl E. Olson, “The Role of the Laity: An Examination of Vatican II and ‘Christifideles Laici,’” 1–2, *IgnatiusInsight.Com*, accessed August 13, 2017, http://www.ignatiusinsight.com/features2006/colson_rolelaity1_oct06.asp.

³⁰ *Sacrosanctum concilium*, no. 14, in Flannery, *Vatican Council II*, 1–36; cf. *Apostolicam actuositatem*, nos. 1–2, in Flannery, *Vatican Council II*, 766–798; Gaillardetz, *The Church in the Making*, 53; Rush, “Toward a Comprehensive Interpretation of the Council and Its Documents,” 547–69; O’Malley, *What Happened at Vatican II*, 132–39; Olson, “The Role of the Laity” 1–2.

³¹ See *Gaudium et spes*, no. 45, in Flannery, *Vatican Council II*, 903–1001; *Lumen Gentium* no. 48, Flannery, *Vatican Council II*, 350–425; cf. Rush, “Toward a Comprehensive Interpretation of the Council and Its Documents,” 554.

³² *Lumen Gentium*, nos. 2, 31, in Flannery, *Vatican Council II*, 350–425; *Gaudium et spes*, no. 43, in Flannery, *Vatican Council II*, 903–1001; *Apostolicam actuositatem*, nos. 2–7, 16, 29–31, in Flannery, *Vatican Council II*, 766–798; cf. Gaillardetz, “Shifting Meanings in the Lay-Clergy Distinction,” 122.

which they live in order to minister as holy priests and “leaven” in the world.³³ Thus the laity’s role in the Church is characterized by the anointing with the Holy Spirit for the “evangelization” of the world. This means that there is both an ordained and common priesthood: the priests participating in the ordained and common priesthood (ordained to the ministry of the word and sacraments in the Church as well as to the ministry of renewal in the world) and the laity participating in the common priesthood, and therefore called to the ministry of “renewal” outside the visible structures of the church in the secular world.³⁴

A core theme common to all the documents, and described as the “One” to whom the entire Vatican II Council is eternally “indebted,” is the Holy Spirit.³⁵ John Paul II recognized the “renewed outpouring of the Spirit of Pentecost” as the very Spirit of Christ responsible for both Vatican II Council and the constant renewal of the Church as it moves towards God’s ultimate fulfillment of creation in Christ.³⁶ In regard to the laity’s participation in the Church, the Council teaches that it is the Spirit that both continues the mission of Christ through the Church and provides the source of all ministry that happens in the Church.³⁷ This has led to what Mary Utzerath refers to in her very recent interpretation of the documents as the council’s attempt at a more “pneumatologically-balanced trinitarian ecclesiology.”³⁸ In terms of how the Council views the laity’s participation in the ecclesial dimensions of the

³³ See *Lumen Gentium*, no. 31, in Flannery, Vatican Council II, 350–425; *Apostolicam actuositatem*, nos. 3, 5–7, 13, 16, 31, in Flannery, Vatican Council II, 766–98; *Gaudium et spes*, no. 62, in Flannery, Vatican Council II, 903–1001; cf. John Paul II, *CL*, no. 23; Gaillardetz, *The Church in the Making*, 98–99; Rush, “Toward a Comprehensive Interpretation of the Council and Its Documents,” 555–56; Gaillardetz, “Shifting Meanings in the Lay-Clergy Distinction,” 124–25.

³⁴ *Lumen Gentium*, nos. 8, 31–4, in Flannery, Vatican Council II, 350–425; *Gaudium et spes*, no. 45, in Flannery, Vatican Council II, 903–1001; *Sacrosanctum concilium*, no. 2, in Flannery, Vatican Council II, 1–36; Coffey, “The Common and the Ordained Priesthood,” 209–36; Gaillardetz, *The Church in the Making*, 52–3; cf. Gaillardetz, “Shifting Meanings in the Lay-Clergy Distinction,” 122.

³⁵ *Lumen Gentium*, nos. 4, 9, 12, 50, in Flannery, Vatican Council II, 350–425; *Gaudium et spes*, nos. 10, 22, 38, in Flannery, Vatican Council II, 903–1001; *Sacrosanctum concilium*, nos. 5–6, 43, in Flannery, Vatican Council II, 1–36; *Apostolicam actuositatem*, nos. 1, 3, in Flannery, Vatican Council II, 766–98; cf. John Paul II, *Sources of Renewal*, 9–12, 78–79.

³⁶ John Paul II, *CL*, no. 2; cf. John Paul II, *Sources of Renewal*, 9–12.

³⁷ *Lumen Gentium*, nos. 12, 13, 48, in Flannery, Vatican Council II, 350–425; cf. Rush, “Inverting the Pyramid,” 316–17, 325; Gaillardetz, “Shifting Meanings in the Lay-Clergy Distinction,” 130–2, 135–6.

³⁸ Utzerath, “Full, Conscious, and Active Participation,” 35; cf. Rush, “Inverting the Pyramid,” 303.

gathered community, the Holy Spirit is vital to the mission and ministries that exist in the Church. It is this emphasis on the Spirit that led to the Catholic Charismatic Renewal which some believe is the answer to the prayer of a “new Pentecost” that began Vatican II.”³⁹

In *Christifideles laici* and his “Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry,” John Paul II sought to address areas of ambiguity surrounding the Council’s teaching on the laity by drawing attention to their participation described in terms of their vocation and mission based on baptism and the hierarchical structures ordained by Christ for the Catholic Church.⁴⁰ By vocation and mission, John Paul II refers to the laity’s “common” or “shared” participation in the threefold mission of Christ—as priest, prophet, and king—that they vocationally hold or “enjoy in virtue of the sacraments of baptism, confirmation, and, for spouses, matrimony.” This common participation is not to be confused with the “ontological” participation held by ordained ministers who do so through the sacrament of holy orders.⁴¹ In *Christifideles laici*, John Paul II reemphasized the Council’s teaching on how the laity shares in the Spirit of Christ, who empowers them with charismatic gifts for service and ministry in and to the world in which they are called as “laborers in the Lord’s vineyard.”⁴² While both clergy and laity are called to “ministry,” the laity’s ministry is to holiness and working towards the evangelization and renewal of the world in which they live and work.⁴³ The laity are then sharers in Christ’s

³⁹ Suenens, *A New Pentecost?*, ix-xiii; T.P. Thigpen, “Catholic Charismatic Renewal,” in Burgess and Van Der Maas, *TNIDPCM*, 460–67; Anderson, *An Introduction to Pentecostalism*, 157–175, 148–60. See also Haight, *Comparative Ecclesiology*, 452–77; McDonnell, *Open the Windows*, 1–67.

⁴⁰ John Paul II, *CL*, no. 23; John Paul II, “Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry,” no. 5; cf. John Paul II, *Sources of Renewal*, 9–12.

⁴¹ John Paul II, “Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry,” no. 5. See also John Paul II, *CL*, nos. 2, 3, 9, 15–17, 23, 28, 55; cf. Gaillardetz, *The Church in the Making*, 99–100; Gaillardetz, “Shifting Meanings in the Lay–Clergy Distinction,” 118; *Lumen Gentium*, no. 31, in Flannery, Vatican Council II, 350–425.

⁴² John Paul II, *CL*, nos. 1–2, 8, 13, 18; cf. *Gaudium et spes*, no. 43, in Flannery, Vatican Council II, 903–1001; *Apostolicam actuositatem*, nos. 2, 22, in Flannery, Vatican Council II, 766–798; Haight, *Comparative Ecclesiology*, 392–93.

⁴³ John Paul II, *CL*, nos. 10, 14–17, 28; cf. *Lumen Gentium*, nos. 23, 31, 39, in Flannery, Vatican Council II, 350–425; *Gaudium et spes*, no. 45, in Flannery, Vatican Council II, 903–1001; *Apostolicam actuositatem*, nos. 2, 20, 23, in Flannery, Vatican Council II, 766–798; Olson, “The Role of the Laity,” 1–2; Gaillardetz, “Shifting Meanings in the Lay–Clergy Distinction,” 127–30.

office and holders of a missional vocation to the world, which is how their identity as faithful Christians is fundamentally defined.⁴⁴

Summary and Clarification of the Problem of Participation

This overview has revealed that the renewal of the Catholic Church at Vatican II attempted to include the laity as full and active participants in the life of the church by addressing their role in the Church's liturgy.⁴⁵ It has revealed that at the center of all liturgical activity lies the distinction between clergy and laity, a distinction that extends to the ecclesial structures and mission of the church. One of the main themes addressed in this analysis is the pneumatological dimension of the laity's role in the church, which provides the foundation for the distinction that exists between clergy and the laity. In this regard, the pneumatological understanding of the laity's role is viewed in terms of their sacramental participation in the Church's liturgy and revolves around their common priesthood bestowed upon them at baptism, by which they share in the mission of the Church towards the renewal of the world.⁴⁶ Conversations taking place after Vatican II reveal that the laity is viewed as those empowered by the Holy Spirit with charismatic gifts for service and ministry as they actively participate in evangelizing the world in which they live as the people of God. This pneumatological understanding, while providing the core identity of the laity's role in the Church, also aligns with the sacramental and ecclesial identity of the Church outlined in the

⁴⁴ See "Catechism of the Catholic Church – Christ's Faithful – Hierarchy, Laity, Consecrated Life," nos. 897–900, *The Holy See*, Accessed August 14, 2017, https://www.vatican.va/archive/ENG0015/_P2A.HTM; cf. Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 119–30; Utzerath, "Full, Conscious, and Active Participation," 35–38, 64–69.

⁴⁵ See Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 119; Utzerath, "Full, Conscious, and Active Participation," 12–231; John Paul II, *CL*, nos. 1–55.

⁴⁶ John Paul II, *CL*, 23; Gaillardetz, *The Church in the Making*, 98–99; Rush, "Toward a Comprehensive Interpretation of the Council and Its Documents," 555–56; Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 124–25.

documents.⁴⁷ This understanding of the laity however is not without ambiguity. The theological vagueness that exists in the Vatican II documents surrounding the meaning of the laity and the clergy-laity distinction all stem from the Council's failure to fully implement the pneumatological perspective found in the teachings. This problem has been the topic of much discussion among Catholics since Vatican II, persisting over a half century following the Council.⁴⁸

In the Vatican II documents, the laity are defined as the non-ordained "Christian faithful" and those who "by baptism are incorporated into Christ" as the "people of God."⁴⁹ Utzerath points out that this description of the laity from the Council is both positive and negative. Positively, it describes the laity as full members of the faithful who minister in the secular world and have access to everything pertaining to the people of God. Negatively, it describes the laity as those who are not ordained to the holy priesthood.⁵⁰ Thus the laity is viewed positively in what they can do outside the visible structures of the church and negatively as to what they cannot do inside the church. Utzerath suggests that there is ambiguity in this characterization because the Council's use of the term "laity" is inconsistent at times, leading to various interpretations of how their distinction between the clergy should be understood. While the Council's attempt to interpret the laity through a more pneumatologically-balanced trinitarian ecclesiology, the application of this pneumatology is weak and views the laity's ministerial role in the church negatively (as those not ordained),

⁴⁷ John Paul II, *CL*, nos. 1–2, 8, 13, 18; cf. *Gaudium et spes*, no. 43, in Flannery, Vatican Council II, 903–1001; Haight, *Comparative Ecclesiology*, 392–93; Olson, "The Role of the Laity," 1–2; Utzerath, "Full, Conscious, and Active Participation," 161–65.

⁴⁸ See for example Yves Congar, *I Believe in the Holy Spirit: The Complete Three Volume Work in One Volume* (New York: The Crossroad Publishing Company, 1997), 2:15–38; Haight, *Comparative Ecclesiology*, 393–408; Utzerath, "Full, Conscious, and Active Participation," 12; Nikos Nissiotis, "The Main Ecclesiological Problem of the Second Vatican Council," *Journal of Ecumenical Studies* 2 (Winter, 1965), 31–62; cf. Veli-Matti Kärkkäinen, "Spirit, Laity, Ministry" in Kärkkäinen, *Toward a Pneumatological Theology*, 126–28.

⁴⁹ *Lumen Gentium* no. 31, Flannery, Vatican Council II, 350–45; Utzerath, "Full, Conscious, and Active Participation," 8; Rush, "Inverting the Pyramid," 307–10.

⁵⁰ Utzerath, "Full, Conscious, and Active Participation," 19–21, 37; Haight, *Comparative Ecclesiology*, 293–94; *Lumen Gentium*, nos. 11, 30, in Flannery, Vatican Council II, 350–425.

relegating their full and active participation to the evangelization of the world outside the walls of the Church.⁵¹

Furthermore, it has been argued that ambiguity exists in how the sacramental identity of the laity is viewed in light of the passive and active nature of their participation. On the one hand, the laity passively participates in the liturgy of the Church as they take part in celebrating the word and sacraments in the sacred sphere; on the other hand, they actively participate in the world as those ordained to a common priesthood to minister in the temporal sphere. The laity then actively participates in the ministries of the word and the sacraments by doing so in the secular world but not in the sacred world within the church. While some Vatican II texts mention the unity of these two spheres, others mention the exclusivity of them and have led to confusion in how they are to be interpreted.⁵²

In an attempt to clarify the above ambiguity of the laity's role in the Church, John Paul II noted that the laity's full, conscious, and active participation means that all members of the community have a role to perform in the Church's liturgy, need to be properly instructed in the mysteries of the Liturgy, and should take part in an act of worship.⁵³ By taking part in an act of worship, John Paul II means participating in gesture, word, song, and service in an active way, which can also include passivity because "active participation does not preclude the active passivity of silence, stillness and listening; indeed, it demands it." According to John Paul II, full and active participation from this perspective invites the laity to a "profoundly active" way of taking part in the Church's readings, homily, prayers, chants,

⁵¹ Utzerath, "Full, Conscious, and Active Participation," 8.

⁵² Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 119–30; Utzerath, "Full, Conscious, and Active Participation," 23–25, 68–69.

⁵³ John Paul II, "Address of the Holy Father Pope John Paul II to the Bishops of the Episcopal Conference of the United States of America (Washington, Oregon, Idaho, Montana and Alaska)," no. 3, *Vatican.va*, Accessed June 2, 2021, https://www.vatican.va/content/john-paul-ii/en/speeches/1998/october/documents/hf_jp-ii_spe_19981009_ad-limina-usa-2.html; cf. *Sacrosanctum concilium*, no. 14, in Flannery, Vatican Council II, 1–36; John Paul II, *CL*, nos. 14, 19–23, 26–29; Dominic Cerrato and Charles T. Kenny, "Full and Active Participation: The Challenge of 'Porta Fidei' and the Promise of Right Brain," *HPRweb.com*, September 7, 2012, accessed June 3, 2021, <https://www.hprweb.com/2012/09/full-and-active-participation-the-challenge-of-porta-fidei-and-the-promise-of-right-brain/>.

and music for the purpose of communal worship.⁵⁴ While such an attempt to clarify the active role of laity in the Church was addressed, the problem of passive participation in the Church's liturgy is still an issue the Catholic community is seeking to rectify.⁵⁵

The ambiguity of the clergy-laity distinction in the Vatican II documents has led to both unanswered questions and cloudy applications of ministry regarding the laity's role in the Church's liturgy.⁵⁶ This ambiguity exists on multiple levels. Following Richard Gaillardetz, the Vatican II document's references to the "two priesthoods"—meaning the common and ordained priesthood; the secular nature of the laity's ministry along with the exact boundaries of the church/world demarcation; and the relationship between the institutional and charismatic frameworks of the Catholic Church—are all examples of the polarizing perspectives that have led to complex views of the Church and confusion as to the laity's role of participating in the ecclesial life of the congregation.⁵⁷ Moreover, while the Vatican II documents make emphatic statements concerning the importance of the laity's active participation in the Church's liturgy, the clear focus of the documents on the ministry of the clergy overshadows that of the laity and raises questions as to how to apply the Council's directives for lay ministry to take place.⁵⁸ Thus, the main symptoms of the problem that contribute to the confusion of the laity's role in the Church can be identified as two-fold: (1) the positive and negative characterization of the laity's role in the mission of the Church, and (2) the passive participation of the laity in the ecclesial functions associated with the sacred sphere of the Church's liturgy. Both of these symptoms emerge from and have contributed to the polarizing perspectives that exist between clergy and laity.⁵⁹

⁵⁴ Ibid.

⁵⁵ Cerrato and Kenny, "Full and Active Participation"; Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 119–30; Utzerath, "Full, Conscious, and Active Participation," 221–3.

⁵⁶ Elissa Rinere, "Conciliar and Canonical Applications of Ministry to the Laity," *JUR* 47 (1987): 222.

⁵⁷ See Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 127–30, 136.

⁵⁸ Rinere, "Conciliar and Canonical Applications of Ministry to the Laity," 205.

⁵⁹ See Congar, *I Believe in the Holy Spirit*, 2:15–38; Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 119–30; Haight, *Comparative Ecclesiology*, 393–408; Utzerath, "Full, Conscious, and Active Participation," 8–12, 18–27.

The inability on the part of the Council to fully implement the pneumatological dimensions of the decisions made during the sessions regarding the laity's role in the church has created ambiguity as to whether or not the laity can share in the sanctifying, teaching, and governing roles held exclusively by the ordained.⁶⁰ While it is clear that a pneumatological trajectory exists in the documents of Vatican II, the Council's inability to integrate such an understanding has created tension between the charismatic-communal view of the Church emerging from a pneumatological starting point and the hierarchical-institutional view emerging from a Christologically conceived representational model in which the ordained minister acts in the person of Christ.⁶¹ Simply put, although a pneumatologically informed ecclesiology exists in the documents of Vatican II, it has not been effectively carried out so that the laity's role can be clearly applied to the structures and practices of the Church.⁶² Post Vatican II discussions concerning both pneumatology and ecclesiology, especially during the charismatic renewal, reveal diverse opinions within the Church concerning how these dynamics should be implemented in the life of worship due to regional (continental) variations and pluralism existing in the globalization of the Catholic Church.⁶³

This analysis has revealed three important observations. First, the problem of the participation of the laity in the liturgy of the Catholic Church is at the core a pneumatological problem, and extends to all aspects of ecclesial identity, including how this influences the

⁶⁰ See Rush, "Inverting the Pyramid," 325; Utzerath, "Full, Conscious, and Active Participation," 23–25, 37–38; Haight, *Comparative Ecclesiology*, 387–94; Coffey, "The Common and the Ordained Priesthood," 209, 211–217; Aurelie A. Hagstrom, *The Concepts of the Vocation and Mission of the Laity* (San Francisco: Catholic Scholars Press, 1994), 58, 190–93.

⁶¹ Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 130–33, 136.

⁶² Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 130–36; Rush, "Inverting the Pyramid," 325; Utzerath, "Full, Conscious, and Active Participation," 23–25, 37–38; Haight, *Comparative Ecclesiology*, 387–94; Coffey, "The Common and the Ordained Priesthood," 209, 211–217; Hagstrom, *The Concepts of the Vocation and Mission of the Laity*, 58, 190–93.

⁶³ Haight, *Comparative Ecclesiology*, 401–8; Haight, *Ecclesial Existence*, xiii–xv, 41–2, 141–42; Congar, *Lay People in the Church*, 1–498; Congar, *I Believe in the Holy Spirit*, 2:15–38; Karl Rahner, "Christianity and Ideology" in *Fundamental Theology: The Church and the World*, Concilium 6, edited by Johann B. Metz, (New York: Paulist Press, 1965), 41–58; Heribert Mühlen, *A Charismatic Theology: Initiation in the Spirit*, trans. Edward Quinn and Thomas Linton (New York: Paulist Press, 1978); Coffey, "The Common and the Ordained Priesthood," 209–36; Gaillardetz, *The Church in the Making*, 99–100; Gaillardetz, "Shifting Meanings in the Lay–Clergy Distinction," 118.

way ordination, priesthood, mission, ministry, and the role of the laity are understood in the Church.⁶⁴ The above analysis reveals that the pneumatological understanding of the church described in the Vatican II documents provides the dominant lens through which the laity's role is defined. It is the pneumatological optic discussed at Vatican II that has led to discussions regarding how the laity is able to participate in the three-fold office of Christ, empowered with charismatic gifts for service and ministry, equipped with a missional vocation as priests towards the ministry of renewal to the world. While the Council affirms the ability of the laity to share in the Holy Spirit in order for them to fully, consciously, and actively participate in the liturgical and missional aspects of the church, the application as to how this can be implemented is not outlined in the documents, and creates confusion in how the Council's directives should be put into practice.⁶⁵

Second, the pneumatological problem identifies the core nature of the problem of participation exhibited in the two-fold symptoms of a negative understanding of the laity's role in the mission of the church and the passivity of the laity in the liturgy of the Church, both of which have contributed to the polarizing perspectives emerging from the clergy-laity divide. As the analysis has shown, the negative understanding of the laity's role stems from the distinctions made between the sacred and secular dimensions of the church.⁶⁶ While the laity's role is positively understood in terms of their participation in the secular realm outside the ecclesial structures of the church, that role is defined negatively due to their limited participation in the sacred realm associated with the ministries in the church.⁶⁷ Relatedly, the

⁶⁴ Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 130-36; Rush, "Inverting the Pyramid," 325; Utzerath, "Full, Conscious, and Active Participation," 23-25, 37-38; Haight, *Comparative Ecclesiology*, 387-94; Coffey, "The Common and the Ordained Priesthood," 209, 211-217; Hagstrom, *The Concepts of the Vocation and Mission of the Laity*, 58, 190-93.

⁶⁵ John Paul II, "Address to Participants of the Symposium on the Participation of the Laity in the Priestly Ministry," no. 5; John Paul II, *CL*, nos. 2-55; Congar, *Lay People in the Church*, 1-498; Gaillardetz, *The Church in the Making*, 99-100; Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 118.

⁶⁶ Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 118; Hagstrom, *The Concepts of the Vocation and Mission of the Laity*, 190-93.

⁶⁷ Utzerath, "Full, Conscious, and Active Participation," 37-38; cf. *Lumen Gentium*, no. 43, in Flannery *Vatican Council II*, 350-425.

passive role of the laity in the liturgy of the church stems from the polarizing distinction made between clergy and laity, where the clergy are active performers of ministry and the laity are latent observers. Thus, the main pneumatological problem can be expressed clearly in terms of the distinctions made between the laity on the one hand and the missional and ministerial spheres of the Church on the other.⁶⁸

Lastly, the fact that the Vatican II directives regarding both the pneumatological dimension and the laity's role in the liturgical activities of the church have not been fully implemented reveals that the conversation has yet to be entirely developed. As evidenced in the above analysis, the discussions at Vatican II concerning the participation of the laity have proven to be fruitful, and they also reveal that the conversation is still in session in the Catholic Church.⁶⁹ Furthermore, this brief overview has helped to spotlight just how important the pneumatological component is to the conversation. The pneumatological emphasis evident in the Vatican II conciliar and post conciliar documents reveals not only how the conversation was able to get started and be sustained during the Council, but also how the conversation has been able to continue since its adjournment in 1965. Thus, not only was pneumatology foundational for allowing the Vatican II Council to take place, but it also shows how the conversation was able to move forward for the discussion of the participation of the laity to continue into the future.⁷⁰ Overall, this pneumatological conversation has broader theological and ecumenical implications for allowing the discussion of participation

⁶⁸ Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 118–36; Hagstrom, *The Concepts of the Vocation and Mission of the Laity*, 187–94; Utzerath, "Full, Conscious, and Active Participation," 19–40; Johann Baptist Metz, *Faith in History and Society: Toward a Practical Fundamental Theology*, Translated by David Smith (New York: Seabury Press, 1980), 137; William V. D'Antonio, et al., *American Catholics Today: New Realities of Their Faith and Their Church* (Lanham, Md.: Rowman & Littlefield Publishers, 2007), 77, 81–110; Dean R. Hoge, et al., *Young Adult Catholics: Religion in the Culture of Choice* (Notre Dame: University of Notre Dame Press, 2002), 20, 233; Kärkkäinen, "Spirit, Laity, Ministry," 123–134.

⁶⁹ Mannion, "New Wine and New Wineskins," 193–211; Lakeland, *The Liberation of the Laity*, 17–285; Rush, "Inverting the Pyramid," 325; Utzerath, "Full, Conscious, and Active Participation," 23–25, 37–38; Haight, *Comparative Ecclesiology*, 387–94; Coffey, "The Common and the Ordained Priesthood," 209, 211–217; Hagstrom, *The Concepts of the Vocation and Mission of the Laity*, 58, 190–93.

⁷⁰ Ibid. See also Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," 118–36; Congar, *I Believe in the Holy Spirit*, 2:15–38.

to take place not only within the Catholic Church but also with other traditions due to the emphasis on the Spirit's role in both initiating and perpetuating dialogue in ecclesiological discussions.

The Problem of Participation in Pentecostalism

The goal in performing the above analysis of the Vatican II documents is to identifying the core issues related to the problem of participation so that they can be related to Pentecostalism. My hypothesis is that the above investigation regarding the laity's role in the Catholic Church can apply to Pentecostalism as well as provide the foundation for defining participation. The following represents preliminary proposals I wish to further develop in this project. Although Pentecostalism does not share the Catholic Church's liturgical structures and nomenclature, I speculate that there are distinct points of convergence between the two that can be made, due primarily to the pneumatological perspective on ecclesiology, in general, and the role and function of the laity, in particular. There are four main reasons I think this claim can be made, and expanding on each one provides a way to articulate the problem of participation in Pentecostalism. First, like Catholicism, Pentecostals hold pneumatology in high regard, providing both the core of their ecclesial identity and the foundations for how mission and ministry are defined in the church.⁷¹ To Pentecostals, their ecclesiology is inherently pneumatological because in their view the church is founded by the

⁷¹ Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg, 1972), 321–52; Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 19–41; cf. Haight, *Comparative Ecclesiology*, 465–67; Heribert Mühlen, “The Person of the Holy Spirit” in McDonnell, *The Holy Spirit and Power*, 11–33.

Spirit, nurtured as a fellowship of and in the Spirit, and empowered by the Spirit to spread the gospel.⁷²

Second, like Catholicism, Pentecostalism has felt the need to address the negative understanding of the laity's role in the mission of the church and the passive participation of the laity in the ecclesial functions of the sacred sphere of the church due to the polarizing perspectives that exist between clergy and the laity.⁷³ The fact that Pentecostalism exhibits similar symptoms of this polarity consistent with the above characterizations portrayed in the Catholic Church suggests that the core of the problem in Pentecostalism could be the same for both traditions: the problem is ecclesiological in nature and stems from a weak application of pneumatology to their ecclesial structures.⁷⁴

This problem of participation derived from the weak application of pneumatology for Pentecostals directly relates to the third point of convergence, namely that like Catholicism, Pentecostalism is still in the process of developing their pneumatology so as to better reflect their theological convictions about God, church, ministry, mission, and the world.⁷⁵ It is not then that Pentecostalism is missing the pneumatological component in their ecclesiology, but rather that as a global tradition they are still in deliberation as to how exactly to apply it to their theological convictions about God, church, and world.⁷⁶

Finally, applications from Catholicism to the Pentecostal context can be made because

⁷² Yong, *The Spirit Poured Out on All Flesh*, 127; cf. Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 231–33; Allen Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 211–15, 260–85, 293–94.

⁷³ See Fettke, *God's Empowered People*, 1–17; See Kärkkäinen, “Spirit, Laity, Ministry” 124–34; Stephenson, *Dismantling the Dualisms for American Pentecostal Women in Ministry*, 10–13; Barfoot and Sheppard, “Prophetic vs. Priestly Religion,” 2–14; cf. Congar, *Lay People in the Church*, xi–xx, 13–15; Suenens, *A New Pentecost?*, ix–xiii.

⁷⁴ See Kärkkäinen, “Spirit, Laity, Ministry” 124–34; Macchia, *Baptized in the Spirit*, 50–56.

⁷⁵ See Vondey, *Pentecostal Theology*, 1–10; Yong, *The Spirit Poured Out on All Flesh*, 17–30, 121–66.

⁷⁶ Veli-Matti Kärkkäinen, “‘The Leaning Tower of Pentecostal Ecclesiology’: Reflections on the Doctrine of the Church on the Way” in Thomas, *Toward a Pentecostal Ecclesiology*, 261–271; Veli-Matti Kärkkäinen, *Spiritus Ubi Vult Spirat: Pneumatology in Roman Catholic–Pentecostal Dialogue (1972–1989)* (Helsinki: Luther–Agricola–Society, 1998), 198; Macchia, *Baptized in the Spirit*, 18–22, 50–56; Suenens, *A New Pentecost?*, ix–xiii.

of the recent conversations between the two regarding the importance of unity in the midst of the theological differences. Since Vatican II, both Catholics and Pentecostals have developed their pneumatological ecclesiologies and improved their ecumenical communication as global traditions seeking to reconcile the differences that separate the churches of the world. This development has occurred both within the sphere of each tradition's own internal discussions as well as in ecumenical and inter-confessional conversations evidenced in the Roman Catholic/Pentecostal dialogue beginning in the 1970s. Not only have both communities entered into conversations promoting ecumenical unity, but there is scholarship as to how their pneumatology has developed through bilateral dialogue since Vatican II.⁷⁷ Both traditions have been “mutually encouraged” in their joint attempt to clarify the pneumatological perspectives that shape their ecclesiological foundation and practices.⁷⁸ The dialogue, although fruitful, is unfinished and has yet to engage the topic of participation of the laity as a dominant topic of ecclesiological and ecumenical conversation.⁷⁹ Thus, based on these insights, it is clear that both traditions realize the need to further develop the ecumenical and pneumatological aspects of their ecclesial identity.

Pentecostalism as a liturgically diverse tradition composed of hierarchical and democratic types of churches that reflect both episcopal and non-episcopal ecclesiological

⁷⁷ Jerry Sandidge, *Roman Catholic/Pentecostal Dialogue*, Volume 1 (Frankfurt; New York: Peter Lang Publishing, 1987), XCIII; cf. Jerry Sandidge, *Roman Catholic/Pentecostal Dialogue*, Volume 2 (Frankfurt; New York: Peter Lang Publishing, 1987); C.M. Robeck, Jr. and J. L. Sandidge, “Dialogue, Roman Catholic and Classical Pentecostal” in Burgess and Van Der Maas, *TNIDPCM*, 576–582; Jelle Creemers, *Theological Dialogue with Classical Pentecostals: Challenges and Opportunities* (London; New York: Bloomsbury T&T Clark, 2015); Paul Lee, *Pneumatological Ecclesiology in the Roman Catholic–Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium* (Rome: Pontifical University of Saint Thomas Aquinas, 1994); Kärkkäinen, *Spiritus Ubi Vult Spirat*; Veli-Matti Kärkkäinen, *Ad Ultimum Terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic Pentecostal Dialogue (1990–1997)* (Frankfurt: Peter Lang Publishing, 1999); Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments* (Eugene, OR: Pickwick Publications, 2010); R. Douglas Wead, *Father McCarthy Smokes a Pipe and Speaks in Tongues: An Incredible Journey into the Catholic Pentecostal Movement* (Norfolk, VA: Wisdom House Publishing Company, 1972), 10–14, 24–25; Ranaghan and Ranaghan, *Catholic Pentecostals*, 1–258.

⁷⁸ Sandidge, *Roman Catholic/Pentecostal Dialogue*, Volume 1, 130–31.

⁷⁹ See Sandidge, *Roman Catholic/Pentecostal Dialogue*, Volume 2, 465–67; Creemers, *Theological Dialogue with Classical Pentecostals*, 261–266; cf. Walter J. Hollenweger, “The Pentecostal Movement and the World Council of Churches,” *ER* 18, no. 3 (1966): 315–16.

models has created ambiguity in how the prophethood of all believers and the egalitarian nature of the church should be understood. Just as there are differences of opinion between charismatic and institutional perspectives regarding the role of the laity in the Catholic Church, so there are differences of opinion in Pentecostalism regarding institutional and free forms of church that have created confusion as to how to apply the ideals of the movement to the churches of Pentecostalism.⁸⁰ The varied approaches to ecclesiology by Pentecostals makes the theologically and liturgically diverse conversation about the clergy-laity distinction relevant to the contemporary conversation within the movement.⁸¹ This conversation is relevant for Pentecostals because the ideals of the movement which emphasize every believers empowerment with the Spirit for ministry and mission that are central to their theology and praxis are in need of being applied to their liturgical structures so that greater participation can take place in their worship gatherings.⁸²

Moreover, if the distinction between clergy and laity is as strong in Pentecostalism as it is in the Catholic Church, which I suspect it is, we should not be surprised that there are both positive and negative ways the laity's ministry is defined in the churches of Pentecostalism. As previously pointed out by Utzerath, the positive and negative understanding of the laity's role in the Catholic Church centers on the secular and sacred dichotomous nature of their ministry both inside and outside the walls of the church. Pentecostalism's clear emphasis on the empowerment of all believers for witness is undeniable, but how this relates to their role in the liturgy of the church is ambiguous.⁸³ Similar to Gaillardetz's characterization of the Catholic Church as having "two priesthoods,"

⁸⁰ See Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf & Stock Publishers, 2011), 14–16; Vondey, *Pentecostalism*, 117, 126–27.

⁸¹ See Fettke, *Gods Empowered People*, 6–17; Kärkkäinen, "Spirit, Laity, Ministry," 123–134; Stephenson, *Dismantling the Dualisms for American Pentecostal Women in Ministry*, 10–13; Barfoot and Sheppard, "Prophetic vs. Priestly Religion," 2–14.

⁸² See Hollenweger, *The Pentecostals*, 321–52, 465–68; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 42–43; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–17; Fettke, *Gods Empowered People*, 1–112.

⁸³ Kärkkäinen, "Spirit, Laity, Ministry," 123–134; Fettke, *Gods Empowered People*, 85–95.

there appear to be a similar distinction of participation within Pentecostalism (two prophethoods perhaps): one empowered to minister in the teaching and governing roles within the church, and the other not empowered to do so to the same degree. Although Pentecostalism has a strong pneumatology inherent in their ecclesial identity and structures, the ecclesiological implications of their pneumatology have yet to be fully developed. This underdevelopment has created ambiguity in how the egalitarian principles based on the prophethood of all believers should be understood and practiced in the church so that the full participation of the laity can take place.⁸⁴ What is needed then is a way to apply the pneumatology of Pentecostals to their ecclesial structures so that the doctrine of the prophethood of all believers containing the egalitarian values of the movement can be implemented in the liturgical life of the church.

The Central Argument

In this thesis I argue that the solution to the problem of participation in Pentecostalism is a pneumatological ecclesiology centered on the event of Pentecost because the Holy Spirit's outpouring on all flesh speaks to how the Pentecostal understanding of the prophethood of all believers can be implemented to better reflect its egalitarian impulse that allows for all believers to participate in the liturgy of the church. The hope is that by addressing how the laity can actively take part in the "constitutive practices" that make up the Pentecostal liturgy, the foundation can be laid for their participation in all other practices by which the church embodies its calling and distinct identity.⁸⁵ My aim is to construct a pneumatological ecclesiology that implements the egalitarian components consistent with Pentecostalism's

⁸⁴ See for example Vondey, *Pentecostalism*, 121–22; Kärkkäinen, "Spirit, Laity, Ministry," 123–134; David Morgan, *Priesthood, Prophethood and Spirit-Led Community: A Practical-Prophetic Pentecostal Ecclesiology* (Lambert Academic Publishing, 2010), 54–62; Barfoot and Sheppard, "Prophetic vs. Priestly Religion," 2–14.

⁸⁵ See for example Owens, *The Shape of Participation*, 3–5.

understanding of the prophethood of all believers that is founded on the symbol, paradigm, and event of Pentecost.

To accomplish this task, I explore the actions associated with the core activities and practices of Pentecostal church gatherings found in the rites of praise and worship, the preached word,⁸⁶ the celebration of the sacraments, and the altar call and response. Thus, the participatory actions associated with the dominant rites and practices of Pentecostal liturgy are my primary focus. While full participation in these core activities and practices has historically been reserved for the clergy (i.e., directing worship, preaching the word, facilitating in leading the sacraments, and inviting members to the altar), I suggest that they are the right of all Christians who are empowered with the Holy Spirit. Throughout the chapters of this project, I attempt to clearly articulate how the laity can actively participate in the ritual life of the local church. Four main elements comprise my focus. From broad to particular, the core components involve pneumatology, Pentecost, the prophethood of all believers, and the liturgy.

Definition of Terms

The intent of this project is to define participation in terms of the laity's ability to fully take part in the liturgical activities of the churches of Pentecostalism. Several observations from the above discussion can be made leading to some anticipated conclusions I suspect will emerge from this study in regard to defining the idea of participation in Pentecostalism. With regard to participation, while my use of the word has already been broadly defined in terms of the laity's active ability to take part in the liturgical activities of the local church, it can now be more narrowly focused to better reflect its intent for this project. Partnered with this

⁸⁶ In this thesis I utilize the lowercase of "word" in reference to preaching and the Holy Scriptures and the uppercase of "Word" in reference to Jesus as the incarnate and divine Logos.

understanding, my use of the term is both pneumatologically and positively defined. My use of the term “participation” therefore cannot be divorced from the pneumatological dimension of the church because of how the charismatic role of the laity is expressed in a Pentecostal understanding of the Spirit’s role in constituting the church.⁸⁷ As the above analysis has shown, the problem of participation is not so much that there is an absence of the pneumatological dimension in the churches of Pentecostalism as it is the failure to properly implement it into the life and structures of the church. Thus, when the term participation is used in this thesis, I see the pneumatological component as both integral to its understanding and foundational for helping to ultimately define it.

Further, whereas in the above survey the notion of participation is described both positively and negatively to identify what the laity can and cannot do in the church, my own use is positive and refers to the laity’s ability to take part in the mission and ministries of the local church, including the core activities associated with the rites of the Pentecostal liturgy. Thus, the scope of this study looks to extend the ministry of the laity to the ecclesial dimensions that exist both inside and outside the walls of the church—to the sacred and secular spheres of the community where ministry takes place. It is my assumption therefore that the laity are not just the passive receivers of ministry in the church gathering but also active participants who are empowered with the Spirit to fulfill Jesus’ command to be his witness to the ends of the earth.

Perhaps similar to how Pentecostal theologian Nimi Wariboko draws from Catholic teachings to articulate his understanding of participation as the “charismatic fellowship of the Spirit” by which the church is expressed and rooted in equality and interconnectedness through “acting together with others,” so my understanding of participation is an attempt to bridge the gap between the sacred and secular spheres of the church without completely

⁸⁷ See for example Kärkkäinen, “Spirit, Laity, Ministry,” 128–34; Volf, *After Our Likeness*, 225–28.

displacing the two as either unimportant or irrelevant.⁸⁸ Wariboko’s pneumatological understanding of participation as the “antidote to alienation, disconnection, and apathy” and the “inviolable and inalienable right of every member of the community” provide preliminary concepts helpful for showing how a pneumatological and positive understanding of participation can assist my effort to construct a way for the laity to actively participate in the churches of Pentecostalism.⁸⁹

While the above definition provides an elementary description of participation that identifies its foundational functional elements, my goal is to leave room for the constructive approach in the thesis that will provide a phenomenological construction of the concrete practices of participation in Pentecostalism as the argument is further developed in each chapter. Within the above scope of reference, I think that participation can be defined only in relation to a particular performance of practices. These practices are what are explored in this thesis in the contexts of the Pentecostal tradition. In this regard, it is the intent of this thesis to work out the details of a more precise definition of participation in each of the contexts of the rituals discussed. I therefore add to this definition of participation throughout the thesis because I anticipate that the implications of participation change with the various contexts of the practices explored (meaning, participation in preaching, for example, is going to be different than what participation looks like for praise and worship, the sacraments, and the altar call and response). In this way I look to construct a definition of participation in each of the chapters that explore the different contexts of Pentecostal worship and ritual in order to articulate the ways that worshippers can fully take part as contributing charismatic agents in the church gathering.

Knowing that not all expressions of Pentecostalism use the same nomenclature to

⁸⁸ Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion* (New York, NY: AIAA, 2014), 169, 197. cf. Yong, *Spirit–Word–Community*, 104.

⁸⁹ See for example Wariboko, *The Charismatic City and the Public Resurgence of Religion*, 166–67, 173.

articulate and define their view of church and praxis, I clarify my use of various key terms associated with the concept of participation used in this thesis because there are diverse ways terminology is both used and understood within the movement. To clarify the use of terms used for this thesis, I draw from the above discussion of the Roman Catholic Church because the conversation provides an ecumenical basis for further engaging the question of how all the “Christian faithful” can “fully, consciously, and actively” take part as the “people of God” in the liturgical life of the local worship gathering. I utilize the above discussion on the Catholic Church therefore as a starting point to define key terms in an attempt to extend the understanding of these terms to include the wider Pentecostal views held around the world.

The term laity is defined in this thesis as Christians, believers, worshippers, participants, members of the body of Christ, and Christ followers who make up the people of God—terms I use interchangeably throughout this thesis. I understand the laity to be distinct from the professional priests, ministers, pastors, or leaders in the church, also referred to as the clergy, who may or may not be ordained with holy orders, but are recognized as the leaders providing oversight to the church. Although the terms “clergy” and “laity” are not necessarily the official designations adopted by all the churches of Pentecostalism to identify the Christians that comprise the whole people of God, as seen in the Catholic Church and other denominations, I suggest that the underlying distinction is no less present in Pentecostalism whether the terms are used or not.⁹⁰

Moreover, with regard to interpreting the laity’s role in the life of the local church gathering, I understand the terms “egalitarian” and “egalitarian ethos/impulse” to mean the participatory ideals of Pentecostalism that seek to allow “diverse types of people”—people of different race, ethnicity, gender, age, class, status, culture, ability, education, and

⁹⁰ See for example Stephenson, *Dismantling the Dualisms for American Pentecostal Women in Ministry*, 13; Fettke, *God’s Empowered People*, 15.

nationality—to fully, consciously, and actively take part in the ritual activities and practices of worship. Such an ideal of diversity among Pentecostals allows men as well as women, young as well as old, and people of different social, economic, and political backgrounds to participate equally as a prophethood of believers in the ecclesial, organizational, and institutional structures of the gathered community.⁹¹ Unless otherwise noted, I employ these terms throughout this thesis in reference to the ways Pentecostals understand how the many different kinds of people mentioned above can be incorporated in the life of congregational worship.

Throughout this thesis, the use of the terms liturgical and ecclesial “activities” are employed to describe how the laity can participate in the ritual life of the local church. Whereas the concept of liturgical structures refers to the type of government and polity that provides the organization and offices of the church, often characterized in terms of the “hierarchical” and “charismatic” structures that determine both the necessary roles as well as the level of participation church members have in the community, the term “liturgical activities” refer to the ministries, practices, rites, and rituals that take place in a local gathering that provide the embodying actions that take place when the assembly of believers gathers for worship. While reference is made to liturgical structures throughout this project, the focus is primarily on the liturgical activities that reveal what is done when a Pentecostal church congregates for worship and who participates in these activities.⁹²

Methodology

⁹¹ See for example Vondey, *Beyond Pentecostalism*, 113–25; Yong, *The Spirit Poured Out On All Flesh*, 41.

⁹² See Haight, *Ecclesial Existence*, 112–44, 197–232; Volf, *After Our Likeness*, 9–18; Owens, *The Shape of Participation*, 1–4.

Because I am pursuing a pneumatologically defined ecclesiology that implements the egalitarian ideals of Pentecostalism that allow diverse types of people to participate in the liturgy of the church, my method must be both pneumatological and Pentecostal. To implement a hermeneutic that is both pneumatological and Pentecostal, I adopt the methodologies of Amos Yong and Wolfgang Vondey, both of whom employ the use of the Spirit and Pentecost in their theological work, to discuss how the event of Pentecost can function as a complementary assist in reimagining ways believers can participate in the liturgy of the church in light of God's eschatological outpouring of the Spirit in Acts 2. While I develop these methodologies and their application to Pentecostal ecclesiology in the first chapter, some introductory remarks are in order for the purpose of clarity.

My intent for utilizing the methodologies of Yong and Vondey is to provide an approach that is both Spirit-driven and directed towards Pentecost. Yong's methodological approach for engaging the Spirit's work in theological conversations is known as the "pneumatological imagination," and arises from exploring specific encounters with the divine in order to illuminate ways the religious life of faith receives empowerment via the Spirit of the triune God.⁹³ Vondey's methodological approach for engaging in theological discussions can be understood in terms of the "imagination of Pentecost," and looks at the day of Pentecost as the core theological symbol helpful for articulating and constructing a genuine Pentecostal theology.⁹⁴

By incorporating Yong and Vondey's methodologies, I employ a dual procedure that allows for the pneumatological imagination and the imagination of Pentecost to be utilized in such a way so as to discern how the Spirit's outpouring on all flesh speaks to participation in

⁹³ Yong, *Spirit-Word-Community*, 119–217; Yong, *The Spirit Poured Out On All Flesh*, 10–11, 27–30; Amos Yong, "The Pneumatological Imagination: The Logic of Pentecostal Theology" in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 152–60.

⁹⁴ Vondey, *Pentecostal Theology*, 1–12, 281–291; Wolfgang Vondey, "The Full Gospel: A Liturgical Hermeneutic of Pentecost" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 173–80.

Pentecostal worship gatherings. This dual methodological focus on the Spirit and Pentecost provides a way to explore how the many senses, tongues, and witnesses of Pentecost reveal the diverse and expressive ways Christians respond to the Spirit, as well as how Pentecost is present in Pentecostal communities of worship. My intent in employing these two methods is to provide a theological basis for participation from which a pneumatological ecclesiology can be constructed. As such, my aim is not to engage in empirical-type research designed to locate examples of practices through field work; rather, my aim is to utilize this dual method in order to develop a resource from scholarly documents from within global Pentecostalism to both identify and evaluate the nature of participation in Pentecostal worship. Such an evaluation, I will attempt to show, is derived from a tool of assessment that incorporates a synthesis of Yong and Vondey's methodologies, and paves a way forward in achieving my goal to construct an ecclesiology of participation.

Outline of Thesis

Based on the methodological focus of the Spirit and Pentecost, the chapters of this thesis attempt to construct an ecclesiology of participation that allows for worshippers to fully take part in the liturgy of the church, and unfold as follows. Chapter one develops the method for this thesis with the intent to develop a methodological approach that is Spirit-driven and directed towards Pentecost by providing a procedure that allows for the pneumatological imagination and the imagination of Pentecost to be implemented in such a way so as to discern how the Spirit's outpouring on all flesh speaks to participation in Pentecostal worship gatherings. Such a method provides a way not only to assess the Pentecostal liturgy in terms of its expressive responses to the Spirit and Pentecost but is also helpful for constructing an ecclesiology of participation.

Chapters two and three implement the Spirit-Pentecost methodology by assessing the current state of participation in Pentecostalism. Chapter two looks to show how the dominant practices of Pentecostal church gatherings found in rites of praise and worship, the preached word, the sacraments, and the altar call and response each reflect the Spirit and Pentecost in order to identify the parameters of participation in Pentecostal worship. I conclude the chapter by offering observations that draw from the insights identified in the assessment; the most important one is that from the perspective of the Spirit and Pentecost, the Pentecostal understanding of the prophethood of all believers provides the motivation behind participation in the worship gathering.

Based on the conclusions identified in chapter two, chapter three shows how the idea of the prophethood of all believers can act as a synthesis of the Spirit and Pentecost lenses found in the pneumatological imagination and the imagination of Pentecost. Such a synthesis provides a way to construct a new lens helpful for theologically evaluating participation in the movement as well as for constructing a pneumatological ecclesiology centered on the event of Pentecost. After evaluating the Pentecostal liturgy through the new lens of the prophethood of all believers, I conclude the chapter by showing how such an analysis reveals both the heart of the problem of participation in Pentecostal worship as well as how the rite of the altar call and response can be used as a resource to address the problem. I therefore look to show how the prophethood of all believers, with its dual focus on the Spirit and Pentecost, functions as an altar hermeneutic useful for exploring ways participants can have a transformative encounter with God in the worship gathering. This perspective shows that the idea of the altar can be brought to the other rituals in order to demonstrate how a liturgy centered on a transformative encounter with God can function in Pentecostal worship so that participation in the ritual life of the community can be reimagined.

The remaining chapters of the thesis demonstrate how an altar hermeneutic can be implemented in the rites of praise and worship (chapter 4), the preached word (chapter 5), and the sacraments (chapter 6) in order to show how Pentecostal church members can participate in the ecclesial life of the community as Spirit-empowered witnesses for Christ. With the vision of each chapter carried to the next, I show how the above rites reflect an altar perspective that is pneumatological, Pentecost-oriented, and driven by the idea of the prophethood of all believers. The project concludes with an overview of the project as well as a challenge to both Pentecostals and the wider ecumenical community for how greater participation can take place in communities of worship around the world.

CHAPTER 1: THE METHODOLOGICAL FOUNDATION OF PARTICIPATION

In this thesis I am arguing that the solution to the problem of participation in Pentecostalism is a pneumatological ecclesiology centered on the event of Pentecost because the Holy Spirit's outpouring on all flesh speaks to how the Pentecostal understanding of the prophethood of all believers can be implemented to better reflect its egalitarian ethos that allows for all Christians to participate in the liturgy of the church. The problem this thesis seeks to address is regarding the full participation of the laity in the life and structures of the church within Pentecostalism; more specifically, that Pentecostalism does not implement its fully participatory ideal of the church that seeks to allow diverse types of people to actively participate in the liturgy. Situated within this larger problem, I seek to engage the problem concerning the methodological foundation necessary for constructing a Pentecostal ecclesiology with a distinct egalitarian ethos and focus. It is the goal of this chapter to offer a methodological proposal for this thesis that is both pneumatological and Pentecostal in its scope so that the problem of participation can be engaged for this thesis.

In this chapter I argue that a methodology focused on both pneumatology and Pentecost can speak to the problem of participation and address the underdeveloped ecclesiology of Pentecostalism because it produces an understanding of the church consistent with the core nature of the movement. My premise is that Pentecostalism is at its heart Spirit-oriented in nature (pneumatic) and it could therefore be argued that Pentecostals understand and interpret their theology and praxis through the Spirit (pneumatological).¹ Such a

¹ See for example Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg, 1972), 321–52; Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 179–196; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 24–26; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T & T Clark, 2013), 45–47, 87–88; Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 7–11, 68–78; Amos Yong, *The Spirit Poured*

pneumatological perspective reveals that the Pentecostal identity and the Spirit represent two interwoven dimensions of the movement's being, and that the separation of these two realities leads to inconsistent perspectives of the church affecting its theological engagement and praxis. I therefore contend that the separation of a Pentecostal view of ecclesiology from pneumatology, and vice versa, produces a perspective of worship that is not genuine to the self-understanding of Pentecostalism because it is the Holy Spirit who provides the center of the movement's ecclesial identity. Within this purview, the problem of participation requires a methodology that rightly reflects both the Pentecostal identity as a movement and the pneumatological emphasis that defines it in order to propose a view of the church that is consistent with its nature. In view of these sentiments, I suggest that the two components of Pentecost and pneumatology together lay the foundation for a Pentecostal pneumatological methodology that addresses both the weakness of Pentecostal ecclesiology and the laity's lack of participation in worship. My strategy is to approach this argument by engaging methodological proposals that take seriously both the presence of pneumatology and the origins of Pentecostalism in Pentecost.

To accomplish this task, I utilize the works of Amos Yong and Wolfgang Vondey, who represent two complementary but distinct Pentecostal methodologies useful for engaging ecclesiological discussion; one centered primarily on the pneumatology of Pentecost (Yong) and the other on the praxis of Pentecost (Vondey). While both methodologies speak to the pneumatology and praxis of Pentecost in their articulation, this distinction of Yong's approach on the pneumatology of Pentecost and Vondey's on the praxis of Pentecost helps clarify the focus of each one for the specific methodology I wish to construct for this project. An analysis of Yong and Vondey's methods can help to further clarify the distinct focus each

Out on All Flesh: Pentecostalism and the Possibility of Global Theology (Grand Rapids, MI: Baker Academic, 2005), 27–30.

one has on Pentecost as well as how they are used to construct an ecclesiology of participation in Pentecostalism.

I begin by presenting the pneumatological imagination of Yong with the intent of producing a methodological analysis in order to understand the contours and theology behind his pneumatic hermeneutical method. I conclude by showing how the pneumatological imagination can be applied to explore participation in the movement. Such an exploration of the pneumatological imagination is important because it provides a way to show how the activity of the Spirit can be identified in the worship gatherings of Pentecostals.

Second, I engage Vondey's method to present a detailed understanding of how Pentecost as theological symbol shows the connection between the event of Pentecost and Pentecostal theology and praxis. My aim is to show how the imagination of Pentecost can serve as a hermeneutical foundation for engaging Pentecostal theology based on the inherent and historical connection between Pentecostalism and the event of Pentecost. This task is important because exploring how Pentecost as symbol can be incorporated into the conversation provides a way to show how Pentecost can be identified in Pentecostal communities of worship. After providing a methodological analysis of Vondey's method, I conclude the section by showing how it can be applied to address the problem of participation in Pentecostal worship.

Third, after presenting both methods, I look to show how the two can be brought together to provide a dual methodological focus on the Spirit of Pentecost. Such an approach provides a way to explore how the many senses, tongues, and witnesses of Pentecost reveal the diverse and expressive ways Christians respond to the Spirit as well as how Pentecost is present in Pentecostal communities of worship. Such an approach also provides a perspective of participation that takes into account both pneumatological sensitivities of Pentecostals as well as their focus on the day of Pentecost. In the end, my aim is to show how all the

ecclesiological, liturgical, and practical issues addressed in this thesis can be explored through a method that is Spirit-driven and directed towards Pentecost. This task is important because it provides the methodological foundation by which the goal of this thesis can be accomplished.

1.1. The Pneumatological Hermeneutic of Amos Yong

The “pneumatological imagination” is a theological hermeneutic constructed by Amos Yong intended to develop an imaginative and dialogical approach to interpretation that has a starting point with the Holy Spirit in order to provide a foundationally pneumatic-oriented way of understanding reality.² Yong’s idea is to create a pneumatological approach to discerning existence as a sustaining worldview that emphasizes the presence and work of the Holy Spirit for engaging and interpreting the realities of God, church, and world.³ As a Pentecostal theologian, Yong’s emphasis on the person and work of the Holy Spirit at work in the world provides the orienting lens for his pneumatic approach that shapes his theological trajectory.⁴ As such, Yong has created a theological hermeneutic that is relational, rational, and dynamically communal in nature by illuminating the Spirit’s role in interpretation that is integrated and intelligible and that provides the power source for all of

² See Amos Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Publishers, 2006), 119–217; Yong, *The Spirit Poured Out on All Flesh*, 1–30; Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Eugene, OR: Wipf & Stock, 2014), 13–33, 163–192; Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology” in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 152–60; Amos Yong, “The Hermeneutical Trialectic: Notes Toward A Consensual Hermeneutic And Theological Method,” *HJ* 45, no. 1 (2004): 22–39.

³ Yong, *Spirit–Word–Community*, 9, 18–24; Yong, *The Spirit Poured Out on All Flesh*, 10, 27–29; Wolfgang Vondey, “A Passion for the Spirit: Amos Yong and the Theology and Science Dialogue” in Wolfgang Vondey and Martin Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit* (Leiden; Boston: BRILL, 2013), 195; Christopher Stephenson, “Reality, Knowledge, and Life in Community: Metaphysics, Epistemology, and Hermeneutics in the Work of Amos Yong,” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 67.

⁴ Yong, *The Spirit Poured Out on All Flesh*, 9–30; Yong, *In the Days of Caesar*, 86–114; Yong, *Theology and Down Syndrome*, 10–13. See also Yong, *The Hermeneutical Spirit*.

life and community.⁵ The pneumatological imagination is therefore a radically integrated hermeneutic that is at once Spirit-oriented, Jesus-centered, and dynamically communal in nature, revealing that a pneumatologically inspired imagination is “vigorously trinitarian” in nature.⁶ Based on the logic of the Pentecost narrative from the book of Acts, the pneumatological imagination provides a Spirit-directed and Christ centered way of engaging reality that leads to diverse tongues, languages, ideas, and cultures to be employed by bringing about a pneumatic optic to objects of investigation.⁷

For Yong, the biblical event of Pentecost helps to both conceptualize the pneumatological imagination and provide the methodological foundation for establishing how a Spirit-initiated hermeneutic can take shape to allow for theological discussion to occur.⁸ While the pneumatological imagination is a dialogical approach that incorporates multiple voices to discern the Spirit’s work in the world, including that of Scripture, it is not solely limited to the Scriptures to do so. As the bedrock for the theology of the Pentecostal movement, Pentecost contains the core elements that Yong says defines both the pneumatological motivations of the global movement as well as the logic for a methodological approach for interpreting objects of investigation. Pentecost therefore contains the narrative by which Pentecostalism can “retrieve its pneumatological impulses” in order to extend its reach into the wider ecumenical community and world. The core elements

⁵ Yong, *Spirit–Word–Community*, 116–17, 238; Steven M. Studebaker, “Toward a Pneumatological Trinitarian Theology: Amos Yong, the Spirit, and the Trinity” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 83–85; Stephenson, “Reality, Knowledge, and Life in Community,” 64–67.

⁶ Yong, *Spirit–Word–Community*, 7–9, 110–112; Amos Yong, “Reflecting and Confessing in the Spirit: Called to Transformational Theologizing,” *IRM* 105, no. 2 (2016): 169–183; cf. Stephenson, “Reality, Knowledge, and Life in Community,” 63–65; Studebaker, “Toward a Pneumatological Trinitarian Theology,” 95–100.

⁷ See Yong, *Spirit–Word–Community*, 123–49; Yong, *The Spirit Poured Out on All Flesh*, 28; cf. Vondey, *Pentecostalism*, 45–47.

⁸ Yong, “The Pneumatological Imagination,” 154–60; Amos Yong, *The Bible, Disability, and the Church: A New Vision of the People of God* (Grand Rapids, MI: Eerdmans, 2011), 15, 73; Amos Yong, *The Dialogical Spirit: Christian Reason and Theological Method in the Third Millennium* (Eugene, OR: Cascade Books, 2014), 1–2.

of the pneumatological imagination thus can be expressed in terms of the “many senses,” the “many tongues,” and the “many witnesses” present at Pentecost, and are helpful for better understanding how these pneumatic impulses can also act as the methodological framework for engaging in theological discussion.⁹ To better understand this logic, I wish to expand on these core elements by situating them within the conceptual and methodological framework of the Pentecost narrative in Luke-Acts, by which the pneumatological imagination emerges and an application to the topic of participation can be proposed.

1.1.1. Conceptual Elements of the Pneumatological Imagination

The Pentecost narrative helps to conceptualize the pneumatological imagination because it provides the rationale for one’s ability to understand the Spirit’s role in making God, church, and world truly known.¹⁰ According to Yong, the logic of the “miracle of Pentecost” invites the multiethnic, multicultural, multilinguistic, and multireligious witness of those “from every tribe and language and people and nation” to participate in theological discussion concerning the last days move of the triune God to save the world. This logic can be seen in the experiential (many senses), cultural (many tongues), and communal (many witnesses) ways the biblical event of Pentecost describes the outpouring of the Spirit on all flesh in Acts 2.¹¹ Experientially, the sensory engagement of the Spirit on and in humans on the day of Pentecost registers multiple expressions by which people intensely, and bodily, hear, perceive, see, and feel as they meet with God. The Spirit therefore helps people to experience the divine using bodily and emotional senses to do so. The “suddenly from heaven” moment

⁹ Yong, “The Pneumatological Imagination,” 152, 54–60; Yong, *The Bible, Disability, and the Church*, 15, 73.

¹⁰ See for example Yong, *Spirit–Word–Community*, 9, 18–24; Yong, *The Spirit Poured Out on All Flesh*, 27–28; Yong, *Theology and Down Syndrome*, 11–13; Yong, “Reflecting and Confessing in the Spirit,” 170–74; Studebaker, “Toward a Pneumatological Trinitarian Theology,” 83–85.

¹¹ Yong, *The Bible, Disability, and the Church*, 70–72; Yong, “The Pneumatological Imagination,” 153–60; Yong, *The Hermeneutical Spirit*, 79–138.

involves wind, fire, filling, and speaking that Yong says “overwhelms the senses” of everyone present—both the speakers and the hearers.¹² This means that the pneumatological imagination is at once a deeply embodied, social, universal, and cosmic mode of interpretation that highlights the triune God’s desire to incorporate all of creation to help all of humanity encounter the God who saves.¹³

Culturally, God’s relationship with the world unfolds with, in, and through the multi-cultural domains of people evidenced in the Pentecost narrative’s reference to the speaking in the Spirit that occurs “in the native language of each.” According to Yong, the sixteen distinct regions and provinces mentioned by Luke indicate that “God’s deeds of power” (Acts 2:1) are not witnessed by one voice, but many voices that are invited to further discuss their request to and from one another regarding “what does this mean?” (Acts 2:12). The pneumatological imagination therefore celebrates the gift of “multi-cultural multiplicity amid cross-cultural communicability” so as to “encompass the full spectrum of humanly evolved discursivity.” By this, Yong means that the logic of the Spirit incorporates the voices from various ethnic, gender, social, political, and disciplinary spheres of engagement to “probe deeper and wider” the Spirit’s work in the world. Such a multivocal approach to dialogue seeks to search for understanding and truth without reducing each unique contribution as unimportant or meaningless.¹⁴ Thus, the “many tongues” present at the first Pentecost “antedate the many languages” present in the current Pentecostal movement, the larger church community, and the world in order to “lift up the wonders of God through the works of the Spirit of Christ”¹⁵ so as to discern God at work in creation. Hence, the pneumatological

¹² Yong, “The Pneumatological Imagination,” 155–56.

¹³ Yong, “The Pneumatological Imagination,” 156–60; Yong, *The Bible, Disability, and the Church*, 73–79; Yong, *Spirit–Word–Community*, 123–24, 133–141. See also Vondey, “A Passion for the Spirit,” 192; Studebaker, “Toward a Pneumatological Trinitarian Theology,” 85.

¹⁴ Yong, “The Pneumatological Imagination,” 155–58.

¹⁵ Yong, “The Pneumatological Imagination,” 152–53; Yong, *The Bible, Disability, and the Church*, 70–75.

imagination seeks to make the triune God's work in the church and world intelligible to all people using the communicative resources within the cultural domains of humans, and not apart from them.

The communal dimension of the Pentecost narrative highlights the universal nature of the pneumatological imagination that invites the perspectives of all flesh to participate in the triune God's mission to save the world. According to Yong, the many witnesses at Pentecost refers to the "democratic comprehensiveness of the Spirit's inspirational enablement" to allow an "all-inclusive" and empowered dimension to God's mission that welcomes the socially marginalized and powerless to both participate and implement the triune God's "salvific renewal of the world." Such an invitation from the Spirit includes sons and daughters, men and women, young and old, and slave and free (Acts 2:17–18). This type of thinking privileges the perspectives of those from the "underside of history" who have traditionally been "sidelined" due to issues of age, gender, class, ethnicity, social and economic standing, political preference, or race. The pneumatological imagination therefore does not ignore the diverse senses, tongues, and witnesses that highlight the Spirit's action in the church and world, but coordinates through them to discern God at work in contemporary contexts.¹⁶

Utilizing these experiential, cultural, and communal concepts allows the pneumatological imagination to focus on specific encounters with the Holy Spirit in order to bring about a pneumatic optic to objects of investigation.¹⁷ This type of thinking and theologizing illuminates the life in the Spirit in order to reimagine and extend the hospitality of God in current contexts of Christian practices.¹⁸ Thus, the application of the Holy Spirit to

¹⁶ Yong, "The Pneumatological Imagination," 158–60.

¹⁷ Yong, *Spirit–Word–Community*, 123–49; Yong, *The Spirit Poured Out on All Flesh*, 28; cf. Vondey, *Pentecostalism*, 45–47.

¹⁸ Martin Mittelstadt, "Reimagining Luke–Acts: Amos Yong the Biblical Foundation of Pentecostal Theology" in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 31–36; Tony Richie, "A Distinctive Turn to Pneumatology: Amos Yong's Christian Theology of

various areas of biblical, theological, ecclesiological, anthropological, ministerial, and scientific investigation becomes an interpretive aid intended to bring about a specific perspective based on the Holy Spirit's teleological and dynamic presence and ministry in the church and world.¹⁹ It is through this pneumatological orientation that one is able to add a complementary assist to the areas of God, church, and world in order to build on diverse themes so as to construct highly participatory, experiential, eschatological, and ecumenical perspectives based on the ongoing work of the Spirit.²⁰

In terms of applying the pneumatological imagination to ecclesiology, Yong suggests that the church cannot be understood apart from the saving work of God because salvation is why Jesus came as the Anointed One by the Spirit. Thus, a view of salvation that is centered on Jesus and enabled by the Holy Spirit is what Yong refers to as a "Spirit Christology" and must underlie a Pentecostal understanding of the church. Yong's ecclesiology is founded on a pneumatological soteriology and seeks to inform the Pentecostal articulation of the five-fold gospel: Jesus as the savior, healer, sanctifier, baptizer in the Holy Spirit, and coming king.²¹ Through the Spirit, the body of Christ as "people being saved by God" then becomes indicative of the saving, sanctifying, baptizing, healing, and "eschatologicalizing" presence and activity of God in and to the world.²²

1.1.2. A Methodological Analysis of the Pneumatological Imagination

Religions" in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 105; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 119–21.

¹⁹ Yong, *Spirit–Word–Community*, 162–64, 192–93, 198, 212–15; Yong, *The Spirit Poured Out on All Flesh*, 28; cf. Studebaker, "Toward a Pneumatological Trinitarian Theology," 83–85.

²⁰ Yong, *The Spirit Poured Out on All Flesh*, 27, 277; Yong, "Reflecting and Confessing in the Spirit," 169–183; Yong, "The Hermeneutical Trialectic," 34–37.

²¹ Yong, *Spirit Poured Out on All Flesh*, 81–109, 120–22, 166.

²² Yong, *Spirit Poured Out on All Flesh*, 166; cf. Yong, *The Bible, Disability, and the Church*, 70–79.

The above overview of Yong's pneumatological hermeneutic reveals that a Holy Spirit-oriented perspective provides a way to reflect pneumatologically on objects of investigation in order to interpret the triune God's activity in the church and world. This pneumatological approach is accomplished by constructing a method of interpretation that is broadly focused on Pentecost in Acts 2.²³ That is, the Pentecost narrative provides a methodology helpful for facilitating both theological and pneumatological reflection because the sequence of events contains the steps helpful for experiencing (vv. 1–4), understanding (vv. 5–12), and performing (vv. 14–21) Pentecost in the contemporary contexts of the church and world. In other words, the biblical event of Pentecost inherently contains the features of the pneumatological imagination by which theological discussion can take place.²⁴ In short, the pneumatological imagination seeks to bring the past (Pentecost) into the present and future contexts of life in order to accentuate the ways the Spirit still speaks to the church and world.²⁵ Thus Pentecost acts as a motif helpful for understanding how humanity can “participate in the ongoing work of the Spirit” in the world.²⁶

According to Yong, such a pneumatologically imagined inquiry enables the capacity to hear the witness of others, to speak in the languages of others, and to dialogue across religious, cultural, and ethnic lines to envision the world attuned to the ways of the Spirit as God's transformative force in creation. Such pneumatic dialogue seeks to align all of creation according to the “christomorphic” shape and character of the living Christ.²⁷ The pneumatological imagination therefore highlights the ongoing activity of the Spirit's role in

²³ “The Pneumatological Imagination,” 1–2.

²⁴ See for example Yong, *The Dialogical Spirit*, 281; Yong, “The Pneumatological Imagination,” 152, 156.

²⁵ Yong, *The Dialogical Spirit*, 1, 282–89; Yong, *Theology and Down Syndrome*, 11.

²⁶ Yong, *The Spirit Poured Out on All Flesh*, 27–30, 81–109, 121–66; cf. Yong, “Reflecting and Confessing in the Spirit,” 169–183; Yong, “The Hermeneutical Trialectic,” 22–37; Studebaker, “Toward a Pneumatological Trinitarian Theology,” 83–88.

²⁷ Yong, *The Dialogical Spirit*, 15, 285; Yong, *Spirit–Word–Community*, 140–41; “The Hermeneutical Trialectic,” 27; cf. Yong, *The Spirit Poured Out on All Flesh*, 27–29; Yong, *Spirit–Word–Community*, 162, 202, 216, 222–24.

creation that leads to the continual transformation of the world, along with the readers and interpreters of God’s word and actions themselves, towards God’s new creation initiative. This dynamic orientation reveals that a pneumatological starting point allows for the complexities of diversity that exist in the ever-expanding base of human knowledge and experience to be characteristics of the Spirit’s work in creation.²⁸

Methodologically speaking, the outworking of the Spirit expressed through the many senses, tongues, and witnesses of Pentecost invites an experiential, multivoiced, and performative element to the interpretive process that invites reflection in (thinking in, with, and through) humans’ experiences with God. Such a process welcomes a dialogical approach to interpretation that invites a multiplicity of voices to the conversation so that the embodied experiences of people in biblical, historical, confessional, and contemporary contexts can further understand God and the world so as to “enable knowledge of such realities in pneumatological register.”²⁹ Dialogue is therefore enabled through diverse and otherwise competing voices so that people can encounter the divine through the Holy Spirit who unites all of creation, “all flesh,” via the “relationality” of the triune God.³⁰ Furthermore, this pneumatological focus also invites diverse groups—men and women, sons and daughters, young and old, slave and free—to the conversation to help discern the triune God’s activity in creation.³¹ “Voices from the margins” are therefore incorporated into the discussion so that the Spirit’s activity in the world can be recognized. Incorporating the voices of such

²⁸ Yong, *Spirit–Word–Community*, 236; Yong, *The Spirit Poured Out on All Flesh*, 27; Yong, “The Hermeneutical Trialectic,” 27.

²⁹ Yong, “The Pneumatological Imagination,” 154–55; Yong, *The Bible, Disability, and the Church*, 15, 49–81; 27.

³⁰ Richie, “A Distinctive Turn to Pneumatology,” 111, 115; Andrew James Carver, “Spirit, Theology, and Film: Amos Yong and the Engagement of Contemporary Culture” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 161–62; cf. Amos Yong, *Pneumatology and the Christian–Buddhist Dialogue: Does the Spirit Blow Through the Middle Way?* (Leiden; Boston: Brill Academic, 2012).

³¹ Yong, *The Spirit Poured Out on All Flesh*, 28–30. See also Yong, “Reflecting and Confessing in the Spirit,” 173–75.

witnesses allows for one to reenact the Lukan story of Pentecost paradigmatically so as to re-envision participation in the church and world in contemporary contexts of living.³²

Based on the movement through Pentecost, the pneumatological imagination essentially provides space for a plurality of experiences and voices to illuminate the life and work of the Spirit of God in creation. Such an inquiry creates a deeply embodied (relational), multi-tongued (rational), and diverse (communal) approach to interpretation that is both pneumatological and Pentecostal in scope. In short, Yong's method provides a way to reimagine contemporary issues by interweaving the voices of Scripture, tradition, and the world together towards fresh perspectives and expressions of faith and praxis.³³ The dialogue between these diverse voices leads to new realities based on extending the Spirit's vision for hospitality in the current contexts of life.³⁴ The pneumatological imagination thus highlights the experience of the Spirit that opens up the "multi-tongued conversation" reminiscent of the multi-tongued day of Pentecost in which all flesh is invited to participate in God's eschatological last days initiative to save the world.³⁵

1.1.3. Applying Yong's Pneumatological Hermeneutic to the Problem of Participation

The pneumatological imagination can be applied to my goal of constructing a pneumatological ecclesiology of participation by showing how the experiences, activities, and practices of Pentecostal worship reveal ways the Spirit is present and active in the church gathering. The above methodological analysis of Yong's pneumatological hermeneutic reveals that the Spirit is not a static or dogmatic force in creation, but rather a personal,

³² Mittelstadt, "Reimagining Luke-Acts," 42.

³³ Yong, *Spirit-Word-Community*, 140-41, 162, 202, 216, 222-24; cf. Yong, *The Spirit Poured Out on All Flesh*, 27-29.

³⁴ Mittelstadt, "Reimagining Luke-Acts," 36-37.

³⁵ Hittenberger, "Receiving God's Gift of a Person with Special Needs: Amos Yong's Theology of Disability" in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 145.

dynamic, and shaping reality able to mediate God's presence to the diverse and constantly changing contexts of the church and world.³⁶ Yong's pneumatological hermeneutic is helpful for addressing the problem of participation because it provides a way to allow for different people's embodied response to the Spirit in worship to be understood and articulated.

With respect to exploring participation, the pneumatological imagination can be applied by highlighting ways the Spirit welcomes "all flesh" to take part in the liturgical activities of the churches of Pentecostals. Such an approach provides a way to explore ways the Spirit invites many different types of people, activities, responses, cultures, and experiences to the conversation so that the laity's participative role in the ritual life of the churches of Pentecostalism can be engaged, realized, and reimagined. Furthermore, the images and metaphors drawn from the Spirit's work in the wider church community provide ways that the activity of the divine can be illustrated and reenacted so as to highlight the hospitality of God through the experiences of the Spirit in the global community. This hospitable construct can be implemented in this project by providing space in each chapter to investigate various elements of the experiences of the Spirit by which the embodied activities of the global Pentecostal community can be concretely discussed, articulated, and utilized to speak to the question of participation in this thesis.

1.2. The Pentecostal Hermeneutic of Wolfgang Vondey

The central argument of Vondey's Pentecostal hermeneutic is that Pentecost provides the core theological symbol, the full gospel provides the theological narrative, and the altar provides the theological metaphor that together comprise the intersecting focal points for

³⁶ Yong, *Spirit-Word-Community*, 101-5; Vondey, "A Passion for the Spirit," 190-4.

allowing genuine Pentecostal theology to take place.³⁷ Unusually different from other traditions, Pentecostals and their theology are labeled for their close connection with the day of Pentecost. While this connection has been recognized by others (including Yong), a constructive and comprehensive theology of the movement has not been consistently developed that reflects its expansive and diverse growth throughout the world, often resulting in misunderstandings and misrepresentations of the various streams that comprise its growth. Vondey suggests that the way forward is the construction and development of a theological symbol that adequately represents the convictions, beliefs, and teachings of global Pentecostalism. This symbol is Pentecost, and as such offers the foundation for understanding the central hermeneutical lens for engaging Pentecostal theology.³⁸

According to Vondey, Pentecostal theology should reach deep into the day of Pentecost (Acts 2) as the root image by which the core identity, convictions, beliefs, teachings, and practices of the movement can be properly articulated and formulated. Vondey argues that Pentecost, Pentecostalism, and Pentecostal theology are “intersecting realities” that require definition not as separate entities, “but as a single concern.”³⁹ Theologically speaking, he suggests that this tension translates to Pentecostalism as that which “can be identified by the day of Pentecost as the concern for an immediate encounter with God through the Spirit of Christ manifested in discernible signs and wonders as evidence of God’s transforming and redeeming presence directing all of life towards the kingdom of God.”⁴⁰ That is to say, Pentecostalism should not be primarily defined programmatically or phenomenologically, so as to elucidate principles for constructing a theological narrative, but through telling the Pentecostal story as it originates and finds its core identity in Pentecost.

³⁷ Vondey, *Pentecostal Theology*, 2, 5–6, 281, 291; Wolfgang Vondey, “The Full Gospel: A Liturgical Hermeneutic of Pentecost” in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 173–80.

³⁸ Vondey, *Pentecostal Theology*, 1–3, 281–88; Vondey, “The Full Gospel,” 173.

³⁹ Vondey, *Pentecostal Theology*, 1–3.

⁴⁰ Vondey, *Pentecostal Theology*, 4.

To Vondey, telling the Pentecostal story means that the core narrative and practices by which the global movement is identified can be found in, and traced back to, Pentecost, so providing the foundation for understanding how the Pentecostal imagination can take shape.⁴¹

The Pentecostal imagination “proceeds from the realm of the Spirit,” which proceeds from the experience of Pentecost in a “foundational pneumatological direction” that at the same time bears witness to the gospel of the crucified, risen, and exalted Jesus. The gospel of Jesus Christ is therefore continued at Pentecost not just for the original audience, but for their children and to those who are far away (Acts 2:39) in order to perpetuate Pentecost until the fulfillment of all things with the coming kingdom.⁴² For Pentecostals, this perpetual Pentecost is understood in terms of the “full gospel,” which essentially traces the fullness of the good news of Jesus Christ in the Spirit’s outpouring described at Pentecost; it contains the core elements that identify the theme, plot, characters, and setting of a theological narrative “cast in the image of the biblical story of the original Pentecost.”⁴³ Thus, for Pentecostals, the full gospel develops the concepts of a Spirit-Christology in terms of the good news proclamation historically emerging as a four- or fivefold pattern that tells the story of “God revealed in Jesus Christ” and directs one “towards the story of God in the light of Pentecost.”⁴⁴

Vondey suggests that the larger fivefold gospel provides an “inclusive theological pattern characteristic of Pentecostal theology” that allows for theological topics to be engaged both by Pentecostals as well as those who wish to engage with Pentecostals in theological dialogue.⁴⁵ The fivefold gospel thus offers a “comprehensive blueprint” for expressing the

⁴¹ Vondey, *Pentecostal Theology*, 4–5.

⁴² Vondey, “The Full Gospel,” 173.

⁴³ Vondey, *Pentecostal Theology*, 21.

⁴⁴ Vondey, *Pentecostal Theology*, 21–24, 288–89; Vondey, “The Full Gospel,” 173; Wolfgang Vondey “Religion as Play: Pentecostalism as a Theological Type,” *REL* 9, no. 3 (2018): 7–8.

⁴⁵ Vondey, *Pentecostal Theology*, 21–24, 288–89, Vondey, “The Full Gospel,” 173. Vondey, *Pentecostal Theology*, 6–7.

core historical dimensions, convictions, spirituality, and metaphors of the movement based on the Christological motifs of Jesus as the savior, sanctifier, spirit baptizer, healer, and coming king. Such a blueprint allows for one to narrate the activity of the triune God with the Spirit's outpouring at Pentecost.⁴⁶ In relation to a model of interpretation, this type of thinking translates to utilizing the full gospel as a theological hermeneutic helpful for narrating the global Pentecostal experience in order to engage Pentecostal theology.⁴⁷ The goal in such an endeavor is to advance the full gospel as the chief theological narrative for articulating the global Pentecostal movement through the lens of Pentecost. According to Vondey, Pentecost finds its present realization for Pentecostals at the altar, and therefore grounds the movement in the concrete experiences, affections, practices, sensibilities, and spirituality that define it.⁴⁸ Hence, the embodied experiences of Pentecostals at the altar lead to the theological narrative by which Pentecostals articulate their own story in the full gospel, and contained within this narrative is the theological symbol of Pentecost.⁴⁹ This distinctly Pentecostal approach compliments Yong's pneumatological approach because it draws from the practices of Pentecost to elaborate on how the Spirit is at work in Pentecostal theology and praxis.

1.2.1. Conceptual Elements of the Imagination of Pentecost

The articulation of a Pentecostal theology observed in the global movement emerges from what Vondey views as the concrete experiences of Pentecostals at the altar. The altar is a metaphor that describes the possibility of an immediate encounter with God at any time and place, whether at a physical altar or not, and is the "place where contemporary Pentecostal

⁴⁶ Vondey, *Pentecostal Theology*, 6–7, 21–24, 38–43, 59–60, 67–73.

⁴⁷ Vondey, "The Full Gospel," 173.

⁴⁸ Vondey, *Pentecostal Theology*, 5–10, 41–51, 255–56, 291–94.

⁴⁹ Vondey, *Pentecostal Theology*, 2–3, 21–24, 38.

theology meets Pentecost.”⁵⁰ It is the theological move to and from the altar that allows for Christians to participate in Pentecost by way of the liturgical narrative of the full gospel. The full gospel thus provides an organizing and descriptive device by which the altar practices of Pentecostals can present a “participatory liturgical hermeneutic that yields a biblically and theologically organized and embodied theology.”⁵¹ For Pentecostals, the altar is a sign and symbol of the kingdom of God as well as that which comes into existence, as on the day of Pentecost, when people respond to God. The hermeneutic of the altar therefore provides the emphasis on salvation as that which provides the initial key to properly understanding both Pentecostal theology and the principal theological theme of the movement.⁵² These salvation experiences narrated by the full gospel provide the “mechanism” by which one is able to experience Pentecost in contemporary contexts.⁵³ Thus, the three intersecting realities of the altar, the full gospel, and Pentecost allow for theological discussion to take place from Pentecost to Pentecostalism to Pentecostal theology, and back again.

To Vondey, the altar is a metaphor useful for providing the concrete images for engaging the dominant practices of the movement centered around the full gospel. The altar is at once a theological, ritual, soteriological, and ecclesial metaphor that acts as a call to the “entire community’s participation in embodying the human response to the salvation offered by God.”⁵⁴ While many Pentecostal churches do not have a physical altar to utilize in their liturgical practices, the invitation to imitate the events of Pentecost in order to experience and respond to God’s salvation is nonetheless present at the altar environment created by the

⁵⁰ Vondey, “The Full Gospel,” 174; cf. Wolfgang Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” in Mark J Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 98–101; Wolfgang Vondey, “The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,” *BT* 10, no. 2 (March 5, 2012): 159, 162.

⁵¹ Vondey, “The Full Gospel,” 173; Wolfgang Vondey, “Religion at Play: Pentecostalism and the Transformation of the Secular Age,” *PNEUMA* 40, no. 1–2 (2019): 7–8.

⁵² Wolfgang Vondey, “Soteriology at the Altar: Pentecostal Contributions to Salvation as Praxis,” *TSJ* 34, no. 3 (July 1, 2017): 223–24.

⁵³ Vondey, “The Full Gospel,” 173; Vondey, “Religion as Play,” 7–8.

⁵⁴ Vondey, *Pentecostal Theology*, 41–42.

outpouring of the Spirit at Pentecost.⁵⁵ Thus, the cosmic altar of redemption, sanctification, empowerment, transformation, and eschatological mission provides the embodying practices by which a broad Pentecostal liturgy that encompasses a wide range of experiences can be identified within the global movement.⁵⁶ According to Vondey, the full gospel articulates the Pentecostal experience of the Spirit that is rooted in the day of Pentecost and ultimately leads to the transformation at the altar in worship as that divine encounter which energizes the movement.⁵⁷

Vondey applies his Pentecostal hermeneutic to the topic of ecclesiology by showing how the full gospel can offer a comprehensive proposal for a genuinely Pentecostal view of the church due to its use of Pentecost as the unifying theological symbol of the movement.⁵⁸ Based on the perspective of the full gospel through the hermeneutic of the altar, Vondey argues that the Pentecostal church emerges as a charismatic, hospitable, empowered, egalitarian, and persistent movement of the Spirit of God able to both enrich the historical self-understanding of the church as well as contribute to contemporary ecclesiological and ecumenical reflections.⁵⁹ To show how such a view of the church is possible, Vondey places the full gospel in conversation with the four creedal marks of the one, holy, catholic, and apostolic church from the Nicene Creed to show how Pentecost as symbol can shed light on the traditional understanding of the church. Thus, each dimension of the full gospel offers a unique commentary on the creedal tradition in order to demonstrate how the four marks of the church are impacted by the Pentecostal proclamation of Jesus as savior, sanctifier, Spirit baptizer, divine healer, and coming king.⁶⁰ With regard to discussing the problem of participation, the imagination of Pentecost provides a way to allow the symbol of Pentecost

⁵⁵ Vondey, *Pentecostal Theology*, 40–43.

⁵⁶ Vondey, *Pentecostal Theology*, 291–92; Vondey, “The Full Gospel,” 175–80.

⁵⁷ Vondey, *Pentecostal Theology*, 21–27, 67–73, 286–87.

⁵⁸ Vondey, *Pentecostal Theology*, 226–27.

⁵⁹ Vondey, *Pentecostal Theology*, 227–28.

⁶⁰ Vondey, *Pentecostal Theology*, 226–229, 292–93.

to speak to how the laity can take part in the life of the church by creating space for the core values of the movement found in the full gospel to direct the community of faith towards participation in Pentecost.

1.2.2. A Methodological Analysis of the Imagination of Pentecost

Methodologically, Vondey notes that what Pentecostals “play” is Pentecost, its logic is that of the full gospel, and its playing field is the Pentecostal liturgy at the altar.⁶¹ According to Vondey, the practices at the altar demonstrate how the full gospel can be practically lived out in the life of the church in contemporary contexts in order to reveal the ways Pentecost can be experienced despite spatial or temporal distance from the original event.⁶² Thus, Pentecost as a symbol looks at how Pentecost has been reborn, repeated, and rediscovered in the Christian community throughout history in order to explore the Spirit’s movement in the church towards the fulfillment of God’s kingdom in the age to come.⁶³ Pentecost as symbol provides Christians with the core lens of the Spirit’s movement extending from the biblical event of Pentecost in Acts 2 through the church’s historical development to contemporary expressions for how community in the Spirit can be articulated.

The full gospel as the theological narrative of the Pentecostal movement provides a distinct perspective informed by Pentecost from which theological discussion can take place because it contains the central motifs, thoughts, and values inherent within the global Pentecostal movement.⁶⁴ The understanding of the fivefold pattern of salvation, sanctification, baptism in the Holy Spirit, healing, and coming kingdom functioning as both the theological articulation of the symbol of Pentecost as well as the core narrative of

⁶¹ Vondey, *Pentecostal Theology*, 293; cf. Vondey, “Religion at Play,” 3–36.

⁶² Vondey, “The Full Gospel,” 174.

⁶³ Vondey, *Pentecostal Theology*, 225–28.

⁶⁴ Vondey, “The Full Gospel,” 175–76; Vondey, *Pentecostal Theology*, 21–24, 288–91.

Pentecostal theology allows Pentecostals to address relevant issues by articulating the Pentecostal story as a methodological tool useful for engaging the liturgical activities of all believers. Thus, the emergence of the full gospel from the experiences, beliefs, and practices of Pentecost are not just descriptors of the movement but a way to employ it so as to reveal the inherent hospitality, sensibilities, and intuitions of the movement.⁶⁵ The full gospel therefore allows one to interpret, describe, read, engage, critique, and comment on various areas of inquiry in order to infuse, or “saturate,” these areas with the imagination of Pentecost.⁶⁶

The imagination of Pentecost expressed through the historical narrative of the full gospel and the metaphor of the altar is helpful for addressing ways participation can take place in the church because it invites one to fully take part in Pentecost.⁶⁷ This imaginative approach to engaging Pentecostal theology provides a way to interpret the hospitable invitation of the Spirit of Pentecost to all who are willing to participate in the dynamic act of constant transformation towards the full realization of the kingdom of God.⁶⁸ The invitation for Pentecostals to “play” Pentecost is to be invited to participate in the church and not be reduced to a bystander, spectator, or performer. Play then is the spirit of participation based on the Spirit of Pentecost.⁶⁹ Thus, the spirituality, experiences, expressions, and practices of the global Pentecostal movement along with engagement from the broader church and world provide both the “playground” as well as the resources for reimagining the theology of Pentecostalism.⁷⁰

⁶⁵ See Vondey, *Pentecostal Theology*, 6–8, 21–24.

⁶⁶ See Vondey, *Pentecostal Theology*, 255–56.

⁶⁷ Vondey, *Pentecostal Theology*, 34; Vondey, “Religion as Play,” 9–10.

⁶⁸ See Vondey, *Pentecostal Theology*, 34; Vondey, “Religion as Play,” 1–16.

⁶⁹ *Ibid.*; cf. Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2011), 165–71; cf. Wolfgang Vondey and Martin Mittelstadt, “Introduction” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 11.

⁷⁰ Vondey, *Pentecostal Theology*, 12–34.

1.2.3. Applying Vondey's Pentecostal Hermeneutic to the Problem of Participation

Based on the above articulation of Vondey's hermeneutic, the imagination of Pentecost can be applied to this project's goal of constructing a pneumatological ecclesiology of participation by showing how the experiences, activities, and practices of Pentecostal worship are derived from and connected to Pentecost through the full gospel. With regard to this project's goal of addressing participation in Pentecostalism, the imagination of Pentecost helps bring Pentecost to the topic of Pentecostal ecclesiology with the intent of reimagining the laity's ability to participate in the liturgical activities of the church. Utilizing such a hermeneutic allows for me to engage the question of participation for this thesis because it emphasizes how the concrete experiences of the movement reveal ways the symbol of Pentecost is present in Pentecostal worship gatherings. Moreover, this sort of hermeneutic helps show how the laity can participate in the worship gatherings of Pentecostals because it demonstrates ways the perpetual Pentecost of the Spirit is made visible in contemporary contexts of the movement. In addition to Yong's hermeneutical focus on the many voices of Pentecost, Vondey offers concrete altar practices of Pentecostals that speak to the particular nature of the movement's ecclesiology to help identify the contours of participation.

Furthermore, such a hermeneutical perspective of Pentecost shows how the core experiences of Pentecostal worship can be named because it reveals ways the full gospel is narrated in the liturgical activities of the movement. The full gospel—Jesus as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king—then provides a way to give context to the experiences of Pentecostal worship so that the symbol of Pentecost can be articulated in terms of the unique story of Pentecostals. This experiential investigation can be accomplished by providing space in each chapter to show how engagement with the full gospel is expressed in the ritual life of worship of Pentecostals.

Constructively, the symbol of Pentecost can be applied to the ritual life of Pentecostal church gatherings by allowing the core values of the movement to provide the lens by which Pentecost can be reimagined in contemporary contexts of worship. Pentecost as symbol allows for the distinctive elements that shape the Pentecostal identity to be integrated by the core image that rightly articulates the heart and practices of the movement in order to envision how Pentecost can be re-appropriated in contemporary expressions of church in Pentecostalism. As noted by Vondey, “Pentecost is the symbol of the church because the movement of the Holy Spirit stands not only as its beginning but accompanies the Christian community throughout its history until its completion in the kingdom of God.”⁷¹ For the purposes of this thesis, this way of thinking translates to providing space in each chapter to allow the symbol of Pentecost to be explored so that the foundation can be laid for discussing how participation in Pentecostal churches is possible. This means that Pentecost as the theological symbol of Pentecostalism can speak to the unique concerns of the movement because of the fact that Pentecostal theology, as Vondey says, “reaches deep into the heart of Pentecost.” Hence, by utilizing a Lukan perspective centered on the day of Pentecost from Acts 2, the symbol of Pentecost can be explored so that the active participation in the perpetual Pentecost of the Spirit can take place.”⁷² As such, Pentecost as symbol provides the foundation for how the Spirit’s outpouring on all flesh can be applied to this thesis because it shows how Pentecost is repeated in Pentecostal church gatherings to allow the laity’s role in the ritual life of worship of Pentecostals to be reimagined.

1.3. Towards a Shared Methodological Hermeneutic of the Spirit and Pentecost

⁷¹ Vondey, *Pentecostal Theology*, 225–26.

⁷² See Vondey, *Pentecostal Theology*, 28–37, 225–35, 281–88.

In light of the preceding, I wish to propose a methodological approach for engaging the topic of participation for this thesis that incorporates the hermeneutical methods of both the pneumatological imagination and the imagination of Pentecost. These approaches represent two methodologies helpful for engaging Pentecostal theology because both take seriously the origin of both pneumatology and Pentecostalism in Pentecost, so providing resources by which the role of the laity in the liturgy of the churches in Pentecostalism can be discussed. While similarities exist in the two hermeneutical approaches due to the common connection in Pentecost, there are nonetheless nuances that make each one's perspectives distinctly unique in order to direct them in engaging in theological discussion. One is broadly focused on Pentecost in order to discern the Spirit's work through the many senses, tongues, and witnesses of all who are speaking in the world (Yong); the other is particularly focused on Pentecost by utilizing the metaphor of the altar, the full gospel narrative, and symbol of Pentecost to engage in constructive Pentecostal theology (Vondey). Although different in focus, both methodologies are useful for this project's goal of addressing how the Pentecostal idea of the prophethood of all believers can be incorporated in the liturgical activities of the churches in Pentecostalism. Such an assertion is possible because the two methodologies offer components by which a wide range of pneumatological and Pentecostal resources can be utilized to help engage in constructive theological discussion.

The above analysis shows that in the pneumatological imagination, Yong looks to the experiences of the Spirit in the broader community through the use of scriptural, multi-traditional, and multi-disciplinary tools in order to locate ways the Spirit is speaking in the church and world to begin discussing theology. On the other hand, in the imagination of Pentecost, Vondey essentially looks to Pentecost to locate the core practices of Pentecostalism from which to begin discussing theological issues under investigation. Both methods are pneumatological in focus (exemplifying a robust Spirit Christology), utilize

Pentecost as a methodological hermeneutic for engaging in theological discussion, and embrace the experiential element in the interpretive process.⁷³ These characteristics show ways the pneumatological imagination and the imagination of Pentecost can be useful for this project's goal of addressing the laity's role in the churches of Pentecostalism.

Despite the fact that there is a common connection between the two methodologies on Pentecost from which theological discussion emerges, the trajectories of each lead to different places due to the specific area of focus investigated. While both Yong and Vondey's approaches have been successfully applied to ecclesiology, there is not a consistent questioning of the topic of participation due to the fact that participation was not the core problem they were seeking to address in their work. It is therefore my goal to produce a methodology from the two that allows each one to be utilized in such a way so as to specifically address the question of participation for this thesis.

Incorporating the pneumatological imagination and the imagination of Pentecost into a working methodology for this thesis would invite the many senses, tongues, and witness of the Spirit's activity in the church and world to the conversation to show how diverse groups, experiences, activities, and practices of Pentecostal worship reveal ways the Spirit is present and active in the church gathering. At the same time, this sort of methodology would also look to highlight how the particular experiences of Pentecostals are derived from and connected to Pentecost via the altar practices narrated by the full gospel. Such a dual procedure allows for the diverse voices and practices of the pneumatological imagination and the specific Pentecostal experiences at the altar of the imagination of Pentecost to be utilized in order to discern how the Spirit's outpouring on all flesh at Pentecost speaks to participation in Pentecostal worship gatherings. Throughout the chapters of this thesis I wish to answer the

⁷³ See for example Yong, *Spirit Poured Out on All Flesh*, 81–109, 120–22, 166; cf. Yong, *The Bible, Disability, and the Church*, 70–79; Vondey, *Pentecostal Theology*, 42–50, 283–84.

question: “how does participation in Pentecostal worship reflect the Spirit and Pentecost?”

My intent is to provide space in each chapter to allow both the pneumatological and Pentecostal perspectives to speak to the problem of participation so that the ability of all believers to fully take part in the liturgical activities of Pentecostal church gatherings can be explored.

To incorporate a dual focus of the Spirit and Pentecost in the remaining chapters of this thesis, the pneumatological and Pentecostal perspectives are utilized in two ways: the first is evaluative; the second is constructive. My intent in performing the evaluative tasks is to (1) analyze the Pentecostal liturgy in order to understand the current state of participation in the movement, and (2) examine the theological foundations for the ecclesiastical practices that exist in the movement from which to assess its ability to speak consistently to the topic of participation. This evaluative task is important because it allows me to utilize the lenses of the Spirit and Pentecost to gauge just how pneumatological and Pentecostal participation is within the global movement. Furthermore, such a task also provides a way to reveal how the experiential and theological foundations for participation can be identified and utilized to address the topic of participation in the remaining chapters that follow. Such an assessment highlights the dominant form of participation existent within the movement from which the foundational hermeneutic for addressing the deficiencies concerning the laity’s ability to take part in the liturgical activities of the church can be developed.

To accomplish the evaluative task, in chapters two and three I analyze participation from a pneumatological and Pentecostal perspective in order to inspect the ways Pentecostals participate in the liturgy of the church. Such an evaluation provides a way to identify both the contours of participation as well as the underlying logic that exists within the movement for understanding how the ecclesiastical practices should be expressed in the life of the church.

The focus of chapter two is to inspect the Pentecostal liturgy from the lenses of the Spirit and Pentecost with the goal of understanding the parameters of participation in the movement.

After locating where participation is most clearly seen in Pentecostal churches, chapter three seeks to evaluate participation in the movement by engaging the theological foundation from which such a basis for participation exists. Through such an evaluation, I essentially wish to discover what is operative in the predominate area of participation that allows for it to work at such a high level within the movement's worship gatherings so that I can use it to construct a hermeneutic to address the question of participation. To engage the operative component at work in Pentecostal worship gatherings I turn to the doctrine of the prophethood of all believers because I suspect that it is the dominant form of rationale for ecclesiastical practices that exists within the movement.⁷⁴ The question I seek to answer then is, can the prophethood of all believers function as the theological foundation of participation in Pentecostalism, and if so, how? To answer this question, I assess the ability of the prophethood of all believers to act as the theological basis of participation by utilizing the pneumatological imagination and the imagination of Pentecost to critically examine ways the Spirit's activity in many directions and its reflection of Pentecost reveal how it is at work in the movement's liturgy. The result of this evaluation reveals (1) whether or not the prophethood of all believers can function as the basis of participation for this thesis, and (2) if it can function as the basis, how can it be utilized to address the question concerning the laity's ability to take part in the liturgical activities of the church in Pentecostalism? My speculation is that the prophethood of all believers can act as a synthesis of the pneumatological imagination and imagination of Pentecost methods, and therefore be utilized

⁷⁴ Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010); Vondey, *Pentecostalism*, 116–19; Land, *Pentecostal Spirituality*, 6; Kärkkäinen, *An Introduction to Ecclesiology*, 71–72; Daniela Augustine, "The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost" in John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 161–63.

both as a tool of assessment to evaluate participation as well as a way to construct an ecclesiology of participation in Pentecostal worship.

Founded on the analytical insights developed in the evaluative task of the first part, I look to constructively engage the topic of participation in the second part in order to produce a perspective of church that looks to fully incorporate the laity into the life and structures of the churches in Pentecostalism. Thus, chapters four, five, and six utilize the pneumatological and Pentecostal perspectives constructively, through the synthesis of the prophethood of all believers, in order to engage the topic of participation in the dominant rituals of Pentecostal worship. Such an exercise shows how the laity can take part as Spirit-empowered witnesses in the ritual life of the movement's church gatherings.

Conclusion

Through analyzing the methodologies of the pneumatological imagination and the imagination of Pentecost, this chapter has constructed a methodology for this thesis that both originates from and is directed towards Pentecost. Such a methodology provides a way to utilize the pneumatological imagination together with the imagination of Pentecost in a way that allows for theological engagement to take place with the topic of participation in the remaining chapters of this thesis. The methodology for this thesis therefore seeks to allow for the many senses, tongues, and witness of the Spirit's work in the church and world to speak to the expressive and embodied ways participants are invited by the divine to take part in the ritual life of worship. At the same time, such a methodology also seeks to allow the symbol of Pentecost to speak to how the divine invitation for participation in the perpetual Pentecost of the Spirit is at work in the ritual life of worship to allow congregational members the ability to fully take part in the church gathering. Together, this dual emphasis provides a way to discuss the laity's ability to take part in Pentecostal worship gatherings through an

approach that is both evaluative and constructive in nature. It is to the evaluative task of participation that I now turn.

CHAPTER 2: PARAMETERS OF PARTICIPATION IN PENTECOSTAL LITURGY

This project aims to address the question of the full participation of the laity in the life and structures of the churches in Pentecostalism. I am arguing that the solution to the problem of participation is a pneumatological ecclesiology centered on the event of Pentecost because the Holy Spirit's outpouring on all flesh speaks to how the Pentecostal understanding of the prophethood of all believers can be implemented to better reflect its egalitarian ethos that allows for all believers to participate in the ecclesial activities of the local church. My main concern is centered on the notion that the movement does not implement its fully participatory ideal of church that seeks to allow diverse types of people to participate in the liturgy. Utilizing the methodology developed in the previous chapter, this chapter seeks to engage the ecclesiology of Pentecostalism in order to more clearly articulate both the problem and the solution of participation for this thesis.

In this chapter I argue that an analysis of participation in Pentecostalism reveals the presence of multiple competing liturgies that prevent participation from taking place in the movement because the individual emphasis of each liturgy challenges the others for dominance, resulting in an assimilated form of worship that limits the laity's ability to fully take part in the life and structures of the church. This argument is based on the notion that the movement suffers from a lack of an integrated liturgy due to a disjointed understanding of worship. As a result, the liturgies compete for dominance in things such as time, attention, and resources in the way Pentecostals organize and interpret their overall understanding of worship. This competition hinders the laity's ability to participate in the ritual life of the community because it creates an understanding of church with multiple liturgical centers, rather than one overarching liturgy. Such a view of church hinders participation because it

lacks a genuine Pentecostal understanding of community that seeks to allow all Christians to take part in the congregational activities of the church when they gather.

This argument is carried out in two chapters: in this chapter I present the core rituals and practices of the Pentecostal liturgy in order to understand the current state of participation in Pentecostalism. In the next chapter I analyze the nature of these rituals and practices in order to assess the responsibility they carry for the state of participation. Such an analysis shows that the liturgy is not simply made up of rituals and practices that allow for the worship gathering to take shape, but are rather competing liturgies that hinder the laity from fully taking part in the life and structures of the local church. Thus, this chapter and the next together look to substantiate the claim I am making regarding the competing liturgies that prevent participation from taking place in Pentecostalism. My aim in this current chapter is essentially to apply the methodology constructed in the previous chapter by utilizing the pneumatological imagination and the imagination of Pentecost to locate the different ways Pentecostals take part in the liturgy of the church. Such a task provides a way to identify the parameters of participation within the movement. Performing this undertaking both articulates in what ways each ritual element of the Pentecostal liturgy is at work in the worship gathering as well as highlights the core activities associated with how participation is embodied in the movement. Thus, I intend to identify what participation looks like in Pentecostalism by locating the different ways the core rituals and practices of the Pentecostal liturgy is pneumatological and how it is derived from Pentecost with the goal to better understand the current state of participation in the movement. I look to accomplish this task in four ways.

First, I approach the Pentecostal liturgy in order to introduce the terminology and resources I use to engage a Pentecostal understanding of worship. This task is important because the terms related to liturgical studies (e.g., liturgy, rites, ritual, etc.) are variously

conceived of among the Christian traditions of the world,¹ including how they are understood even within global Pentecostalism.² Clarifying how I specifically interpret and use these terms throughout this chapter and thesis is helpful for providing a foundation for critically engaging how Pentecostals worship God as a community.

Second, I look to understand what the current state of participation is in Pentecostalism by providing a typology of Pentecostal liturgy through the lenses of the Spirit and Pentecost. I look to assess the different rituals and practices of the Pentecostal liturgy through a pneumatological and Pentecostal perspective with the direct intent of discovering where and how the laity's active role in the church is related to the Spirit and to Pentecost. In this vein, I view the core rituals and practices of the liturgy from a pneumatological lens to show how Pentecostals believe the Spirit's work to be active through many senses, tongues, and witnesses in their worship gatherings. Such an effort provides a way to outline the liturgical landscape of Pentecostal worship as well as to highlight the common and meaningful ways the laity take part in the church. In turn, I view each of the rituals and practices from the lens of Pentecost to show how Pentecost is present in Pentecostal worship so that I can discover where in these rituals participation is particular to Pentecostals.

Third, I make observations based on the findings discussed in the typology of Pentecostal liturgy in order to clearly identify the general parameters of participation in

¹ See Romano Guardini, "An Open Letter" in Paul Bradshaw and John Melloh, eds., *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Grand Rapids, MI: Baker Academic, 2007), 3–8; Mark Searle, "Ritual" in Bradshaw and Melloh, *Foundations in Ritual Studies*, 9–16; Edward J. Kilmartin, *The Eucharist in the West*, ed. Robert J. Daly (Collegeville, MN: Liturgical Press, 1998), 117–53; Edward J. Kilmartin, *Christian Liturgy: Theology and Practice*, vol.1, Systematic Theology of Liturgy (Kansas City, MO: Sheed and Ward, 1988), 93–198; Theodor Klauser, *A Short History of the Western Liturgy: An Account and Some Reflection*, trans. John Halliburton, 2nd ed. (Oxford: Oxford University Press, 1979), 117–52; Wolfgang Vondey, "New Evangelization and Liturgical Praxis in the Roman Catholic Church," *SL* 36, no. 2 (2006): 231–52; For a general overview of a confessional understanding of the liturgy, see the essays found in *Concilium: The Crisis of Liturgical Reform*, Helmut Hucke, ed. (New York: Paulist Press, 1969).

² Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield, England: Bloomsbury T&T Clark, 1999), 1–23; Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Eerdmans, 2013), 109–31.

Pentecostalism. My goal in this section is to articulate what participation looks like in the movement so as to discover where participation can be found, what motivates it, and what mechanisms are in place that support participation within the Pentecostal worship. Such an endeavor provides a means to reveal the context, characteristics, forms, values, and foundations of participation in Pentecostal worship gatherings. My hope is that these observations not only provide me with a broadened perspective of the Pentecostal understanding of participation, but also provide me with tools and resources helpful for assessing the current state of participation in the next chapter. I conclude this chapter, fourthly, by interpreting the observations made in the previous section towards a tool of assessment for participation in Pentecostalism so that I can assess the liturgy of Pentecostals in the next chapter.

2.1. Approaching Liturgy in Pentecostalism

While Pentecostals are typically not seen as liturgical, perhaps even described at times as anti-liturgical, the increase of literature on Pentecostal liturgy in recent years has proven to reveal the highly ritualistic nature of the movement.³ Although often considered anti-ritualistic in practice, recent studies have revealed the ritual nature of the global movement.⁴ As Frank Macchia rightly observes, Pentecostals are “more ritualized than they recognize.”⁵

³ Albrecht, *Rites in the Spirit*, 1–17; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 30–31; Mark J. Cartledge and A.J. Swoboda, “Introduction” in Mark J. Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 1–7; Martin Lindhardt, ed., *Practicing the Faith: The Ritual Life of Pentecostal–Charismatic Christians* (Oxford: Berghahn, 2011), 1–3; Andrew M. McCoy, “Salvation (Not Yet?) Materialized: Healing as Possibility and Possible Complication for Expressing Suffering in Pentecostal Music and Worship” in Monique M. Ingalls and Amos Yong (eds.), *The Spirit of Praise: Music and Worship in Global Pentecostal–Charismatic Christianity* (University Park, PA: The Pennsylvania State University Press, 2015), 48–50.

⁴ Albrecht, *Rites in the Spirit*, 1–25; Alexander, “Liturgy in Non–Liturgical Holiness–Pentecostalism,” 281–312; Wolfgang Vondey, “Pentecostal Ecclesiology and Eucharistic Hospitality: Towards a Systematic and Ecumenical Account of the Church” in Green, *Pentecostal Ecclesiology*, 266–80.

⁵ Macchia, *Baptized in the Spirit*, 247.

By use of the terms “liturgy” and “the liturgy,” Pentecostals usually mean the expression of worship in a gathered community that contains the rituals, primary rites, and practices they engage in while seeking to worship Jesus through the Spirit; the church’s collective and embodied actions and behaviors that appropriately express the movement’s attitudes, sensibilities, values, and beliefs regarding the worship of the triune God.⁶ As noted by Wolfgang Vondey, for Pentecostals, the liturgy comprises the various forms of spirituality and worship concentrated on an immediate encounter with God through the Spirit of Christ.⁷

Whereas established forms of worship among mainline and Evangelical traditions is often characterized in terms of a “written” liturgy that incorporates a more fixed framework of sacramental and performance-oriented expression,⁸ Pentecostal liturgy is based on a flexible oral tradition that allows for variation within a pneumatological framework.⁹ As a movement concerned with what Estrelida Alexander calls a “return to apostolic simplicity in

⁶ Estrelida Y. Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” in Chris E.W. Green, ed., *Pentecostal Ecclesiology: A Reader* (Leiden; Boston: Brill Academic Publishing, 2016), 282–86; Cartledge and Swoboda, “Introduction,” 9–10; Albrecht, *Rites in the Spirit*, 22, 141–43, 149; James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 24–25, 85–87, 152; cf. Veli-Matti Kärkkäinen, “‘Encountering Christ in the Full Gospel Way’: An Incarnational Pentecostal Spirituality,” *JEPTA* 27, no. 1 (March 2007): 5–19. See also Michael Wilkinson and Peter Althouse, eds. *Annual Review of the Sociology of Religion, Vol. 8* (Leiden; Boston: Brill, 2017); Vondey, *Pentecostal Theology*, 30–34; Samuel W. Muindi, “Ritual and Spirituality in Kenyan Pentecostalism” in Cartledge and Swoboda, *Scripting Pentecost*, 152–54; Lee Roy Martin, “Introduction to Pentecostal Worship” in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016), 1–2; Kenneth J. Archer, *The Gospel Revisited: Toward a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick, 2011), xix; D. Neil Hudson, “Singing a New Song in a Strange Land” in Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle: Authentic UK, 1998), 177.

⁷ Wolfgang Vondey, “The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,” *BT* 10, no. 2 (March 5, 2012): 149, 164; Vondey, *Pentecostal Theology*, 4, 19; Albrecht, *Rites in the Spirit*, 1–22.

⁸ Vondey, *Beyond Pentecostalism*, 110–19; Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Farnham, Surrey, England; Burlington, VT: Routledge, 2016), 27–65; cf. Evangelista Vilanova, “The Liturgical Crisis and Criticism of Religion,” in Hucke, *The Crisis of Liturgical Reform*, 6; C. Clifford Flannigan, Kathleen Ashley, and Pamela Sheingorn, “Liturgy as Social Performance: Expanding the Definition,” in *The Liturgy of the Medieval Church*, eds. Thomas J. Heffernan and E. Ann Matter (Kalamazoo: Medieval Institute Publications, Western Michigan University, 2001), 699–714; Richard D. McCall, *Do This: Liturgy as Performance* (Notre Dame, IN: University of Notre Dame Press, 2007), 1–39; David Torevell, *Losing the Sacred: Ritual, Modernity, and Liturgical Reform* (Edinburgh: T. & T. Clark, 2000), 80–115.

⁹ Walter J Hollenweger, “Social and Ecumenical Significance of Pentecostal Liturgy,” *SL*, Volume 8 (Winer 1973): 207–15; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 284, 311–12; Vondey, *Beyond Pentecostalism*, 110–17, 128; Vondey, “The Making of a Black Liturgy,” 161–64; Daniel E. Albrecht, “Pentecostal Spirituality: Looking Through the Lens of Ritual,” *PNEUMA* 14, no. 1 (1992): 110–15.

worship,” Pentecostals embrace a Spirit-led approach to liturgical practice that is charismatic in nature and generally limited in its use of liturgical calendars, resources, and sacramental rituals.¹⁰ While the Pentecostal church gathering is characterized as embracing a variety of expressions of worship, differing at times from traditional forms and substance of worship,¹¹ scholars have nonetheless been able to recognize common liturgical elements existing in the global movement’s understanding of church that suggests it is appropriate to speak of a “Pentecostal liturgy.”¹²

According to Vondey, Pentecostal liturgy differs from orthodox forms of Christian worship because the revival mentality of the Pentecostal church gathering represents a “symbolic turn” from Anglo-European liturgical structures, which adheres primarily to fixed forms of worship, towards an “open arrangement” of worship, prayer, and praise. Such a liturgical framework is “seen as the free response to an encounter with God.”¹³ As a liturgy “continually in the making,”¹⁴ Pentecostal worship reflects a freedom and openness that allows for congregants to participate through a Spirit-oriented and deeply embodied ritual experience of worship as a community seeking to be transformed by God.¹⁵ Within this framework, it is therefore proper to speak about such a thing as a Pentecostal liturgy because

¹⁰ Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 289-96.

¹¹ Vondey, “The Making of a Black Liturgy,” 162; Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 288-97.

¹² Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 281-312; Vondey, *Beyond Pentecostalism*, 119-29; Bobby Alexander, “Pentecostal Ritual Reconsidered: Anti-Structural Dimensions of Possession,” *JRS* 3 (1973):109-128; Kevin Ranaghan, “Conversion and Baptism: Personal Experience and Ritual Celebration in Pentecostal Churches,” *SL*, 10 (1974): 65-75; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 247-56.

¹³ Wolfgang Vondey, “The Symbolic Turn: A Symbolic Conception of the Liturgy of Pentecostalism,” *WTJ* 36.2 (Fall 2001): 243-45; Vondey, *Beyond Pentecostalism*, 111-17, 125-29; Vondey, “The Making of a Black Liturgy,” 147-48, 159-63; cf. Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 288-90; Bobby Alexander, *Victor Turner Revisited: Ritual as Social Change* (Atlanta: Scholars, 1991), 71.

¹⁴ Hollenweger, “Social and Ecumenical Significance of Pentecostal Liturgy,” 207; Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 311.

¹⁵ Vondey, *Beyond Pentecostalism*, 132.

the rituals and practices of Pentecostals reveal the presence of shared spiritual experiences active in the global movement's understanding of worship.¹⁶

Throughout the rest of this chapter and thesis, my use of the term liturgy refers to the rituals and formative practices of Pentecostals that reveal the ways they worship the triune God as a community.¹⁷ The core rituals and practices inherent in the Pentecostal liturgy have been identified by “macro rites,” which essentially comprise the main types and large phases of the worship gathering.¹⁸ My understanding of a core ritual or practice is akin to what has often been called a “foundational” or “primary” rite,¹⁹ and describes a portion of the gathering involving “repeated formal actions” at a specific time that, partnered with other core rituals and practices, make up the totality of the worship experience.²⁰ My understanding of the term liturgy essentially identifies the way Pentecostals organize their overall worship gatherings that impacts the way they express their devotion to God. Hence, one could say that the liturgy is the *modus operandi* that directs the way Pentecostals interpret and structure their entire view and conduct of worship.²¹

Since phenomenological and case study approaches from the contemporary Pentecostal scholarly community have already revealed findings helpful for addressing the liturgical ethos of the movement,²² I intend to utilize these types of resources in order to

¹⁶ See for example Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 305-12; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 216-20; Vondey, “The Making of a Black Liturgy, 161-64.

¹⁷ See Smith, *Desiring the Kingdom*, 24-25, 152.

¹⁸ Albrecht, *Rites in the Spirit*, 1-24; Daniel E. Albrecht and Evan B. Howard, “Pentecostal Spirituality” in Cecil M. Robeck and Amos Yong, eds., *The Cambridge Companion to Pentecostalism* (New York: Cambridge University Press, 2014), 238.

¹⁹ Albrecht, *Rites in the Spirit*, 1-24, 254-56; Albrecht and Howard, “Pentecostal Spirituality,” 238-39; Cartledge and Swoboda, “Introduction,” 9-10.

²⁰ Alexander, “Liturgy in Non-Liturgical Holiness-Pentecostalism,” 282-85; CF. Albrecht, *Rites in the Spirit*, 1-24; Albrecht, “Pentecostal Spirituality,” 117-18; Cartledge and Swoboda, “Introduction,” 9-10; Monique M. Ingalls, “Introduction: Interconnection, Interface, and Identification in Pentecostal-Charismatic Music and Worship” in Ingalls and Yong, *The Spirit of Praise*, 3-8.

²¹ See for example Ryan R. Gladwin, “Charismatic Music and the Pentecostalization of Latin American Evangelicalism” in Ingalls and Yong, *The Spirit of Praise*, 205.

²² See for example: Albrecht, *Rites in the Spirit*; Land, *Pentecostal Spirituality*; Archer, *The Gospel Revisited*; Kenneth J. Archer, “Nourishment for our Journey: The Pentecostal *via Salutis* and Sacramental Ordinances,” in Green, *Pentecostal Ecclesiology*, 144-60; Chris E. Green, *Toward a Pentecostal Theology of*

analyze them with an eye towards a theology of the laity and participation. By viewing the current state of participation in Pentecostalism from a pneumatological and Pentecostal perspective, I utilize a wide range of sociological, ethnographic, and liturgical ritual studies material of contemporary Pentecostal scholarship to provide a typology of participation in Pentecostalism. Such a typology provides a way to identify the parameters of participation in the movement's worship gathering from which an analysis can be made in the next chapter. At the risk of oversimplifying through categories, my goal here is not to give an exhaustive overview of global Pentecostal worship, but rather to indicate practical observations derived from the liturgical case studies helpful for identifying participation in Pentecostalism from both the pneumatological and Pentecostal perspectives. This study therefore is not an empirical study based on field work conducted in local churches, but rather a theological study based on the scholarly resources from within global Pentecostalism intended to provide a broad perspective helpful for discussing the topic of participation in the movement.

Furthermore, although studies in Pentecostal liturgy have revealed rich forms of participation in the movement, my goal is not to reiterate these forms, nor to be exhaustive in all the practices and rituals that exist in Pentecostal worship gatherings. My goal rather is to provide categories of participation derived from observations through these studies by which I can identify the role of the laity in the churches of global Pentecostalism. Thus, my intention to discuss the full participation of the laity in the life and structures of the church is to analyze the ways contemporary Pentecostal scholarship has addressed the laity's ability to take part in the ecclesial practices of Pentecostal worship gatherings so that I can understand

the Lord's Supper: Foretasting the Kingdom (Cleveland, TN: CPT Press, 2012); Ingalls and Yong, *The Spirit of Praise*; Lindhardt, *Practicing the Faith*, 1–27; Martin, *Toward a Pentecostal Theology of Worship*; Vondey, *Pentecostal Theology*; Vondey, *Beyond Pentecostalism*, 109–31; Simon Chan, *Pentecostal Ecclesiology: An Essay on the Development of Doctrine* (Blandford Forum, U.K.: Deo Publishing, 2011), 93–125; Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 5–19; Marius Nel, “Attempting to Develop a Pentecostal Theology of Worship,” *VE* 37, no. 1 (March 1, 2016); Cartledge and Swoboda, *Scripting Pentecost*; Richard Bicknell, “The Ordinances: The Marginalized Aspects of Pentecostalism,” in Warrington, *Pentecostal Perspectives*, 204–22; Frank D. Macchia, “Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience,” in Green, *Pentecostal Ecclesiology*, 127–43.

how Pentecostals view the laity's ability to fully contribute as members in the church gathering. Moreover, my interest is in how the laity as a whole participates in the liturgy of the church and not the many meaningful ways lay people are incorporated into aspects of the community (e.g., serving communion, leading worship, playing a musical instrument, etc.). In short, I look to critically engage the way Pentecostals take part in the core rituals and practices of the church in order to evaluate how the full and active role of the laity is at work in Pentecostal worship gatherings.

2.2. A Typology of Pentecostal Liturgy through the Lens of Participation

Scholars have identified four primary rites that typically appear in the Pentecostal worship gathering: Praise and worship, the preached word, the sacraments, and the altar call and response.²³ While these four rites can be understood as a church meeting in and of themselves,²⁴ they also represent the core ritual practices that exist in Pentecostal worship. These four rites are typically what appear in Pentecostal church gatherings from week to week because they manifest the dominant ways Pentecostals worship God as a community.²⁵ In what follows, I wish to assess the Spirit's activity through a pneumatological and Pentecostal perspective in order to discover how the full, spontaneous, and active role of the laity is at work in the dominant rites of Pentecostal worship.

I have chosen to present each of these rites in the order they appear because most Pentecostal worship gatherings typically begin with a time of praise and worship followed by

²³ See for example Albrecht, *Rites in the Spirit*, 152–54; Samuel W. Muindi, “Ritual and Spirituality in Kenyan Pentecostalism” in Cartledge and Swoboda, *Scripting Pentecost*, 154–58; Jean Daniel Plüss, “Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue” in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 59–75; Alexander, “Pentecostal Ritual Reconsidered,” 117–123; Smith, *Desiring the Kingdom*, 152.

²⁴ See for example Albrecht, *Rites in the Spirit*, 1–25, 152–58.

²⁵ See for example Albrecht, *Rites in the Spirit*, 150–70; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 154, 158; Denise Ross, “Hybridity Among the Chin of Myanmar” in Cartledge and Swoboda, *Scripting Pentecost*, 174–75; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPLC, 2010), xi.

the sermon, and end with an altar call and response.²⁶ I have inserted the sacraments after the sermon and before the altar call and response because the sacraments, which are gradually emerging as a dominant element of the liturgy in the movement,²⁷ can be practiced at any point in the celebration.²⁸ The following analysis represents how Pentecostal scholarship currently describes the meaningful ways church members fully and actively participate in the ritual life of worship as a community.

2.2.1. Praise and Worship

Praise and worship represents a dynamic way Pentecostals have traditionally been able to engage in their worship gatherings as a congregation.²⁹ Prominent as the dominant form of liturgy among neo-Pentecostal, or Charismatic, groups,³⁰ the worship culture created in Pentecostal church gatherings allows for the ritual times and spaces of the meeting to reflect an expressiveness that invites the congregation to a high level of participation.³¹ From a pneumatological and Pentecostal perspective, the activities associated with the rite of praise and worship can be analyzed to better understand how it is embodied in the global movement because such an analysis helps show ways the praise and worship element of the liturgy is related to the Spirit and to Pentecost.

²⁶ See for example Albrecht, *Rites in the Spirit*, 1–24, 254–56; Smith, *Desiring the Kingdom*, 152; Cartledge and Swoboda, “Introduction,” 9–10; Chris E. W. Green, “Saving Liturgy: (Re)imagining Pentecostal Liturgical Theology and Practice,” in Cartledge and Swoboda, *Scripting Pentecost*, 108–15; Anne E. Dyer, “Pentecostal Worship Practices in Europe” in Cartledge and Swoboda, *Scripting Pentecost*, 136–49.

²⁷ Chan, *Pentecostal Ecclesiology*, 120–22; Archer, “Nourishment for our Journey,” 144–60; Vondey, *Pentecostal Theology*, 41–42, 65–66; Macchia, *Baptized in the Spirit*, 247–56.

²⁸ See Vondey, *Pentecostal Theology*, 41–42, 65–66, 97–101; Green, “Saving Liturgy,” 113–15; Dyer, “Pentecostal Worship Practices in Europe,” 138–48.

²⁹ Albrecht, *Rites in the Spirit*, 136–37, 149–60; Aaron Friesen, “Classical Pentecostal Liturgy” in Cartledge and Swoboda, *Scripting Pentecost*, 53–61; Andy Lord, “A Theology of Sung Worship” in Cartledge and Swoboda, *Scripting Pentecost*, 84–93; Nel, “Attempting to Develop a Pentecostal Theology of Worship,” 3–4.

³⁰ See Peter Althouse and Michael Wilkinson, “Musical Bodies in the Charismatic Renewal: The Case of Catch the Fire and Soaking Prayer” in Ingalls and Yong, *The Spirit of Praise*, 34; cf. Margaret Poloma, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism* (Walnut Creek, CA: Altamira Press, 2003), 15–57.

³¹ Albrecht, *Rites in the Spirit*, 196–203.

2.2.1.1. A Pneumatological Perspective on Praise and Worship

From a pneumatological perspective, the ritual times and spaces in Pentecostal worship gatherings give way to kinesthetic as well as verbal means of expression by which the laity can take part in the liturgy.³² During Pentecostal church gatherings, the praise and worship phase of the celebration usually lasts anywhere from three to four songs to just short of an hour, but in some churches can be extended to last for the entire time of worship.³³ During times of worship, one might see the laity spontaneously bow, kneel, sit, or stand as they “feel led” by the Spirit to do so.³⁴ Similarly, the laity might raise their hands, clap to the beat, sway, dance, stomp their feet, and jump to the music.³⁵ Worshipers will also make short and spontaneous verbal praises such as “praise the Lord,” “thank you, Jesus,” “hallelujah,” or “amen” during the music portion of the meeting to show their affection and love for God.³⁶ These verbal praises may be sung, shouted (in worded or wordless sounds) or done in silence in a more contemplative “tarrying” sort of way.³⁷

Furthermore, during the praise and worship phase of the meeting, one might hear verbal declarations of prayer and praise to God, in word or song, as congregants spontaneously “worship the Lord” in known and unknown languages. During the worship gathering, one would not be surprised to hear various types of “glossolalic utterance” (from

³² Wolfgang Vondey and Chris W. Green, “Between This and That: Reality and Sacramentality in the Pentecostal Worldview,” in Green, *Pentecostal Ecclesiology*, 227; Albrecht, “Pentecostal Spirituality,” 111–14; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 161–63.

³³ Ingalls, “Introduction,” 6; A.J. Swoboda, “God is Doing Something New: A North American Liturgical Experience” in Cartledge and Swoboda, *Scripting Pentecost*, 124–35; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 154–57; Birgitta J. Johnson “This is Not the Warmup Act! How Praise and Worship Reflects Expanding Musical Traditions and Theology in a Baptist Charismatic African American Megachurch” in Ingalls and Yong, *The Spirit of Praise*, 117, 127.

³⁴ Albrecht, *Rites in the Spirit*, 189; Swoboda, “God is Doing Something New,” 128.

³⁵ Albrecht, *Rites in the Spirit*, 136–37, 148, 155–60; Alexander, “Pentecostal Ritual Reconsidered,” 117, 123.

³⁶ Albrecht, *Rites in the Spirit*, 158.

³⁷ Albrecht, *Rites in the Spirit*, 183–85; Ross, “Hybridity Among the Chin of Myanmar,” 172–73.

glossolalia referring to “speaking in tongues”) presented spontaneously by the laity to offer extemporaneous prayer and praise up to God.³⁸ Moreover, these spontaneous and expressive acts of participation during the praise and worship segment of the meeting can be expressed through deeply embodied actions that demonstrate their love for the Lord. Samuel Muindi for example describes how the liturgical practices of African Pentecostals can be seen in many ways, including “uncoordinated” crying, falling, and one’s becoming uncontrollably “overcome with joy,” which are invariably accompanied “with great exuberance” by most if not all of the corresponding bodily and verbal manifestations mentioned above.³⁹ In the European context, Anne Dyer describes the “individual creativity” that often develops spontaneously during worship where the laity actively engages in sung worship through bodily and verbal expressions, including taking part in “amazing harmonies during singing in the Spirit.”⁴⁰ The rite of worship is also a time where the laity might enter into spontaneous ministry to and for one another in the community during the musical portion of the meeting.⁴¹ In short, the bodily and verbal acts of participation on the part of the laity during the rite of praise and worship phase are designed to lead to a “holistic” encounter with God in their physical motions as well as in their minds, thoughts, words, and hearts.⁴²

2.2.1.2. Praise and Worship from the Perspective of Pentecost

From the perspective of Pentecost, praise and worship to God is not just an activity Pentecostals engage in as a community when they gather, but rather something that marks

³⁸ Macchia, “Tongues as a Sign” 129–30; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 183–87; Albrecht, *Rites in the Spirit*, 189–95; Swoboda, “God is Doing Something New,” 129–30; R.P. Spittler, “Glossolalia” in Stanley M. Burgess and Eduard M. Van Der Maas, *TNIDPCM* (Grand Rapids, MI: Zondervan, 2010), 676–670.

³⁹ Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60.

⁴⁰ Dyer, “Pentecostal Worship Practices in Europe,” 141; cf. William K. Kay, and Anne E. Dyer, *European Pentecostalism* (Boston: Brill, 2011).

⁴¹ Albrecht, *Rites in the Spirit*, 233–35.

⁴² Albrecht, *Rites in the Spirit*, 147–48; cf. Dyer, “Pentecostal Worship Practices in Europe,” 141; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 162.

both “the beginning and the end” of the ecclesial experience of church because of its emphasis on exalting Jesus the risen Lord as seen on the day of Pentecost (Acts 2:1–11, 46–47).⁴³ During praise and worship, Pentecostals therefore understand the highly participative kinesthetic and verbal means of praise, the spontaneity, the tarrying, the glossolalic utterance, and the joyful and exuberant expressions of worship to be traits of the movement because they are characteristics evident at the original outpouring of the Spirit at Pentecost. These characteristics can be seen in multiple ways.

As a tarrying community, Pentecostals understand the day of Pentecost to be something that came about as the disciples obediently followed Jesus command to wait (or tarry) for the Father’s promise of the Holy Spirit so that they might be empowered witnesses for the kingdom (Acts 1:3–4, 8).⁴⁴ For Pentecostals, Pentecost represents a willingness of Jesus’ disciples to prayerfully and corporately “gather together in one place” as they anticipate the Spirit’s coming (Acts 1:14; 2:1). In Pentecostal worship, tarrying could therefore be described as a time during the praise and worship phase of the gathering for everyone present to take part in actively waiting in expectation for God to transform them into empowered witnesses for Jesus as a community.⁴⁵ Tarrying as a contemplative form of worship in Pentecostal congregations thus involves prayerfully and obediently seeking after God in hope of an immediate encounter with the living Christ, and contains activities such as praying, sitting, singing, kneeling, confessing, humbling, prostrating, and examining oneself.⁴⁶

⁴³ Vondey, *Pentecostal Theology*, 255–57; Land, *Pentecostal Spirituality*, 63–64.

⁴⁴ Vondey, *Pentecostal Theology*, 60; Friesen, “Classical Pentecostal Liturgy,” 57–65; Lord, “A Theology of Sung Worship,” 84–89.

⁴⁵ Vondey, *Pentecostal Theology*, 62–63; Leah Payne, “‘New Voices’: Pentecostal Preachers in North America, 1890–1930” in Cartledge and Swoboda, *Scripting Pentecost*, 23–28; See Chan, *Pentecostal Ecclesiology*, 77.

⁴⁶ See Albrecht, *Rites in the Spirit*, 183–85; Ross, “Hybridity Among the Chin of Myanmar,” 172–73; Vondey, “The Full Gospel,” 177.

For Pentecostals, the “suddenly from heaven” (Acts 2:2) on the day of Pentecost represents the moment of encounter where every tarrying believer is filled with the Spirit resulting in spontaneous and joyous praise to God in both known and unknown languages as the “mighty works of God” are proclaimed among everyone present (v. 11).⁴⁷ Hence, exuberant thanksgiving and praise are marks of a Pentecostal worship gathering that reveal ways a unified community is grateful for what God has done in Christ through the Spirit among God’s people (vv. 1–2, 46).⁴⁸ In short, Pentecostals believe that God is the one who saves, sanctifies, empowers, heals, and has overcome the world, and so deserves to be praised.⁴⁹

Furthermore, for Pentecostals, the Spirit’s outpouring at Pentecost was a concrete encounter with God that “overwhelmed the senses” of those present—including the disciples hearing, seeing, feeling, perceiving, and being filled with the Spirit. Such an encounter with God speaks to the movement’s belief that praise and worship is not an abstract experience with the divine but a transformative encounter with the Holy Spirit that includes wholly embodied and tangible realities that register physical and emotional types of responses.⁵⁰ It would not be uncommon then to see bodily movements such as hand raising, crying, swaying, and kneeling in Pentecostal worship gatherings as participants expressively respond to God at work in their midst.⁵¹ Moreover, for Pentecostals, the newly formed community at Pentecost represents a generous people who continually praise God and joyfully serve one another with glad and sincere hearts when they gather (vv. 46–47). As a gathering of people

⁴⁷ Land, *Pentecostal Spirituality*, 92–93; Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology” in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 154–55; Vondey, *Pentecostal Theology*, 39–41; Macchia, *Baptized in the Spirit*, 264, 281.

⁴⁸ Land, *Pentecostal Spirituality*, 131–41.

⁴⁹ See Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T & T Clark, 2013), 71–73; Vondey, *Pentecostal Theology*, 135.

⁵⁰ Yong, “The Pneumatological Imagination,” 153–55; Macchia, *Baptized in the Spirit*, 218; Payne, “New Voices,” 23–28.

⁵¹ See Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60; Albrecht, *Rites in the Spirit*, 189; Swoboda, “God is Doing Something New,” 128.

from “every nation under heaven” (v. 5), Pentecost thus represents for Pentecostals how all flesh—young, old, male, female, slave, and free (vv. 17–18)—are invited to take part in glorifying God in regard to experiencing the Lord’s salvation of the world when they gather for church (vv. 19–21).⁵²

2.2.2. The Preached Word

For Pentecostals, the preaching of the word is an important element in the liturgy because it is through the proclamation of the gospel that the good news of God’s salvation through Christ is both made known and witnessed to in the power of the Spirit.⁵³ As noted by Frank Macchia, preaching should be a way to embrace the “living witness to Jesus through the Spirit of God” to increase faith and serve one another in Christ’s name.⁵⁴ Viewed from the lens of the Spirit and Pentecost, the activities associated with the preached word can be assessed to better understand how it is embodied in the global movement because a pneumatological Pentecostal synthesis helps to show how all flesh has been invited to take part in proclaiming God’s word to the world.

2.2.2.1. A Pneumatological Perspective on the Preached Word

⁵² See Yong, “The Pneumatological Imagination,” 153–60; Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017), 79–138; Macchia, *Baptized in the Spirit*, 177, 218; Vondey, *Pentecostal Theology*, 186–88.

⁵³ See Lee Roy Martin, “Introduction,” in Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (Cleveland, TN: CPT Press, 2015), 1–16; Land, *Pentecostal Spirituality*, 47, 152; Richard D. Massey, “The Word of God: ‘Thus sayeth the Lord’” in Warrington, *Pentecostal Perspectives*, 70–71; Aldwin Ragoonath, *Preach the Word: A Pentecostal Approach* (Winnipeg: Agape Teaching Ministry of Canada Inc., 2004), 88–111; J. David Stephens, “Spirit-Filled Preaching is Christ-Centered,” in Mark Williams and Lee Roy Martin, eds., *Spirit-Filled Preaching in the 21st Century* (Cleveland, TN: Pathway Press, 2013), Chapter 2, Kindle; Timothy M. Hill, “Spirit-Filled Preaching Will Have Signs Following,” in Williams and Martin, *Spirit-Filled Preaching in the 21st Century*, Chapter 5, Kindle; Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999), 79–112.

⁵⁴ Macchia, *Baptized in the Spirit*, 244.

From a pneumatological perspective, the ministry of the word in Pentecostal worship gatherings represents the “divine-human conversation” at work in the community through the written, spoken, and charismatic elements of how God speaks through the Spirit to the church “today.”⁵⁵ While several theological influences aided in the development of the movement’s practices, many believe the ministry of the word in early Pentecostalism to be inherited from the nineteenth-century holiness movement. Such a view of preaching reflected both the black spirituality of former United States slaves, who were mostly hymn writers and evangelists, and the Catholic spirituality of John Wesley, who empowered lay preachers to plead with their listeners for a life of holiness and sanctified living, often referred to as a “second blessing.”⁵⁶ It was this combination of the black and Catholic spiritualities that paved the way for multi-ethnic, multi-cultural, multi-gendered, and multi-class types of preachers to help participants engage in distinctive revival types of experiences that often led to activities such as crying, shouting, fainting, lifting hands, and a commitment to holy living.⁵⁷

While the rite of pastoral message is vitally important to understanding the Pentecostal liturgy, some think it is not the most important aspect of the meeting, as other Protestant and Evangelical traditions might consider it to be.⁵⁸ Daniel Albrecht notes the preached word functions in “equal partnership” with the fundamental rites of praise and worship and the altar call and response to provide the proper context for the divine-human

⁵⁵ Albrecht, *Rites in the Spirit*, 172, 228–30; Joseph K. Byrd, “Pentecostal Homiletic: A Convergence of History, Theology, and Worship” in Martin, *Toward a Pentecostal Theology of Preaching*, 281–82; Robert Webster, “The Matrix of the Spirit: Moving Toward a Pneumatological Understanding of Proclamation,” *STR* 44.2 (2001), 197; Antoinette G. Alvarado, “A Hermeneutic of Empowerment: The African American Women’s Preaching Tradition” in Martin, *Toward a Pentecostal Theology of Preaching*, 154–80; Ragoonath, *Preach the Word*, 12–40; Vondey, *Pentecostal Theology*, 87–88; Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1997), 223–25.

⁵⁶ Land, *Pentecostal Spirituality*, 23; Walter J. Hollenweger, “After Twenty Years’ Research on Pentecostalism,” *IRM* 75, no. 297 (January 1986): 4–7; Payne, “New Voices,” 15–16, 19–23; Vondey, *Beyond Pentecostalism*, 119–25.

⁵⁷ Payne, “New Voices,” 22–28; cf. See Albrecht, *Rites in the Spirit*, 189–95; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 154–57; Ross, “Hybridity Among the Chin of Myanmar,” 172–73.

⁵⁸ Simon Chan, “Mother Church: Toward a Pentecostal Ecclesiology” in Green, *Pentecostal Ecclesiology*, 32–33; Land, *Pentecostal Spirituality*, 99–101; Swoboda, “God is Doing Something New,” 124.

interaction to take place in the gathering.⁵⁹ Some churches in the episcopal wing of the movement, however, see the preaching of the word as something that should have a more central focus in the gathering, over and above the other liturgical rites, due most likely to their alignment with various sacerdotal and ecclesiastical forms of structure and practice that better reflect, or borrow from, Protestant and Evangelical theology.⁶⁰ One such ideal is the Protestant emphasis on the priesthood of all believers that tends to embrace a hierarchical understanding of the clergy's role in the church, and therefore endows the pastor with a considerable amount of authority over the preaching rites of the gathering.⁶¹ Wherever its place in the meeting, whether in equal partnership with the other rites or something that should be more prominent, Pentecostals understand the Spirit to be at work through the preached word when they gather for worship.⁶² This emphasis can be seen in multiple ways.

In Pentecostal churches, most if not all of the bodily and verbal expressions mentioned in the praise and worship category outlined above apply to the laity's spontaneous participation during the preaching of the word.⁶³ It is therefore possible in some churches to see the laity spontaneously stand to their feet as they feel led by the Spirit to affirm the pastor's sermon. Similarly, listeners will often respond to the Spirit by making short and spontaneous verbal affirmations such as "praise the Lord," "thank you Jesus," "hallelujah," "yes," or "amen" at times during the homily to show their agreement, or approval, of the

⁵⁹ Albrecht, *Rites in the Spirit*, 162–63; cf. Greg W. Burch; "Bi-modal Rhythms of Celebration in Venezuela," in Cartledge and Swoboda, *Scripting Pentecost*, 188–97; Neil Hudson, "An Ever-Renewed Renewal: Fifty Years of Charismatic Worship" in Cartledge and Swoboda, *Scripting Pentecost*, 73–82.

⁶⁰ Burch, "Bi-modal Rhythms of celebration in Venezuela," 188–97; Veli-Matti Kärkkäinen, "'The Leaning Tower of Pentecostal Ecclesiology: Reflections on the Doctrine of the Church on the Way'" in John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 261–62; Margaret Poloma, "Charisma, Institutionalization, and Social Change" in Green, *Pentecostal Ecclesiology*, 105–7, 110–12; Vondey, *Pentecostalism*, 116–27; Vondey, *Pentecostal Theology*, 243–45.

⁶¹ Vondey, *Pentecostalism*, 116–27; Vondey, *Pentecostal Theology*, 243–45. See also David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 20th Anniversary Edition (Maryknoll, NY: Orbis Books, 2011), 478–81.

⁶² See Land, *Pentecostal Spirituality*, 66–69, 94; Vondey, *Pentecostal Theology*, 87–88.

⁶³ See Jean Ngoya Kidula, "Singing the Lord's Song in the Spirit and with Understanding: The Practice of Nairobi Pentecostal Church" in Ingalls and Yong, *The Spirit of Praise*, 133.

spoken word, which could sometimes last forty minutes to an hour.⁶⁴ As during the worship phase of the gathering, these affirmations may at times be shouted, reflecting more of a celebrative sensibility, or done in silence in a more contemplative way.⁶⁵ It has been observed that in some cases the preacher will often incite congregants to spontaneously and emotionally respond with shouts, dancing, and testimonies during the sermon to raise the participation level in the church.⁶⁶ As Simon Chan observes, Pentecostals view the church as a “truth-traditioning community” that values the word of God as that which “exists dynamically” and is continuously “ongoing” through the Spirit so as to make Christ present in the ecclesial community of saints.⁶⁷

2.2.2.2. The Preached Word from the Perspective of Pentecost

From the perspective of Pentecost, participation in the preached word is considered an important activity in Pentecostal worship because the proclamation of the sacred Scriptures reaches back to the Spirit’s outpouring, as seen on the day of Pentecost.⁶⁸ After the time of waiting in Jerusalem in obedience to Jesus’ command, the wind from heaven, the filling of the disciples with the Spirit, and praising God in known and unknown languages (vv. 1–4), a crowd consisting of people from every nation under heaven came together in both shock and confusion. This crowd, who saw and heard the sights and sounds of Pentecost (vv. 6, 33), came together in bewilderment and utter amazement (vv. 6–7, 12) asking, “aren’t all these

⁶⁴ Vondey and Green, “Between This and That,” 226–27; Dyer, “Pentecostal Worship Practices in Europe,” 140, 4301; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 156–57; Albrecht, *Rites in the Spirit*, 158; Swoboda, “God is Doing Something New,” 125–34; Ross, “Hybridity Among the Chin of Myanmar,” 169–77.

⁶⁵ Albrecht, *Rites in the Spirit*, 183–85, 193.

⁶⁶ Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 160. See also Vondey, “The Making of a Black Liturgy” 149.

⁶⁷ Chan, “Mother Church,” 32–34.

⁶⁸ See Vondey, *Pentecostal Theology*, 39–40; Land, *Pentecostal Spirituality*, 52, 64–67; Daniela Augustine, “The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost” in Thomas, *Pentecostal Ecclesiology*, 170.

who are speaking Galileans?” and “what does this mean?” Peter, standing with the other disciples (v. 14), and although seemingly unrehearsed and spontaneous,⁶⁹ offers a passionate explanation to the crowd for what they are seeing and hearing (vv. 14–40). Peter’s sermon begins with an attestation from the Scriptures, from the book of Joel chapter two (vv. 17–21), that the “last days” of the Lord’s salvation has arrived by which “all flesh”—sons and daughters, men, and women, young and old, slave and free; irrespective of age, gender, ethnicity, and socio-economic class (vv. 17–18)—is invited to participate as a universal community of prophets anointed to bear witness to the powerful works of God.⁷⁰

At the center of Peter’s sermon is the witness to the incarnation, crucifixion, resurrection, and ascension of Jesus as the crucified Christ who is raised from the dead and exalted to the right hand of God, who has poured out the promised Holy Spirit from the Father (vv. 22–36).⁷¹ The result of Peter’s message to the hearers is that they were “cut to the heart” and ask, “what shall we do?” (v. 37) Peter responds with the admonition to call on the name of the Lord by repenting and being baptized so that they too, along with their children and those who are far off (vv. 38–39), can receive the promised gift of the Holy Spirit. The Pentecost narrative ends with a description of the newly formed, and now expanded, community’s ongoing devotion to the apostles teaching and to fellowship (v. 42). Such a Spirit-shaped community reveals the commitment of the church in Acts to be a people united by the truth of God’s Word and their common love, with “glad and sincere hearts” (v. 46), for the Lord and each other.⁷²

⁶⁹ Friesen, “Classical Pentecostal Liturgy,” 32, 37.

⁷⁰ Roger Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 50, 63. See also Land, *Pentecostal Spirituality*, 52; Chan, *Pentecostal Ecclesiology*, 59.

⁷¹ Augustine, “The Empowered Church,” 169–70; Vondey, *Pentecostal Theology*, 60–61; Stronstad, *The Prophethood of All Believers*, 63, 72–73.

⁷² Vondey, *Pentecostal Theology*, 40; Chan, “Mother Church,” 32–34.

The above overview helps provide a foundation for the way Pentecostals understand how participants can take part in the preaching phase of the gathering. For Pentecostals, the pastoral message represents a time during the worship gathering where salvation is orally embodied and Spirit baptism is conferred upon those present in order to transform the hearers into empowered witnesses who have experienced Pentecost by being filled with the Spirit.⁷³ The “joining of Word and Spirit” is therefore evident in the Pentecostal liturgy through the passionate proclamation of Jesus the risen Lord and the offer to be filled with the Spirit because the goal of preaching in Pentecostal worship gatherings is to lead the congregation to an encounter with Christ, who is the baptizer with the Holy Spirit.⁷⁴ The “christocentricity” of Peter’s sermon reveals a full gospel message that Jesus is the one who saves, sanctifies, baptizes, heals, and returns as king.⁷⁵ This type of pastoral preaching is an effort to appeal to the core affections of those listening, intending to cut listeners to the heart, by examining and re-examining all of the holy Scriptures in light of the eschatological outpouring of the Spirit at Pentecost (see Luke 24:32 and Acts 2:17–21).⁷⁶ For Pentecostals, the response of listeners to the preached word is expressive and leads to their own transformation and empowerment for ministry as witnesses for Christ.⁷⁷

2.2.3. The Sacraments

For Pentecostals, the sacraments are the physical means for the community of faith to have an encounter with Jesus the savior, sanctifier, baptizer in the Holy Spirit, healer, and coming king; and through the Spirit, worshippers are able to receive salvation, cleansing,

⁷³ Vondey, *Pentecostal Theology*, 86–88.

⁷⁴ Vondey, *Pentecostal Theology*, 86–88; Land, *Pentecostal Spirituality*, 28, 159–63.

⁷⁵ Augustine, “The Empowered Church,” 157, 161–70; Martin, “Introduction,” 7–16.

⁷⁶ Land, *Pentecostal Spirituality*, 99–100; Vondey and Green, “Between This and That,” 213–14.

⁷⁷ *Ibid.* See also Yong, “The Pneumatological Imagination,” 155, 158–59.

empowerment for ministry, and healing for their journey of faith.⁷⁸ The sacramental activities of the church then provide a way for the gathered community to reenact the redemptive story of Jesus in order to transform worshippers in the community by the power of the Spirit.⁷⁹ Pentecostals embrace various ecclesial practices that they deem sacramental in nature as a means to express, illustrate, and symbolically convey the ways they experience God as a community.⁸⁰ From a pneumatological and Pentecostal perspective, the activities associated with the sacramental element of the Pentecostal liturgy help reveal ways the ritual life of the movement can be both analyzed and understood.

2.2.3.1. A Pneumatological Perspective on the Sacraments

Because Pentecostals believe the sacraments are viewed as a way to both encounter and be transformed by the presence of Jesus through the Spirit, they view Jesus as the “primordial and ultimate sacrament” where people can encounter God through the core “celebrative activities” that define the heart of Pentecostal spirituality.⁸¹ While its generally agreed among Pentecostals that there are at the very least two sacraments every church in the movement holds dear, namely water baptism and the Lord’s Supper, there are some that think expanding the number to four or five better reflects the connection of the sacraments to the core beliefs of the tradition.⁸² Thus, activities such as water baptism, footwashing, Spirit baptism, laying on of hands and the anointing with oil, and the Lord’s Supper are rites that provide the means

⁷⁸ Tomberlin, *Pentecostal Sacraments*, 73–104, 175–85, 260–61; Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 69–71; Macchia, *Baptized in the Spirit*, 247; Land, *Pentecostal Spirituality*, 66–68; Archer, “Nourishment for our Journey,” 149–50; Plüss, “Sacrament or Ordinance?,” 59–75.

⁷⁹ Archer, “Nourishment for our Journey,” 149–50; Macchia, *Baptized in the Spirit*, 248–49.

⁸⁰ Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 281–88; Tomberlin, *Pentecostal Sacraments*, 78–81.

⁸¹ Archer, “Nourishment for our Journey,” 144–51; John Christopher Thomas, “Introduction” in Thomas, *Toward a Pentecostal Ecclesiology*, 4; Macchia, “Tongues as Sign,” 138–39; Plüss, “Sacrament or Ordinance?,” 59–75; Land, *Pentecostal Spirituality*, 67.

⁸² See Archer, “Nourishment for our Journey,” 152–53; Bicknell, “The Ordinances,” 204; John Christopher Thomas, “Pentecostal Theology in the Twenty-First Century,” *PNEUMA* 20, no. 1 (January 1, 1998): 17–19; Tomberlin, *Pentecostal Sacraments*, 73–258.

of grace by which individuals in the worshipping community can experience God's presence through the Spirit. For some Pentecostals, such an encounter with God provides the orienting "way of salvation" through a "full gospel" rendering that aids in the community's salvific journey towards the fullness of all things in Christ.⁸³ Thus, Jesus as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king provide the dominant lenses through which each of the sacramental activities find their ordained status in Christ.⁸⁴

In Pentecostal churches, although not considered by most to be the "prime symbols" of Pentecostal worship,⁸⁵ the sacraments are a way to obey the specific commands of Christ to eat, drink, baptize, pray for healing, and wash feet as unto the Lord because it is through these acts that Jesus is made present in the community through the Spirit.⁸⁶ During these sacramental experiences in worship, one would not be surprised then to see or hear participants spontaneously engage in outbursts of praise, worship, weeping, and similar types of expressions consistent with the responses found in the praise and worship and preaching rites mentioned in the above categorical descriptions.⁸⁷ Similarly, it would not be uncommon to hear testimonies given to "chronicle one's journey from the past, through the present and towards the future kingdom" that is accompanied by waving hands, clapping for joy, and bodies swaying "in the heavenly breezes blowing from the throne of God."⁸⁸ While the laity are invited to participate in many meaningful ways in the church gathering, unless appointed

⁸³ See Archer, "Nourishment for our Journey," 149–58; Thomas, "Pentecostal Theology in the Twenty-First Century," 17–19; Land, *Pentecostal Spirituality*, 66–67, 97–112; Macchia, "Tongues as a Sign," 127–43.

⁸⁴ Archer, "Nourishment for our Journey," 144–51; Thomas, "Pentecostal Theology in the Twenty-First Century," 17–19.

⁸⁵ Wolfgang Vondey, "Pentecostal Sacramentality and the Theology of the Altar," in Cartledge and Swoboda, *Scripting Pentecost*, 102–107.

⁸⁶ Land, *Pentecostal Spirituality*, 111–12, 218.

⁸⁷ Archer, "Nourishment for our Journey," 156; Swoboda, "God is Doing Something New," 124–28; Land, *Pentecostal Spirituality*, 108–12; Payne, "New Voices," 23–28; Tomberlin, *Pentecostal Sacraments*, 193.

⁸⁸ Land, *Pentecostal Spirituality*, 105–12; Plüss, "Sacrament or Ordinance?," 64–74.

by the pastor and leadership of the church to facilitate in leading, the laity are typically the ones on the receiving end of the sacraments.⁸⁹

There is debate among Pentecostals as to whether the core rites that Pentecostals hold dear should be called “ordinances” rather than “sacraments.”⁹⁰ By and large, this debate stems from differing interpretations of the liturgical activities originating from a “Zwinglian” free church perspective that dates back to the Reformation.⁹¹ Jean-Daniel Plüss suggests that for most, although mainly classical, Pentecostals, the word ordinance reflects a more Zwinglian understanding of the liturgical activities of the church because the rites and rituals are symbolic acts of obedience, confession, and memorial to God. Such a view seeks to avoid high church sacramental notions that place emphasis on the real presence of Christ in the actions themselves rather than in the gathered community. From this perspective, the ordinances should be understood metaphorically, not literally, and therefore do not occupy a central place in the meeting.⁹² Joseph Dutko notes how this perspective was developed as a “reactionary” response to overly sacramental types of liturgy conveyed to combat anti-Catholic sentiment within aspects of the movement.⁹³ It is this rationale that has led some Pentecostal churches to practice rituals like the Lord’s Supper monthly rather than weekly when they gather.⁹⁴

⁸⁹ See Veli Matti Kärkkäinen, “The Pentecostal View,” in Jeffrey Gros, John R. Stephenson, Leanne Van Dyk, Roger E. Olson, and Veli-Matti Kärkkäinen, *The Lord’s Supper: Five Views*, Gordon T. Smith, ed. (Downers Grove, IL: IVP Academic, 2008), 120–22; Dyer, “Pentecostal Worship Practices in Europe,” 139–45; Swoboda, “God is Doing Something New,” 123–25.

⁹⁰ Tomberlin, *Pentecostal Sacraments*, xi–xii.

⁹¹ See for example Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 171–72; Plüss, “Sacrament or Ordinance?,” 59, 63–71; Bicknell, “The Ordinances,” 205; Tomberlin, *Pentecostal Sacraments*, xi–xii; Joseph Lee Dutko, “Beyond Ordinance: Pentecostals and a Sacramental Understanding of the Lord’s Supper,” *JPT* 26, no. 2 (2017): 252–71.

⁹² Plüss, “Sacrament or Ordinance?,” 59–72; Land, *Pentecostal Spirituality*, 111–12; Dutko, “Beyond Ordinance,” 253.

⁹³ Dutko, “Beyond Ordinance,” 258.

⁹⁴ See Plüss, “Sacrament or Ordinance?,” 59–70; Bicknell, “The Ordinances,” 219–21; cf. Land, *Pentecostal Spirituality*, 109–10; Kärkkäinen, “The Pentecostal View,” 120–31.

For other Pentecostal churches, the word “sacrament” reflects an understanding that better captures the “deeper dimensions” of the liturgical practices that assumes God’s presence in the activities of the gathered community. In this view, the sacraments are not just an event that is inserted at some point in the gathering, but rather something that occupies a more central role as a way to encounter the mysterious presence of God in worship.⁹⁵ Plüss suggests that Pentecostals who prefer the use of the word sacrament over ordinance do so because it does not undermine the role of the Spirit in the teaching of the church nor betray a “doctrinal shallowness” that embraces the mystery of the sacraments as the term ordinance seems to suggest.⁹⁶ The failure on the part of Pentecostals to achieve a distinctive understanding of some of the sacraments has reduced them to a mere “shadow” of what they should be and caused confusion within the movement.⁹⁷ While Pentecostals are at times characterized as a “mixed bag” that has led to “sharp disagreement within the Pentecostal tradition” when it comes to their liturgical preferences as a movement,⁹⁸ it should not be underestimated that whether the word ordinance or sacrament is used, the Spirit is found to be at work through the sacramental activities of the church.⁹⁹

2.2.3.2. The Sacraments from the Perspective of Pentecost

From the Pentecostal perspective, all the sacramental activities mentioned above find their roots on the day of Pentecost, so revealing a core conviction held by Pentecostals that the Spirit is present in the liturgical activities of the church.¹⁰⁰ Pentecostals therefore believe that

⁹⁵ Plüss, “Sacrament or Ordinance?,” 59–74; cf. Land, *Pentecostal Spirituality*, 111.

⁹⁶ Dutko, “Beyond Ordinance,” 258.

⁹⁷ Bicknell, “The Ordinances,” 220.

⁹⁸ Hollenweger, *Pentecostalism*, 172.

⁹⁹ Plüss, “Sacrament or Ordinance?,” 69–73; 1814, 1824. See also Kärkkäinen, “The Pentecostal View,” 117–34.

¹⁰⁰ Vondey, *Pentecostal Theology*, 57–58; Archer, “Nourishment for our Journey,” 144–50; Macchia, “Tongues as a Sign,” 130–31.

one encounters the Spirit of Christ when they are water baptized, take communion, have their feet washed, and engage in the rites that define their liturgical life as a community because these types of activities are present on the day of Pentecost.¹⁰¹ This understanding of the sacraments can be seen in multiple ways.

As a ritual festival on ancient Israel's calendar,¹⁰² the day of Pentecost provided the context for the Spirit's outpouring as seen in the book of Acts. This time leading up to the celebration of Pentecost consisted of Jesus' disciples obediently following Jesus' command to wait for the Father's promise of the Holy Spirit (Acts 1:4, 8) through their joining together constantly in prayer (v. 14). The result of the disciples tarrying was that they were all "filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (2:1–4). For Pentecostals, the tarrying exemplified in the biblical event of Pentecost is embodied by engaging in practices such as soaking prayer, the confession of sin, footwashing, and fasting because these activities provide ways to yield oneself to God as they prepare for an encounter with the divine.¹⁰³ Primarily practiced among Wesleyan Holiness Pentecostals, the practice of footwashing is gaining acceptance due to the way it physically embodies the gospel and illustrates how Christ followers should live together.¹⁰⁴ Footwashing is therefore a sacred act of worship that actualizes how the forgiveness of sins, the restoration of the broken, reconciliation within the community, and the breaking down of ethnic, social, hierarchical, and gender barriers should be concretely expressed in the congregation. The reasoning for

¹⁰¹ Tomberlin, *Pentecostal Sacraments*, 33, 95–101; Archer, "Nourishment for our Journey," 144–58; Land, *Pentecostal Spirituality*, 105–12.

¹⁰² Craig S. Keener, *Acts: An Exegetical Commentary: Introduction and 1:1–2:47* (Grand Rapids, MI: Baker Academic, 2012), 797–98; Vondey, *Pentecostal Theology*, 38.

¹⁰³ Vondey, *Pentecostal Theology*, 60–67.

¹⁰⁴ Lisa Stephenson, "Getting Our Feet Wet: The Politics of Footwashing" in Green, *Pentecostal Ecclesiology*, 161–77. See also Green, *Toward a Pentecostal Theology of the Lord's Supper*, 94–95; Vondey, *Pentecostal Theology*, 65–67; Tomberlin, *Pentecostal Sacraments*, 193–223; Archer, "Nourishment for our Journey," 144–58.

such a claim is because for Pentecostals, these tarrying activities reflect the ways Pentecost can be perpetuated in worship.¹⁰⁵

Furthermore, Pentecostals draw from Peter's sermon (Acts 2:14–41) as a means for articulating why they are a water and Spirit baptizing community.¹⁰⁶ After Peter was filled with the Spirit (2:1–4), he describes to the crowd present at Pentecost how all people—all flesh (v. 17) are invited to take part in God's salvation, and therefore exhorts his listeners to repent and be baptized in the name of Jesus Christ for the forgiveness of their sins (v. 38). Peter's proclamation led to many people being baptized and added to the church that day (v. 41). Thus, for Pentecostals, water baptism is a public proclamation of one's new identity with Christ and his community because it allows a person to identify with the death and resurrection of Jesus for the forgiveness of sins.¹⁰⁷ Peter further exhorts the crowd by telling them that their receptive response to Jesus would result in their receiving the gift of the Holy Spirit (v. 38). For some Pentecostals, Spirit baptism is more than just a Pentecostal distinctive, but contains sacramental significance intended to allow one to intimately encounter the trinitarian God through praise and worship, which leads to empowerment for mission, ministry, and witness.¹⁰⁸ Hence, for some Pentecostals, tongues is the sacramental sign of Spirit Baptism because it allows for the community to experience God beyond the limits of human speech, sometimes with groans and weeping, with the intent of being mystically unified with God in the "here and now."¹⁰⁹

The sacramental activities of prayer for healing and the celebration of the Lord's Supper can be found at Pentecost as well.¹¹⁰ The Pentecost narrative ends with a description

¹⁰⁵ Stephenson, "Getting Our Feet Wet," 168–77; Tomberlin, *Pentecostal Sacraments*, 194–97; Vondey, *Pentecostal Theology*, 61–67; Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 73–110.

¹⁰⁶ See Archer, "Nourishment for our Journey," 154–56.

¹⁰⁷ Archer, "Nourishment for our Journey," 154–55.

¹⁰⁸ Macchia, "Tongues as Sign," 127–43; Archer, "Nourishment for our Journey," 156.

¹⁰⁹ Macchia, "Tongues as Sign," 127; cf. Archer, "Nourishment for our Journey," 156.

¹¹⁰ See Keener, *Acts*, 1000–1012.

of the community devoted to “the apostles teaching, fellowship, breaking bread, and to prayer” (v. 41) as they regularly met together with glad and sincere hearts (vv. 42–47). As a praying and celebrating community devoted to meeting felt needs among their constituents (1:14, 2:42–45), Pentecostals believe that Jesus’ victory over sin and death (see Acts 2:24–36) has both immediate as well as future implications.¹¹¹ In this vein, Pentecostals understand that salvation is both “now and not yet,” or fully present but not fully realized,¹¹² and therefore provides the rationale for articulating a “multi-dimensionality” reality of salvation. Such a view of salvation encompasses individual, familial, communal, material (body, mind, soul), social (racial, class, gender reconciliation), cosmic, and eschatological realities available through the Spirit, all at once.¹¹³ Pentecostals believe that the laying on of hands in prayer serves as a sacramental sign expressing the belief that God’s salvation can bring healing to the whole person, and not just to one aspect of the human persona.¹¹⁴ Pentecostals therefore embrace the “present but not yet present” eschatological tension of the kingdom of God understanding that not everyone is completely healed, but everyone can experience God’s love and “sustaining grace” now as they are on the way to ultimate healing that comes with the new creation ushered in by the second coming of Christ.¹¹⁵

Likewise, the Lord’s Supper, symbolized by the bread and the cup, is a meal that Pentecostals believe looks to both remember Jesus’ death and resurrection as well as anticipate his future coming where people from every tribe and tongue will participate in the

¹¹¹ Vondey, *Pentecostal Theology*, 43–47; Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 213.

¹¹² Vondey, *Pentecostal Theology*, 117–19; 140; Land, *Pentecostal Spirituality*, 44, 75, 194–95; Archer, “Nourishment for our Journey,” 157.

¹¹³ Yong, *The Spirit Poured Out on All Flesh*, 88–98; cf. Vondey and Green, “Between This and That,” 213–31; Green, “Sacraments,” 311, 316–18; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94–107; Macchia, “Tongues as Sign,” 127–43; Kärkkäinen, “The Pentecostal View,” 117–35.

¹¹⁴ Archer, “Nourishment for our Journey,” 157; cf. Vondey, *Pentecostal Theology*, 50–57; Tomberlin, *Pentecostal Sacraments*, 225–58.

¹¹⁵ Archer, “Nourishment for our Journey,” 157–58; cf. Vondey, *Pentecostal Theology*, 28–29, 44–59, 120–44; Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 324.

marriage supper of the Lamb.¹¹⁶ In this way, Pentecostals understand the Lord's supper as a foretaste of the future feast and kingdom.¹¹⁷ While Pentecostals believe that all the sacraments can be understood as foretaste of the kingdom at some level due to the Spirit's place in the church,¹¹⁸ they see the Lord's Supper as a special meal hosted by Jesus whereby believers can be transformed by God. As such, the Lord's Supper is a means for the gathered community to be spiritually nourished by the risen Christ, reconciled with enemies, and unified as a community by seeing ethnic, social, and gender barriers of separation broken down as diverse members of the congregation are invited as equals to the Lord's table of fellowship.¹¹⁹ For many Pentecostals, such a meal is referenced in the celebratory actions witnessed by the community on the day of Pentecost (vv. 42–47).¹²⁰

2.2.4. The Altar Call and Response

The desire for a direct encounter with God in worship provides the rationale for understanding a foundational element in the Pentecostal liturgy known as the “altar call.”¹²¹ For Pentecostals, the altar call and response is a chance for worship participants to express their love and devotion to God in ways that result, among other things, in their continued salvation as Christians (usually referred to as sanctification), empowerment for ministry, and healing from various physical, emotional, or spiritual ailments.¹²² From the perspective of the Spirit and Pentecost, the embodied activities associated with the altar call and response can

¹¹⁶ Archer, “Nourishment for our Journey,” 158–59.

¹¹⁷ Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic, 2006), 37; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 56, 74–181, 325; Keener, *Acts*, 1004.

¹¹⁸ See for example Vondey, *Pentecostal Theology*, 104, 116, 167, 194–96.

¹¹⁹ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 28, 101, 211–42; Tomberlin, *Pentecostal Sacraments*, 157–91.

¹²⁰ Yong, *The Spirit Poured Out on All Flesh*, 160–65; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 210–21; Vondey, *Pentecostal Theology*, 37–42.

¹²¹ Albrecht, *Rites in the Spirit*, 165–70; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94–106; Land, *Pentecostal Spirituality*, 142–45.

¹²² Albrecht, *Rites in the Spirit*, 165–70.

be understood and assessed because such a view reveals ways Pentecostals believe the Spirit of Pentecost is at work in the gathered community to invite willing participants to respond to the divine call to be transformed.

2.2.4.1. A Pneumatological Perspective on the Altar Call and Response

From a pneumatological perspective, the altar call and response is understood as the moment in the church gathering where all of God’s people are invited to fully take part in ministry through their empowerment with the Holy Spirit when they worship God as a community.¹²³ Prominent among classical Pentecostal churches, and considered by many to be the liturgical peak of the meeting,¹²⁴ the tradition of the altar call and the explicit response on the part of the congregation more often than not occurs at the conclusion of the preaching rite where the pastor calls for people to respond to the “prompting of the Spirit.”¹²⁵ While it is true that the rite of the altar call and response typically occurs towards the end of the liturgical gathering, for some Pentecostal churches, ministry time at “the altar” can occur throughout the entire worship celebration.¹²⁶ The altar then could very well be located at the front of the place of worship, in one’s seat where they are sitting, or anywhere in the building where a person could literally find a place to “stretch out.”¹²⁷ The altar could even be found in the aisles extending all the way to the front of the platform where prayer and healing take place.¹²⁸ Beyond even a physical place in the church building, the altar could even be understood as a

¹²³ Payne, “New Voices,” 22–29; Tomberlin, *Pentecostal Sacraments*, 31–33; Vondey, *Pentecostal theology*, 42–45.

¹²⁴ See for example Swoboda, “God is Doing Something New,” 124–26, 128; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 99; Vondey, *Pentecostal Theology*, 56–57.

¹²⁵ Albrecht, *Rites in the Spirit*, 162–63, 166–68; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157; Tomberlin, *Pentecostal Sacraments*, 1–30.

¹²⁶ See for example Albrecht, *Rites in the Spirit*, 166–68; Swoboda, “God is Doing Something New,” 122–32; Vondey, *Pentecostal Theology*, 56–59.

¹²⁷ Swoboda, “God is Doing Something New,” 128. See also Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–99; Albrecht, *Rites in the Spirit*, 131–36.

¹²⁸ Albrecht, *Rites in the Spirit*, 129; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 99.

“spiritual moment” one has in worship as they seek a transformative encounter with the divine.¹²⁹

Although embodied in various ways, for Pentecostals, the altar is typically a symbolic, metaphorical, and/or theological image depicting the “sacred space” that congregants believe is where they are actually experiencing the presence of God through the Spirit in an intimate way as they gather. It is the place of divine-human encounter.¹³⁰

Albrecht describes the altar as the space that symbolically represents the “ritual center of sacrifice” where prayer and ministerial, celebrative, contemplative, and expressive actions take place in Pentecostal churches.¹³¹ Similarly, Wolfgang Vondey describes the altar as “the summit of the Pentecostal liturgy,” and exists in various ritual spaces such as in those of preaching, prayer, anointing with oil, laying on of hands, celebrating the Lord’s Supper, and the practice of spiritual gifts.¹³² Ministry at the altar then could be experienced at the actual altar, usually located at the front of the sanctuary, or during the praise and worship, preaching, and sacramental phases of the gathering as well. Furthermore, the altar as both a celebrative and contemplative place of transformation allows for personal and private as well as corporate expressions of worship to take place in the gathering.¹³³

Described by A.J. Swoboda as the “the liturgical high point of the worship gathering,” the altar call is a place where willing congregants could worship, pray, prostrate themselves, dance, sing, cry, draw, sit in the presence of God, or even “linger” in response to the Spirit’s moving in their midst.¹³⁴ Many churches might allow the laity to “come up front” at any point during worship—whether during praise and worship or the sermon—to receive prayer or a

¹²⁹ Albrecht, *Rites in the Spirit*, 132, 179–189; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–101; Vondey, *Pentecostal Theology*, 40–43.

¹³⁰ Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–101; Vondey, *Pentecostal Theology*, 40–43. See also Chan, *Pentecostal Ecclesiology*, 101.

¹³¹ Albrecht, *Rites in the Spirit*, 132, 179–189.

¹³² Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–99.

¹³³ See for example Vondey, *Pentecostal Theology*, 18–20, 56–59.

¹³⁴ Swoboda, “God is Doing Something New,” 124–26, 128.

“divine touch from God.”¹³⁵ For Pentecostals, the altar is a place of salvation, sanctification, healing, and empowerment for ministry.¹³⁶

In its most basic form, the altar call and response involves: (1) one’s willingness to go to the altar, (2) one’s tarrying and transformation at the altar, and (3) one’s leaving from the altar as an empowered witness for God. This movement of going to, encountering the divine at, and leaving changed from the altar provide the practical ways Pentecostals believe that the full gospel can be actualized in the life of the community for worshippers to be saved, sanctified, empowered with the Holy Spirit, healed, and filled with hope for Christ’s return.¹³⁷ The reason for this belief is because an encounter with God at the altar is how Pentecostals think Christians can experience the fullness of God in Christ through the Spirit.¹³⁸

Like with the previous rites mentioned above, one could potentially see the laity spontaneously raise their hands, sway, or even fall on the floor as they are “slain in the Spirit” in response to encountering God at the altar.¹³⁹ Similarly, participants might spontaneously repeat verbal phrases such as “praise the Lord,” “thank you, Jesus,” “hallelujah,” or “yes, Lord,” in response to God as “ritual listeners”¹⁴⁰ who “touch the hem of Jesus’ garment.”¹⁴¹ It would also not be uncommon to see the laity spontaneously enter into ministry with each other during this phase of the gathering by laying hands in prayer with those seated or

¹³⁵ Albrecht, *Rites in the Spirit*, 167–68; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157.

¹³⁶ Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157–58; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 99.

¹³⁷ See for example Albrecht, *Rites in the Spirit*, 138, 152–60; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 95–107; Vondey, *Pentecostal Theology*, 84–85, 286–89; Tomberlin, *Pentecostal Sacraments*, 27–30; Swoboda, “God is Doing Something New,” 124–26, 128; Martin, “Introduction to Pentecostal Worship,” 3; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 190.

¹³⁸ Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 6–19; Tomberlin, *Pentecostal Sacraments*, 31–72; Land, *Pentecostal Spirituality*, 12, 89–90; Vondey, *Pentecostal Theology*, 21–27, 67–73, 286–87.

¹³⁹ Vondey, “The Making of a Black Liturgy,” 159, 162.

¹⁴⁰ Albrecht, *Rites in the Spirit*, 138, 152–60.

¹⁴¹ Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158; Ross, “Hybridity Among the Chin of Myanmar,” 174–75.

standing nearby.¹⁴² As noted by Vondey, the altar is the “threshold to the real presence of Christ in the Spirit” where the transformation of people takes place.¹⁴³

The altar call and response is also the place in the Pentecostal liturgy where the laity’s role can be understood through practices that Albrecht describes as “charismatic rites.”¹⁴⁴ Charismatic rites refer to activities such as *speech acts*, *insights*, *actions and behaviors*, *demonstrations*, and *improvisations* that allow the Spirit to minister to the immediate needs of the congregation. While occurring primarily during the altar call and response portion of the gathering, most, if not all, of these charismatic rites can fit in sporadically with the rites of praise and worship, the preached word, and the sacraments as well.¹⁴⁵ One such charismatic rite is often characterized as the “rhema word,” which emphasizes a fresh word from God to the immediate situation of the hearers in the worshipping community. Although this dynamic sort of expression can be spoken at any moment in the meeting by anyone as testimony and confessional praise element in the liturgy,¹⁴⁶ it is during the altar call that such a word could be more freely shared with others due to the nature of the rite to allow believers the space to minister to one another in community.¹⁴⁷ Central to the charismatic rites is Spirit baptism, which for Pentecostals is often seen as the primary gift of the Spirit by which all other gifts flow out, with the intent of empowering the believer for edifying the church in ministry.¹⁴⁸ Pentecostals believe that these gifts are available to all the laity—to men as well as women, including all groups and subgroups within the congregation who have been “anointed” with

¹⁴² Albrecht, *Rites in the Spirit*, 233–35.

¹⁴³ Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 100–1.

¹⁴⁴ Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33.

¹⁴⁵ Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; According to Albrecht, charismatic rites refer to activities such as (1) *speech acts* (i.e., prophetic words, a message in tongues, words of wisdom and knowledge...); (2) *insights* (i.e., the gifts of discernment, wisdom, etc.); (3) *actions and behaviors* (i.e., laying on of hands, anointing with oil, and gestures such as standing, kneeling, bowing, falling in the Spirit...); (4) *demonstrations* (i.e., the working of miracles, signs and wonders...); and (5) *improvisations* (i.e. spontaneous promptings by the Spirit to act).

¹⁴⁶ Yong, *The Spirit Poured Out on All Flesh*, 162.

¹⁴⁷ Albrecht, *Rites in the Spirit*, 233–35; Payne, “New Voices,” 22–29; Tomberlin, *Pentecostal Sacraments*, 31–33; Vondey, *Pentecostal theology*, 42–45.

¹⁴⁸ Albrecht, *Rites in the Spirit*, 231–32.

the Spirit—and can be utilized throughout the worship gatherings to minister spontaneously as the Spirit wills.¹⁴⁹ It is during the altar call and response phase of the gathering that the invitation to receive the Spirit is often made more freely available to the whole congregation.¹⁵⁰

2.2.4.2. *The Altar Call and Response from the Perspective of Pentecost*

From the perspective of Pentecost, the altar call and response is viewed as the place in worship where people encounter the Spirit of Christ to become empowered witnesses for the kingdom of God. According to Vondey, both the disciples and the crowd present experienced the altar on the day of Pentecost. For the disciples, their obedience to “wait for the gift my Father promised” (Acts 1:4) and to gather “together in one place” (Acts 2:1) “constantly in prayer, along with the women” (1:14) created an “altar space” by which the Holy Spirit filled each one present.¹⁵¹ The result of this filling was the expressive response on the part of the disciples that included exuberant praise unto God, praise so exuberant that some in the crowd thought they “have had too much wine” (2:13). Just as the disciples expressively responded to the outpouring of the Spirit at Pentecost, so the crowd’s response was expressive as well. The crowd was bewildered, amazed, astonished, and even mocking at times due to what they saw and heard in the sights and sounds of Pentecost (vv. 5–13).¹⁵² Vondey notes how, similar to the disciples remaining in one place, so the crowd remained together in one place throughout Peter’s sermon and responded after being “cut to the heart,” which led to over three thousand being “added to their number that day” (v. 41). The crowd essentially

¹⁴⁹ Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, “Pentecostal Worship Practices in Europe,” 145; Vondey, *Pentecostalism*, 117.

¹⁵⁰ See Vondey, *Pentecostal Theology*, 83, 292–93; Albrecht, *Rites in the Spirit*, 165–70, 233–35; Land, *Pentecostal Spirituality*, 150–52; Payne, “New Voices,” 21–25.

¹⁵¹ Vondey, *Pentecostal Theology*, 60–61; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–101.

¹⁵² Vondey, *Pentecostal Theology*, 61; cf. Keener, *Acts*, 851–61.

welcomed the message by responding to God at a sacred altar call, who were then invited to be water baptized and filled with the Spirit (vv. 38–41).¹⁵³ The result of this infilling, upon both the disciples and the crowd, was their transformation into devoted followers of Jesus committed to radically serving God and each other in love, evidenced through their constant sharing in worship, meals, and possessions (vs. 42–47).¹⁵⁴ According to Vondey, this altar experience at Pentecost expresses for Pentecostals how the full gospel narrative—Jesus as the savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king—is at work in the church. Viewed this way, the altar is helpful for interpreting how Pentecostals’ experiences in worship are an invitation to fully encounter the risen Lord, which is an invitation to be transformed by the Spirit at Pentecost.¹⁵⁵

As both a literal and metaphorical space that symbolically represents the place of divine transformation, the altar can be experienced in multiple capacities due to the diverse ways it is expressed on the day of Pentecost. The altar then could be experienced either in one’s seat, like the disciples who were filled with the Spirit “where they were sitting” (2:2), or in other ways, like the crowd who “stood there amazed” (v. 12, from the New Living Translation).¹⁵⁶ Moreover, the altar is intimate enough for a group of people in a room “upstairs” to experience God, like the disciples did (1:13), or large enough for a more public group, like the crowd who may have been meeting outside, in the streets, or in a large courtyard,¹⁵⁷ to experience God as well (2:6–11, 41).¹⁵⁸ Further still, the altar could be experienced during times of waiting and reflection like the disciple’s encounter in the upper room (2:1–2), or after a sermon like the crowd’s response to Peter’s message (vv. 37–41).¹⁵⁹

¹⁵³ Vondey, *Pentecostal Theology*, 61.

¹⁵⁴ See Vondey, *Pentecostal Theology*, 64, 99, 112–13, 259–60; Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, Second Edition (Downers Grove, IL: IVP Academic, 2014), 325–26.

¹⁵⁵ Vondey, *Pentecostal Theology*, 5–7.

¹⁵⁶ See Vondey, *Pentecostal Theology*, 39; Keener, *Acts*, 866.

¹⁵⁷ Keener, *Acts*, 754–56; Keener, *The IVP Bible Background Commentary*, 322; Yong, *The Spirit Poured Out on all Flesh*, 172–73.

¹⁵⁸ See Vondey, *Pentecostal Theology*, 112–13.

¹⁵⁹ Vondey, *Pentecostal Theology*, 60–61.

In short, the outpouring of the Spirit at Pentecost reveals that for Pentecostals, the altar can be expressed in various forms because there are different ways people encounter God on the day of Pentecost.¹⁶⁰

Pentecostals value ministering to one another at the altar because at Pentecost there are ministerial and charismatic elements present by which the Spirit of Christ is among the community to offer the full salvation of God to people.¹⁶¹ There is ministry to and for one another as the disciples explain to the crowd standing by what the Spirit's outpouring on all flesh means for them as observers (Acts 2:12–14), followed by the exhortation to respond to what they have seen and heard (vv. 15–39).¹⁶² Furthermore, ministry to and for one another is seen in the community's fellowship, giving, and service as they devote themselves to faithfully live out the pneumatic values of the kingdom (vv. 42–47).¹⁶³ Since Pentecostals understand that the purpose for spiritual gifts and charismatic manifestations of the Spirit is to edify and encourage the church (see 1 Corinthians 12–14),¹⁶⁴ the strong communal elements of the newly formed community mentioned in Acts 2:42–47 reveal a people focused on edifying one another in love. For Pentecostals, such edification in love manifests the Spirit's power and presence centered around “redemptive experiences” intended to encounter and be transformed by Jesus the savior, sanctifier, baptizer, healer, and returning king.¹⁶⁵

Pentecostals therefore engage in a myriad of activities that reflects a full gospel understanding of ministry. Such activities include proclaiming the gospel, inviting people to be water baptized, inviting people into Christian fellowship, praying with people to receive strength to live the Christian life, helping people to confess sin, receiving deliverance prayer,

¹⁶⁰ See Land, *Pentecostal Spirituality*, 67; Payne, “New Voices,” 23–28.

¹⁶¹ Vondey, *Pentecostal Theology*, 39–40, 57–58; Yong, *The Spirit Poured Out on All Flesh*, 81–109; Albrecht, *Rites in the Spirit*, 233–35.

¹⁶² Yong, *The Spirit Poured Out on All Flesh*, 81–83; Vondey, *Pentecostal Theology*, 53–55.

¹⁶³ Yong, *The Spirit Poured Out on All Flesh*, 141–42.

¹⁶⁴ Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, Reprint Edition (Grand Rapids, MI: Baker Academic, 2009), 146–271; Keener, *The IVP Bible Background Commentary*, 485–491.

¹⁶⁵ Tomberlin, *Pentecostal Sacraments*, 101.

experiencing liberation from sin and sinful practices, obtaining help with addictions, laying hands on people to receive the gift of the Holy Spirit, laying hands in prayer for the sick and suffering, anointing people with oil, and commissioning believers to minister in the church and world as empowered witnesses in their faith community and their individual contexts of life.¹⁶⁶

2.3. Identifying the Parameters of Participation in Pentecostalism

The data compiled in the above typological analysis of Pentecostal worship helps provide practical observations useful for articulating how participation is understood, “where” it can be found, and what resources can be utilized to assess it. Such a claim can be made because examining the Pentecostal liturgy through the lens of the Spirit and Pentecost provides the basis for interpreting the essence of participation so that the nature of the movement’s liturgy can be assessed. In what follows I intend to make several critical observations derived from the above analysis to locate the parameters of Pentecostal worship that reveal the context, characteristics, forms, values, and foundations of how Pentecostals participate in church as a community. After articulating the parameters/contours of participation in Pentecostalism, I then turn to locating a tool of assessment for participation helpful for evaluating the core rites and practices of the Pentecostal liturgy. Thus, based on a pneumatological and Pentecostal perspective that has revealed the various ways the laity actively takes part in the rites of praise and worship, the preached word, the sacraments, and the altar call and response, the following observations help to articulate how participation in Pentecostal worship can be interpreted.

¹⁶⁶ Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–90, 110–15, 132–38.

First, the above analysis reveals that Pentecostals engage in a wide range of verbal and kinesthetic activities when they gather for worship because Pentecostal church gatherings reflect the movement's understanding of how the Holy Spirit is at work in the community. Pentecostals embrace a fully embodied experience of worship that includes kinesthetic activities such as singing, raising hands, standing, sitting, kneeling, dancing, running, drawing, and the like to allow for people to respond to the Spirit at work among the gathered community.¹⁶⁷ Similarly, Pentecostal worship gatherings embrace verbal activities such as laughing, crying, silence, speaking or singing in known and unknown languages, and a diverse array of verbal declarations such as "praise the Lord," "hallelujah," and "amen," so that congregants—men and women, young and old, and people from diverse backgrounds and cultures—can spontaneously and corporately worship the risen Lord through the Spirit when they gather.¹⁶⁸ That Pentecostals engage in a wide range of enthusiastic activities that reflect their belief in the Spirit's presence in worship when they gather reveals the high value they place on the active participation of believers.¹⁶⁹

Second, the analysis reveals that while the pneumatological emphasis allows for participation to take place within the movement, the Pentecostal perspective makes it more explicit by showing how the liturgical activities are directly connected to Pentecost. This means that for Pentecostals, participation is both pneumatological and Pentecostal in nature. Participation is pneumatological because the way Pentecostals take part in their liturgical gatherings reveals the diverse ways the Spirit is at work in the church through many senses,

¹⁶⁷ Lord, "A Theology of Sung Worship," 86; Swoboda, "God is Doing Something New," 124–26, 128; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 102–107.

¹⁶⁸ Land, *Pentecostal Spirituality*, 92.

¹⁶⁹ Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg Publishing House, 1972), 466; Walter J. Hollenweger, "After Twenty Years' Research on Pentecostalism," *IRM* 75, no. 297 (January 1986): 3–12; Yong, "Pneumatological Imagination," 7–8; Martin, "Introduction to Pentecostal Worship," 2; Harvey G. Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century* (London: Cassell, 1996), 139–57; Land, *Pentecostal Spirituality*, 42–43; James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 152; Ingalls, "Introduction," 1–2.

activities, people, and cultures. Participation is Pentecostal because the distinctive elements that make the movement's worship expression "Pentecostal" can be traced back to Pentecost.¹⁷⁰ The two working together reveal that for Pentecostals, participation is not just generically pneumatological, where the Spirit is found to be at work in diverse ways and through diverse people among the community, but Pentecostally pneumatological because the Spirit is at work in such a way so as to make Pentecost present in contemporary contexts and expressions of church. Thus, for Pentecostals, participation is always pneumatological, but only in the context of Pentecost.¹⁷¹ It can be observed then that to disregard the pneumatological component in Pentecostal worship is to lose the diverse ways the Spirit is at work by failing to incorporate the many people, actions, ethnicities, customs, and practices in the gathering. In addition, to disregard the Pentecostal component is to lose the distinctive elements of the movement that seek to incorporate Pentecost into worship so that participants can have immediate encounters with God when they gather. Thus, participation appears to be strongest in Pentecostal worship when there is pneumatological and Pentecostal components at work, and a lack of either leads to weak participation in the movement's church gatherings.

Third, the above analysis reveals that discussing the laity's participatory role in the liturgical activities of the church is best understood when situated in the context of worship. For Pentecostals, congregational gatherings are centered on worshipping Jesus as the risen Christ in the power of the Spirit.¹⁷² As a Christocentric Spirit movement seeking to both

¹⁷⁰ See Yong, "The Pneumatological Imagination," 152–60; Vondey, "The Full Gospel," 173–80.

¹⁷¹ Yong, "The Pneumatological Imagination," 152–60; Vondey, "The Full Gospel," 173–80. See also Morgan, *Priesthood, Prophethood and Spirit-Led Community: A Practical-Prophetic Pentecostal Ecclesiology* (Lambert Academic Publishing, 2010), 114–118; Amos Yong, "Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal" in Ingalls and Yong, *The Spirit of Praise*, 283; Vondey, *Pentecostalism*, 116–19; Stronstad, *The Prophethood of All Believers*, 50, 63; Wansuk Ma, "The Theological Motivations for Pentecostal Missions" in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 247–53.

¹⁷² Vondey, *Pentecostal Theology*, 30–34, 255–57; Land, *Pentecostal Spirituality*, 63–64; Melissa L. Archer, "Worship in the Book of Revelation," in Martin, *Toward a Pentecostal Theology of Worship*, 121–38; Alexander, "Liturgy in Non-Liturgical Holiness—Pentecostalism," 282–86; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 5–19; Archer, *The Gospel Revisited I*, xix; Ricky Moore, "Revelation: The Light and Fire of Pentecost," in Vondey, *The Routledge Handbook of Pentecostal Theology*, 60–61; Michael Wilkinson,

glorify and experience Christ through the Holy Spirit, Pentecostals believe that worship gatherings are an opportunity for congregants to have a “mystical encounter” with the immediate divine presence of God.¹⁷³ For Pentecostals, worshipping Jesus acts as the orienting lens by which all liturgical acts of communal worship gatherings are filtered.¹⁷⁴ In this way, the entire liturgical experience of Pentecostals from beginning to end—the singing of songs, praying, preaching, ministry at the altar, the celebration of the sacraments, and the like—all provide the various ritual expressions by which Jesus is exalted and people are transformed by God.¹⁷⁵

Fourth, two core principles that typically govern Pentecostal worship are the Spirit’s empowerment of all believers in the community and their participation in all the aspects of the gathering. These two characteristics help form the foundation of the charismatic structures by which a non-hierarchical understanding of the church can allow for maximum participation to take place in the community.¹⁷⁶ Pentecostal community gatherings are “expressive” in nature, carrying on the tradition of the Montanists, Anabaptists, Quakers, Shakers, and other revival movements (including Pietism, Puritanism, Methodism, etc.). Such expressiveness in worship is often characterized as being spontaneous and open to the gifts of

“Worship: Embodying the Encounter with God” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 117–21; “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60; Albrecht, *Rites in the Spirit*, 189.

¹⁷³ Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 13; cf. Vondey, *Pentecostal Theology*, 281–83, 290–94; Albrecht, “Pentecostal Spirituality,” 107–25; Johnathan E. Alvarado, “Worship in the Spirit: Pentecostal Perspectives on Liturgical Theology and Praxis,” *JPT* 21, no. 1 (January 1, 2012): 137; Nel, “Attempting to Develop a Pentecostal Theology of Worship,” 2.

¹⁷⁴ Albrecht, *Rites in the Spirit*, 225–28; Albrecht, “Pentecostal Spirituality,” 9; Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002), 89–92. See also Vondey, *Pentecostal Theology*, 30–34; Land, *Pentecostal Spirituality*, 118–27; Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 13–15; Albrecht, “Pentecostal Spirituality,” 114.

¹⁷⁵ Albrecht, *Rites in the Spirit*, 225; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 152–53; Hudson, “An Ever-Renewed Renewal,” 69; cf. Vondey, *Pentecostal Theology*, 283–94; Land, *Pentecostal Spirituality*, 190.

¹⁷⁶ See for example Hollenweger, *The Pentecostals*, 466; Cox, *Fire from Heaven*, 139–57; Smith, *Desiring the Kingdom*, 152; Nel, “Attempting to Develop a Pentecostal Theology of Worship,” 2–3; Land, *Pentecostal Spirituality*, 18, 42–44, 95–105, 111; Albrecht, *Rites in the Spirit*, 136–38, 218–51; Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 11; Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids, MI: Eerdmans, 1995), 3–19.

the Spirit being exercised by a diverse constituency of believers in their communal gatherings as they attend closely to the divine presence of God in their midst.¹⁷⁷ It is this confluence of spiritualities that has led Walter Hollenweger and others to describe Pentecostal spirituality as a multi-rooted movement consisting of a genuine oral-narrative liturgy that embraces its African-American and Wesleyan-Holiness heritage that invites a highly participatory and democratic type of worship gathering.¹⁷⁸ Rather than following a written liturgy that outlines the bodily and verbal aspects of the congregation's participative role in the gathering, Pentecostal worship allows for a more visible, spontaneous, and symbolic approach. Whereas other traditions might outline their member's participatory role through media such as prayer books and missals, Pentecostal worship incorporates an oral liturgy, derived from oral cultures whose main medium of experience is through the means of story, parable, proverb, dance, song, and the like.¹⁷⁹ Perhaps Pentecostal worship, in general, could be best understood in terms of how Vondey describes an African Pentecostal liturgy as "an open arrangement...of unrehearsed participation rather than structured performance."¹⁸⁰

Fifth, while the Pentecostal liturgy is at times characterized as being "unstructured" and "unscripted," there is still a form their worship takes that bears witness to the essential liturgical structures that revolve around the desire for an immediate encounter with God when they gather.¹⁸¹ The above analysis reveals that in the "planned spontaneous happenings" at work in Pentecostal gatherings, common themes tend to surface that point to the existence of

¹⁷⁷ Albrecht, *Rites in the Spirit*, 30–31, 148, 150–176, 200–203, 225–28; cf. Kärkkäinen, *Pneumatology*, 91–92; Land, *Pentecostal Spirituality*, 37–44.

¹⁷⁸ Hollenweger, *Pentecostalism*, 1–5, 269–82; Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 1–10, 225–38, 246–58; Land, *Pentecostal Spirituality*, 42–43, 107–112; Albrecht, *Rites in the Spirit*, 136–44, 150–51, 243–51.

¹⁷⁹ Alexander, "Liturgy in Non-Liturgical Holiness–Pentecostalism," 161; cf. Hollenweger, "Social and Ecumenical Significance of Pentecostal Liturgy," 8:209; Dyer, "Pentecostal Worship Practices in Europe," 140; Vondey and Green, "Between This and That," 227.

¹⁸⁰ Vondey, "The Making of a Black Liturgy," 154.

¹⁸¹ See for example Chan, *Liturgical Theology*, 126–29; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 103; Tomberlin, *Pentecostal Sacraments*, v–xii; Archer, "Nourishment for our Journey," 154–59; cf. Bicknell, "The Ordinances," 204–22.

a somewhat predictable flow to worship based on the core practices, convictions, and affections that typically define their liturgy. That is, very rarely, if ever, does a Pentecostal worship gathering not have a preliminary plan designed to allow for members to have an immediate encounter with God during the celebration.¹⁸² After all, even a Pentecostal understanding of spontaneity requires a framework to support its beliefs and practices.¹⁸³

Sixth, the full gospel provides the narrative by which Pentecostals can articulate their liturgical distinctions as a movement because the motifs of Jesus as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king allow for the redemptive story of the triune God at Pentecost to be integrated with the Pentecostal story to interpret their core practices.¹⁸⁴ Throughout the different ritual activities, the full gospel is consistently described in each as a way to understand how Jesus is worshiped, proclaimed, remembered, and experienced in Pentecostal church gatherings. In the praise and worship segment of the gathering, the full gospel provides a way to exalt the resurrected Lord who has saved, sanctified, empowered believers with the Holy Spirit, provided healing for people's lives, and will return as the reigning King.¹⁸⁵ In the preaching of the word, the full gospel provides the way to join Word and Spirit so that the resurrected Christ is both proclaimed and made available for congregants to experience God in the power of the Spirit.¹⁸⁶ In the sacraments, the full gospel provides a way to interpret the celebrative activities of the church through a salvation lens by

¹⁸² See Alexander, "Liturgy in Non-Liturgical Holiness-Pentecostalism," 187; cf. Green, "Saving Liturgy," 108-15; Friesen, "Classical Pentecostal Liturgy," 53-55; Chan, *Liturgical Theology*, 126-66; Chan, *Pentecostal Ecclesiology*, 101-2, 118-25; Albrecht, *Rites in the Spirit*, 218-20; Hudson, "An Ever-Renewed Renewal," 73-74; Swoboda, "God is Doing Something New," 121-35; Burch, "Bi-modal Rhythms of celebration in Venezuela," 196-97.

¹⁸³ Swoboda, "God is Doing Something New," 128.

¹⁸⁴ See Land, *Pentecostal Spirituality*, 88; Yong, *The Spirit Poured Out on All Flesh*, 91, 120; Archer, "Nourishment for our Journey," 146-58; Vondey, *Pentecostal Theology*, 1-10; Thomas, "Introduction," 1-5; Kenneth J. Archer, "The Fivefold Gospel and the Mission of the Church: Ecclesiastical Implications and Opportunities" in Thomas, *Pentecostal Ecclesiology*, 7-43; Swoboda, "God is Doing Something New," 128.

¹⁸⁵ Martin, "Introduction to Pentecostal Worship," 2-4; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T & T Clark, 2013), 71-73; Vondey, *Pentecostal Theology*, 135.

¹⁸⁶ Vondey, *Pentecostal Theology*, 86-88; Land, *Pentecostal Spirituality*, 28, 159-63; Augustine, "The Empowered Church," 157, 161-70; Martin, "Introduction," 7-16.

which the community can experience God's presence in worship as they continue on in their salvific journey of faith in the power of the Spirit of Christ.¹⁸⁷ At the altar call and response, the full gospel is described as something that functions as a perspective that helps interpret the triune God's activity in Christ through the Spirit's transformative power and presence.¹⁸⁸ In regards to participation, the full gospel is a resource helpful for providing insights by which Pentecostals can both interpret and narrate the spirituality, expressions, and liturgical practices of the movement because it acts as a way to reveal how the core convictions of the Pentecostal identity can be communicated.¹⁸⁹

Lastly, the previous six points working together help to reveal the Pentecostal ideal of participation known as the prophethood of all believers. Such an ideal of participation shows that the pneumatological and Pentecostal elements converge to allow all believers to take part in the liturgy of the church. Brought together, the above analysis underscores how the Pentecostal liturgical makeup is at the same time (1) highly participative in nature; (2) pneumatological and Pentecost-oriented in scope; (3) centered on worshipping Jesus the risen Lord in the power of the Spirit; (4) embracing of charismatic structures that allow for maximum participation in the gathered community to take place; (5) welcoming of a liturgical and expressive framework to accommodate the Spirit's moving in the community; and (6) narrated through the full gospel to allow the core Pentecostal beliefs and convictions to be integrated in the activities of the church. These distinct elements can all be found in how Pentecostals articulate the prophethood of all believers.

Several Pentecostal scholars offer perspectives helpful for providing ways the prophethood of all believers can be understood. According to Amos Yong, the prophethood

¹⁸⁷ Archer, "Nourishment for our Journey," 149–58; Thomas, "Pentecostal Theology in the Twenty–First Century," 17–19; Land, *Pentecostal Spirituality*, 66–67, 97–112; Macchia, "Tongues as a Sign," 127–43; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 49–51, 108–9.

¹⁸⁸ See for example Vondey, *Pentecostal Theology*, 5–10, 21–37, 228; Tomberlin, *Pentecostal Sacraments*, 33–58; Land, *Pentecostal Spirituality*, 6–7.

¹⁸⁹ Ibid.

of all believers is how the egalitarian, charismatic, and democratic aspects of the liturgy are manifest to allow for anyone, anywhere, at any time—whether male or female, younger or older, rich or poor—to be a “conduit” by which the gifts of the Holy Spirit poured out at Pentecost can be made available in the gathered community, and leads to diverse expressions through diverse people being present in worship.¹⁹⁰ Andy Lord notes that worship is the place where the prophethood of all believers is made “real” by allowing participation to be actualized in both word and deed when gathered as a worshipping community.¹⁹¹ Wansuk Ma suggests that the prophethood of all believers is the theological motivation for “every believers prophetic call” through the baptism of the Holy Spirit, regardless of age, gender, or social status, and includes the commissioning and empowerment of all of God’s people for service in the kingdom. According to Ma, this prophetic motivation seeks to challenge the dominant ministry paradigm of the West that embraces a “clergy-oriented professionalism” view of mission and ministry.¹⁹² Both Stephen Land and Wolfgang Vondey note that the Pentecostal understanding of the prophethood of all believers embraces the fullness of the gospel of the resurrected Christ by which every believer’s mobilization in the church is made possible.¹⁹³ Viewed these ways, the prophethood of all believers can be understood as the principal theological rationale at work in the Pentecostal liturgy that unites the various embodied, Christ-centered, egalitarian, democratic, charismatic, and distinctly Pentecostal elements of the movement’s worship gathering.¹⁹⁴ Based on these observations, it can be claimed that the prophethood of all believers functions as the theological foundation of

¹⁹⁰ Yong, “Improvisation, Indigenization, and Inspiration,” 283; cf. Vondey, *Pentecostalism*, 116–19; Stronstad, *The Prophethood of All Believers*, 50, 63.

¹⁹¹ Lord, “A Theology of Sung Worship,” 87–91; cf. Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 114–118.

¹⁹² Ma, “The Theological Motivations for Pentecostal Missions,” 247–53.

¹⁹³ Land, *Pentecostal Spirituality*, 61; Vondey, *Pentecostal Theology*, 215, 245–46.

¹⁹⁴ See Macchia, *Baptized in the Spirit*, 79; Yong, *The Spirit Poured Out on All Flesh*, 140–41; Vondey, *Pentecostalism*, 116–19; Vondey, *Pentecostal Theology*, 215.

participation in Pentecostal church gatherings, and therefore makes it a worthy candidate useful for assessing the participatory nature of worship in the movement.

Conclusion

The typological analysis of Pentecostal worship has revealed several findings helpful for articulating the current state of participation in Pentecostalism. An exploration of the four dominant rites of Pentecostal worship through the lenses of the Spirit and Pentecost has revealed that Pentecostals aim to be highly participative in nature through diverse embodied activities that center on worshipping Jesus the risen Lord in the power of the Holy Spirit. Furthermore, the findings have revealed that Pentecostals embrace egalitarian, democratic, and charismatic structures that allow for maximum participation in the gathered community to take place to accommodate the Spirit's moving in the community. In the end, the analysis has revealed that the prophethood of all believers functions as the principal theological rationale at work in the movement allowing for the various participatory elements of the Pentecostal worship gathering to come together to allow for all believers to take part in the liturgy of the church.

In the next chapter, I assess the state of participation in the four rites through the instrument of the prophethood of all believers in order to show that these ritual elements are actually competing liturgies that hinder participation from actually taking place in the movement. The next chapter is therefore devoted to developing the idea of the prophethood of all believers into a resource useful for assessing the nature of participation in Pentecostal worship.

CHAPTER 3: ASSESSING PARTICIPATION IN PENTECOSTALISM

In the previous chapter, I suggested that there are potential conflicts in the dominant rituals and practices of Pentecostal worship that result in weak participation in the liturgy. The nature of these conflicts has yet to be examined, and thus provides the driving force behind this current chapter. The aim of the previous chapter was to employ a wide range of sociological, ethnographic, and liturgical and ritual studies of contemporary Pentecostal scholarship to present the dominant rituals and practices associated with the Pentecostal worship gathering in order to understand the current state of participation in Pentecostalism. I identified four dominant rites that exist in the Pentecostal liturgy: (1) praise and worship, (2) the preached word, (3) the sacraments, and (4) the altar call and response. An analysis of these four rites revealed that the Pentecostal worship gathering is aimed at being highly participative in nature through diverse embodied activities that center on worshipping Jesus in the power of the Holy Spirit. In the end, it was observed that the prophethood of all believers functions as the theological foundation of participation in the movement, and as such can be utilized as a tool to analyze participation in the liturgy.

In this current chapter, I want to be constructive by shifting attention from the different rituals to the idea of a coherent Pentecostal liturgy. My aim is to move from the notions of rituals and practices to the question of whether there is a Pentecostal liturgy and what constitutes it, and how the Pentecostal understanding of liturgy speaks to the participation of the laity in the local church. Thus, whereas in the previous chapter I came to conclusions helpful for articulating participation based on analyzing various rituals and practices of the global movement through a pneumatological and Pentecostal perspective, in this current chapter I articulate the problem of participation by theologically engaging the rituals and practices of Pentecostal worship through an analysis of the Pentecostal liturgy.

The liturgy is the system at work that provides both the overarching framework and underlying principles through which the worship gathering operates, and the individual rituals are each elements of that system. For the purposes of this chapter, this relationship means that if there is a problem with participation in the rituals, then the problem is likely amplified in the use and integration of the rituals in the liturgy. My concern is to explore whether a Pentecostal liturgy actually consists of functioning rituals that work together in worship. To understand how the rituals function in unison within Pentecostal worship gatherings, I need to examine how each of the rituals operate within the liturgy.

The intent of this current chapter is to assess the Pentecostal liturgy by identifying how the foundational principles of participation are at work collectively in the rituals and practices of the movement's worship gathering. A tool of assessment by which I can critique participation in the movement, I suggest, can be found in the idea of the prophethood of all believers. In this chapter I argue that the prophethood of all believers can act as an instrument useful for analyzing the Pentecostal liturgy because as the theological foundation and motivation for participation in Pentecostalism, it provides a way to interpret the core nature of how believers take part in the rites and practices of Pentecostal worship.

In what follows I look to examine the role of participation in the four dominant rites of Pentecostal worship by utilizing the idea of the prophethood of all believers as an instrument of assessment. Such an assessment provides a way to interpret the problem of participation in Pentecostalism. I therefore contend that the idea of the prophethood of all believers provides a way to bring the rituals together to distinguish their function in the worship gathering. This task is accomplished in three ways.

First, I explain how the idea of the prophethood of all believers can be used as a theological instrument of assessment helpful for identifying the underlying principles at work in the rituals and practices of Pentecostal worship. Because my methodology is focused on

utilizing the pneumatological and Pentecostal perspectives in order to address the question of participation, I suggest that the concept of the prophethood of all believers is the dynamic way to apply these lenses to construct a synthesis and allow theological engagement to take place. While this dual perspective proved sufficient to identify the dominant rituals and practices associated with how Pentecostals worship God as a community, this procedure is not sufficient to analyze the state of participation in the rituals because this dual method looks to show how the work of the Spirit and the nature of Pentecost are at work in Pentecostal worship but does not reveal the nature of that participation. The way to relate the pneumatological and Pentecostal perspectives to the Pentecostal liturgy is to transform these two perspectives into a tool that can be used to examine the nature of participation in the movement. I therefore utilize the idea of the prophethood of all believers as a way to bring the pneumatological and Pentecostal lenses together to create a new concept that I can use in this chapter and further chapters to be both evaluative and constructive.

Second, I analyze each of the four rituals through the instrument of the prophethood of all believers. My goal is to apply the newly constructed lens found in the prophethood of all believers to the dominant rituals of Pentecostal worship so that I can assess the way believers participate in the liturgy of the church. This task is important because exploring each of the rituals through the lens of the prophethood of all believers provides a way to identify the underlying principle of participation that exists in the movement's church gatherings from which I can clearly articulate the problem of participation.

Third, I interpret the above analysis of participation in Pentecostalism in order to discover ways the rituals viewed through the lens of the prophethood of all believers reveal how they function conjointly within the liturgical framework of the worship gathering. My goal in this endeavor is to clarify the problem of participation so that it can be addressed, and resolved, in the remaining chapters of this thesis. To conclude the chapter, I articulate the

problem of participation in Pentecostalism as well as discover a way forward for addressing this problem in the remaining chapters of this thesis.

3.1. The Prophethood of all Believers as a Theological Instrument for Assessing Participation

Because Pentecostals understand the idea of the prophethood of all believers to be the result of Christians' baptism in the Holy Spirit in order to participate as a universal community of Spirit-anointed prophets,¹ I wish to transform the prophethood of all believers itself into a heuristic and hermeneutical device so that it can be used to critique the core rites and practices of the movement's worship. To this end, I suggest that the idea of the prophethood of all believers offers a way to view the core practices of Pentecostal worship in order to assess ways all believers can take part in the church gathering. My intent is to analyze the prophethood of all believers in order to identify and pull together its various elements to create a hermeneutical device through which I can evaluate the rites and practices of the movement. To accomplish this task, I first provide a definition of the mechanisms of the prophethood of all believers so that I can then construct a tool useful for assessing the rites and practices of Pentecostal church gatherings.

3.1.1. Defining the Mechanisms of the Prophethood of All Believers

¹ Roger Stronstad, *The Prophethood of all Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 50, 63; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T & T Clark, 2013), 111–33; David Morgan, *Priesthood, Prophethood and Spirit-Led Community: A Practical-Prophetic Pentecostal Ecclesiology*, Durham Thesis (University of Durham, United Kingdom, 2007), 89–94; Wansuk Ma, "The Theological Motivations for Pentecostal Missions" in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 247–53; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 52; Simon Chan, *Pentecostal Ecclesiology: An Essay on the Development of Doctrine* (Blandford Forum, U.K.: Deo Publishing, 2011), 59; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 79; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 140–41.

In order to define the mechanisms of the prophethood of all believers, it is important to understand the origins of the prophethood of all believers, what it means, and how Pentecostals interpret the core experiences related to how it operates. A clear view of the prophethood of all believers helps provide a way to interpret the underlying rationale by which the mechanisms can be articulated. To accomplish this task, an attempt is now made to explain how a Pentecostal view of the prophethood of all believers provides the means to construct a tool of assessment that allows for the core elements associated with the theological foundations of participation in the movement to be applied to the rituals and practices of the liturgy. An attempt is also made to articulate both what is meant by the word “mechanism” as well as how it is used in the forthcoming chapters.

3.1.1.1. Understanding Priesthood and Prophethood in Pentecostalism

The Pentecostal understanding of the prophethood of all believers is derived from critical engagement with the Reformation doctrine of the priesthood of all believers,² which states that every baptized believer can participate as a priest and minister because of their direct relationship with God apart from the church (1 Peter 2:9).³ In historical and contemporary interpretations of the idea of the priesthood of all believers, the main emphasis is placed on the right standing of the Christian’s relationship with God through Christ, the one mediator between God and humanity (1 Timothy 2:5). Such an understanding of the priesthood of all believers demonstrates the belief that one’s standing with God does not require the presence

² Yong, *The Spirit Poured Out on All Flesh*, 140; Land, *Pentecostal Spirituality*, 18; Vondey, *Pentecostalism*, 116.

³ Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1997), 1–19; Veli-Matti Kärkkäinen, “Spirit, Laity, Ministry” in Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Amos Yong, ed. (Lanham, MD: University Press of America, 2002), 124–26; David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 480; Jean Daniel Plüss, “Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue” in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 62–70.

of an earthly priest or minister to act as mediator between the believer and the divine.⁴ To this extent, from the Protestant perspective, the priesthood of all believers's main concern is the belief that every believer is a priest and has direct access to God in Christ.⁵ Thus, the ability to minister as priests is extended to every Christian by way of their relationship with Christ.⁶ Although having a dramatic influence on the way many Christians view spirituality and the church, the theology of the priesthood of all believers is variously conceived throughout the different confessional streams of the world, often providing conflicting interpretations for how it should be implemented in the everyday life of the local church.⁷ For Pentecostals, the priesthood of all believers emphasizes the priestly functions of anyone who has accepted God's gift of salvation in Christ.⁸ The core mechanism associated with how the priesthood of all believers operates in the church gathering can be described in terms of every believer's ability to have direct access to God through faith to engage in activities and ministry on the part of all Christians.⁹

On the other hand, the idea of the prophethood of all believers views all believers as prophets and embodies the egalitarian impulse of the movement that emphasizes the charismatic functions of anyone who has received the anointing of the Holy Spirit. Whereas

⁴ Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 80.

⁵ *Ibid.*, 106–13.

⁶ See Steven M. Fettke, *Gods Empowered People: A Pentecostal Theology of the Laity* (Eugene, OR: Wipf & Stock Publishers, 2010), 13; Kärkkäinen, "Spirit, Laity, Ministry," 124–26.

⁷ See Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 79–94; Kärkkäinen, "Spirit, Laity, Ministry," 126; David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, MI: Gospel Publishing House, 1991), 34–38.

⁸ Frank Macchia, *Baptized in the Spirit*, 202–4; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPLC, 2010), 87; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 89–94.

⁹ Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments* (Eugene, OR: Pickwick Publications, 2010), 129; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 84–94, 126–27; Jerome Boone, "Worship and the Torah" in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016), 14–26; Charles H. Barfoot and Gerald T. Sheppard, "Prophetic vs. Priestly Religion: The Changing Role of Women Clergy in Classical Pentecostal Churches," *RRR* 22, no. 1 (1980): 2–17; cf. Wolfgang Vondey, *Pentecostalism and Christian Unity, Volume 2: Continuing and Building Relationships* (Eugene, OR: Wipf & Stock Publishers, 2013), 173; Vondey, *Pentecostalism*, 116. The priesthood of all believers demonstrates that for Pentecostals, every member of the congregation contributes as a priest because no Christian is excluded from doing the Lord's work. Having access to God through faith allows Christians to engage in such activities as prayer, worship, church administration, holy living, proclaiming the gospel, and fellowship with the body of Christ.

in the priesthood of all believers the ability to minister as priest is extended to every Christian by way of their relationship with Christ, in the prophethood of all believers the ability to minister as prophet is extended to every Christian by way of their empowerment with the Holy Spirit (Acts 2:17–21).¹⁰ Steven Land notes that the Pentecostal perspective of the prophethood of all believers is an expansion on the priesthood of all believers with the intent of the total mobilization of the church for Spirit-empowered witness and mission.¹¹ Similarly, Wolfgang Vondey notes that for Pentecostals, the prophethood of all believers engenders the idea that all Christians who have the Holy Spirit—irrespective of age, race, gender, class, ability, education, and social standing—are given access to all the vocations and gifts found in the New Testament in order for all God’s people to fully engage in the mission and ministries of the church.¹² To Vondey, the prophethood of all believers is the charismatic functioning of all those baptized in the Spirit, particularly the underprivileged, disestablished, and oppressed, with the intent to shape “all cultures as testimony to God, confronting and reinterpreting present conditions with an alternative imagination of hope.”¹³ For Pentecostals, the prophethood of all believers is not just a parallel term for the priesthood of all believers, but rather a theological and polemical term intending to show that all Christians are not only priests who have right standing with God, but also prophets called, empowered, and sent by the Spirit for ministry and service in the church and world.¹⁴

¹⁰ Stronstad, *The Prophethood of All Believers*, 120–22; Vondey, *Pentecostalism*, 116; Volf, *After Our Likeness*, 246–47; Craig Keener, *The NIV Application Commentary: Revelation* (Zondervan Academic, 2000), 305–7.

¹¹ Land, *Pentecostal Spirituality*, 6–7, 61. See also Kärkkäinen, “Spirit, Laity, Ministry,” 126.

¹² Vondey, *Pentecostalism*, 116–17, 218; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 212–15, 243–45. Vondey notes the vocations found in such places as Ephesians 4 and Philippians 1 (i.e., apostles, evangelists, prophets, pastors, teachers in Ephesians 4:11; overseers, elders, and deacons in Philippians 1:1).

¹³ Vondey, *Pentecostal Theology*, 215–16.

¹⁴ See Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 83–84, 94–95; Daniela Augustine, “The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost” in John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 161–63; Andy Lord, “A Theology of Sung Worship” in Mark J. Cartledge and A. J. Swoboda, eds. *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 87–92; Amos Yong, “Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal” in Monique M. Ingalls and Amos Yong (eds.), *The Spirit of Praise:*

From a Pentecostal perspective, it is through the baptism of the holy Spirit that the priesthood and the prophethood of all believers are brought together to reflect the fullness of God’s saving, sanctifying, empowering, healing, and eschatological work of grace for the purpose of kingdom advancement to the ends of the earth. The two working in conjunction help transform the community of disciples into a royal priesthood of Spirit-baptized prophets able to help bring about God’s salvific purposes for the world.¹⁵ As noted by Daniela Augustine, the charismatic functioning of believers through the Spirit of Pentecost reveals the transformation of the community of disciples into a royal priesthood and prophethood of believers that reflects the priestly, prophetic, and royal dimensions of Christ’s own Spirit-empowered ministry on earth.¹⁶ Within this scope of understanding presented above, the core mechanisms associated with how the prophethood of all believers begins to take shape in the life of worship to allow all Christians to have a transformative encounter with God through the Holy Spirit in order to empower them for ministry, service, and mission in the church.¹⁷

3.1.1.2. Interpreting the Instrument of the Prophethood of all Believers

In order to defining the mechanisms of the prophethood of all believers, it is important to understand what it means to be a prophet because such an understanding provides the foundation for articulating how a prophetic engagement in the life of the church can be

Music and Worship in Global Pentecostal–Charismatic Christianity (University Park, PA: The Pennsylvania State University Press, 2015), 283.

¹⁵ See Land, *Pentecostal Spirituality*, 6–7; Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 24–25; Lord, “A Theology of Sung Worship,” 87–92; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 114–18; cf. Boone, “Worship and the Torah,” 9–13; Lee Roy Martin, “Introduction to Pentecostal Worship” in Martin, *Toward a Pentecostal Theology of Worship*, 2–4; Frank D. Macchia, “Signs of Grace: Towards a Charismatic Theology of Worship” in Martin, *Toward a Pentecostal Theology of Worship*, 156–57; Macchia, *Baptized in the Spirit*, 139.

¹⁶ Daniela C. Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God* (Grand Rapids, MI: Eerdmans, 2019), 138–45; Augustine, “The Empowered Church,” 162–63.

¹⁷ See for example Jonathan E. Alvarado, “Pentecostal Worship and the Creation of Meaning” in Martin, *Toward a Pentecostal Theology of Worship*, 222–23; Lim, *Spiritual Gifts*, 34–38; Land, *Pentecostal Spirituality*, 6–7; Augustine, “The Empowered Church,” 161–63; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 2–130.

accomplished. For Pentecostals, to say that all believers are viewed as Spirit-baptized prophets is to say that all Christians who have the Holy Spirit should exhibit characteristics and qualities that reflect the biblical understanding of what a prophet is and does.¹⁸ The reason Pentecostals believe this notion to be true is because on the day of Pentecost, Peter's proclamation emphasizes that the Spirit's outpouring on all flesh – on sons and daughters, young and old, including men and women servants – means that all people anointed with the Spirit are empowered to prophesy (Acts 2:17–18).¹⁹ In this regard, to reduce a prophet to simply being a person who “tells the future” is to miss the mark of what and who a prophet is supposed to be.²⁰ Prophets are not just foretellers that predict the future, but are also forth-tellers that seek to proclaim the word of the Lord as well as to interpret what God is saying and doing in the immediate here and now contexts of the listeners.²¹

According to Vondey, Pentecostals view prophets as those who have been empowered by the Holy Spirit to respond to and confront the social, religious, political, economic, or cultural injustices for the purpose of liberation, transformation, and renewal; those who through Spirit baptism are the concrete hands and hearts of the people who live for the hope that the injustices which separate them will one day be removed.²² This prophetic characterization supports an understanding that views prophets as those who, among other things, share God's nightmares and dreams, are not afraid to be offensive, confront with both rebuke and hope, intercede with boldness, praise with freedom, are heralds of good news, are responsive worshippers, subvert through open words and actions of defiance against any

¹⁸ See Stronstad, *The Prophethood of all Believers*, 28–71; Yong, *The Spirit Poured Out on All Flesh*, 139–41; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 105–23; Jacqueline Grey, “The Book of Isaiah and Pentecostal Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 40–42.

¹⁹ See Vondey, *Pentecostalism*, 116–17; Ma, “The Theological Motivations for Pentecostal Missions,” 247–53.

²⁰ Walter Brueggemann, *The Prophetic Imagination: 40th Anniversary Edition* (Minneapolis, MN: Fortress Press, 2018), xxxvii.

²¹ Dennis Lum and William K. Kay, *The Practice of Prophecy* (Eugene, OR: Wipf & Stock, 2018), 1–2; Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology* (Grand Rapids, MI: Eerdmans, 2010), 211–12, n. 1; Brueggemann, *The Prophetic Imagination*, 21–23.

²² Vondey, *Pentecostal Theology*, 95, 215–16.

claim of ultimacy by the current empirical regime, and through words and actions turn “upside down” contemporary understandings of power due to the presence and activity of God at work in creation.²³ As noted by Walter Brueggemann, a prophet is one who evokes, forms, and reforms an alternative community that “dismantles the politics of oppression and exploitation by countering it with a politics of justice and compassion.”²⁴ A prophet then is one who offers “metaphors of new possibility” that intend to “disrupt the safe construals of reality through the actual utterance of promise and new possibility” that God wants to give.²⁵ For most Pentecostals, such radical and provocative understandings of a prophet is what provides the impetus for how a prophetic engagement with church and world can be accomplished to allow all believers to address social, political, economic, hierarchical, institutional, and ecclesial structures of “this present order” that seek to marginalize and limit people’s participation both inside and outside the church.²⁶

Based on the insights identified above, the prophethood of all believers can be defined as the gift of charismatic participation in the church that allows for all members of the congregation who have received the Holy Spirit to fully take part in worship, witness, and service with the intent of ushering in through words and/or actions new possibilities of reality, promise, and hope for the gathered community. From this standpoint, the prophethood of all believers is available to anyone in the community who has been baptized in the Holy

²³ John Goldingay, *Old Testament Theology: Israel’s Life* (Downers Grove, IL: IVP Academic, 2016), 668–80, 759–92; cf. Daniel Castelo, “The Improvisational Quality *Ecclesial Holiness*” in Thomas, *Toward a Pentecostal Ecclesiology*, 98–99; Augustine, “The Empowered Church,” 161–63; Lee Roy Martin, “Fire in the Bones: Pentecostal Prophetic Teaching,” in Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (CPT Press, 2015), 35–38, 40–42; Donald B. Kraybill, *The Upside-Down Kingdom*, Anniversary Edition (Harrisonburg, VA: Herald Press, 2018), 16–32.

²⁴ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress Press, 2005), 626–28.

²⁵ Brueggemann, *Theology of the Old Testament*, 626–28; cf. Vondey, *Pentecostal Theology*, 170–71, 215–16; Martin, “Fire in the Bones,” 39–40, 62–63.

²⁶ Yong, *Theology and Down Syndrome*, 1–27, 197–204, 220–38, 255–56; Yong, *In the Days of Caesar*, 249–254, 569–589; cf. Boone, “Worship and the Torah,” 14–15; Grey, “The Book of Isaiah and Pentecostal Worship,” 40–42; Martin, “Fire in the Bones,” 34–63; Allen Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 289–94.

Spirit—irrespective of age, gender, ethnicity, and socio-economic class—so that they might expressively respond to God in worship, be transformed into bold witnesses for Christ, and function in the gifts of the Spirit as those commissioned as ministers to both the faith community and the world. The result of such prophetic activity is none other than a community of Spirit-baptized believers able to confront the outdated, mundane, and otherwise harmful religious, hierarchical, social, cultural, political, economic, and ecclesial perspectives and practices in the church that limit people’s abilities to fully participate as empowered followers of Christ. Such a prophethood provides a way to imagine new and fresh ways God’s people can be the church.²⁷ The prophethood of all believers then is the charismatic functioning of all believers who have been empowered by the Holy Spirit to transform the life and structures of the local faith community through radical participation in worship, witness, and service.²⁸ These three activities of worship, witness, and service I suggest correlate with the Pentecostal experiences of sanctification, Spirit baptism, and commission to ministry and mission to demonstrate how the idea of the prophethood of all believers can be implemented in the life of the church to allow greater participation to take place in worship. In what follows, I attempt to justify this claim.

3.1.1.3. Articulating the Mechanisms of the Prophethood of all Believers

The definition of the prophethood of all believers looks to show how the gift of charismatic participation is extended to every Christian in the church by way of their empowerment with the Holy Spirit for the purpose of worship, witness, and service. As I suggested in the previous section, worship, witness, and service correlate with sanctification, Spirit baptism,

²⁷ Castelo, “The Improvisational Quality *Ecclesial Holiness*,” 98–99; Yong, *Theology and Down Syndrome*, 1–27.

²⁸ Simon Chan, “Jesus as Spirit–Baptizer: Its Significance for Pentecostal Ecclesiology” in Thomas, *Toward a Pentecostal Ecclesiology*, 152–54; Macchia, *Baptized in the Spirit*, 79.

and commission to ministry to provide definition to the mechanisms by which the prophethood of all believers can be understood. The rationale for such an assertion is founded on the notion that these experiences reveal how Pentecostals understand the ways all God's people can fully take part in seeking God in worship (sanctification), becoming empowered witnesses for Christ (Spirit baptism), and functioning in the gifts of the Spirit for the purposes of kingdom advancement in the church and world (commission to ministry and mission). Furthermore, these three experiences correlate with the way the altar call and response was described in the typology of Pentecostal worship of the previous chapter as a means to encounter God in the church gathering. The movements of going to, encountering the divine at, and leaving from the altar as empowered witnesses provide opportunities for the full gospel to be actualized in the life of worship so that Christians can experience ongoing salvation, sanctification, empowerment, healing, and renewed hope for Christ's return.²⁹ Thus, it is my contention that sanctification, Spirit baptism, and commission to ministry collaboratively function as descriptive and charismatic mechanisms by which the prophethood of all believers can be both articulated and brought into being to engage in theologically charged discussion because together these experiences reveal how one is called, empowered, and sent as a Spirit-baptized prophet for Christ in the church.³⁰ In stating that the experiences of sanctification, Spirit baptism, and commission to ministry function as mechanisms I mean that they can be used as descriptive and interpretive devices helpful for thinking theologically about how every believer's prophetic call can be articulated in the worship gathering. My use of the word mechanism does not mean that I think these

²⁹ See 2.2.4.1; cf. Albrecht, *Rites in the Spirit*, 138, 152–60; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 95–107; Vondey, *Pentecostal Theology*, 84–85, 286–89; Tomberlin, *Pentecostal Sacraments*, 27–30; Swoboda, "God is Doing Something New," 124–26, 128; Martin, "Introduction to Pentecostal Worship," 3; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 190.

³⁰ See for example Land, *Pentecostal Spirituality*, 83–85; Vondey, *Pentecostal Theology*, 59–67, 70–87, 90–97, 170–71; Macchia, *Baptized in the Spirit*, 74–84, 145–47; Morgan, *Priesthood, Prophethood and Spirit-Led Community*, 129.

experiences are in some way mechanical, robotic, or magical sort of resources intending to make something happen by either manipulative means or a conjuring up of results. By mechanism I therefore mean an interpretive framework helpful for articulating ways the concept of the prophethood of all believers operates. To further articulate how sanctification, Spirit baptism, and commission to ministry and mission collaboratively function as descriptive and charismatic mechanisms, I attempt to clarify how a Pentecostal understanding of the experiences, and the inherent practices within, of sanctification, Spirit baptism, and commission to ministry and mission together demonstrate ways that one's movement to, at, and from the altar reflects the presence of the fivefold gospel in their theological articulation.

For Pentecostals, sanctification, Spirit baptism, and commission to mission and ministry are complementary rather than fragmented experiences that result in a transformed life able to radically and boldly witness for the kingdom of God.³¹ Bearing this in mind, sanctification refers to the calling of the Spirit for Christ followers to “seek the Lord”³² and to constantly be “laying all on the altar”³³ in order to live a holy, consecrated, and cleansed life before God that leads to a transformative encounter with the risen Christ.³⁴ Closely related to the experience of salvation, which some have described as “overlapping” metaphors for the entire Christian life,³⁵ this call of the Spirit to sanctification is the invitation for followers of Christ to respond to God with words and actions that reflect their participation in the divine life. For Pentecostals, such participation takes place through various tarrying altar practices that allow for one to fervently and diligently surrender to God in worship in order to

³¹ Vondey, *Pentecostal Theology*, 261–80, 136–37; cf. Yong, *In the Days of Caesar*, 166–68; Macchia, *Baptized in the Spirit*, 75–85; Augustine, “The Empowered Church,” 157–66.

³² Vondey, *Pentecostal Theology*, 64–65.

³³ Macchia, *Baptized in the Spirit*, 30; cf. Land, *Pentecostal Spirituality*, 147–51.

³⁴ Macchia, *Baptized in the Spirit*, 79–80; Land, *Pentecostal Spirituality*, 83–85; Vondey, *Pentecostal Theology*, 70–87; Kenneth Archer, “Nourishment for Our Journey: The Pentecostal *via Salutis* and Sacramental Ordinances,” in Chris E. W. Green, ed., *Pentecostal Ecclesiology: A Reader* (Leiden; Boston: Brill Academic Publishing, 2016), 155.

³⁵ Macchia, *Baptized in the Spirit*, 139; cf. Peter Toon, *Justification and Sanctification* (Westchester, IL: Crossway Books, 1983); Veli-Matti Kärkkäinen, *One with God: Salvation As Deification and Justification* (Collegeville, MN: Liturgical Press, 2004); Vondey, *Pentecostal Theology*, 52.

“reorder” one’s life and be “redirected” by the Spirit to a Christ-like standard of living.³⁶

These practices include activities and expressions such as prayer, praise, waiting on God, confessing sin, and repentance.³⁷ The mechanism of sanctification reflects the dimensions of the fivefold gospel related to both salvation and sanctification because it demonstrates ways believers can both go to and tarry at the altar as they seek God in worship.

The baptism of the Holy Spirit refers to a transformative encounter with God for the purpose of becoming empowered witnesses for Christ.³⁸ For Pentecostals, Spirit baptism is the “gift of power on the sanctified life”—something that emerges from and leads to a life fully consecrated and yielded to God—in order to become “tellers of good news”³⁹ that engage in Christ-centered praise, testimony, prophecy, and prayer.⁴⁰ Thus, the response of Christians to the call of God to live a sanctified life results in a transformative encounter with the Spirit of God that leads to boldly proclaiming the good news of salvation in Christ.⁴¹ The altar practices associated with Spirit Baptism therefore include spontaneous and joyous prayer, praise and thanks to God in both known and unknown languages, as well as “speech acts” and “insights” intended to convict, comfort, exhort, instruct, and inspire the gathered community with words and actions that proclaim the salvific works of God as bold witnesses

³⁶ Vondey, *Pentecostal Theology*, 136; Archer, “Nourishment for Our Journey,” 155; cf. Boone, “Worship and the Torah,” 21–23; James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 159–66.

³⁷ Ibid. See also Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 147–48, 183–85; Anne E. Dyer, “Pentecostal Worship Practices in Europe” in Cartledge and Swoboda, *Scripting Pentecost*, 141; Samuel W. Muindi, “Ritual and Spirituality in Kenyan Pentecostalism” in Cartledge and Swoboda, *Scripting Pentecost*, 162; Denise Ross, “Hybridity Among the Chin of Myanmar,” in Cartledge and Swoboda, *Scripting Pentecost*, 172–73.

³⁸ Macchia, *Baptized in the Spirit*; 11–18; David Petts, “The Baptism in the Holy Spirit: The Theological Distinctive,” in Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle: Authentic UK, 1998), 98–101; Land, *Pentecostal Spirituality*, 7, 85–96, 144; Vondey, *Pentecostal Theology*, 84; Augustine, “The Empowered Church,” 157–58.

³⁹ Land, *Pentecostal Spirituality*, 7, 85–96, 144.

⁴⁰ Vondey, *Pentecostal Theology*, 88, 90–97; Melissa L. Archer, “Worship in the Book of Revelation,” in Martin, *Toward a Pentecostal Theology of Worship*, 123–24; Land, *Pentecostal Spirituality*, 61, 154; Macchia, *Baptized in the Spirit*, 14–15.

⁴¹ Macchia, *Baptized in the Spirit*, 139–53.

for Christ.⁴² The mechanism of Spirit baptism reflects the dimensions of the fivefold gospel related to both sanctification and Spirit baptism because it demonstrates ways believers can encounter God at the altar resulting in both a transformed life and empowerment to witness.

Commission for ministry and mission refers to the ability of every Spirit-empowered believer to function in divine healing and the gifts of the Spirit in order to transform the cosmos with the love and power of God.⁴³ In this regard, commission to ministry and mission means the ability of every Spirit-baptized believer to be agents of divine healing through their mobilization in the church and world in order to show their devotion to Jesus Christ; equip, edify, comfort, and strengthen the church in love (1 Corinthians 13:1–3; 14:3, 12, 26); and provide visible and recognizable witness to the gospel.⁴⁴ For Pentecostals, the goal of ministry and service through the gifts of the Spirit is for “the common good” intending to bring the counter-cultural activity of the Spirit to a world in need. Such activity is intended to prophetically confront the powers of exploitation and oppression, expel spiritual forces of evil, heal sickness in all forms, and liberate people from social, political, economic, and institutional injustices that seek to harm the created order and limit people’s ability to have right relationships with God and others.⁴⁵ The altar practices associated with commission to ministry and mission is the vocalization of faith through such things as shouts of praise,

⁴² See for example Albrecht, *Rites in the Spirit*, 162–74, 222–35; Yong, *The Spirit Poured Out on All Flesh*, 81–109; Vondey, *Pentecostal Theology*, 39–40, 53–58, 77–90, 110–38; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157–58; Tomberlin, *Pentecostal Sacraments*, 1–30; Ross, “Hybridity Among the Chin of Myanmar,” 174–75; Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, Reprint Edition (Grand Rapids, MI: Baker Academic, 2009), 146–271; Archer, “Nourishment for Our Journey,” 155.

⁴³ See Land, *Pentecostal Spirituality*, 80–93; Macchia, *Baptized in the Spirit*, 56–75–85; Macchia, “Signs of Grace,” 160–64; Yong, *In the Days of Caesar*, 166–68; Yong, *The Spirit Poured Out on All Flesh*, 81–82, 98–120; Vondey, *Pentecostal Theology*, 91–97, 130–38, 167–71; Siegfried S. Schatzmann, “The Gifts of the Spirit: Pentecostal Interpretation of Pauline Pneumatology” in Warrington, *Pentecostal Perspectives*, 83–84.

⁴⁴ Land, *Pentecostal Spirituality*, 22, 61, 131–35, 159–63; Schatzmann, “The Gifts of the Spirit,” 90–92; Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans, 1987), 582; cf. Yong, *In the Days of Caesar*, 360–65; Vondey *Pentecostal Theology*, 91–93, 212–16.

⁴⁵ Vondey, *Pentecostal Theology*, 167–71, 211–16; cf. Yong, *The Spirit Poured Out on All Flesh*, 295; Archer, “Nourishment for Our Journey,” 157–58; Daniela C. Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God* (Grand Rapids: Eerdmans, 2019).

testimonies, confessions, and prayers. Practices also include such activities as laying on of hands in prayer, anointing with oil, and functioning in spiritual gifts.⁴⁶ The mechanism of commission to ministry and mission reflects the dimensions of the fivefold gospel related to both divine healing and coming king because it demonstrates ways believers can leave from the altar as empowered witnesses able to minister in the power of the Spirit for service and ministry through the use of spiritual gifts.

In light of the above description of these three charismatic moments, it can be observed that for Pentecostals, responding to the call of God to sanctified living leads to a transformative encounter with God resulting in Spirit empowerment, and Spirit empowerment leads to charismatic ministry and service by which others are invited to respond to the call of the Spirit to have a transformative encounter with God.⁴⁷ While the three mechanisms of sanctification, Spirit baptism, and Commission to ministry and mission find close affinity to the fivefold gospel of Pentecostals, this hermeneutic does not follow the fivefold pattern in exactness but rather reflects it in emphasis. The reason for this threefold rather than fivefold pattern is because this hermeneutic is interested more in praxis rather than doctrine, and so reflects ways the full gospel is contained in the transformative movements of going to, staying at, and leaving from the altar as Spirit-anointed prophets empowered to bear witness in the church and world. This emphasis on the full gospel through the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission therefore shows that one's empowerment with the Holy Spirit is made possible through the dynamic experiences of worship, witness, and service in community with others.

⁴⁶ Vondey, *Pentecostal Theology*, 108–14, 132–38; Macchia, *Baptized in the Spirit*, 75–85; Yong, *In the Days of Caesar*, 166–68; Yong, *The Spirit Poured Out on All Flesh*, 81–82, 98–120; Land, *Pentecostal Spirituality*, 22, 61, 131–35, 159–63; Schatzmann, “The Gifts of the Spirit,” 90–92.

⁴⁷ See Land, *Pentecostal Spirituality*, 45, 61, 92–97; Macchia, *Baptized in the Spirit*, 75–85; Vondey, *Pentecostal Theology*, 132, 266–80; Augustine, “The Empowered Church,” 163.

Recognizing that for many Pentecostals, sanctification, Spirit baptism, and commission to ministry and service are distinct yet “inseparably intertwined” realities that describe “works of grace” by which the triune God is at work in the lives of believers, the faith community, and the world,⁴⁸ these three experiences provide a heuristic framework by which theological discussion and articulation can take place.⁴⁹ In this regard, beginning with sanctification, moving towards Spirit baptism, and culminating with one’s commission into ministry and service can allow for one to show, by thinking theologically about, how the prophethood of all believers is operative in the life of the local church. Such theological inquiry is possible because this movement of the Spirit from the “inner most being to the ends of the world”⁵⁰ reveals ways these altar experiences emerge one from the other to transform all God’s people into prophets able to fully participate in the life of the church. These core Pentecostal experiences can therefore be utilized as mechanisms to help show how one can enter into the prophethood of all believers as well as to constructively engage with the topic of participation in Pentecostalism because they represent ways God’s people encounter the divine and are transformed into empowered witnesses for Christ through the Spirit.

Within this trifold framework, these mechanisms of the prophethood of all believers are not just one-time events in the life of the believer, but rather ongoing experiences that require continual participation in (1) expressively responding to the Spirit’s calling to “seek the presence of God” (salvation and sanctification), (2) becoming empowered witnesses for Christ (sanctification and Spirit baptism), and (3) functioning in the charismatic ministries and gifts of the Spirit (divine healing and commission for ministry and mission). These often overlapping experiences reveal how the Holy Spirit empowers the believer throughout their

⁴⁸ See for example Yong, *In the Days of Caesar*, 166; Schatzmann, “The Gifts of the Spirit,” 84; Vondey, *Pentecostal Theology*, 206–11, 263–65; Macchia, *Baptized in the Spirit*, 41–49, 75–85, 129–54.

⁴⁹ See for example: Yong, *In the Days of Caesar*, 95–98; Vondey, *Pentecostal Theology*, 21–23.

⁵⁰ Augustine, *Pentecost, Hospitality, and Transfiguration*, 25; cf. Augustine, “The Empowered Church,” 163.

Christian life to be a prophet used by God both inside and outside the church.⁵¹ It is therefore the continuous involvement in these charismatic mechanisms that make one, and allow one to remain, a prophet able to be a bold witness for Christ. This understanding of the prophethood of all believers provides a way to allow the Spirit and Pentecost lenses to come together towards a methodological synthesis because these mechanisms show how the many senses, tongues, and witnesses of the Spirit can be utilized to direct the community of faith towards participation in Pentecost. In what follows, I wish to substantiate this claim by showing how the mechanisms associated with the prophethood of all believers can be applied to the topic of participation in order to critically engage Pentecostal ritual and practice.

3.1.2. Applying the Mechanisms of the Prophethood of All Believers to Participation

In light of the above articulation of the prophethood of all believers, the charismatic mechanisms of sanctification, Spirit baptism, and commission to ministry can be utilized as a theological resource to analyze the state of participation in Pentecostalism. Such a claim can be made because these mechanisms reflect the egalitarian impulse that is connected to the Pentecostal understanding of how all believers can have a transformative encounter with God resulting in radical worship, witness, and service. In order to create a theological critique as well as a recommendation for how all believers can fully take part in the ritual life of the local church, the following represents how the mechanisms of the prophethood of all believers can be applied as a heuristic and hermeneutical device to assess every believer's ability to participate in worship.

⁵¹ See for example: Macchia, *Baptized in the Spirit*, 202–7; Land, *Pentecostal Spirituality*, 81–88; Morgan, *Priesthood, Prophethood and Spirit-Led Community* 151; Stronstad, *The Prophethood of All Believers*, 120–22; Vondey, 59–60, 91–97; Archer, “Nourishment for Our Journey,” 155–58.

The first mechanism of sanctification can be applied as a heuristic device by critiquing the way believers actively and bodily take part in seeking the presence of God in the life of the local church. Since for Pentecostals, sanctification refers to the calling of the Spirit for followers of Jesus to “seek the Lord,” I investigate how all participants respond to the Spirit’s calling to bodily and actively worship God. Such an investigation therefore looks at the wide range of verbal and kinesthetic activities connected to the ways congregants express their desire to live a life set apart for God with the hope of having a transformative encounter with the divine. I essentially wish to ask the question: can all congregants respond to God’s Spirit in expressive ways at any point in the worship gathering? My goal in asking this question is to investigate if there are more spontaneous and active verbal, physical, and expressive tarrying types of responses such as standing, jumping, sitting, kneeling, bowing, raising hands, clapping, shouting, praying, reflecting, praising, crying, repenting, confessing sin, and the like by diverse types of people in some rites rather than in others.

The second mechanism of the baptism of the Holy Spirit can be applied as a heuristic device by evaluating the way all people are transformed by the divine through their empowerment with the Spirit in the church gathering. Because Pentecostals understand Spirit baptism to be centered on a transformative encounter with God that results in one’s empowerment to witness for Christ, I seek to investigate the ways every believer is anointed by the Spirit to engage in Christ-centered praise, testimony, prophecy, and prayer.⁵² In this vein, I wish to ask the question: can all believers be empowered with the Spirit to fully bear witness to the works of God in Christ in the gathered community? My goal is to investigate the ways participants take part in (1) offering direct praise and thanksgiving to God, (2) testifying to God’s saving and transforming work in their lives, (3) sharing encouraging and

⁵² Vondey, *Pentecostal Theology*, 88, 90–97; Archer, “Worship in the Book of Revelation,” 123–24; Land, *Pentecostal Spirituality*, 61, 154; Macchia, *Baptized in the Spirit*, 14–15.

edifying messages to the gathered community,⁵³ and (4) praying to God through known, unknown, and intercessory types of prayers.⁵⁴ Exploring such activities in each of the four rites shows how all believers are being empowered by the Spirit to take part in worship.

The third mechanism of commission to ministry can be applied as a heuristic device by critiquing the ways all believers fully take part in charismatic-type activities in the gathered community. Since Pentecostals understand that every Spirit-anointed believer is empowered to be agents of divine healing and exercise the gifts of the Spirit,⁵⁵ I look to investigate how all believers are mobilized for gifted service to the church. As noted above, for Pentecostals, the purpose of spiritual gifts is to glorify the Lord Jesus Christ, build up the gathered community, and act as a visible sign that points people to the kingdom of God.⁵⁶ In this light, I want to evaluate the ways all God's people function in the activities associated with the Christian vocations and spiritual gifts found in the New Testament in each of the four rituals of Pentecostal worship.⁵⁷ Thus, I seek to identify how people take part in the list of spiritual gifts found in 1 Corinthians 12:4–11, 28, and Romans 12:6–8 (wisdom, knowledge, faith, healing, mighty deeds, etc.). While Pentecostals typically understand this list of spiritual gifts to be representative of the many numbers of gifts that correspond to the potential needs of the community,⁵⁸ I use this list as a means to concretely identify the various manifestations of the charismatic ministries and gifts that are bestowed to the church by the Holy Spirit for its health and growth. Furthermore, such an investigation seeks to

⁵³ See Lum and Kay, *The Practice of Prophecy*, 1–2; Yong, *In the Days of Caesar*, 211–12, n. 1; Brueggemann, *The Prophetic Imagination*, 21–23.

⁵⁴ Land, *Pentecostal Spirituality*, 166–72; Vondey, *Pentecostal Theology*, 85–90.

⁵⁵ See Macchia, *Baptized in the Spirit*, 75–85; Yong, *In the Days of Caesar*, 166–68; Yong, *The Spirit Poured Out on All Flesh*, 81–82, 98–120; Vondey, *Pentecostal Theology*, 91–97, 130–34.

⁵⁶ See Land, *Pentecostal Spirituality*, 22, 61, 131–35, 159–63; Schatzmann, “The Gifts of the Spirit,” 90–92; Fee, *The First Epistle to the Corinthians*, 582; cf. Yong, *In the Days of Caesar*, 360–65; Vondey *Pentecostal Theology*, 91–93, 212–16.

⁵⁷ Vondey, *Pentecostalism*, 36; cf. Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology, Revised and Updated, Volume 1* (Los Angeles, CA: Foursquare Media, 2016), 314–47.

⁵⁸ Vondey, *Pentecostalism*, 36; Duffield and Van Cleave, *Foundations of Pentecostal Theology*, 314–15.

identify how all God's people can take part in saving, sanctifying, baptizing in the Spirit, healing, and coming kingdom activities at any point in the worship gathering.⁵⁹

3.2. Assessing the Theology of Participation in Pentecostal Ritual

After having defined the mechanisms of the prophethood of all believers, I now attempt to analyze each of the rituals and practices through the mechanisms in order to identify how the underlying principles of participation are at work in the movement's community gatherings. Whereas in the previous chapter I treated each ritual separately in order to identify the pneumatological and Pentecostal dimensions of participation in the global movement, I now bring all four of the rituals together to assess the ways all people expressively respond to the Spirit, are empowered to bear witness to Christ, and function in the charismatic ministries and gifts of the Spirit at any point in the assembly. This task is important because the results of such an examination provides a way for me to gauge the number of participative responses that exists in the movement's worship gatherings from which the problem of participation can be further articulated. In this way, I utilize the prophethood of all believers as a way to show how the number of participative responses in the Pentecostal rituals reveals the strength and weakness of participation in the movement. To accomplish this goal, and based on the analysis of last chapter, I aim to identify commonalities, strengths, and weaknesses in regard

⁵⁹ See for example: See Vondey, *Pentecostal Theology*, 55–57, 77–99, 110–38; Macchia, *Baptized in the Spirit*, 77, 146–53; Albrecht, *Rites in the Spirit*, 132, 167–89, 222, 229–30, 231–33; Yong, *The Spirit Poured Out on All Flesh*, 90–98; A.J. Swoboda, “God is Doing Something New: A North American Liturgical Experience” in Cartledge and Swoboda, *Scripting Pentecost*, 124–26, 128; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157; Wolfgang Vondey, “The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,” *Black Theology* 10, no. 2 (March 5, 2012): 159, 162; Denise Ross, “Hybridity Among the Chin of Myanmar,” in Cartledge and Swoboda, *Scripting Pentecost*, 174–75. As discussed in 2.2.4.2, such commissioning activities could include every believer's ability to proclaim the gospel, baptize people in water, invite people into Christian fellowship, pray with believers to receive strength to live the Christian life, help people confess sin, engage in deliverance prayer, assist in liberating people from sin and sinful practices, help people obtain freedom from addictions, pray with people through the laying on of hands to receive the gift of the Holy Spirit—as well as releasing them to practice all of the gifts of the Spirit during the gathering—lay hands in prayer for the sick and suffering, anoint people with oil, and help train and send God's people to engage in ministry and mission in both the faith community, market place, and the world where they live.

to how the rituals of praise and worship, preaching, the sacraments, and the altar call and response together reveal ways the prophethood of all believers is at work in the movement's weekly community celebrations.

3.2.1. Analyzing Participation in How All People Seek the Lord in Worship

Viewed with an eye towards the way all believers expressively respond to the Spirit in the dominant rituals of Pentecostal worship, the following observations stand out in regard to the number of various participative responses that exists in church gathering. First, the typology of Pentecostal worship of the last chapter reveals that there are many similarities in how God's people spontaneously respond to the Spirit in each of the four rites. Whether for short, intermittent or long, steady intervals, similarities in each of the four rituals include raising hands, standing, kneeling, sitting, swaying, shouting verbal praises such as "amen" and "thank you, Jesus," and silent contemplation and examination before the Lord.⁶⁰ It would not be uncommon then to see all of these types of expressions throughout each of the dominant rites of the Pentecostal worship experience. While there was no direct mention in the assessment that diverse types of people are able to take part in expressively responding to the Spirit during the praise and worship phase of the meeting, there was nothing to suggest that such responses on the part of the laity were limited to people of a certain race, gender, age, ethnicity, ability, or level of education in the gathering. In this respect, men as well as women, young as well as old, and people of different cultural, social, and economic

⁶⁰ See Albrecht, *Rites in the Spirit*, 189–95; Monique M. Ingalls, "Introduction: Interconnection, Interface, and Identification in Pentecostal–Charismatic Music and Worship" in Ingalls and Yong, *The Spirit of Praise*, 6; Swoboda, "God is Doing Something New," 124–35; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 154–57; Birgitta J. Johnson "This is Not the Warmup Act! How Praise and Worship Reflects Expanding Musical Traditions and Theology in a Baptical Charismatic African American Megachurch" in Ingalls and Yong, *The Spirit of Praise*, 117, 127; Frank D. Macchia, "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," in Green, *Pentecostal Ecclesiology*, 129–30; Estrela Y. Alexander, "Liturgy in Non–Liturgical Holiness–Pentecostalism," in Green, *Pentecostal Ecclesiology*, 183–87; Ross, "Hybridity Among the Chin of Myanmar," 172–73.

backgrounds were all able to take part in spontaneously responding to God in the worship gathering.⁶¹

Second, while participants are able to take part in expressively responding to the Spirit in many ways throughout each of the four rituals, the typology of Pentecostal worship reveals that the largest number of responses occurs at the altar call and response. It is at the altar call that many verbal, kinesthetic, creative, and ministerial responses to the Spirit were shown to be registered in terms of the spontaneous ability of the laity to act in church.⁶² This expressiveness can be seen in how the above assessment reveals ways believers are able to spontaneously take part in activities ranging from silent contemplation to praising, shouting, drawing, and praying for others during worship.⁶³ Furthermore, the altar as both a literal and metaphorical space allows for participants to engage in many diverse and embodied altar types of activities throughout the various rites of the meeting, making it a practice that allows for a large number of verbal and bodily responses to take place in the church gathering.⁶⁴

Third, the typology of Pentecostal worship reveals that the fewest number of participative responses on the part of the laity occurred during the preaching of the word. During the rite of the preached word, responses to the Spirit were shown to be generally limited to listening, contemplating, and intermittent shouts and actions of affirmation to the pastor's sermon.⁶⁵ When compared to the large number of participative responses

⁶¹ See for example: Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, “Pentecostal Worship Practices in Europe,” 145; Vondey, *Pentecostalism*, 117; Lisa Stephenson, “Getting Our Feet Wet: The Politics of Footwashing” in Green, *Pentecostal Ecclesiology*, 168–77; Tomberlin, *Pentecostal Sacraments*, 194–97; Stronstad, *The Prophethood of All Believers*, 50, 63; Land, *Pentecostal Spirituality*, 52; Chan, *Pentecostal Ecclesiology*, 59; Leah Payne, “‘New Voices’: Pentecostal Preachers in North America, 1890–1930” in Cartledge and Swoboda, *Scripting Pentecost*, 22–28; Maccha, *Baptized in the Spirit*, 177, 218.

⁶² See Albrecht, *Rites in the Spirit*, 132, 167–189; Swoboda, “God is Doing Something New,” 124–26, 128; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157; Wolfgang Vondey, “The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,” *Black Theology* 10, no. 2 (March 5, 2012): 159, 162; Ross, “Hybridity Among the Chin of Myanmar,” 174–75.

⁶³ See for example Albrecht, *Rites in the Spirit*, 183–85, 193; Swoboda, “God is Doing Something New,” 124–28.

⁶⁴ See Wolfgang Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” in Cartledge and Swoboda, *Scripting Pentecost*, 98–101; Vondey, *Pentecostal Theology*, 39–43; Tomberlin, *Pentecostal Sacraments*, 193; Chan, *Pentecostal Ecclesiology*, 1–31.

⁶⁵ See Payne, “New Voices,” 22–28; Albrecht, *Rites in the Spirit*, 183–85, 193.

experienced in the rite of praise and worship, which typically occurs just prior to the pastor's sermon and rivals that of the altar call and response in terms of having a large number of verbal and bodily responses to the Spirit, the laity's role appears to be more passive rather than active during the rite of preaching.⁶⁶

Fourth, the typology of Pentecostal worship reveals that more time is devoted in the gathering to the rites of praise and worship and the preached word than to the rites of the sacraments and the altar call and response. It was shown that the praise and worship and the preaching phases often last anywhere from forty minutes to an hour, and sometimes longer in some branches of the movement,⁶⁷ whereas the rites of the sacraments and the altar call tend to either be incorporated into the other two rites (the rites of praise and worship and the preached word) or given time at the end of the gathering to allow people to participate in the activities associated with them (e.g., come up front, receive prayer, take communion, etc.).⁶⁸ Based on length of time allotted in the meeting, the rites of praise and worship and the preached word appear to be given precedence over the other rites in the Worship gathering.

Fifth, the typology of Pentecostal worship reveals that there is little or no mention of people spontaneously responding to the Spirit in the core activities associated with the

⁶⁶ Ibid. See also Lee Roy Martin, "Introduction," in Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (Cleveland, TN: CPT Press, 2015), 14; Joseph K. Byrd, "Pentecostal Homiletic: A Convergence of History, Theology, and Worship" in Martin, *Toward a Pentecostal Theology of Preaching*, 278–79; Greg W. Burch, "Bi-modal Rhythms of celebration in Venezuela," in Cartledge and Swoboda, *Scripting Pentecost*, 196–97; Jean Ngoya Kidula, "Singing the Lord's Song in the Spirit and with Understanding: The Practice of Nairobi Pentecostal Church" in Monique M. Ingalls and Amos Yong, eds., *The Spirit of Praise: Music and Worship in Global Pentecostal–Charismatic Christianity* (University Park, PA: The Pennsylvania State University Press, 2015), 133; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 156–57; Albrecht, *Rites in the Spirit*, 158; Swoboda, "God is Doing Something New," 125–34; Ross, "Hybridity Among the Chin of Myanmar," 169–77.

⁶⁷ Ingalls, "Introduction," 6; Swoboda, "God is Doing Something New," 124–35; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 154–57; Johnson "This is Not the Warmup Act!," 117, 127; Wolfgang Vondev and Chris W. Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview," in Green, *Pentecostal Ecclesiology*, 226–27; Dyer, "Pentecostal Worship Practices in Europe," 140, 4301; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 156–57; Albrecht, *Rites in the Spirit*, 158; Swoboda, "God is Doing Something New," 125–34; Ross, "Hybridity Among the Chin of Myanmar," 169–77.

⁶⁸ Albrecht, *Rites in the Spirit*, 162–63, 166–68; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 157; Tomberlin, *Pentecostal Sacraments*, 1–30; Plüss, "Sacrament or Ordinance?," 59–74; cf. Land, *Pentecostal Spirituality*, 111.

dominant rites of the church, namely in the core activities of leading worship, preaching the sermon, administering the sacraments, and inviting people to come to the altar during the worship assembly. While participation in worship was found to be strong in terms of every believer's ability to spontaneously respond to the Spirit in various ways, it was found to be weak in terms of every participant's ability to engage in the specific activities related to how the dominant rites are typically expressed in Pentecostal worship gatherings. Thus, activities such as facilitating the actual praise and worship time, preaching the sermon, administering the sacraments, and inviting people to the altar appeared to be reserved for the pastors and leaders of the church, and not activities that believers can spontaneously enter into during the gathering.⁶⁹

Lastly, the assessment of the previous chapter revealed that there are different foci motivating participation in each of the four rituals. Each ritual appears to be driven by Charismatic, Protestant and Evangelical, sacramental, and classical Pentecostal liturgical impulses that impact the ways participants take part in the liturgy. The praise and worship phase of the meeting was shown to generally reflect a more neo-Pentecostal/Charismatic perspective that views sung worship as integral to the worship gathering.⁷⁰ On the other hand, some Pentecostal churches' view of preaching appears to borrow from sacerdotal and

⁶⁹ See for example Peter Althouse, "Betwixt and Between the Cross and the Eschaton: Pentecostal Worship in the Context of Ritual Play" in Martin, *Toward a Pentecostal Theology of Worship*, 270–71; Kimberly Ervin Alexander, "'Singing Heavenly Music': R. Hollis Gause's Theology of Worship and Pentecostal Experience" in Martin, *Towards Pentecostal Theology of Worship*, 216; Vondey, *Pentecostalism*, 116–27; Vondey, *Pentecostal Theology*, 243–45; Simon Chan, *Liturgical Theology: The Church as Worshipping Community* (Downers Grove, IL: IVP Academic, 2006), 126–27; Alexander, "Liturgy in Non-Liturgical Holiness-Pentecostalism," 187; Chris E. W. Green, "Saving Liturgy: (Re)imagining Pentecostal Liturgical Theology and Practice," in Cartledge and Swoboda, *Scripting Pentecost*, 108–15; Aaron Friesen, "Classical Pentecostal Liturgy" in Cartledge and Swoboda, *Scripting Pentecost*, 53–55; Chan, *Pentecostal Ecclesiology*, 101–2, 118–25; Albrecht, *Rites in the Spirit*, 218–20; Neil Hudson, "An Ever-Renewed Renewal: Fifty Years of Charismatic Worship" in Cartledge and Swoboda, *Scripting Pentecost*, 73–74; Swoboda, "God is Doing Something New," 121–35; Burch, "Bi-modal Rhythms of celebration in Venezuela," 196–97. See also Bosch, *Transforming Mission*, 478–81.

⁷⁰ See Albrecht, *Rites in the Spirit*, 183–85; Peter Althouse and Michael Wilkinson, "Musical Bodies in the Charismatic Renewal: The Case of Catch the Fire and Soaking Prayer" in Ingalls and Yong, *The Spirit of Praise*, 34; Margaret Poloma, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism* (Walnut Creek, CA: Altamira Press, 2003), 15–57; Ross, "Hybridity Among the Chin of Myanmar," 172–73; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 158–60; Vondey, *Pentecostalism*, 71–73.

episcopal forms and structures that reflect more of a Protestant and Evangelical ideal of theology and praxis. Such a view of preaching tends to think that the pastoral sermon should occupy a more central place in the gathering.⁷¹ Moreover, the assessment revealed the growing interest among some Pentecostal churches in the movement to align with liturgical models of church and practice that place the sacraments as a central focus of the church gathering.⁷² Finally, in terms of the altar call and response, the assessment revealed that ministry time at the altar typically reflects a classical Pentecostal view that creates time and space during worship for participants to experience the presence of God through the Spirit in an intimate way as they gather.⁷³ Each of these motivations appear to impact the way members are encouraged to expressively seek participation in God's presence in the congregational life of worship.

3.2.2. Analyzing Participation in How Believers are Empowered with the Spirit

From the perspective of the way all believers function as empowered witnesses of the Spirit in worship, the following observations can be identified in regard to the diverse number of ways the laity are invited to be transformed by God. First, the similarities for how participants are able to bear witness to Christ in each of the rites involve offering up spontaneous words of comfort, encouragement, and edification to the community during the

⁷¹ See for example: Burch, "Bi-modal Rhythms of celebration in Venezuela," 188–97; Veli-Matti Kärkkäinen, "The Leaning Tower of Pentecostal Ecclesiology: Reflections on the Doctrine of the Church on the Way" in Thomas, *Toward a Pentecostal Ecclesiology*, 261–62; Margaret Poloma, "Charisma, Institutionalization, and Social Change" in Green, *Pentecostal Ecclesiology*, 105–7, 110–12; Vondey, *Pentecostalism*, 116–27; Margaret Poloma, "Charisma, Institutionalization, and Social Change" in Green, *Pentecostal Ecclesiology*, 105–7, 110–12; Vondey, *Pentecostal Theology*, 86–88, 243–45; Land, *Pentecostal Spirituality*, 28, 66–69, 94, 159–63; Vondey, "The Making of a Black Liturgy" 149; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 160.

⁷² Pliiss, "Sacrament or Ordinance?," 59–74; Land, *Pentecostal Spirituality*, 111; Macchia, *Baptized in the Spirit*, 247–56; Kärkkäinen, "The Pentecostal View," 120–31; Richard Bicknell, "The Ordinances: The Marginalized Aspects of Pentecostalism," in Warrington, *Pentecostal Perspectives*, 219–21.

⁷³ Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 98–101; Vondey, *Pentecostal Theology*, 40–43. See also Chan, *Pentecostal Ecclesiology*, 101; Swoboda, "God is Doing Something New," 124–26, 128; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 99.

different phases of the meeting. This empowered activity was shown to be accomplished primarily through the laity's ability to speak in tongues (glossolalia)—either privately or publicly—pray for others, and offer testimonies of what God has done, or is currently doing, in their lives. Such spontaneous oral praise and declaration may occur privately, with those standing or sitting nearby, or corporately if the leadership feels led by the Spirit to allow it to take place.⁷⁴ While there was no explicit mention in the overview regarding how diverse types of believers from different race, gender, and age all prophesy in church, there was nothing to suggest that such people were not able to take part in bearing witness to Jesus through the Spirit at various times throughout the gathering.

Second, the typology of Pentecostal worship revealed that the ability of the believers to bear witness to Christ was the strongest during the altar call and response portion of the gathering. While there are a lot of similarities between the activities that take place during the altar call and the activities inherent in the other three rites, there appears to be more freedom for the laity to be spontaneous at the altar. Such a claim can be made because it is at the altar that the laity are invited to freely respond with various words of prayer, praise, testimony, and prophecy to bear witness to what God is saying and doing in their lives.⁷⁵ While the altar call was shown to typically take place at the conclusion of the gathering, there appeared to be times during the other phases of the gathering where altar activities took place as well. Such a response on the part of the laity at any point in worship reveals the metaphorical nature of the altar that allows for it to not just be limited to one segment of the liturgy but to appear

⁷⁴ See for example Vondey, *Pentecostal Theology*, 18–20, 39–41; Albrecht, *Rites in the Spirit*, 138–39; 189–203; 233–47; Yong, “Improvisation, Indigenization, and Inspiration,” 84–93; Kidula, “Singing the Lord’s Song in the Spirit and with Understanding,” 133–45; Dyer, “Pentecostal Worship Practices in Europe,” 145; Macchia, “Tongues as a Sign” 129–30; Macchia, *Baptized in the Spirit*, 264, 281; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 183–87; “God is Doing Something New,” 129–30; Land, *Pentecostal Spirituality*, 92–93; Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology” in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 153–54.

⁷⁵ Tomberlin, *Pentecostal Sacraments*, 1–72; Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; Vondey, *Pentecostal Theology*, 18–20, 53–55; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157–160; Yong, *The Spirit Poured Out on All Flesh*, 81–83; Fee, *God’s Empowering Presence*, 146–271.

throughout the gathering so as to allow for participants to be transformed by God. Whether “up front,” in one’s seat, or wherever one is standing,⁷⁶ this view of the altar would allow for fresh “words from the Lord,” or a “rhema word,” to be spoken to the community as the Spirit wills.⁷⁷ In this respect, while the altar can be made present during the praise and worship, preaching, and sacrament phases of the meeting to allow for believers to respond to what God is saying to the community, this spontaneous prophetic utterance appears to be left to the leadership of the church to discern whether or not such a thing is an appropriate expression to be made at a particular time in the gathering.⁷⁸

Third, the typology of Pentecostal worship reveals that the ability of participants to bear witness is weakest during the rites of the preached word and the sacraments. During the preaching of the word, it was observed that the primary role of the laity during the sermon is to be receivers of the Spirit through the word that is preached to them. Such an understanding of the laity’s role appears to exemplify the nature of the rite of the preached word that lends itself to allow the pastor to speak, testify, prophesy, and pray at this point of the gathering, but not so much for the laity to do so.⁷⁹ The laity’s role during the sermon is therefore more

⁷⁶ Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–99; Albrecht, *Rites in the Spirit*, 131–36; Swoboda, “God is Doing Something New,” 128.

⁷⁷ See Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–101; Vondey, *Pentecostal Theology*, 40–43; Chan, *Pentecostal Ecclesiology*, 101; Albrecht, *Rites in the Spirit*, 132, 171–189; Yong, *The Spirit Poured Out on All Flesh*, 161–62.

⁷⁸ See Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 187; Green, “Saving Liturgy,” 108–15; Friesen, “Classical Pentecostal Liturgy,” 53–55; Chan, *Liturgical Theology*, 126–66; Chan, *Pentecostal Ecclesiology*, 101–2, 118–25; Albrecht, *Rites in the Spirit*, 218–20; Hudson, “An Ever-Renewed Renewal,” 73–74; Swoboda, “God is Doing Something New,” 121–35; Burch, “Bi-modal Rhythms of celebration in Venezuela,” 196–97.

⁷⁹ See Byrd, “Pentecostal Homiletic,” 282; Robert Webster, “The Matrix of the Spirit: Moving Toward a Pneumatological Understanding of Proclamation,” *STR* 44.2 (2001), 197; Aldwin Ragoonath, *Preach the Word: A Pentecostal Approach* (Winnipeg: Agape Teaching Ministry of Canada Inc., 2004), 12–40, 88–11; Vondey, *Pentecostal Theology*, 87–88; Jürgen Moltmann, *Theology of Hope* (Minneapolis: Fortress Press, 1967, reprised edition, 1993), 19–20, 43; Vondey, *Pentecostal Theology*, 243–45; Chan, *Liturgical Theology*, 126–27; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 187; Green, “Saving Liturgy,” 108–15; Friesen, “Classical Pentecostal Liturgy,” 53–55; Chan, *Pentecostal Ecclesiology*, 101–2, 118–25; Albrecht, *Rites in the Spirit*, 218–20; Hudson, “An Ever-Renewed Renewal,” 73–74; Swoboda, “God is Doing Something New,” 121–35; Burch, “Bi-modal Rhythms of celebration in Venezuela,” 196–97. See also Bosch, *Transforming Mission*, 478–85; Michael J. Quicke, *360 Degree Preaching: Hearing, Speaking, And Living The Word* (Grand Rapids, MI: Carlisle, Cumbria, UK: Baker Publishing Group, 2003), 44–46; Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker Book House, 1980), 19–20.

passive, albeit through active and ritual listening, rather than physically active so as to allow them to bear witness at any point during the pastor's message.⁸⁰

Similarly, during the sacraments, the role of the laity typically involves testifying through both symbolic actions and words to what God has done, and is doing, in the lives of those present in the community. Thus, it appears that while the laity are able to engage in prophetic actions that chronicle their journey of faith in order to allow for Jesus to be made present in the community through the Spirit (e.g., get water baptized, take communion, have their feet washed, receive prayer, etc.), their ability to spontaneously take part in verbally declaring words of encouragement, edification, and comfort are limited to the structures and stations created by the leadership to allow participants to do so.⁸¹ Consequently, the ability of participants to spontaneously take part in bearing witness to Christ during the rites of the preached word and the sacraments is typically left to the liturgical structures in place to determine when, where, and how this is practiced during the preaching of the sermon and the celebration of the sacraments.⁸² Thus, unless time is devoted to allowing people to speak to everyone in the gathering, participative responses of the laity in terms of their ability to prophetically bear witness to Christ at any point during the pastor's sermon and the celebration of the sacraments are few in number.

⁸⁰ See Albrecht, *Rites in the Spirit*, 138, 152–60; Land, *Pentecostal Spirituality*, 99–100; Vondey and Green, “Between This and That,” 213–14; Yong, “The Pneumatological Imagination,” 155–56, 58–59; cf. Frank D. Macchia, “The Call to Preach: A Theological Reflection” in Martin, *Toward a Pentecostal Theology of Preaching*, 27; cf. Amos Yong, *Discerning the Spirit(s): A Pentecostal–Charismatic Contribution to Christian Theology of Religions* (Eugene, OR: Wipf & Stock Publishers, 2019), 96–182, 228–43; Frank D. Macchia, “Discerning the Truth of Tongues Speech: A Response to Amos Yong.” *Journal of Pentecostal Theology* 6, no. 12 (April 1998): 67–71; Chris E.W. Green, “Transfiguring Preaching: Salvation, Mediation, and Proclamation” in Martin, *Toward a Pentecostal Theology of Preaching*, 80–81; Daniela C. Augustine, “From Proclamation to Embodiment: The Sacrament of the Word For the Life of the World and Its Destiny in Theosis,” in Martin, *Toward a Pentecostal Theology of Preaching*, 101–2; Antoinette G. Alvarado, “A Hermeneutic of Empowerment: The African American Women's Preaching Tradition” in Martin, *Toward a Pentecostal Theology of Preaching*, 171–73; Melissa L. Archer, “Worship in the Book of Revelation,” in Martin, *Toward a Pentecostal Theology of Worship*, 121–38.

⁸¹ Land, *Pentecostal Spirituality*, 105–12; Plüss, “Sacrament or Ordinance?,” 64–74.

⁸² See Veli Matti Kärkkäinen, “The Pentecostal View,” in Jeffrey Gros, John R. Stephenson, Leanne Van Dyk, Roger E. Olson, and Veli-Matti Kärkkäinen, *The Lord's Supper: Five Views*, Gordon T. Smith, ed. (Downers Grove, IL: IVP Academic, 2008), 120–22; Dyer, “Pentecostal Worship Practices in Europe,” 139–45; Swoboda, “God is Doing Something New,” 123–25.

3.2.3. Analyzing Participation in How All Believers are Commissioned to Ministry

The typology of the Pentecostal liturgy reveals that while ministry to one another through functioning in spiritual gifts is a value that Pentecostal worshipping communities hold dear, there are times and places in the gathering where such practices are found to be more open to allowing for spontaneous ministry to take place than at others. A comparative analysis of participation can therefore help show where participative responses are larger and fewer in the worship gathering. The following observations stand out regarding how participation exists in the congregational worship gatherings of Pentecostals in terms of how all believers are commissioned to ministry and mission.

First, the rites of praise and worship, the preached word, the sacraments, and the altar call and response all contain the presence of ministerial and spiritual gift elements during their particular place in the gathering. Based on the typology of Pentecostal worship, it can be observed that each rite contains the presence of a full gospel rendering of participation intending to offer salvific encounters with God to people, help move God's people towards a life of holiness, invite believers to be empowered with the Holy Spirit, pray for people to receive divine healing, and be a part of mobilizing every believer for the purpose of witness and mission.⁸³ The question, however, is not whether or not these activities are happening in each phase of the gathering, but rather, are participants able to take part in these activities at any point during worship? Thus, while all the rites are similar in regard to containing the elements of ministry and spiritual gifts in substance, not all the rites allow for the same amounts of active participative responses by all members of the community in their practice,

⁸³ See Albrecht, *Rites in the Spirit*, 231–32; Ingalls, “Introduction,” 6; Swoboda, “God is Doing Something New,” 124–35; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 154–57; Johnson “This is Not the Warmup Act!,” 117, 127.

which is understandable due to the nature of some rites to allow participants to be more reflective (i.e., preaching and sacraments) and others more active (i.e., worship and the altar call and response).⁸⁴

Second, the ability of participants to spontaneously take part in ministering to one another through practicing spiritual gifts was found to be strongest during the altar call and response phase of the gathering. When viewed through the lens of how all believers take part in ministry, the typology of Pentecostal worship revealed that the altar call is the place in the meeting where the laity had the most freedom to spontaneously engage in the activities related to the charismatic work of the Spirit. Thus, during the altar call and response, believers were found to engage in such things as prophetic proclamations, prayer, anointing with oil through the laying on of hands, exorcism, practicing spiritual gifts, working miracles, signs and wonders, and following the promptings of the Spirit.⁸⁵ From this perspective, while the invitation for participants to take part in ministering and practicing spiritual gifts was more implicit in the rites of praise and worship, the preached word, and the sacraments, this invitation was more explicit during the altar call and response phase of the gathering.⁸⁶

Third, the ability of the laity to spontaneously take part in ministry and spiritual gifts was found to be weakest during the rite of the preached word. During the preaching phase of the gathering, it was shown that the activities associated with the charismatic ministry of the Spirit was performed by the pastors and leaders of the church, and not so much by the laity.⁸⁷

⁸⁴ See for example: Kärkkäinen, “Spirit, Laity, Ministry,” 124–34; Macchia, *Baptized in the Spirit*, 241–56; Barfoot and Sheppard, “Prophetic vs. Priestly Religion,” 2–17.

⁸⁵ See Tomberlin, *Pentecostal Sacraments*, 101; Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–90, 110–15, 132–38; Albrecht, *Rites in the Spirit*, 231–32.

⁸⁶ See for example: Tomberlin, *Pentecostal Sacraments*, 1–32; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 98–105; Albrecht, *Rites in the Spirit*, 132–33, 167–189; Swoboda, “God is Doing Something New,” 124–26, 128; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157; Vondey, “The Making of a Black Liturgy,” 159, 162; Ross, “Hybridity Among the Chin of Myanmar,” 174–75.

⁸⁷ See Vondey, *Pentecostalism*, 116–27; Vondey, *Beyond Pentecostalism*, 115–18, 243–45; Burch, “Bimodal Rhythms of Celebration in Venezuela,” 188–97; Kärkkäinen, “The Leaning Tower of Pentecostal Ecclesiology,” 261–62; Poloma, “Charisma, Institutionalization, and Social Change,” 105–7, 110–12; cf. Bosch, *Transforming Mission*, 478–81.

In this regard, the laity's role during preaching was found to be more passive and relegated primarily to listening to the pastor's message rather than spontaneously engaging in ministry and practicing spiritual gifts in the church.⁸⁸ The laity's participative responses in ministry and the practice of spiritual gifts during the preaching rite appears to be smaller in number.

Fourth, during the celebration of the sacraments, the laity's' role in spontaneously ministering and practicing spiritual gifts appeared to be limited to when and where the celebrative activities were arranged in the worship gathering. Depending on its place in the gathering (e.g., during or after praise and worship, before or after the pastor's sermon, during the altar call, etc.) the sacraments could take on the participative characteristics consistent with what rite they follow, or are integrated with, in the meeting. Participative responses were therefore found to be fewer in number if a certain sacrament was placed just before the rite of the preached word, but could potentially allow for a larger amount of responses if the same sacrament was placed after the sermon, perhaps during the altar call.⁸⁹ Consequently, whether there were a larger or fewer number of verbal or bodily responses in the sacraments appears to be left up to the pastor and leadership of the church to decide when and where they will be practiced in the gathering.⁹⁰ The laity's role in ministering and practicing spiritual gifts in the sacraments seems to depend primarily on whether or not the sacramental activities and practices of the community occupy a more central or peripheral place in the liturgy.⁹¹ Thus, unless structures are in place to allow for it, there is no spontaneous foot washing, taking

⁸⁸ See Chan, *Liturgical Theology*, 126–27.

⁸⁹ See for example Tomberlin, *Pentecostal Sacraments*, 183–85.

⁹⁰ See Kärkkäinen, “The Pentecostal View,” 120–22; Dyer, “Pentecostal Worship Practices in Europe,” 139–45; Swoboda, “God is Doing Something New,” 123–25.

⁹¹ See for example Plüss, “Sacrament or Ordinance?,” 59–70; Bicknell, “The Ordinances,” 219–21; cf. Land, *Pentecostal Spirituality*, 109–10; Kärkkäinen, “The Pentecostal View,” 120–31; Joseph Lee Dutko, “Beyond Ordinance: Pentecostals and a Sacramental Understanding of the Lord's Supper,” *JPT* 26, no. 2 (2017): 252–71.

communion, water baptism, healing, proclaiming the gospel to others, helping people confess sin, and the like taking place by participants in the celebration of the sacraments.

3.3. Interpreting Participation in Terms of Competitive Liturgies

After analyzing the Pentecostal rituals through the lens of the prophethood of all believers, I now explain how the assessment of participation conducted in the preceding section reveals ways the rituals and practices function collectively within the larger liturgical framework of Pentecostal worship. To accomplish this task, I look to articulate whether and how the above assessment of participation shows in what ways the rituals relate to each other and operate within an overall liturgical framework. My hope is that this interpretive endeavor will lead to both a clarification of and solution to the problem of participation so that it can be addressed in the remaining chapters of this thesis. The following three interpretive observations, with each one built on the other, presents how the above analysis reveals the ways participation is at work in Pentecostal worship:

(1) When viewed through the mechanisms of the prophethood of all believers, it can be observed that there is a separation between the rituals. The above analysis reveals that the rites of praise and worship, the preached word, the sacraments, and the altar call and response each appear to have different amounts of participative responses on the part of the laity at work in how they function in the church gathering. Within this purview, the rites all reflect the prophethood of all believers differently and appear not to align with the others. Hence, the rituals do not reflect the same amounts of participative responses in regard to each member's ability to consistently engage in the activities associated with the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission. Such an observation reveals that there is a different liturgical focus for each ritual, allowing for differing amounts of participative responses in worship. As noted above, the different foci of each ritual appears

to be driven by Charismatic, Protestant and Evangelical, sacramental, and Classical Pentecostal liturgical impulses that seek to influence the overall structure and flow of the worship celebration. This separation can be seen explicitly in how each ritual is portrayed in the analysis of participation.

The praise and worship phase of the gathering was shown to generally reflect a more charismatic perspective that views sung worship as the potential driving force for participation in the gathering. It is this view of praise and worship that allowed for a variety of ways through which the laity can expressively respond to the Spirit, boldly witness for Christ, and function in the gifts of the Spirit because such experiences are the result of glorifying Jesus the risen Lord as a gathered community.⁹² Since the participation of the laity was shown to reflect the prophethood of all believers in many ways during this rite, it would not be surprising to see the church leadership willing to forego the rite of the preached word if the Spirit was moving in a powerful way during worship.⁹³ In this same vein, many Pentecostal churches were shown to incorporate the sacraments directly into the praise and worship phase of the gathering to ensure that overly sacramental sentiments that align with liturgical models of church do not occupy too large a place in the meeting.⁹⁴ In this way, the rite of praise and worship potentially becomes a dominant rite that directs the overall aim of the gathering.

On the other hand, borrowing from high church liturgical structures that reflect more of a Protestant and Evangelical ideal of theology and praxis,⁹⁵ the above analysis revealed

⁹² See Albrecht, *Rites in the Spirit*, 183–85; Ross, “Hybridity Among the Chin of Myanmar,” 172–73; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60; Vondey, *Pentecostalism*, 71–73.

⁹³ Althouse and Wilkinson, “Musical Bodies in the Charismatic Renewal,” 34; Margaret Poloma, *Main Street Mystics*, 15–57.

⁹⁴ See Kärkkäinen, “The Pentecostal View,” 120–31: cf. Plüss, “Sacrament or Ordinance?,” 59–72. See also Macchia, “Tongues as a Sign,” 127–30; Land, *Pentecostal Spirituality*, 111; Dutko, “Beyond Ordinance,” 252–71.

⁹⁵ See Burch, “Bi-modal Rhythms of Celebration in Venezuela,” 188–97; Kärkkäinen, “The Leaning Tower of Pentecostal Ecclesiology,” 261–62; Margaret Poloma, “Charisma, Institutionalization, and Social Change,” 105–7, 110–12; Vondey, *Pentecostal Theology*, 243–45.

that some Pentecostal churches view preaching as the most important phase of the gathering. In this way, the purpose of the rite of praise and worship appears to exist with the intent to prepare the congregation for the preaching of the word, which results in the transformation of all the hearers into empowered witnesses for Jesus.⁹⁶ Similarly, the sacraments and altar call were shown to be incorporated into the rite of the preached word in that they either led up to the sermon or were the direct result of the sermon preached by the pastor. Thus, the rites of praise and worship, the sacraments, and the altar call and response all appear to flow through or from the preaching of the word in order to set the stage for or be the direct result of the pastor's sermon.⁹⁷ While the laity were typically able to expressively respond during the sermon through active listening and reflection, revealing a relatively large number of expressive responses on the part of participants, their ability to spontaneously enter into witness for Christ and function in the gifts of the Spirit were not as large due to the nature of the rite that lends itself to allowing for the one person doing the preaching to engage in many different ways, but not necessarily the whole congregation.⁹⁸

While typically not seen as a dominant ritual in Pentecostal churches, the assessment revealed the growing interest among some Pentecostal churches in the movement to align with more liturgical models of church and practices that place the sacraments as a central focus of the church gathering.⁹⁹ The assessment revealed that it is becoming more common to

⁹⁶ Ibid. See also Land, *Pentecostal Spirituality*, 28, 66–69, 94, 159–63; Vondey, *Pentecostal Theology*, 86–88; Vondey, “The Making of a Black Liturgy” 149; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 160.

⁹⁷ See for example: Plüss, “Sacrament or Ordinance?,” 59–70; Bicknell, “The Ordinances,” 219–21; cf. Land, *Pentecostal Spirituality*, 109–10; Kärkkäinen, “The Pentecostal View,” 120–31; Archer, “Nourishment for our Journey,” 156; Swoboda, “God is Doing Something New,” 124–28; Land, *Pentecostal Spirituality*, 108–12; Payne, “New Voices,” 23–28; Tomberlin, *Pentecostal Sacraments*, 193.

⁹⁸ See Yong, “The Pneumatological Imagination,” 155–56, 158–59; Albrecht, *Rites in the Spirit*, 138, 152–60, 233–35; Land, *Pentecostal Spirituality*, 99–100; Vondey and Green, “Between This and That,” 213–14, 226–27; Yong, “Improvisation, Indigenization, and Inspiration,” 283; Lord, “A Theology of Sung Worship,” 84–93; Kidula, “Singing the Lord’s Song in the Spirit and with Understanding,” 133–45; Dyer, “Pentecostal Worship Practices in Europe,” 140, 43–46; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 156–57; Swoboda, “God is Doing Something New,” 125–34; Ross, “Hybridity Among the Chin of Myanmar,” 169–77.

⁹⁹ Plüss, “Sacrament or Ordinance?,” 59–74; Land, *Pentecostal Spirituality*, 111; Macchia, *Baptized in the Spirit*, 247–56; Kärkkäinen, “The Pentecostal View,” 120–31; Bicknell, “The Ordinances,” 219–21.

see the celebration of the sacraments, in some shape or form, as a weekly ritual in Pentecostal churches. It would not be uncommon then to see some Pentecostal churches practicing various sacraments weekly, rather than monthly, as a way to make Jesus physically present through the Spirit in the celebrative activities that the movement holds dear, namely activities such as water baptism, foot washing, baptism with the Holy Spirit, prayer for healing, and the Lord's Supper.¹⁰⁰ Thus, if a Pentecostal church community chose to adopt a highly sacramental understanding of worship, one would not be surprised to see the other rites and practices align with the sacraments as a way to direct the overall trajectory of the meeting.¹⁰¹ Furthermore, the analysis revealed that the number of participative responses varied during the sacraments due to where in the church gathering the leadership chose to place each particular sacramental activity of worship. Hence, the laity's ability to verbally and bodily respond to the Spirit, boldly witness for Christ, and function in the gifts of the Spirit could potentially be larger if the sacraments were placed during the altar call as opposed to just before the pastor's sermon, so revealing that the location of the sacraments in the meeting is often an indicator of the sacramental ideology held by the church.¹⁰²

A distinctive in most, especially classical, Pentecostal worship gatherings,¹⁰³ the analysis of participation revealed that the rite of the altar call and response appears to break in to the other rites spontaneously throughout the celebration. Typically reserved for the conclusion of the gathering, after the preaching rite, the assessment of participation revealed how the literal and metaphorical nature of the altar allowed for the altar to be experienced at any point of the liturgy, whether sitting in one's seat or "going forward" to an actual place in

¹⁰⁰ See for example: Chan, *Pentecostal Ecclesiology*, 115–18; Kärkkäinen, "The Pentecostal View," 120–31; Dyer, "Pentecostal Worship Practices in Europe," 140–46; David Allen, *Neglected Feast: Rescuing the Breaking of Bread* (Nottingham: Expression/New Life Publishing, 2007).

¹⁰¹ See Jonathan Black, "The Church as Eucharistic Fellowship: A British Apostolic Contribution Toward a Pentecostal Ecclesiology," *JEPTA* 29, no. 2 (2009): 79–82.

¹⁰² See Kärkkäinen, "The Pentecostal View," 120–31; Black, "The Church as Eucharistic Fellowship," 79–82.

¹⁰³ Tomberlin, *Pentecostal Sacraments*, 31–72; Vondey, *Pentecostal Theology*, 40–43; Albrecht, *Rites in the Spirit*, 165–70.

the church, so that participants can have an immediate encounter with God.¹⁰⁴ Thus, because the altar can be experienced by people at any point of the gathering, the altar could potentially be the driving force for participation in worship that allows for the corporate body to spontaneously respond to God as they congregate as a community.¹⁰⁵ In terms of the various ways the laity are able to spontaneously respond to the Spirit, boldly witness for Christ, and function in the gifts of the Spirit, the altar consistently allowed for the largest number of embodied responses, and appears to be the only rite that has the potential to consistently appear in the other rites throughout the worship gathering due to its embedment in the Pentecostal understanding of church and liturgy.¹⁰⁶

In these ways, the rites of praise and worship, the preached word, the sacraments, and the altar call and response each appear to be separated from each other, and the separation has created an environment where each ritual is utilized as the dominant ritual of the gathering. Furthermore, the dominance between the rituals reveals that each one is operating with a different liturgical focus, and therefore provides the reason for why there is a separation between the rituals. Because the rituals do not function together, the problem then can be found not within each of the rituals, but in the actual liturgy itself. Thus, an analysis of the current state of the liturgy reveals that each ritual is not dependent on the others, but rather independent from the others. Such independence shows that each ritual does not need the others to operate in the worship gathering.

(2) The separation between the rituals reveals each one to be an isolated entity and functioning in such an authoritative way that they are competing for the direction of worship. Each ritual can be seen to function independently from the others, therefore indicating that

¹⁰⁴ Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 98–101; Vondey, "The Making of a Black Liturgy," 159, 162; Chan, *Pentecostal Ecclesiology*, 100–02; Albrecht, *Rites in the Spirit*, 132, 167–189; Swoboda, "God is Doing Something New," 124–26, 128; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 157; Ross, "Hybridity Among the Chin of Myanmar," 174–75.

¹⁰⁵ See Tomberlin, *Pentecostal Sacraments*, 1–72; Vondey, *Pentecostal Theology*, 5–10, 291–94.

¹⁰⁶ See Vondey, *Pentecostal Theology*, 30–34, 40–43; Tomberlin, *Pentecostal Sacraments*, 31–33.

there is a lack of a unified liturgy and resulting in each one operating as an autonomous structure at work in the church gathering. From this perspective, a ritual that is neither dependent on nor working in unison with other rituals not only reveals that there is a problem with the liturgy, but also that each ritual is itself a liturgy at work in the church gathering. Viewed this way, it appears that each ritual is utilized as a liturgy designed to direct the overall trajectory of worship. Hence, not only is there a separation between the rituals resulting in varying amounts of participation in worship, but the separation has led to the creation of multiple liturgies that seek to carry the community in a specific direction.¹⁰⁷ Thus, it can be observed that rituals without a common liturgical center to unite them become liturgies in and of themselves. The above assessment therefore demonstrates that there are competitive liturgies in Pentecostalism, and the competition exists by virtue of the number of participative expressions present in the rituals and practices of the church gathering. Each ritual therefore appears to act with the authority to carry out the functions of a liturgy without being an actual liturgy, and results in different amounts of active responses that believers can take part in during the gathering.

The lack of a unified liturgy in the worship gathering results in the rituals being used by Pentecostals as quasi liturgies, or what appear to be “meta-rituals” designed to provide the encompassing and overarching structures, meaning, and shape to the other rituals within the gathering.¹⁰⁸ The lack of cohesiveness in the rituals reveals that there is no unifying liturgy in

¹⁰⁷ Ronald L. Grimes, “Ronald L. Grimes” in Paul Bradshaw and John Melloh, eds., *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Grand Rapids, MI: Baker Academic, 2007), 140–42. To see how Pentecostals understand the liturgy of the global movement to still be in the making, so revealing the varying approaches to interpreting the Pentecostal liturgy, see Wolfgang Vondey, “The Symbolic Turn: A Symbolic Conception of the Liturgy of Pentecostalism,” *WTJ* 36.2 (Fall 2001): 223–24, 244–46; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94–106; Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf & Stock Publishers, 2011), 40–118; Mark J. Cartledge and A.J. Swoboda, “Introduction” in Cartledge and Swoboda, *Scripting Pentecost*, 1–10; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 281–312.

¹⁰⁸ For an understanding of “meta-ritual” see Vida Bajc, “Surveillance in Public Rituals: Security Meta-Ritual and the 2005 U.S. Presidential Inauguration,” *ABS* 50, no. 12 (August 1, 2007): 1651. See also Grimes, “Ronald L. Grimes,” 140–42; Chris E.W. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 49, 189, 301–2; Kenneth J. Archer, *A Pentecostal*

the worship gathering, and each ritual is therefore functioning as its own liturgy and competing with the others for dominance. In this way, the rites of praise and worship, the preached word, the sacraments, and the altar call and response each function as competing ritual liturgies that challenge the others for dominance in the celebration.

Furthermore, this liturgical dominance can be articulated in terms of assimilation. Defined as the process of taking in, absorbing, or adapting to a process, assimilation refers to how each meta-ritual, or “liturgy,” seeks to subjugate all the other rituals under its direction in order that they might take in, absorb, or adapt to the characteristics and qualities of its identity.¹⁰⁹ Thus, the four rites of praise and worship, the preached word, the sacraments, and the altar call and response are each seeking dominance in the church gathering by directing how the overall structure of worship operates. As mentioned in the above analysis, the presence of Charismatic, Protestant and Evangelical, sacramental, and classical Pentecostal liturgical impulses evident in the way Pentecostals utilize the rituals become elements that each ritual seeks to have incorporated into overall direction of worship. This assimilation is evident in how the assessment revealed each of the liturgies to reflect participation through the mechanisms of the prophethood of all believers differently.

(3) The lack of a unified liturgy resulting in competing ritual liturgies hinders the ability of all believers to fully take part in the life of the church because the mechanisms of the prophethood of all believers are not consistently applied to each of the rituals in the worship gathering. Participation is not operative in Pentecostal church gatherings because the prophethood of all believers is not properly working. This failure of the prophethood of all

Hermeneutic: Spirit, Scripture And Community (Cleveland, TN: CPT Press, 2009), 229; Kenneth J. Archer, “A Pentecostal Way of Doing Theology: Method and Manner,” *IJST* 9, no. 3 (2007): 311–14; Boone, “Worship and the Torah,” 9–13.

¹⁰⁹ For an understanding of how the concept of assimilation can be both interpreted and used for theological discussion, see: Macchia, *Baptized in the Spirit*, 169–74; Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Eerdmans, 2013), 140–51, 172–80; Land, *Pentecostal Spirituality*, 16–18, 34–35.

believers to be consistently applied in the church gathering can be seen in how the assessment reveals the varying number of ways believers are able to fully take part in expressively responding to the Spirit, bearing witness to Christ, and ministering and practicing spiritual gifts in worship. When critiqued through the mechanisms of the prophethood of all believers, the rites of praise and worship, the preached word, the sacraments, and the altar call and response all exhibited signs of the prophethood of all believers being present during the gathering, but just at different levels of operation. The large number of varying responses in the praise and worship and altar call liturgies reveals the strong presence of the prophethood of all believers, and the smaller number of responses in the preached word and sacrament liturgies reveals the weak presence of the prophethood of all believers.¹¹⁰

Moreover, through the lens of the prophethood of all believers, it is revealed that a general participation is operative in the movement, but not a Pentecostal understanding of participation. This dichotomy can be seen in how the analysis reveals the Pentecostal worship gathering to be highly expressive in regard to allowing diverse people to respond to the Spirit in different ways throughout the gathering, but not as expressive in regard to incorporating the distinctive elements of the movement that make it unequivocally Pentecostal in nature and practice. Thus, from a pneumatological perspective, expressive responses to the Spirit, witness for Christ, and the practicing of ministry and spiritual gifts are found to be present in the church gathering, but from the perspective of Pentecost, these activities are not always practiced by all believers in the congregation who have been empowered by the Spirit of Pentecost. It can be concluded then that a liturgy that does not fully reflect the prophethood of all believers is deficient in either the pneumatological or the Pentecostal element, and results in a smaller number of verbal and bodily responses on the part of the laity in worship.

¹¹⁰ See for example Chan, *Liturgical Theology*, 126–27; Swoboda, “God is Doing Something New,” 121–32; Dyer, “Pentecostal Worship Practices in Europe,” 140–52.

The implications of this competition between the liturgies results in a worship celebration that is not truly Pentecostal in nature and hinders believers from fully taking part in the charismatic life of the gathered community.

3.4. Towards an Integrative Liturgy in Pentecostal Worship

The problem of participation stems from the presence of multiple competing liturgies seeking dominance in the worship gathering. Since for Pentecostals, participation is always pneumatological, but only in the context of Pentecost,¹¹¹ strong participation exists when the focus on both the Spirit and Pentecost are at work in the community. In regard to participation, the notion of the prophethood of all believers seeks to bring both the Spirit and Pentecost lenses together in order to allow the worship gathering to be Pentecostally pneumatological so as to allow the Spirit to be at work in such a way that makes Pentecost present in contemporary contexts and expressions of church.¹¹² In this regard, the lack of a unified liturgy as well as the presence of competing liturgies results in weak participation in the movement's expression of worship, and therefore does not adequately reflect the prophethood of all believers in the church gatherings. On these grounds, the way to deal with the lack of a unified liturgy, the competition between the liturgies, and the weak participation that exists in the movement's worship gatherings is through the application of the prophethood of all believers to the rituals and practices of the movement. Such an application of the prophethood of all believers to the rituals allows for them to be freed from being autonomous liturgies and released to function as actual rituals within one integrative liturgy.

¹¹¹ See for example Yong, "The Pneumatological Imagination," 152–60; Yong, *The Spirit Poured Out on All Flesh*, 160–66; Wolfgang Vondey, "The Full Gospel: A Liturgical Hermeneutic of Pentecost" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 173–80; Vondey, *Pentecostal Theology*, 1–11, 281–88.

¹¹² See Yong, *The Spirit Poured Out on All Flesh*, 139–42; Morgan, Priesthood, Prophethood and Spirit-Led Community, 114–118; Yong, "Improvisation, Indigenization, and Inspiration," 283; Vondey, *Pentecostalism*, 116–19; Stronstad, *The Prophethood of All Believers*, 50, 63; Ma, "The Theological Motivations for Pentecostal Missions," 247–53; Lord, "A Theology of Sung Worship," 87–91.

Moreover, such a view of worship operating with a single liturgical focus I suggest would allow for the rituals to work together towards the common goal of the full participation of believers in the church gathering.

What is needed then is a framework by which the rituals can be integrated so that they work together and are not competitive. Because the prophethood of all believers has proven to be a synthesis of the pneumatological imagination and the imagination of Pentecost, the goal of an integrative liturgy can be accomplished by engaging the rituals through the use of a hermeneutic that is pneumatological and Pentecost oriented by being driven by the concept of the prophethood of all believers. Such a hermeneutic would provide a way to reimagine how the rituals can function together within a liturgy that reflects the beliefs, ideologies, affections, sensibilities, and practices that contain the movement's understanding of how all Christians have been empowered with the Spirit of Pentecost to fully take part in the life of the church.

At the same time, what is needed is a functioning liturgy that allows for participants to be continually immersed in the mechanisms of the prophethood of all believers so that all Christians can be transformed into, and fully take part as, Spirit-baptized prophets in the church gathering. Since to remain a prophet is to be continuously immersed in the mechanisms of the prophethood of all believers, there needs to be a liturgy in place that reflects how believers can constantly be sanctified, Spirit-baptized, and commissioned to ministry and mission in the Pentecostal worship gathering. To this end, what is needed is a liturgy that provides repeated access to the mechanisms of the prophethood of all believers at every phase of the worship gathering to ensure that church members have the opportunity to be transformed into Spirit-empowered witnesses for Christ. Such a liturgy can both provide a framework by which the rituals can be integrated and allow believers to fully participate as prophets in the church.

Throughout the above analysis of participation, it was the rite of the altar call and response that was consistently shown to be the place in worship where participation was allowed to be expressed in the most directions. Such an observation reveals that the altar call was the one rite that adequately reflected the pneumatological and Pentecost dimensions of the mechanisms of the prophethood of all believers. Because the altar call and response is the ritual that is consistently Spirit-focused, Pentecost-oriented, and driven by the idea of the prophethood of all believers, it provides a perspective by which the other rituals can be allowed to move together towards the common goal of the full participation of believers in worship. It is my speculation therefore that if using the mechanisms of the prophethood of all believers analytically revealed the altar to be the place where participation is the strongest, then using it constructively can help bring the idea of the altar to the other rites, and so provide a framework by which all the liturgies can be integrated. The altar call and response is therefore a potentially unifying ritual able to allow the other rituals to operate in conjunction with an overarching liturgy that directs worshippers to Pentecost through participation in the Spirit.

Because the altar call was found to be the dominant rite that reflected the prophethood of all believers, I suggest that it can function as a hermeneutic helpful for allowing the mechanisms of the prophethood of all believers to be used constructively. Such a hermeneutic can produce an integrative liturgy centered on the notion of having an immediate encounter with God in the church gathering. In the remaining chapters of this thesis, I utilize the mechanisms of the prophethood of all believers as an altar hermeneutic to completely transform the narrative of Pentecostal worship by imagining how each ritual centered on the notion of the altar can allow believers to fully take part in the charismatic life of the gathered community. I therefore apply an altar perspective to the rites of praise and worship, the preached word, and the sacraments in order to allow them to reflect a unified liturgy that

enables Christians to fully participate in the local church gathering. Whereas in the current chapter I have used the mechanisms of the prophethood of all believers critically to examine the rites of Pentecostal worship, in the remaining chapters I reverse this process in order to use them constructively as a tool for participation. Such a resource can help re-imagine how believers can take part in the rites of praise and worship, the preached word, and the sacraments because it directs participants towards Pentecost through the Spirit.

Conclusion

After analyzing the Pentecostal liturgy through the lens of the prophethood of all believers, the problem of participation was found to stem from the presence of multiple competing liturgies seeking dominance in the worship gathering. Interpreting the analysis of participation through the lens of the prophethood of all believers led to the observation that the rite of the altar call and response can function as a potentially unifying liturgy able to allow greater participation to take place in Pentecostal worship gatherings. I have therefore suggested that the idea of the altar serves as a hermeneutical lens for showing how all believers can have an immediate encounter with God in worship. Thus, the mechanisms of the prophethood of all believers, with a dual emphasis on the Spirit and Pentecost, can act as an altar hermeneutic that directs the entire faith community towards a life changing experience with God in worship. The mechanisms of sanctification, Spirit baptism, and commission to ministry and mission therefore provide a way of exploring how believers can fully take part in Pentecostal church gatherings as charismatic contributors in worship.

The remaining chapters of this thesis follow a deliberate order intending to build one on top of the other towards a culminating understanding of participation in the life of the local churches in Pentecostalism. Beginning with the rite of praise and worship (chapter 4), moving towards the rite of the preached word (chapter 5), and concluding with the rite of the

sacraments (chapter 6), the subsequent chapters seek to construct an ecclesiology of participation that allows for all believers to take part as contributing agents in worship through the Spirit. Thus, by bringing the pneumatological and Pentecostal lenses together to explore how the Spirit and Pentecost is at work in the mechanisms of the prophethood of all believers, an altar perspective emerges that provides a way to construct an ecclesiology of participation in the rites of Pentecostal worship.

CHAPTER 4: PARTICIPATION IN PRAISE AND WORSHIP

The central argument of this thesis is that the solution to the problem of participation in Pentecostalism is a pneumatological ecclesiology centered on the event of Pentecost, because the Holy Spirit's outpouring on all flesh speaks to how the Pentecostal understanding of the prophethood of all believers can be implemented to better reflect its egalitarian ethos that allows for all Christians to participate in the liturgy of the church. I suggested in the previous chapter that the prophethood of all believers can act as a theological instrument useful for assessing the dominant Pentecostal rituals in terms of participation. I was able to locate sanctification, Spirit baptism, and commission to ministry and mission not only as ongoing experiences in the life of the believer, but also as mechanisms for evaluating participation in the movement. At the same time, such mechanisms were shown to be helpful for constructively engaging the ritual life of the church so as to reveal how believers can fully take part in worship as they gather. The surprising result of the assessment performed in the last chapter revealed that the rituals of praise and worship, the preached word, the sacraments, and the altar call and response each reflect participation differently because the rituals are functioning as competitive liturgies seeking to direct the overall course of worship. This competition between the rituals reveals both that the rituals are not working together towards a unified goal and that there is a lack of a common liturgical center directing the overall church gathering. The assessment revealed that it is the lack of an integrative liturgy that prevents Christians from fully participating in the ritual life of the local church, and this is the central problem that will be addressed in the remaining chapters of this thesis.

I proposed in the previous chapter that the goal of constructing an integrative liturgy by which believers can fully take part in the activities and practices of the local church can be accomplished by centering the entire church gathering on the idea of the altar. As such, the

previous chapter concluded with the observation that if assessing the rituals through the lens of the prophethood of all believers revealed the altar to be the place where more embodied acts of participation were present in the church gathering, then utilizing the mechanisms constructively can act as an altar hermeneutic helpful for bringing the Pentecostal understanding of an immediate encounter with God to the other rituals in the celebration. An altar hermeneutic therefore provides a way to address the problem of participation in the liturgical life of the church by interpreting participation through the lens of a transformative encounter with God in order to reimagine how God's people can take part in worship.

The aim of these next three chapters is to develop the altar hermeneutic proposed above in order to address how all believers can fully participate in the life of the church as they gather for worship. Following the structure of the preceding chapters, I begin with praise and worship, move towards the preached word, and conclude with the sacraments in an attempt to show how the rituals of Pentecostal worship can operate together with a functional and unified liturgy centered on the idea of the altar. For the remaining chapters of this thesis, with each chapter carrying the vision to the next to construct an ecclesiology of participation, I attempt to answer the question: what does participation in the rites of praise and worship, the preached word, and the sacraments look like in view of the notion of the altar as the liturgical center of worship? Incidentally, these chapters will also contribute to a better understanding of what is meant by the altar in the rites of Pentecostal worship. It is the intent of this current chapter therefore to discuss how the full participation of believers can take place in the rite of praise and worship.

Drawing from the assessment of participation through the lens of the prophethood of all believers, the problem of participation in praise and worship is that it appears to reflect a more charismatic perspective that views sung worship as the potential driving force for participation in the gathering. The problem then is that the rite of praise and worship can be

utilized as the dominant rite in the gathering that both incorporates the other rituals into its scope and directs the overall trajectory of the liturgy. Within this purview, the rite of praise and worship does not function as a ritual directed by a liturgy that works in conjunction with other rituals, but rather functions as its own liturgy that directs the overall course of the worship gathering. What is needed is a view of praise and worship that reflects a liturgy centered on the idea of the altar that allows for the ritual of praise and worship to function together with other rituals so as to direct participants towards a transformative encounter with God in the church gathering.

In this chapter I argue that a liturgy centered on the notion of the altar can allow for all believers to fully take part in the rite of praise and worship because such a liturgy transforms the entire church gathering into celebratory worship focused on exalting Jesus the risen Lord whereby willing participants can have a transformative encounter with God. Such a view of worship provides a pneumatic atmosphere in the church gathering that allows for believers to freely and spontaneously respond to both God and each other in charismatic-type activities and actions so that the reality of how God is at work in Christ through the Spirit can be made available to the community of faith. I am therefore contending that when focused on a transformative encounter with God at the altar, the rite of praise and worship provides a way for the Pentecostal church gathering to be both Christ-centered and Spirit-driven so as to allow congregants the opportunity to potentially be changed by God through their transformation by the Spirit into empowered witnesses for Christ. Through such an endeavor, I am suggesting that when centered on the idea of the altar, the rite of praise and worship provides the orienting lens of worship by which the entire church gathering can be directed to a life altering experience with the divine.

To substantiate the above claim, this chapter will unfold as follows. First, I engage a Pentecostal theology of worship to identify how the doxological foundations of the

movement reveal ways believers can take part in expressively and bodily responding to God in the church gathering. This step is important because engaging a Pentecostal theology of worship provides a way to make sense of how Pentecostals view the church, world, and all of life through the lens of exalting Jesus through the Spirit in everything they say and do. Furthermore, exploring such a perspective on worship provides a way both to demonstrate how the mechanism of sanctification is at work in the gathering as well as to help reimagine worship as the celebrative response to God in the assembled community. Because my aim is to construct a theology of participation and not just a theology of worship, I map out how a Pentecost theology of worship can speak to the topic of participation in the rite of praise and worship by providing observations helpful for showing ways the movement's understanding of worship allows for willing members to fully take part in glorifying Jesus through the Spirit as a community.

Second, building on the doxological foundations of how Pentecostals understand the idea of worship, I show how a Pentecostal view of Spirit-empowered fellowship helps reimagine participation in the movement. I look to expand on the insights gathered from the previous section by utilizing the mechanism of Spirit baptism to demonstrate how charismatic participation in the rite of praise and worship invites worshippers to respond to both God and each other in ways that edify and encourage the community towards their mutual growth and transformation in Christ. I therefore show how a celebrative view of worship makes space for all believers filled with the Spirit to be empowered witnesses for Christ in the community. I conclude the chapter by showing how a Pentecostal theology of worship and the empowered witness of Christians with the Holy Spirit initiates an ecclesiology of participation that can be characterized in terms of the charismatic celebration of the Spirit. I therefore look to provide reflections on how a Pentecostal notion of celebration can be utilized to investigate how the

gifts of the Spirit can be operative in the rite of praise and worship during Pentecostal church gatherings.

4.1. The Doxological Foundations of Pentecostal Worship

To begin constructing an ecclesiology of participation in the rite of praise and worship, I turn to how a Pentecostal theology of worship reveals the doxological foundations of the movement because it shows ways believers can respond to God as they worship. Because contemporary Pentecostal scholarship has devoted a concerted effort to constructively explore how the notions of worship and spirituality are at work in the movement,¹ I utilize select resources from within the context of global Pentecostalism to engage the topic of participation in the rite of praise and worship. These types of resources are helpful for this study because the scholarly work of Pentecostals draws from a plurality of voices, traditions, and disciplines from both inside and outside the movement to provide diverse perspectives through which various topics related to worship, rites, ritual and liturgy can be engaged.² Moreover, the work of Pentecostals is helpful for engaging the topic of participation in the rite of praise and worship because their research draws heavily from the event and symbol of Pentecost. In these ways, engaging a Pentecostal theology of worship helps to show how the Spirit of Pentecost is continually inviting willing members to fully take part in the ritual life of the community. I wish to utilize the theological perspective of worship understood by

¹ See for example: Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016); Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: IVP Academic, 1998); Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic, 2006); Monique M. Ingalls and Amos Yong (eds.), *The Spirit of Praise: Music and Worship in Global Pentecostal–Charismatic Christianity* (University Park, PA: The Pennsylvania State University Press, 2015); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010); Mark J. Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016).

² See Lee Roy Martin, “Introduction to Pentecostal Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 3–4; Monique M. Ingalls, “Introduction: Interconnection, Interface, and Identification in Pentecostal–Charismatic Music and Worship” in Ingalls and Yong, *The Spirit of Praise*, 1–16.

Pentecostals as a way to articulate how the mechanism of sanctification functions to allow worshippers the chance to seek the presence of the Lord in the church gathering. In what follows, I offer three thematic observations helpful for showing how the contours of a Pentecost theology of worship reveal ways believers can fully take part in expressively and bodily responding to God by exalting Jesus through the Spirit in church gatherings. The selection of these themes is the result of my focus on pneumatology and Pentecost with primary interest on exploring how the Spirit of Pentecost is at work in shaping the foundations of a Pentecostal view of worship. I begin with worship as the contextual center for understanding Pentecostal theology and praxis because it is the orienting lens through which everything Pentecostals say and do can be focused on worship as a community.

First, a Pentecostal theology of worship highlights the orienting lens through which all of life is interpreted. For Pentecostals, worship is both the “engine” that propels the growth of the movement towards its expansion in the world as well as the “vehicle” that drives their theology and praxis.³ Worship then is not just a way for Pentecostals to sing to God as they gather, but also what provides the orienting perspective for how all of life is understood and explained. For Pentecostals, glorifying God in everything they say and do is the means by which they can encounter the divine and be transformed by the Spirit of God

³ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 23; Land, *Pentecostal Spirituality*, 10–11, 22–24, 88; cf. Martin, “Introduction to Pentecostal Worship,” 1–2; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 256–62; Kevin M. Ranaghan, *Rites of Initiation in Representative Pentecostal Churches in the United States, 1901–1972* (PhD dissertation, University of Notre Dame, 1974); Chan, *Liturgical Theology*, 42–61.

wherever they are, whether at home, church, or the marketplace.⁴ For Pentecostals, everything begins and ends with worship.⁵

According to Lee Roy Martin, the context of Pentecostal theology is worship, meaning to engage in theology is to engage in worship, and within this context people can be saved, sanctified, baptized in the Spirit, healed, and filled with hope for the second coming of Christ. Thus, a Pentecostal theology of worship provides the dominant lens through which the full gospel can be actualized both in the life of the church as well as in lives of believers all over the world.⁶ For Pentecostals, worship, therefore, should embody, celebrate, and communicate their theology because worship is how people are transformed by the Holy Spirit into the image and likeness of Christ.⁷ Building on the ecumenical works of Don Saliers and Eugene LaVerdiere to show how theology, ethics, and worship are interrelated, Martin suggests that the way people worship is inseparably linked to how they live — to their desires, emotions, attitudes, beliefs, affections, and actions. Worship is therefore something that celebrates the covenant relationship and commitment to God and should impact how the lives of individuals and entire church gatherings are governed.⁸

⁴ Ingalls, “Introduction,” 6; Michael Wilkinson, “Worship: Embodying the Encounter with God” in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 117; Andrew M. McCoy, “Salvation (Not Yet?) Materialized: Healing as Possibility and Possible Complication for Expressing Suffering in Pentecostal Music and Worship” in Ingalls and Yong, *The Spirit of Praise*, 49; Vondey, *Pentecostal Theology*, 216–17, 255–62, 285; Andy Lord, “A Theology of Sung Worship” in Cartledge and Swoboda, *Scripting Pentecost*, 84–90; Anne E. Dyer, “Pentecostal Worship Practices in Europe” in Cartledge and Swoboda, *Scripting Pentecost*, 138–41; Jerome Boone, “Worship and the Torah” in Martin, *Toward a Pentecostal Theology of Worship*, 5–6; Melissa L. Archer, “Worship in the Book of Revelation” in Martin, *Toward a Pentecostal Theology of Worship*, 115; Land, *Pentecostal Spirituality*, 127–35.

⁵ Vondey, *Pentecostal Theology*, 256, 293; cf. Chan, *Spiritual Theology*, 115; Land, *Pentecostal Spirituality*, 22–23.

⁶ Martin, “Introduction to Pentecostal Worship,” 3; cf. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 190.

⁷ Martin, “Introduction to Pentecostal Worship,” 3; Lee Roy Martin, “The Book of Psalms and Pentecostal Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 59; cf. Vondey, *Pentecostal Theology*, 255–80.

⁸ See Martin, “The Book of Psalms and Pentecostal Worship,” 59–64; cf. Don Saliers, “Liturgy and Ethics: Some New Beginnings,” *JRE* 7.2 (1979), 173–82; Eugene A. LaVerdiere, “Covenant Morality,” *WJ* 38.5 (1964), pp. 240–46.

Building on how worship provides the covenantal context for understanding the impact of commitment in community, Jerome Boone suggests that worship is a celebration of being in covenant relationship with the triune God, and as such is essential to all of life. Drawing from Jewish philosopher Martin Buber's notion of I-Thou relationships, Boone explores how the worship of God, like all human interactions, is reflective of a relationship that seeks to enable, empower, and care for the other as a real living entity rather than an object to be used and exploited.⁹ Worship then is the "vital connection" between God and humans that enables "real engagement" that is both transformative and restorative to take place.¹⁰ According to Boone, worship, like breath and blood to the human body, "reshapes and empowers" people towards God's "creational design." Thus, worship is a celebration of God's cosmic redemption, and therefore directs the church and all of creation towards the coming kingdom.¹¹ This perspective of worship and the kingdom is both centered on Christ as well as rooted in the glory of God and Spirit-empowered service to humanity. Boone notes how "true worship" therefore can be defined in terms of the two activities of "bowing down" and "serving," which are what the "biblical definition of worship" means, and are counter-cultural expressions to that of empire and show exclusive respect/submission and commitment/obligation to God.¹² Such a view of worship seeks to respond to who God is and what God has done, and results in holy living and faithful support to God's overall mission in the world as priests.¹³ Hence, the body of Christ is to live and love in such a way so as to help "image God to a fallen world."¹⁴

⁹ Boone, "Worship and the Torah," 6; cf. Martin Buber, *I and Thou* (New York: Charles Scribner's Sons, 1970).

¹⁰ Boone, "Worship and the Torah," 5.

¹¹ Boone, "Worship and the Torah," 5.

¹² Boone, "Worship and the Torah," 7.

¹³ Boone, "Worship and the Torah," 8–10, 24; cf. Chan, *Spiritual Theology*, 115; Chan, *Liturgical Theology*, 42–48; Vondey, *Pentecostal Theology*, 256–60; Frank Macchia, "Songs of Grace: Towards a Charismatic Theology of Worship" in Martin, *Toward a Pentecostal Theology of Worship*, 153–55.

¹⁴ See Boone, "Worship and the Torah," 10.

Helpful for developing the notion of worship as a response to God, Simon Chan suggests that worship is the normative response to the revelation of the triune God. By a normative response to God, Chan means that worship is what distinguishes the church from the world, is the defining characteristic of the church, and is God's action in the church.¹⁵ Drawing from the ecumenical work of Jean-Jacques von Allmen's understanding of the church as a "threat to the world," Chan contends that true worship of God is both a celebration of God's presence in the church as well as a renunciation of the world and its earthly and ideological allegiances, even if their celebratory actions push against the orders and political powers of the day resulting in their individual or corporate persecution.¹⁶ To Chan, responding to God in worship does not originate in one's own decision to praise God, but from the Spirit of God who indwells the body of Christ and causes people to cry out, "Abba, Father!" (Romans 8:15). Worship then is both enabled by and the work of the triune God, and is something that happens to people in the face of the divine disclosure.¹⁷ In the context of Pentecostal worship, celebratory worship therefore should be a communal activity resulting in a corporate response to God and not something that Gordon Fee says is "a thousand individual experiences of worship."¹⁸

Second, a Pentecostal theology of worship allows for participants to expressively seek the presence of God in the rite of praise and worship because it celebrates the contributions of all members of the community who are receptive to the Holy Spirit's moving in the gathering. According to Walter Hollenweger, the most important influence that Pentecostalism has had on the larger Christian tradition is the Pentecostal view of expressive and transformative worship that embraces a high level of participation among its constituents

¹⁵ Chan, *Liturgical Theology*, 42–48.

¹⁶ Chan, *Liturgical Theology*, 42–43; Chan, *Spiritual Theology*, 115; cf. Jean Jacques von Allmen, *Worship: Its Theology and Practice* (London: Lutterworth, 1966), 61–64.

¹⁷ Chan, *Liturgical Theology*, 47–48; Chan, *Spiritual Theology*, 115.

¹⁸ Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 667; Vondey, *Pentecostal Theology*, 258; cf. Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 9, 14, 36, 118.

through the presence of many embodied responses to the triune God in their church gatherings.¹⁹ Within this framework, exploring a Pentecostal theology of worship can provide a pneumatological approach to Christology and doxology, or what many Pentecostals refer to as “Spirit Christology,” because it invites willing participants to expressively and imaginatively seek the presence of God in Christ through the Spirit in worship.²⁰

To further explore Hollenweger’s view of the expressiveness of Pentecostal worship, Boone’s understanding of Buber’s I-Thou relationship model provides a helpful way to show that a Pentecostal theology of worship seeks to enable, empower, and care for others in the community as people created in the image of God. Such an expressive view of worship displays the value Pentecostals place on the role of worshippers to participate as those both created in God’s image and anointed with the Spirit as Christ followers.²¹ Because the Pentecostal view of worship invites every believer to glorify God from deep inside oneself—with all their heart, soul, mind, and strength²²—a Pentecostal theology of worship helps make

¹⁹ Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg Publishing House, 1972), 466; Walter J. Hollenweger, “After Twenty Years’ Research on Pentecostalism,” *IRM* 75, no. 297 (January 1986): 3–12; cf. Martin, “Introduction to Pentecostal Worship,” 2; Harvey G. Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century* (London: Cassell, 1996), 139–57; Land, *Pentecostal Spirituality*, 42–43; James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 152; Ingalls, “Introduction,” 1–2.

²⁰ See for example: Walter J. Hollenweger, “From Azusa Street to the Toronto Phenomenon,” in *Pentecostal Movements as an Ecumenical Challenge*, ed. Jürgen Moltmann and Karl Josef Kuschel (Concilium 3; London: SCM, 1996), 7; Vondey, *Pentecostal Theology*, 47–54, 258–60; Yong, *The Spirit Poured Out on All Flesh*, 86–91; 108–12, 203–4; Amos Yong, “Introduction: Why Is the ‘Correlation’ between Paul Tillich and Pentecostal Theology Important, and Who Cares?” in Nimi Wariboko and Amos Yong, eds., *Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power* (Bloomington: Indiana University Press, 2015), 9–10; Veli-Matti Kärkkäinen, “Spiritual Power and Spiritual Presence: The Contemporary Renaissance in Pneumatology in Light of a Dialogue between Pentecostal Theology and Tillich” in Wariboko and Yong, *Paul Tillich and Pentecostal Theology*, 21–26; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 27–34, 80, 113–29; Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999), 79–112; Archer, “Worship in the Book of Revelation,” 125–28; Chris E.W. Green, “‘In Your Presence is Fullness of Joy:’ Experiencing God as Trinity” in Martin, *Towards Pentecostal Theology of Worship*, 192–94; Myk Habets, “Spirit–Christology: Seeing in Stereo,” *JPT* 11, no. 2 (2003): 199–234.

²¹ Boone, “Worship and the Torah,” 5–6.

²² Martin, “The Book of Psalms and Pentecostal Worship,” 87; cf. Vondey, *Pentecostal Theology*, 255–60; Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 25; cf. Daniela Augustine, “The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost” in John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 163.

room in the church gathering for all worshippers to bow before God as well as enter into activities associated with engaging both the imagination and the senses in the Spirit-led worship of God.²³ Thus, a Pentecostal theology of worship embraces various forms of worship that extend all the way from exuberant and joyous praise, expressed through such things as clapping and dancing, to painful lament expressed in such things as silence and tears.²⁴ Since Pentecostal worship is a “profoundly eschatological act of celebration” that enables a wide range of verbal and kinesthetic actions to take place in the gathering,²⁵ then providing space in the celebration to allow participants to pour out their hearts before God so that they might have a transformative encounter with the divine is vital to the life of worship.

Along these same lines, a Pentecostal theology of worship invites participants to respond to the Spirit’s call to praise Jesus because it recognizes worship as that which is first enabled by the triune God. Since a Pentecostal theology of worship understands worship to be the response of people, and all of creation, to who God is and what God has done,²⁶ it provides the church community with opportunities to engage in celebrative and joyful responses to the Spirit’s gracious invitation to have relationship with God.²⁷ As humanity’s “chief end,”²⁸ worship celebrates the praise of God’s glory and therefore is focused on the

²³ Archer, “Worship in the Book of Revelation,” 121–22; cf. Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 152–59; Samuel W. Muindi, “Ritual and Spirituality in Kenyan Pentecostalism” in Cartledge and Swoboda, *Scripting Pentecost*, 158–60; Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 189; A.J. Swoboda, “God is Doing Something New: A North American Liturgical Experience” in Cartledge and Swoboda, *Scripting Pentecost*, 128.

²⁴ Martin, “The Book of Psalms and Pentecostal Worship,” 64–65, 76–84; McCoy, “Salvation (Not Yet?) Materialized,” 45, 57; Vondey, *Pentecostal Theology*, 86.

²⁵ Miller and Yamamori, *Global Pentecostalism*, 153–54. See also: Albrecht, *Rites in the Spirit*, 136–37, 147–48, 189; Swoboda, “God is Doing Something New,” 128; Bobby C. Alexander, “Pentecostal Ritual Reconsidered: Anti-Structural Dimensions of Possession,” *JRS3*, no. 1 (1989): 117, 123.

²⁶ Chan, *Liturgical Theology*, 47–48; Chan, *Spiritual Theology*, 115.

²⁷ See for example: Chan, *Spiritual Theology*, 115; Boone, “Worship and the Torah,” 8–10, 24; Archer, “Worship in the Book of Revelation,” 125–26; Daniel Castelo, “From ‘Hallelujah!’ to ‘We Believe’ And Back: Interrelating Pentecostal Worship and Doctrine,” in Martin, *Toward a Pentecostal Theology of Worship*, 290; Vondey, *Pentecostal Theology*, 256–60; Land, *Pentecostal Spirituality*, 170.

²⁸ S.W. Carruthers, *The Shorter Catechism of the Westminster Assembly of the Divines* (London: Presbyterian Church of England, 1897), 1; cf. Macchia, “Signs of Grace,” 153.

kingdom and presence of God that is generously and powerfully present among people to bring life and empowerment to the whole world.²⁹ As a celebratory community of the Holy Spirit, Pentecostal worship embraces the dynamic truth that everyone present and willing is invited to respond to the divine call of God to have communion with the Father, in Christ through the Spirit.³⁰

While Pentecostals understand that all of life, including their church gatherings, is all about worship, it also reveals that all worship begins with and is sustained through the Spirit's invitation for all creation to respond and be transformed by the presence of God.³¹ This pneumatologically oriented view of worship reveals that Pentecostals believe a "vertical" encounter with the divine can take place in church gatherings because it allows for everyone present to have direct and focused experience with Jesus through the Holy Spirit in the corporate setting.³² Such a view of expressive worship speaks to the topic of participation because it shows the importance Pentecostals place on one's willingness to engage in deeply embodied acts of devotion to God that can lead towards a transformative encounter with the Holy Spirit.³³

²⁹ Chan, *Spiritual Theology*, 114–16; Macchia, "Signs of Grace," 154; Daniela C. Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God* (Grand Rapids: Eerdmans, 2019), 44–58; Boone, "Worship and the Torah," 7–8; Land, *Pentecostal Spirituality*, 223–24.

³⁰ See Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf & Stock Publishers, 2011), 36, 118–19; Archer, "Worship in the Book of Revelation," 134; Macchia, "Signs of Grace," 155; Augustine, *Pentecost, Hospitality, and Transfiguration*, 130.

³¹ See Land, *Pentecostal Spirituality*, 23–24, 46–50, 88–93; Vondey, *Pentecostal Theology*, 284–93; Daniela C. Augustine, "Liturgy, Theosis, and the Renewal of the World" in Martin, *Towards Pentecostal Theology of Worship*, 173, 179; cf. *Lumen Gentium*, nos. 12, 13, 48, in Austin Flannery, ed., *Vatican Council II: The Conciliar and Post conciliar Documents* (Collegeville, Minnesota: Liturgical Press, 1996), 350–425; Ormond Rush, "Inverting the Pyramid: The Sensus Fidelium in a Synodal Church," *TS* 78, no. 2 (June 1, 2017): 316–17, 325; Richard Gaillardetz, "Shifting Meanings in the Lay-Clergy Distinction," *ITQ* 64, no. 2 (June 1, 1999): 130–2, 135–6.

³² Birgitta J. Johnson "This is Not the Warmup Act! How Praise and Worship Reflects Expanding Musical Traditions and Theology in a Baptistical Charismatic African American Megachurch" in Ingalls and Yong, *The Spirit of Praise*, 126–27; Antipas L. Harris, "An African American Contribution to the Theology of Worship: Considering Three Situations of Integrated African American Led Worship From Pre-Civil Rights Times," in Martin, *Towards Pentecostal Theology of Worship*, 255; cf. Wolfgang Vondey, *Pentecostalism and Christian Unity, Volume 2: Continuing and Building Relationships* (Eugene, OR: Wipf & Stock Publishers, 2013), 107.

³³ See for example: Mark J. Cartledge, *Charismatic Glossolalia: An Empirical-Theological Study* (Aldershot, Hants, England; Burlington, VT: Routledge, 2002), 187–89; Land, *Pentecostal Spirituality*, 104–6; Margaret M. Poloma, "Glossolalia, Liminality and Empowered Kingdom Building" in Mark J. Cartledge,

Third, a Pentecostal theology of worship highlights how believers can have a divine encounter with Jesus through the Spirit because it exemplifies how the Spirit of Pentecost is at work to allow participants to take part in being empowered witnesses in the church. For Pentecostals, worship and the Spirit are realities inseparably linked to one another because the Spirit's outpouring on the day of Pentecost in Acts 2 resulted in spontaneous and joyous praise to God (v. 11).³⁴ Thus, thanksgiving and praise are marks of Pentecostal worship because they represent a unified community grateful for what God has done in Christ through the Spirit among God's people.³⁵

Helpful for showing how this connection between worship and the Spirit can speak to the topic of participation are the works of R. Hollis Gause and Melissa Archer, who both explore the role of the Spirit in the Pentecostal view of worship. In describing the nature and pattern of biblical worship, Gause suggests that worship is an end itself, and not the means to an end. By this assertion he means that worship has its own purpose for providing union between creature and God, and is therefore a necessity for the fulfillment of the nature of humanity. Such a view of worship is centered on the love of God and is the appropriate representation of the communion existing between God and people.³⁶ This understanding of worship can be found in none other than the perfect example and supreme event of the cross of Christ because at the cross, the true sacrifice of love of the triune God revealed the joy and agony contained in the life of worship.³⁷ To Gause, the true nature of worship can therefore

Speaking in Tongues: Multi-Disciplinary Perspectives (Eugene, OR: Wipf & Stock Publishers, 2012), 171–73; Mark J. Cartledge, “The Practice of Tongues Speech as a Case Study” in Cartledge, *Speaking in Tongues*, 221–23; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 34–36, 83; Frank Macchia, “The Baptism in the Holy Spirit,” in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 212–18; Vondey, *Pentecostal Theology*, 95–97; Jack Hayford, *The Beauty Of Spiritual Language* (Nashville; Vancouver: Thomas Nelson Publishers, 1996), 1–76.

³⁴ Land, *Pentecostal Spirituality*, 92–93; Yong, “The Pneumatological Imagination,” 6–8; Vondey, *Pentecostal Theology*, 39–41, 255–60; Macchia, *Baptized in the Spirit*, 264, 281.

³⁵ Land, *Pentecostal Spirituality*, 131–41.

³⁶ R. Hollis Gause, “The Nature and Pattern of Biblical Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 139–40.

³⁷ Gause, “The Nature and Pattern of Biblical Worship,” 141–44.

be found in what it means to worship the Father in Spirit and Truth (see John 4).³⁸ While on one hand, “spirit and truth” worship can mean to worship God from deep inside oneself—with all one’s, heart, soul, mind, and strength,³⁹ to Gause it means worshipping the Father through the inspiration of the Holy Spirit and the incarnation of the Son.⁴⁰ To deny the “Spirit” in worship is to deny the role of the Holy Spirit in revealing God to the world as the divine agent of communion. To deny the “Truth” in worship is to deny the role of Jesus the Son in offering God’s salvation to the world as mediator and sacrifice for sin. Together, Spirit and Truth worship provide the eschatological means of worshipping God not just at a certain time and place, but in a way that is consistent with the biblical pattern of worship focused on encountering the fullness of God in Christ through the Spirit.⁴¹ Such an eschatological view of Spirit and Truth worship reveals the “union of love” existing between God and humans because it expresses the relational community of the Spirit in true *koinōnia*.⁴²

For Pentecostals, worshipping in Spirit and in Truth therefore means to worship the triune God at all times and places, in all seasons, with both joy and laughter as well as through pain and sorrow in order that the sacrifice of a sweet-smelling aroma can be made to God.⁴³ As noted by the early twentieth century minister and evangelist F.B. Meyer, this kind of true worship as an aroma before God can be understood as the “incense of the heart’s love” being in rhythm with the Spirit.⁴⁴ Perhaps such a view of the heart’s incense can be

³⁸ Gause, “The Nature and Pattern of Biblical Worship,” 144–47.

³⁹ Martin, “The Book of Psalms and Pentecostal Worship,” 87.

⁴⁰ Gause, “The Nature and Pattern of Biblical Worship,” 145–47; cf. Vondey, *Pentecostal Theology*, 260.

⁴¹ Gause, “The Nature and Pattern of Biblical Worship,” 144–46; cf. Chan, *Liturgical Theology*, 47; Vondey, *Pentecostal Theology*, 260; Archer, “Worship in the Book of Revelation,” 115; Amos Yong, *Who Is the Holy Spirit? A Walk with the Apostles* (Brewster, MA: Paraclete Press, 2011), 91–92.

⁴² R. Hollis Gause, “Distinctives of a Pentecostal Theology” (unpublished paper), 32 in Kimberly Ervin Alexander, “‘Singing Heavenly Music’: R. Hollis Gause’s Theology of Worship and Pentecostal Experience” in Martin, *Towards Pentecostal Theology of Worship*, 204–5.

⁴³ Gause, “The Nature and Pattern of Biblical Worship,” 143, 150.

⁴⁴ F.B. Meyer, “With Thee is the Fountain of Life,” <http://webjournals.ac.edu.au/journals/HOM/meyer-f-b/6-with-thee-is-the-fountain-of-life/> quoted in Jacqueline Grey, “The Book of Isaiah and Pentecostal Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 31.

understood in how Donald Miller and Tetsunao Yamamori describe worship in the Spirit as a “profoundly eschatological act of celebration” enabling the church to sing, dance, serve, suffer, heal, and forgive in community with others as they await the full coming of the Kingdom of God to be revealed.⁴⁵

In her essay on worship in the book of Revelation, Archer notes that worship is something made possible by the Spirit. After all, it was while John was “in the Spirit” on the Lord’s Day that led to his encounter with the living God (Revelation 1:10).⁴⁶ Archer suggests that the heart of Pentecostal worship is the knowledge that the worshipper is engaging in a personal encounter with the Holy Spirit because true worship takes place whenever and wherever one is “communing with God in the Spirit.” True worship then is experiential, something that engages the imagination, and creates the context for how charismatic participation and other prophetic types of activity of the Spirit can be manifest in the community.⁴⁷

Drawing from the book of Revelation, Archer shows that “Spirited worship” of God by John involves, among other things, seeing Jesus the Lamb, hearing trumpets and harps, singing songs, bowing before God, smelling incense, being silent, and tasting a scroll. For Pentecostals, these experiences translate to a community of worshippers willing to engage both the imagination and the senses in order to take part in embodied and Spirit-led worship of God.⁴⁸ Furthermore, prophetic proclamation through the Spirit and worship are to be “fused together” because the testimony of Jesus is the Spirit of prophecy (Revelation 19:10), and Jesus is worthy of worship. Throughout the book of Revelation, Jesus is worshiped in the

⁴⁵ Miller and Yamamori, *Global Pentecostalism*, 153–54; cf. McCoy, “Salvation (Not Yet?) Materialized,” 54.

⁴⁶ Archer, “Worship in the Book of Revelation,” 115–17.

⁴⁷ Archer, “Worship in the Book of Revelation,” 120–23; cf. Ricky Moore, “Revelation: The Light and Fire of Pentecost,” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 53, 60–61; Macchia, “Signs of Grace,” 153–59.

⁴⁸ Archer, “Worship in the Book of Revelation,” 121–22; cf. Yong, “The Pneumatological Imagination,” 152–60; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60; Albrecht, *Rites in the Spirit*, 189; Swoboda, “God is Doing Something New,” 128.

same way that God is worshiped, and even given names such as the Amen, the Shepherd, the King of kings and Lord of lords, and the Beginning and the End.⁴⁹ Thus, for Pentecostals, the worship of God is something that is both Christ-centered and Spirit-directed and should result in an encounter with the divine that leads to a new revelation and understanding of God and his purposes for both the church and the world.⁵⁰ Such a view of Spirit-led worship reveals that for Pentecostals, worship is a deeply embodied experience that allows for one to encounter the Spirit of Pentecost.⁵¹

The insights gained from Gause and Archer help show that a Pentecostal theology of worship exemplifies ways the Spirit of Pentecost is at work in the church gathering because they demonstrate how participation as empowered witnesses can take place in worship. A Pentecostal theology of worship helps show how the perpetuation of Pentecost is operative in the movement because for Pentecostals, participation in Pentecost happens through worship.⁵² The Spirit's outpouring on the day Pentecost in Acts 2 reveals God's cosmic purpose to endow diverse types of people with power so that salvation in Christ can be offered to the ends of the earth. The biblical event of Pentecost outlines among other things the announcement that the last days have arrived so that all who call on the name of the Lord can receive the Holy Spirit and participate as a universal community of prophets anointed to bear witness to the powerful works of God (Acts 2:14–17).⁵³ For Pentecostals, a divine

⁴⁹ Archer, "Worship in the Book of Revelation," 126–27.

⁵⁰ See Archer, "Worship in the Book of Revelation," 127–38; cf. Vondey, *Pentecostal Theology*, 30–34, 255–65; Land, *Pentecostal Spirituality*, 63–64; Estrela Y. Alexander, "Liturgy in Non-Liturgical Holiness—Pentecostalism," in Chris E.W. Green, ed., *Pentecostal Ecclesiology: A Reader* (Leiden; Boston: Brill Academic Publishing, 2016), 282–86; Veli-Matti Kärkkäinen, "'Encountering Christ in the Full Gospel Way': An Incarnational Pentecostal Spirituality," *JEPTA* 27, no. 1 (March 2007): 5–19; Kenneth J. Archer, *The Gospel Revisited: Toward a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick, 2011), xix; Moore, "Revelation," 60–61; Wilkinson, "Worship," 117–21.

⁵¹ Moore, "Revelation," 60–61; Wilkinson, "Worship," 117–21; Vondey, *Pentecostal Theology*, 255–65.

⁵² See Vondey, *Pentecostal Theology*, 285.

⁵³ Vondey, "The Full Gospel," 2; Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 50, 63. See also Land, *Pentecostal Spirituality*, 52; Chan, *Pentecostal Ecclesiology*, 59.

encounter with the Spirit in worship is both a reflection of and a participation in the day of Pentecost.⁵⁴ Such participation with the Spirit of Pentecost is the heart of “Spirit and Truth worship” that seeks to allow one to personally encounter Christ as well as shatter old, and sometimes harmful, configurations of power and patterns of worship and replace them with those consistent with the true worship of the Father.⁵⁵ As seen at Pentecost, and like in the case of the Samaritan Women in John chapter 4,⁵⁶ this means that worshipping in Spirit and Truth is open to allowing for diverse people from diverse places and cultures to take part in experiencing God and being a minister both to the larger community of faith and to the world.⁵⁷ This view of Pentecost and worship speaks to the topic of participation because it opens the door for allowing all believers to have an immediate encounter with God that results in their charismatic empowerment with the Spirit as anointed prophets able to bear witness to Jesus.

In view of the above three observations of how a Pentecostal theology of worship can be useful for showing ways all believers can take part in the rite of praise and worship (worship as the orienting lens of life, worship as a celebration of the contributions of all members of the community, and worship as that which allows believers to encounter Jesus through the Spirit), a perspective of worship emerges that reveals ways the entire congregation can expressively glorify God when they gather for church as a community. The doxological foundations of Pentecostal worship reveal that worship, for Pentecostals, is

⁵⁴ Moore, “Revelation,” 60–61.

⁵⁵ Gause, “The Nature and Pattern of Biblical Worship,” 145–47; Land, *Pentecostal Spirituality*, 121–22; Archer, “Worship in the Book of Revelation,” 126–27.

⁵⁶ Gause, “The Nature and Pattern of Biblical Worship,” 145–47

⁵⁷ Ibid. See also Amos Yong, *The Bible, Disability, and the Church: A New Vision of the People of God* (Grand Rapids, MI: Eerdmans, 2011), 70–72; Yong, “The Pneumatological Imagination,” 6–16; Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017), 79–138; Tony Richie, “A Distinctive Turn to Pneumatology: Amos Yong’s Christian Theology of Religions” in Wolfgang Vondey and Martin Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit* (Leiden; Boston: Brill, 2013), 111, 115; Vondey, *Pentecostal Theology*, 12–34, 227–28; Wolfgang Vondey “Religion as Play: Pentecostalism as a Theological Type,” *REL* 9, no. 3 (2018): 4.

highly expressive in nature and what allows for believers to participate in the perpetual Pentecost of the Spirit. Such a view of worship provides an eschatological understanding of Spirit and Truth worship that allows for worshippers to fully participate in glorifying God because it expresses the relational and Christ-centered community of the Spirit found in true *koinōnia*. Thus, worshipping the Father in Spirit and Truth allows for the divine union of love existing in the Godhead to be present in the gathered community so that everyone present can have a vertical and transformative encounter with the fullness of God.⁵⁸ Exploring the doxological foundation of Pentecostal worship reveals how the mechanism of sanctification is at work in our altar hermeneutic because it allows for all believers to expressively and bodily seek the presence of God in Christ through the Spirit as they gather together as a community. For Pentecostals, this transformation results in their charismatic participation in worship, and it is to this task of showing how such participation can take place in the rite of praise and worship that I now turn.

4.2. Charismatic Participation in Worship

Building on the insights gathered from an exploration into how the doxological foundations of Pentecostal worship speak to the topic of participation, I now wish to show how the charismatic participation of all believers can be made possible in Pentecostal worship gatherings. In this section I explore how participation in the rite of praise and worship is not just a “vertical encounter” with God, but also a “horizontal encounter” with God and others that creates space for the Holy Spirit to work through people towards the mutual encouragement and edification of everyone in the community.⁵⁹ To accomplish this task, I

⁵⁸ See Gause, “The Nature and Pattern of Biblical Worship,” 144–46; Alexander, “Singing Heavenly Music,” 204–5; cf. Chan, *Liturgical Theology*, 47; Vondey, *Pentecostal Theology*, 260; Archer, “Worship in the Book of Revelation,” 115; Yong, *Who Is the Holy Spirit?*, 91–92; Macchia, *Baptized in the Spirit*, 162–68.

⁵⁹ See for example Augustine, *Pentecost, Hospitality, and Transfiguration*, 64; Harris, “An African American Contribution to the Theology of Worship,” 255.

want to further develop the idea of *koinōnia* described in the previous section to show how Spirit-empowered fellowship helps reimagine participation in Pentecostal worship. I therefore utilize the ecumenical work of Pentecostals on *koinōnia* to constructively articulate an altar hermeneutic in terms of charismatic participation in the rite of praise and worship. Such a perspective helps show that the mechanism of Spirit baptism is at work in our altar hermeneutic because it demonstrates the way true fellowship with both God and others leads towards empowerment with the Holy Spirit through the worship of Jesus in community. Since my goal is not to construct a theology of *koinōnia* in Pentecostalism but rather a theology of participation, I first present the research of Pentecostals on the topic of *koinōnia* followed by several observations helpful for articulating how these insights speak to the topic of charismatic participation in the rite of praise and worship.

While for Pentecostals worship is a chance to have a vertical encounter with God resulting in a life transforming experience with the divine,⁶⁰ it is also very much about having a horizontal encounter with others that results in true fellowship with the Spirit in community. Understanding the horizontal aspects of worship is important for helping to articulate how believers can participate in the rite of praise and worship because for Pentecostals, the Holy Spirit is the divine empowering agent of communion able to bring God and humanity into deeper relationship with each other so that mutual edification and encouragement can take place among the people of God.⁶¹ Thus, for many Pentecostals, the

⁶⁰ See Gause, “The Nature and Pattern of Biblical Worship,” 144–46; Alexander, “Singing Heavenly Music,” 204–5; cf. Chan, *Liturgical Theology*, 47; Vondey, *Pentecostal Theology*, 260; Archer, “Worship in the Book of Revelation,” 115; Yong, *Who Is the Holy Spirit?*, 91–92; Macchia, *Baptized in the Spirit*, 162–68.

⁶¹ Veli-Matti Kärkkäinen, “The Church as Charismatic Fellowship,” in Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Amos Yong, ed. (Lanham, MD: University Press of America, 2002), 116–22; Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 749–50, 840, 872; Amos Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Publishers, 2006), 18–32, 123–49; Gause, “The Nature and Pattern of Biblical Worship,” 144–46; Harris, “An African American Contribution to the Theology of Worship,” 255; Augustine, “Liturgy, Theosis, and the Renewal of the World,” 170–76; Yong, *The Spirit Poured Out on All Flesh*, 116–17; Vondey, *Pentecostalism and Christian Unity, Volume 2*, 107.

experience with the Holy Spirit is something that should lead worshippers into deeper fellowship both with the triune God as well as with others because the love and communion shared within the trinity through the Spirit directly reflects on the love and communion existing in the church.⁶² Hence, worship that does not reflect the biblical command to love both God and neighbor is not what the true worship of God looks like.⁶³ Some scholars have suggested that the horizontal aspect of worship associated with loving one's neighbor, including their enemy, is a prerequisite for the vertical aspect of worship associated with communing with God.⁶⁴ Thus, for Pentecostals, the vertical and horizontal dimensions of worship are brought together through the communion of the Spirit—viewed as inseparable aspects of what it means to glorify God, and to disregard either one is to miss out on a transformative encounter with the Holy Spirit.⁶⁵ This radical view of fellowship can be understood in terms of how Pentecostals view the term *koinōnia*, and speaks to the ways that believers can participate in worship through their empowerment with the Holy Spirit as they gather.⁶⁶

The biblical notion of *koinōnia* is an ecumenically rich term that speaks to the heart of the quest beginning in the early to mid-twentieth century towards a common understanding of the nature and mission of the Church and its visible unity in the world. What is often translated as “communion,” “fellowship,” and/or “sharing,” the term *koinōnia* denotes participation with others in one reality held in common in order for such things as mutual

⁶² See Andy Lord, “Ecclesiology: Spirit-Shaped fellowship of Gospel mission” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 294–95; Pinnock, *Flame of Love*, 21–78; Augustine, *Pentecost, Hospitality, and Transfiguration*, 26–30, 127.

⁶³ Boone, “Worship and the Torah,” 25; Cecil M. Robeck, Jr., “The Church,” in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 144–51; Martin, “The Book of Psalms and Pentecostal Worship,” 72–73; Green, “In Your Presence is Fullness of Joy,” 197.

⁶⁴ See for example Martin, “The Book of Psalms and Pentecostal Worship,” 76; Green, “In Your Presence is Fullness of Joy,” 197; Alexander, “Singing Heavenly Music” 205.

⁶⁵ See for example: Macchia, *Baptized in the Spirit*, 159–68, 260; Fee, *God's Empowering Presence*, 750, 840, 872.

⁶⁶ See Macchia, *Baptized in the Spirit*, 156–68; Kärkkäinen, “The Church as Charismatic Fellowship,” 116–22; Robeck, “The Church,” 144–51; Augustine, *Pentecost, Hospitality, and Transfiguration*, 15–16, 33–38.

relationship, accountability, table fellowship, reconciliation, serving, and witness to take place among God's people.⁶⁷ The original engagement with the term came through the Roman Catholic and Pentecostal dialogue that took place beginning in 1985, and represents a genuine contribution to ecumenical theology.⁶⁸

For Pentecostals, *koinōnia* is closely linked to the work of the Spirit in the church because the Spirit's outpouring on the day Pentecost resulted in, among other things, the charismatic fellowship of believers (Acts 2:42–47).⁶⁹ Thus, the Holy Spirit is the one reality held in common in and among the churches of the world that allows for diverse traditions and denominations and people of different gender, age, ethnicity, class, and social status to take part in mutually loving and serving one another in unity.⁷⁰ As noted by Daniela Augustine, this fellowship can be characterized in terms of “Spirit-baptized *koinōnia*,”⁷¹ and for many Pentecostals reveals how the charismatic fellowship and structures of the church are viewed.⁷² Such a dynamic understanding of fellowship reveals what Veli-Matti Kärkkäinen observes about a Pentecostal view of *koinōnia* as that which allows each member of the

⁶⁷ WCC, *NMC* (Geneva: WCC Publications, 2005), #24–33, pp. 21–24; Kärkkäinen, “The Church as Charismatic Fellowship,” 116–17; Veli-Matti Kärkkäinen, *An Introduction To Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 74–76; Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2009); 65–66; Macchia, *Baptized in the Spirit*, 160–64; cf. Lorelei Fuchs, “The Holy Spirit and the Development of Communion/*Koinonia* Ecclesiology as a Fundamental Paradigm for Ecumenical Engagement,” in Doris Donnelly, Adelbert Denaux, and Joseph Famerée, eds., *The Holy Spirit, the Church, and Christian Unity: Proceedings of the Consultation Held at the Monastery of Bose, Italy, 14–20 October, 2002* (Leuven: Leuven Univ. Press, 2005), 160; Emil Brunner, *The Misunderstanding of the Church* (London: Lutterworth, 1952), 10–11.

⁶⁸ “Perspectives on *Koinonia*: Final Report of the Dialogue between the Roman Catholic Church and Some Classical Pentecostal Churches and Leaders” in Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments* (Eugene, OR: Pickwick Publications, 2010), 133–58; Veli-Matti Kärkkäinen “Church as Charismatic Fellowship: Ecclesiological Reflections from the Pentecostal–Roman Catholic Dialogue,” *JPT* 9, no. 1 (2001): 100–121; Jelle Creemers, *Theological Dialogue with Classical Pentecostals: Challenges and Opportunities* (London; New York: Bloomsbury T&T Clark, 2015), 215–24; cf. Paul D. Lee, *Pneumatological Ecclesiology in the Roman Catholic–Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium* (Rome: Pontifical University of Saint Thomas Aquinas, 1994), 14–17.

⁶⁹ Robeck, “The Church,” 144–51; Macchia, *Baptized in the Spirit*, 163; Kärkkäinen, *An Introduction To Ecclesiology*, 74–76.

⁷⁰ See for example: Robeck, “The Church,” 141–56; Yong, “The Pneumatological Imagination,” 153–60; Yong, *Spirit–Word–Community*, 9, 18–24, 123–249.

⁷¹ Augustine, *Pentecost, Hospitality, and Transfiguration*, 16.

⁷² See for example: Kärkkäinen, “The Church as Charismatic Fellowship,” 116–22; Macchia, *Baptized in the Spirit*, 165; Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007), 196–225.

worshipping community to have the opportunity to contribute to the life of the body of Christ. This sort of contribution is made possible through the charismatic gifts that the Spirit has given to the church for the edification of all.⁷³ Such “charismatic *koinōnia*”⁷⁴ in community is generated by the Spirit and points to an understanding of church as a pneumatic fellowship of persons concretely lived out through the charismata.⁷⁵

Helpful for showing how the charismatic and embodied contribution of members can take place in worship is Frank Macchia’s understanding of the connection between Spirit baptism and *koinōnia*.⁷⁶ According to Macchia, the presence of the Spirit revealed at Pentecost in Acts 2 resulted in enriched praise to God and *koinōnia* that created devotion to the apostles teaching, inspired the common meal, and broke down barriers between estranged people (Acts 2:42–47).⁷⁷ Thus, participation in the Spirit’s baptism is facilitated, among other ways, through *koinōnia* because the Holy Spirit is the Spirit of communion that leads people and all of creation into shared relationship with others through the enhancement of an interactive charismatic life.⁷⁸ Macchia suggests that Spirit baptism has a trinitarian structure, and so finds *koinōnia* at its essence because *koinōnia* occurs “in the Spirit” as the “bond of love” within God (thus adequately describing the relationship existing between the Father, Son, and Holy Spirit), between God and humanity, and within creation. *Koinōnia* therefore provides an understanding of Spirit baptism in terms of the gift of participation to the church

⁷³ Kärkkäinen, “The Church as Charismatic Fellowship,” 118–19; Kärkkäinen, *An Introduction To Ecclesiology*, 74–76; cf. Peter Kuzmic and Miroslav Volf, “Communion Sanctorum: Toward a Theology of the Church as a Fellowship of Persons,” a Position Paper read at the International Roman Catholic–Pentecostal Dialogue, Riano, Italy, 21–26 May 1985 (unpublished), 2–16; Leslie Newbigin, *The Household of God: Lectures on the Nature of the Church* (London: SCM Press, 1957), 95, 106; John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir’s Seminary Press, 1985), 156.

⁷⁴ Augustine, *Pentecost, Hospitality, and Transfiguration*, 16, 34–35.

⁷⁵ Kärkkäinen, *An Introduction To Ecclesiology*, 75; Yong, *Theology and Down Syndrome*, 196–225.

⁷⁶ Macchia, *Baptized in the Spirit*, 46, 156–68; Frank D. Macchia, *The Spirit–Baptized Church: A Dogmatic Inquiry* (New York: T&T Clark, 2020), 35–37; cf. Frank Macchia, “Sighs Too Deep for Words: Toward a Theology of Glossolalia” *JPT* 1, no. 1 (1992): 65–68.

⁷⁷ Macchia, *Baptized in the Spirit*, 79.

⁷⁸ Macchia, *Baptized in the Spirit*, 87, 156; cf. Macchia, “Sighs Too Deep for Words,” 65–66.

because such a view renews the life and structures of the community by allowing for a widely diverse, relational, and “polyphonic dynamic” to take place in worship that mirrors the relationship of the trinitarian God.⁷⁹

For Macchia, this widely diverse, relational, and polyphonic dynamic can be characterized in terms of *koinōnia* and takes place in worship by being filled with the Spirit. The rationale for such a claim is that the relational dynamic at play in the Spirit’s outpouring on people is that God’s presence, as evidenced at the biblical event of Pentecost, is given so that it can be received back in flaming tongues of praise and witness to God. In the same manner, members of the worshipping community are to then pour themselves into each other in order to “build each other up in the love discovered in Christ.”⁸⁰ For Macchia, this happens by members being filled with the Spirit so that they can speak to one another in psalms and hymns and spiritual songs (Ephesians 5:18–19).⁸¹ Such an exhortation to be filled with the Spirit is therefore an empowerment of individuals for the common good of the community. Speaking to one another in psalms, hymns, and spiritual songs is a way to show how “the Spirit-baptized church mimics the Spirit baptizing God,” and results in the enhanced communal life of the body.⁸² Put in terms that help show what *koinōnia* can look like in worship, this means that the community of believers is a “growing and empathetic fellowship that reconciles diverse peoples who can bear one another’s burdens in the love of Christ.” Such a pneumatic community embraces a variety of gifted expressions among its members and provides concrete ways to respond to the individual and communal needs of the body.⁸³

⁷⁹ Macchia, *Baptized in the Spirit*, 162–68.

⁸⁰ Macchia, *Baptized in the Spirit*, 159–60.

⁸¹ Macchia, *Baptized in the Spirit*, 158–60, 167–68, 253–54, 281–82; Macchia, “Signs of Grace,” 154–55.

⁸² Macchia, *Baptized in the Spirit*, 160; cf. Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Eerdmans, 2013), 43–44; Jean Daniel Plüss, “Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue” in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 59–61.

⁸³ Macchia, *Baptized in the Spirit*, 168, 281–82; cf. Macchia, “Sighs Too Deep for Words,” 65.

Thus, because no single individual fully takes part in all the gifts of the Spirit, the fullness of charismatic expression in worship is only realized and experienced with others in *koinōnia*.⁸⁴

In light of the above considerations of a Pentecostal theology of *koinōnia*, three observations stand out in regard to how charismatic participation can take place in the rite of praise and worship during Pentecostal church gatherings. First, a Pentecostal theology of *koinōnia* reveals how the mechanism of Spirit baptism is at work in our altar hermeneutic because it demonstrates ways that believers can take part together in being filled with the Spirit in worship. Built upon a Pentecostal theology of worship that reveals the heart of the movement to be centered on the worshippers' receptive response to the Spirit's invitation to glorify God in community, *koinōnia* shows that praise and worship has both a vertical and horizontal dimension by which the community of faith can exalt the triune God as a people expectantly seeking to have an encounter with the divine.⁸⁵ The Pentecostal view of *koinōnia* therefore reveals that people's empowerment with the Spirit is both a result of the community's gathering together in unity to worship God as well as something that leads deeper community among the body of Christ.⁸⁶ For Pentecostals, such an empowering perspective of community is founded on Pentecost because it reveals ways every believer's love and devotion to God and others displays what it means to be in true fellowship with one another in Christ through the Spirit.⁸⁷ This view of *koinōnia* speaks to the topic of charismatic participation because it shows that Christians can be filled with the Spirit as they engage in Christ-centered communion with God and others in the worship gathering.

⁸⁴ Macchia, "Sighs Too Deep for Words," 65.

⁸⁵ Kärkkäinen, "The Church as Charismatic Fellowship," 116–22; Fee, *God's Empowering Presence*, 749–50, 840, 872; Yong, *Spirit–Word–Community*, 18–24, 123–49; Yong, *The Spirit Poured Out on All Flesh*, 116–17; Gause, "The Nature and Pattern of Biblical Worship," 144–46; Harris, "An African American Contribution to the Theology of Worship," 255; Augustine, "Liturgy, Theosis, and the Renewal of the World," 170–76; Vondey, *Pentecostalism and Christian Unity, Volume 2*, 107.

⁸⁶ See Macchia, *Baptized in the Spirit*, 156–68; Lord, "Ecclesiology," 294–95; Kärkkäinen, "The Church as Charismatic Fellowship," 116–22; Robeck, "The Church," 144–51; Augustine, *Pentecost, Hospitality, and Transfiguration*, 15–16, 33–38.

⁸⁷ See for example: Robeck, "The Church," 144–51; Macchia, *Baptized in the Spirit*, 163; Kärkkäinen, *An Introduction To Ecclesiology*, 74–76.

Second, *koinōnia* provides the means for allowing each member of the worship gathering to take part in the charismatic life of the church because the gifts of the Spirit are designed to be practiced within the context of shared community in order to show reverence to God and edify the church in love. Because the experience with the Holy Spirit leads worshippers into deeper fellowship with God and others, the *koinōnia* brought about through the Spirit's presence in praise and worship reveals the divine invitation for all willing members to participate in encouraging the body of Christ for the common good of the community. Such a charismatic participation of believers in worship is available to everyone anointed by the Spirit and provides opportunities for each one to become empowered witnesses for Jesus in the worship gathering.⁸⁸ Since the fullness of charismatic expression in worship is only realized with others in *koinōnia*,⁸⁹ being filled with the Spirit provides an opportunity to spur others on to love and good works so that they too can join in on worshipping God.⁹⁰ Thus, people's praise and witness to God in worship provides a means for participants to have a transformative encounter with the divine, and results in their ability to speak to one another in Christ-centered and Spirit-led psalms and hymns and spiritual songs so that the community can be edified and encouraged in love.⁹¹ Such charismatic *koinōnia* reveals how anyone in the community willing to worship God with all their heart, soul, mind, and strength can be a potential recipient of the Spirit's baptism, and therefore be

⁸⁸ Macchia, *baptized in the Spirit*, 160; Lord, "Ecclesiology," 294–95; Augustine, *Pentecost, Hospitality, and Transfiguration*, 26–30, 127.

⁸⁹ Macchia, "Sighs Too Deep for Words," 65.

⁹⁰ See Land, *Pentecostal Spirituality*, 169.

⁹¹ Macchia, *Baptized in the Spirit*, 158–60, 167–68, 253–54, 281–82; Vondey, *Beyond Pentecostalism*, 43–44; cf. Hollenweger, *The Pentecostals*, 466; Martin, "Introduction to Pentecostal Worship," 2; Cox, *Fire from Heaven*, 139–57; Land, *Pentecostal Spirituality*, 42–43; Smith, *Desiring the Kingdom*, 152; Ingalls, "Introduction," 1–2; Mark J. Cartledge, *Charismatic Glossolalia: An Empirical–Theological Study* (Aldershot, Hants, England; Burlington, VT: Routledge, 2002), 187–89; Land, *Pentecostal Spirituality*, 104–6; Poloma, "Glossolalia, Liminality and Empowered Kingdom Building," 171–73; Cartledge, "The Practice of Tongues Speech as a Case Study," 221–23; Macchia, "The Baptism in the Holy Spirit," 212–18; Vondey, *Pentecostal Theology*, 95–97; Hayford, *The Beauty Of Spiritual Language*, 1–76.

empowered to bear others' burdens and respond to the concrete needs in the community.⁹²

Koinōnia, therefore, is the gateway by which all the gifts of the Spirit can be made available to the entire community because it represents the gift of participation given by the triune God to the church.⁹³ This kind of charismatic empowerment of all believers speaks to the topic of participation because it expresses how *koinōnia* can help provoke others to both worship God and be transformed by the Holy Spirit so that the fullness of charismatic expression can be made possible in worship as the Spirit wills.⁹⁴

Third, *koinōnia* helps provide the pneumatological context where the practice of spiritual gifts can be reimagined in worship because the charismatic fellowship of believers allows for the presence of the Holy Spirit to be expressed in the church gathering. As the divine bond of love and unity able to bring God and people into deeper relationship with each other, the Holy Spirit enables diverse people and practices to be present in the community so that all willing participants can have the opportunity to be transformed into the image and likeness of Christ.⁹⁵ Such a Spirit of diversity in the church reveals how the Spirit-baptized church mimics the Spirit baptizing God to allow diverse types of people to take part in mutually edifying the worshipping community in love.⁹⁶ Furthermore, the Holy Spirit's invitation for worshippers to take part in spontaneous and joyous praise to God reveals how the Spirit of Pentecost is at work in the community to allow anyone anointed by the Spirit to

⁹² Augustine, Pentecost, *Hospitality, and Transfiguration*, 16, 34–35; Martin, “The Book of Psalms and Pentecostal Worship,” 87; Macchia, *Baptized in the Spirit*, 168, 281–82; cf. Macchia, “Sighs Too Deep for Words,” 65.

⁹³ Kärkkäinen, “The Church as Charismatic Fellowship,” 118–19; Kärkkäinen, *An Introduction To Ecclesiology*, 74–76; Macchia, *Baptized in the Spirit*, 162–68.

⁹⁴ See Land, *Pentecostal Spirituality*, 169; Macchia, “Sighs Too Deep for Words,” 65; cf. Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, “Pentecostal Worship Practices in Europe” 145; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (Bloomsbury T&T Clark, 2013), 117.

⁹⁵ Macchia, *Baptized in the Spirit*, 162–68; Lord, “Ecclesiology,” 294–95; Gause, “The Nature and Pattern of Biblical Worship,” 145–47; Yong, *The Bible, Disability, and the Church*, 70–72; Yong, “The Pneumatological Imagination,” 6–16; Yong, *The Hermeneutical Spirit*, 79–138; Richie, “A Distinctive Turn to Pneumatology,” 111, 115; Vondey, *Pentecostal Theology*, 12–34, 227–28; Vondey “Religion as Play,” 4.

⁹⁶ See for example: Robeck, “The Church,” 141–56; Yong, “The Pneumatological Imagination,” 153–60; Amos, *Spirit–Word–Community*, 9, 18–24, 123–249; Vondey, “The Full Gospel,” 2; Roger Stronstad, *The Prophethood of All Believers*, 50, 63; Land, *Pentecostal Spirituality*, 52; Chan, *Pentecostal Ecclesiology*, 59.

be a gift to the church for the encouragement and edification of all.⁹⁷ Spirit-baptized *koinōnia* therefore helps show how charismatic participation can take shape in the rite of praise and worship because it reveals how imaginative and Spirit-ed worship of God in Christ through the Spirit allows for all believers to have a life changing experience with God resulting in the building up of the church in love and service to others.⁹⁸ Such a transformative view of worship facilitated by the Spirit and centered on Jesus speaks to the topic of charismatic participation because fellowship of the Spirit not only mirrors the love and relationship existing within the triune God but also reveals what it looks like when the rite of praise and worship is centered on an immediate encounter with God at the altar.⁹⁹ Within this context, I now attempt to make clear what an altar hermeneutic in terms of an ecclesiology of participation looks like in the rite of praise and worship.

4.3. Participation and a Pentecostal Ecclesiology of Charismatic Celebration

Developing the above insights of the doxological foundations of worship and the church as a charismatic fellowship of believers able to have both a vertical and horizontal encounter with God and others, I want to explore how all the gifts of the Spirit can be operative in the rite of praise and worship during Pentecostal worship gatherings. I therefore wish to interpret what has been discussed in the chapter to construct an optic of church that allows for all believers to fully take part in the charismatic life of the church during worship. While the theological foundations of a Pentecostal view of worship have led towards a way to understand how

⁹⁷ Land, *Pentecostal Spirituality*, 92–93; Yong, “The Pneumatological Imagination,” 6–8; Vondey, *Pentecostal Theology*, 39–41, 86, 255–60; Macchia, *Baptized in the Spirit*, 264, 281; Martin, “The Book of Psalms and Pentecostal Worship,” 64–65, 76–84; McCoy, “Salvation (Not Yet?) Materialized,” 45, 57.

⁹⁸ Augustine, Pentecost, *Hospitality, and Transfiguration*, 16; Boone, “Worship and the Torah,” 5; Archer, “Worship in the Book of Revelation,” 121–22, 134; cf. Yong, “The Pneumatological Imagination,” 152–60; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 158–60; Albrecht, *Rites in the Spirit*, 189; Swoboda, “God is Doing Something New,” 128.

⁹⁹ See Johnathan E. Alvarado, “Pentecostal Worship and the Creation of Meaning” in Martin, *Toward a Pentecostal Theology of Worship*, 222–24; Macchia, *Baptized in the Spirit*, 162–68. cf. Vondey, *Pentecostal Theology*, 255–80; Cecil B. Knight, ed., *Pentecostal Worship* (Cleveland, TN: Pathway Press, 1974), 9–14.

charismatic participation can be possible through *koinōnia*, there has been no concrete liturgical structure put in place by Pentecostals to actually allow for worshippers to fully take part in such activity during the church gathering. In this final section, I show how the altar hermeneutic can be made manifest in the church through the Pentecostal understanding of worship as charismatic celebration. Such a view of celebration, I suggest, provides a way to show how a Pentecostal theology of worship and *koinōnia* can be brought together to construct an ecclesiology of participation in Pentecostalism. This type of an ecclesiology allows for believers to participate in edifying the church in love through the charismatic gifts that the Spirit has made available to the entire worshipping community gathered in Jesus' name.

In view of the methodology of this thesis, I suggest that a pneumatological and Pentecostal understanding of celebration shows how the charismatic participation of all believers can take place in the church gathering because the charismatic celebration of worship provides space in the meeting for everyone present to enter into authentic relationship with God and others in Christ-centered community. Such an understanding of church as charismatic celebration allows for the elements identified in the above observations of a Pentecostal theology of worship and *koinōnia* to be made concrete through the active participation of believers in the life of the community. The rationale for such a claim is because charismatic celebration provides a way to enlarge the ecclesiological imagination of the church so as to envision how all willing members can participate in the charismatic gifts of the Spirit during worship. I therefore suggest that the deeply embodied elements at work in a Pentecostal understanding of worship functions as acts of ritual and pneumatological celebration by which the entire worshipping community can have a transformative encounter with God in Christ through the Spirit. Not only does such a celebrative perspective demonstrate an ecclesiology of participation in the rite of praise and worship, but it can also

provide a way to demonstrate how the mechanism of commission to ministry and mission is at work in our altar hermeneutic to allow all believers to have an immediate and transformative encounter with God in worship.

For Pentecostals, worship is closely connected with the notion of celebration because on the biblical event of Pentecost in Acts chapter 2, the Spirit's outpouring on all flesh resulted in the newly formed community meeting continually with one another to praise God and joyfully serve one another with glad and sincere hearts (vv. 46–47).¹⁰⁰ As men and women from “every nation under heaven” (v. 5) Pentecost represents for Pentecostals how all people—young, old, male, female, slave, and free (vv. 17–18)—are invited to joyfully take part with others in glorifying God in regard to experiencing the Lord's salvation when they gather (vv. 19–21).¹⁰¹ Within this celebratory context of Pentecost, contemporary Pentecostal church gatherings can therefore be found to incorporate such things as music, joy, feasting, spontaneous praise and adoration of God, and the unpredictable move of the Spirit into their assemblies to reflect the belief that God is truly among them as they congregate for worship. Such a framework of celebration seeks to enjoy covenant fellowship with God and others in community, and so looks to remember the past things God has done as well as anticipate the future of Christ's return.¹⁰²

¹⁰⁰ See Amos Yong, “Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal” in Ingalls and Yong, *The Spirit of Praise*, 84–93; Jean Ngoya Kidula, “Singing the Lord's Song in the Spirit and with Understanding: The Practice of Nairobi Pentecostal Church” in Ingalls and Yong, *The Spirit of Praise*, 133–45; Albrecht, *Rites in the Spirit*, 233–35; Vondey, *Pentecostal Theology*, 40; Simon Chan, “Mother Church: Toward a Pentecostal Ecclesiology” in Green, *Pentecostal Ecclesiology*, 32–34; Macchia, *Baptized in the Spirit*, 157, 177, 218; Stronstad, *The Prophethood of all Believers*, 74–76.

¹⁰¹ See Yong, “Improvisation, Indigenization, and Inspiration,” 84–93; Macchia, *Baptized in the Spirit*, 157, 177, 218; Stronstad, *The Prophethood of all Believers*, 74–76.

¹⁰² Land, *Pentecostal Spirituality*, 104–7; Macchia, *Baptized in the Spirit*, 54–55; Vondey, *Pentecostal Theology*, 12–14; Jean-Jacques Saurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids, MI: Eerdmans, 1995), 96, 173–76; Grey, “The Book of Isaiah and Pentecostal Worship,” 44–46; cf. Harvey Cox, *The Feast of Fools: A Theological Essay on Festivity and Fantasy* (Harvard University Press, 1969).

In terms of how the idea of charismatic celebration can be understood within the context of Pentecostal worship, Frank Macchia suggests that worship is analogous to celebration for Pentecostals because the kingdom of God is presented by Jesus, among other ways, as an eschatological banquet where the tables are open to all and a meal is set before them with the best wine saved for last.¹⁰³ Such an understanding of worship as a celebration understands that worship is countercultural and is expressed through the joyful proclamation that Jesus is Lord to the glory of the Father through the power of the Holy Spirit.¹⁰⁴ This view of celebration can be articulated in relation to how Harvey Cox describes the joyful expression of the church's gathering as a "feast of fools" that playfully protests and disturbs the social order so that movement towards liberation and healing can be achieved.¹⁰⁵ This countercultural and eschatological view of community has led some Pentecostals to view celebration as a type of "ritual play" through which they can interpret the reality of how the triune God is present and active in the church and world in order to reimagine how God and humanity can be in relationship with each other.¹⁰⁶ Such an understanding of celebration as play not only reflects Pentecostal character, sensibilities, and practices when it comes to their own view of worship, but also reflects the attributes of the triune God and humans created in the divine image.¹⁰⁷ Celebration framed within the context of worship therefore speaks to the topic of participation in the rite of praise and worship because the doxological setting allows for the free, imaginative, spontaneous, and improvisational nature of God's presence through the Spirit to be expressed in the life of the worshipping community so that genuine

¹⁰³ Macchia, "Signs of Grace," 154.

¹⁰⁴ Ibid.

¹⁰⁵ Cox, *The Feast of Fools*; cf. Suurmond, *Word and Spirit at Play*, 96.

¹⁰⁶ Vondey, *Pentecostal Theology*, 12–14; Vondey, *Beyond Pentecostalism*, 13–15; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–17; Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2011), 165–71; Alvarado, "Pentecostal Worship and the Creation of Meaning," 221–27; Peter Althouse, "Betwixt and Between the Cross and the Eschaton: Pentecostal Worship in the Context of Ritual Play" in Martin, *Toward a Pentecostal Theology of Worship*, 265–80.

¹⁰⁷ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Vondey, *Pentecostal Theology*, 12–34.

charismatic expression, ministry, and fellowship can take place among God's people in the gathering.¹⁰⁸ Praise and worship through the lens of celebration thus allows for a Pentecostal theology of worship and *koinōnia* to relate to each other because it helps broaden the ecclesiological and liturgical imagination based on the presence of the Holy Spirit in the life of the gathered community.

Helpful for understanding the foundations of what a theology of charismatic celebration for Pentecostals can look like is Walter J. Hollenweger's characterization of Pentecostal worship as that which contains an oral rather than written liturgy. To Hollenweger, Pentecostal worship accents the importance of the total and active participation of every person in the worshipping community because the Pentecostal liturgy reflects, among other things, its African American roots inherited primarily from oral cultures that embrace modes of communication that involve such things as story, proverb, parable, joke, dance, and song.¹⁰⁹ Such an understanding of liturgy and worship is generated by the Holy Spirit and provides a pneumatic atmosphere in the church gathering that invites a variety of deeply and spontaneously embodied responses of believers to God. These embodied responses range from diverse physical activities like dancing, raising hands, swaying, clapping, bowing, and prostrate bodies to a cacophony of verbal prayers, praises, and declarations that involve such things as singing, crying, shouts of "praise the Lord" or

¹⁰⁸ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Suurmond, *Word and Spirit at Play*, 33–35; cf. Grimes, "Ronald L. Grimes," 144–46.

¹⁰⁹ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 196, 269–71; Walter J. Hollenweger, "Social and Ecumenical Significance of Pentecostal Liturgy," *SL* (1973): 8:209; cf. Allan Heaton Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 1–10, 225–38, 246–58; Alexander, "Liturgy in Non-Liturgical Holiness-Pentecostalism," 281–89; Wolfgang Vondey and Chris W. Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview" in Green, *Pentecostal Ecclesiology*, 227; Stephen Benson Vaughn, *The Influence of Music on the Development of the Church of God (Cleveland, Tennessee)*, University of Birmingham PhD Thesis (University of Birmingham, United Kingdom, 2015), 236, <http://etheses.bham.ac.uk/id/eprint/6165>; Alvarado, "Pentecostal Worship and the Creation of Meaning," 223–324; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 154–57; Johnson "This is Not the Warmup Act!," 117, 127.

“amen,” speaking in tongues, and even silence.¹¹⁰ This flexible and improvisational approach to worship is not to say that there is no structure in place by which believers can gather together decently and in order, but rather, like jazz music, the Pentecostal liturgy offers an interplay between formalism and freedom that allows for a variety of expressive responses, stories, and styles that is not scripted but rather shared with people in community.¹¹¹ Charismatic celebration then can be viewed as a way to allow for the total and active participation of believers to take place in worship because it helps create a pneumatic atmosphere in the church gathering whereby members are invited to take part in deeply embodied and expressive responses to God and others in community. Such a view of communal praise and devotion to God therefore provides the foundation for how a Pentecostal theology of worship and *koinōnia* can relate to each other because it shows ways one can have a divine encounter with the Holy Spirit resulting in their transformation into empowered witnesses for Christ in the church gathering.¹¹²

Building on Hollenweger’s work on worship as the total and active participation of believers in the community is Jean-Jacques Suurmond’s understanding of the charismatic experience of worship as “Word and Spirit at Play.” For Suurmond, the notion of play can be understood as “charismatic celebration” because the charismatic gifts of the Spirit function in a pneumatic environment where all believers are invited to build up the community for the benefit of all.¹¹³ Drawing from the likes of historian of culture Johan Huizinga, Roman

¹¹⁰ See Hollenweger, *Pentecostalism*, 196, 269–70; Albrecht, *Rites in the Spirit*, 143, 158, 189–95; Land, *Pentecostal Spirituality*, 92, 172; Lord, “A Theology of Sung Worship,” 86; Swoboda, “God is Doing Something New, 124–26, 128; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 102–107.

¹¹¹ Hollenweger, *Pentecostalism*, 148, 286; Anderson, *An Introduction to Pentecostalism*, 1–2; Vondey, *Beyond Pentecostalism*, 42–44; Alvarado, “Pentecostal Worship and the Creation of Meaning,” 224; Cox, *Fire From Heaven*, 143–58, 326–327; Swoboda, “God is Doing Something New,” 128; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–18; Vaughn, *The Influence of Music on the Development of the Church of God (Cleveland, Tennessee)*, 120–21, 236–37, 261.

¹¹² See for example Cartledge, *Charismatic Glossolalia*, 187–89; Land, *Pentecostal Spirituality*, 104–6; Poloma, “Glossolalia, Liminality and Empowered Kingdom Building,” 171–73; Cartledge, “The Practice of Tongues Speech as a Case Study,” 221–23; Macchia, *Baptized in the Spirit*, 34–36, 83; Vondey, *Pentecostal Theology*, 95–97.

¹¹³ Suurmond, *Word and Spirit at Play*, 93, 96, 161–219.

Catholic theologian Romano Guardini, Jewish theologian Martin Buber, and German philosopher Hans-Georg Gadamer, Suurmond suggests that the Pentecostal understanding and experience of worship is inseparably linked to celebration, and therefore has the same logical function of play.¹¹⁴ The main reason for such a characterization is that, like play, Pentecostal worship leaves room for the dynamic and spontaneous response of the participants in worship to ensure that “no one is left out of the game.”¹¹⁵ Suurmond suggests that a prominent characteristic of play therefore is its “uselessness,” meaning it serves no purpose, but is an end itself.¹¹⁶ Play, as that which is fundamental to humanity and society as a whole,¹¹⁷ adequately reflects what it means to worship God, be human, and engage with others and even creation itself, because God, humanity, and creation are not a means to an end whereby they are reduced to instruments used to achieve a purpose. Thus, to engage in this charismatic and celebratory view of play during worship is to joyfully take pleasure in and with the other for the sake of the other as a true gift of God. This interaction is found in the interplay between Word and Spirit.¹¹⁸

From Suurmond’s point of view, a balanced view of charismatic celebration can be found in the idea of “sabbath” because in the creation account, God stopped working on the

¹¹⁴ Suurmond, *Word and Spirit at Play*, 1–126, 88–97; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116; cf. Hollenweger, *The Pentecostals*, 100–5, 157; Hollenweger, “The Social and Ecumenical Significance of Pentecostal Liturgy,” 209–11; Grimes, “Ronald L. Grimes,” 144–46; Johan Huizinga, *Homo Ludens: A Study of the Play–Element in Culture* (Brooklyn, NY: Angelico Press, 2016); Gadamer, *Truth and Method*, Trans. Joel Weinsheimer and Donald G. Marshall, 2nd revised edition (New York: Continuum, 2004); Romano Guardini, *The Spirit of the Liturgy*, trans. Ada Lane (New York: Herder and Herder, 1998); Martin Buber, *I and Thou* (New York: Charles Scribner’s Sons, 1970).

¹¹⁵ Suurmond, *Word and Spirit at Play*, 54–57; cf. Vondey, “Religion as Play,” 3; Anderson, *An Introduction to Pentecostalism*, 1–2.

¹¹⁶ Suurmond, *Word and Spirit at Play*, 29–37; cf. Althouse, “Betwixt and Between the Cross and the Eschaton,” 276.

¹¹⁷ Suurmond, *Word and Spirit at Play*, 35–36; cf. Althouse, “Betwixt and Between the Cross and the Eschaton,” 267–68; Huizinga, *Homo Ludens*, ix–213; Wariboko, *The Pentecostal Principle*, 165.

¹¹⁸ Suurmond, *Word and Spirit at Play*, 31, 91, 180–88; Jean-Jacques Suurmond, “The Church at Play: The Pentecostal/Charismatic Renewal of the Liturgy as Renewal of the World” in *Pentecost, Mission, and Ecumenism: Essays on Intercultural Theology: Festschrift in Honour of Professor Walter Hollenweger*, ed. Jan A. B. Jongeneel et al., *Studien zur Interkulturellen Geschichte des Christentums* 75 (Frankfurt: Peter Lang, 1992), 251–52; Alvarado, “Pentecostal Worship and the Creation of Meaning,” 226; cf. Boone, “Worship and the Torah,” 6; Buber, *I and Thou*, 76–78; Jurgen Moltmann, *God in Creation* (Minneapolis: Fortress Press, 1993), 276, 296.

seventh day and enjoyed the goodness of creation. Such a view of sabbath reveals a God who is at play with creation, not just at work.¹¹⁹ Word and Spirit at play therefore provide a dynamic structure whereby diverse types of people can take part in the reciprocal giving and receiving of charismatic gifts in community because this type of activity reveals how the church's liturgy, from a Pentecostal standpoint, is liberated to celebrate the "eschatological play" of the kingdom.¹²⁰

For Suurmond, baptism with Word and Spirit provides a way for Pentecostals to engage in the spontaneous and improvisational nature of celebration within a structure because the two bring about "free space" whereby worshippers can enjoy creative and dynamic relationship with one another. Together, the interplay between Word and Spirit functions as a way to help bring about a "charismatic encounter" in loving community that is Christ-centered and Spirit-empowered.¹²¹ Viewed this way, Word and Spirit at play seek to allow for the truth of God's word to become alive through the Spirit in the community of faith by opening up the liturgical structures of the church so that believers can enter into a different world characterized by new and profound relationships with one another in love.¹²² Within the context of worship, such an understanding of playful celebration is where we encounter "the paradox of freedom and order."¹²³ According to Suurmond, too great an emphasis on the Spirit leads to disorder, and too great an emphasis on the word leads to fossilization. Highlighting one at the expense of the other creates a static, abstract, powerless, and chaotic community that does not properly reflect the nature of God's being. What is

¹¹⁹ Suurmond, *Word and Spirit at Play*, 32–41, 90–91, 220–22; cf. Vondey, *Beyond Pentecostalism*, 102; Jurgen Moltmann, *God in Creation* (Minneapolis: Fortress Press, 1993), 276, 296; Althouse, "Betwixt and Between the Cross and the Eschaton," 276; Chan, *Spiritual Theology*, 114–15.

¹²⁰ Suurmond, *Word and Spirit at Play*, 90–91; 220–22; Suurmond, "The Church at Play," 251–52; cf. Vondey, *Beyond Pentecostalism*, 136.

¹²¹ Suurmond, *Word and Spirit at Play*, 32–51, 180–88; cf. Archer, "Worship in the Book of Revelation," 121–22; Wariboko, *The Pentecostal Principle*, 100; Vondey, "Religion as Play," 3.

¹²² Suurmond, *Word and Spirit at Play*, 45–48; cf. Chan, *Spiritual Theology*, 114–15; Huizinga, *Homo Ludens*, 1–13; Grimes, "Ronald L. Grimes," 144–46.

¹²³ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117.

needed then is balanced interplay between the word (structure, order, information, and personal identity) and the Spirit (freedom, inspiration, experience, and dynamic interaction) so that meaningful and grace-filled encounters with God and others can take place in the community.¹²⁴ Word and Spirit at play therefore provide a dynamic structure whereby diverse types of people can take part in the reciprocal giving and receiving of charismatic gifts in community because this type of activity reveals how the church's liturgy, from a Pentecostal standpoint, is liberated to celebrate the "eschatological play" of the kingdom.¹²⁵

Suurmond's understanding of charismatic celebration both as "uselessness" and "Word and Spirit at play" speaks to the topic of participation in the rite of praise and worship because his view invites believers to joyfully embrace the contributions of everyone in the community as a genuine gift from God to the gathering for the benefit of all. Such a view of charismatic celebration embraces an understanding of worship as something that is an end in itself, and thus serving no purpose other than to glorify God. This view of worship welcomes diverse people from diverse places and cultures to take part in a deeply embodied experience of worship. Hence, by virtue of people's anointing with the Holy Spirit—irrespective of race, gender, and status—when it comes to the participation in the charismatic life of the community, everyone "gets to play."¹²⁶ Within this pneumatic framework, all the gifts of the Spirit are available to the entire community, distributed "as the Spirit wills," for the encouragement and edification of those gathered in Jesus' name.¹²⁷ Moreover, Suurmond's

¹²⁴ Suurmond, *Word and Spirit at Play*, 123, 144–45, 181, 220; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Althouse, "Betwixt and Between the Cross and the Eschaton," 276.

¹²⁵ Suurmond, *Word and Spirit at Play*, 90–91; 220–22; Jean-Jacques Suurmond, "The Church at Play: The Pentecostal/Charismatic Renewal of the Liturgy as Renewal of the World" in *Pentecost, Mission, and Ecumenism: Essays on Intercultural Theology: Festschrift in Honour of Professor Walter Hollenweger*, ed. Jan A. B. Jongeneel et al., *Studien zur Interkulturellen Geschichte des Christentums 75* (Frankfurt: Peter Lang, 1992), 251–52; cf. Vondey, *Beyond Pentecostalism*, 136.

¹²⁶ See Suurmond, *Word and Spirit at Play*, 54–57; Vondey, "Religion as Play," 3; Albrecht, *Rites in the Spirit*, 167; John Wimber, *Everyone Gets to Play*, Christy Wimber, ed. (Garden City, ID: Ampelton Publishing, 2009).

¹²⁷ Robeck, "The Church," 146–51; Land, *Pentecostal Spirituality*, 169; Macchia, "Sighs Too Deep for Words," 65; cf. Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, "Pentecostal Worship Practices in Europe" 145; Vondey, *Pentecostalism*, 117.

understanding of the interplay between Word and Spirit embraces the paradoxical nature of community expressed in the balance between freedom and structure by opening up free space in the liturgy for spontaneous charismatic-type expression to take place in worship. Such a dynamic view of grace-filled encounters with God and others in worship gatherings is possible because it welcomes the reciprocity between order and inspiration that reflects the salvific and celebratory nature of the triune God's activity in the church and world.¹²⁸ Hence, the notion of charismatic celebration invites believers to be givers as well as receivers of charismatic gifts in community during worship so that the entire community can be built up in love.

Helpful for showing how the notion of charismatic celebration can be concretely incorporated into the life of worship within the church gathering is Wolfgang Vondey's engagement with the topic of play as a metaphorical resource for discussing Pentecostal theology and practice.¹²⁹ Vondey notes that "play" refers to any activity done for the joy of doing it and not for any performance, competitive, functionalistic, rationalistic, or utilitarian reasons.¹³⁰ Play then is not a way to develop a romantic idea of theology, church, and practice, nor does it take away from the reasonableness and earnestness of the theological task; rather, play provides a means to "reenvision" the reality of God, church, and world so

¹²⁸ See Suurmond, *Word and Spirit at Play*, 123, 144–45, 181, 220; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Althouse, "Betwixt and Between the Cross and the Eschaton," 276; Kärkkäinen, "The Church as Charismatic Fellowship," 116–22; Macchia, *Baptized in the Spirit*, 158–60, 167–68, 253–54, 281–82; Cox, *Fire from Heaven*, 139–57; Land, *Pentecostal Spirituality*, 42–43; Smith, *Desiring the Kingdom*, 152; Ingalls, "Introduction," 1–2; Harris, "An African American Contribution to the Theology of Worship," 255; Augustine, "Liturgy, Theosis, and the Renewal of the World," 170–76; Robeck, "The Church," 146–51; Land, *Pentecostal Spirituality*, 169; Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, "Pentecostal Worship Practices in Europe" 145; Vondey, Pentecostalism, 117.

¹²⁹ Vondey, *Beyond Pentecostalism*, 13–15, 34–46, 66–77, 98–108, 129–140, 159–70, 191–201; Vondey, *Pentecostal Theology*, 12–34, 293–95; Vondey, "Religion as Play," 1–13; Wolfgang Vondey, "Religion at Play," *Pneuma* 40, no. 1–2 (June 6, 2018), 17–36.

¹³⁰ Vondey, *Beyond Pentecostalism*, 13–14; cf. Althouse, "Betwixt and Between the Cross and the Eschaton," 276–77.

that people can participate in the joy of God.¹³¹ Vondey therefore purports that for Pentecostals, play is worship,¹³² and worship is the celebration of Pentecost.¹³³

To Vondey, play in terms of the celebration of Pentecost can be understood as the perpetuation of Pentecost in contemporary settings because it represents the unexpected outpouring of the Spirit on all flesh to “(re)order reality” with a surplus of possibilities oriented towards God’s own imagination.¹³⁴ Such a view of play provides a way to practically, theologically, and methodologically engage how God, church, and the world are relationally and experientially driven because it seeks to envision “the character of spontaneity, enthusiasm, improvisation, and the free engagement of others in an unbounded movement of God’s Spirit.”¹³⁵ This “alternative way of doing theology” helps reveal the ways Pentecostals can interpret their experiences, beliefs, and practices because it seeks to allow people to participate in the ongoing Pentecost of the Spirit as a community.¹³⁶ For Vondey, the full gospel—Jesus Christ as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king—provides a framework for the idea of play to become concrete in Pentecostal worship because it seeks to articulate and narrate the Pentecostal story and experience in the image and biblical account of the original Pentecost. This understanding of play and the full gospel allows for the experience of Pentecost to be perpetuated through an immediate and transformative encounter with Jesus through the Spirit.¹³⁷ The full gospel is therefore an instrument of play that allows worshippers to fully take part and celebrate in Pentecost.¹³⁸

¹³¹ Vondey, *Beyond Pentecostalism*, 13–15; Vondey, “Religion as Play,” 12.

¹³² Vondey, “Religion as Play,” 10.

¹³³ Vondey, *Pentecostal Theology*, 255.

¹³⁴ Vondey, *Pentecostal Theology*, 13.

¹³⁵ Vondey, *Pentecostal Theology*, 13; cf. Wariboko, *The Pentecostal Principle*, 170.

¹³⁶ Vondey, *Pentecostal Theology*, 12–34; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94–96.

¹³⁷ Vondey, *Pentecostal Theology*, 21–22; Vondey, “Religion as Play,” 7–8.

¹³⁸ Vondey, “Religion as Play,” 8; Vondey, *Pentecostal Theology*, 292–93.

Vondey's understanding of play speaks to how believers can participate in the charismatic celebration of praise and worship because it invites all of God's people to take part in the ongoing story of Pentecost in the church gathering.¹³⁹ The invitation of the Spirit of Pentecost is therefore the invitation for all believers to participate in the joy of God through a life-changing encounter with the God who saves, sanctifies, empowers with the Holy Spirit, heals, and is the returning King. Such an invitation to take part in the fullness of the gospel allows willing members to celebrate in worship because it provides a way to reenvision, rethink, and reimagine the reality of participation in the life of the local church.¹⁴⁰ Hence, the Spirit's continued outpouring on all flesh speaks to the Pentecostal understanding that everyone anointed by the Spirit, no matter who they are, has a voice and part to play in the worship gathering based on the triune God's invitation for all people to be transformed into empowered witnesses for Jesus in the church and world.¹⁴¹ Thus, worship as charismatic celebration provides a way to envision how believers can concretely take part in all the ministries and activities associated with God's saving, sanctifying, baptizing in the Spirit, healing, and coming kingdom work.¹⁴²

In view of the above perspectives of worship through the pneumatological and Pentecostal lens of charismatic celebration, an altar perspective centered on a life changing encounter with God emerges from which an ecclesiology of participation can be articulated because such an understanding of church invites everyone present and willing to be

¹³⁹ Vondey, *Beyond Pentecostalism*, 30; Vondey, *Pentecostal Theology*, 13.

¹⁴⁰ Vondey, *Beyond Pentecostalism*, 136; Wolfgang Vondey and Chris W. Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview," in Green, *Pentecostal Ecclesiology*, 213–32; cf. Althouse, "Betwixt and Between the Cross and the Eschaton," 277.

¹⁴¹ Vondey, *Beyond Pentecostalism*, 40–45.

¹⁴² See Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–90, 110–15, 132–38; Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; Yong, *The Spirit Poured Out on All Flesh*, 90–98. As mentioned in 2.2.4.2 and 3.1.2 n. 60, such activities can include proclaiming the gospel, inviting people to be saved and baptized, praying with believers to receive strength to live the Christian life, helping people to confess sin and experience liberation from sin and sinful practices, laying hands on people to receive the gift of the Holy Spirit, laying hands in prayer for the sick and suffering, anointing people with oil, and various other charismatic rites to allow worshippers to edify the community through the Spirit.

transformed by the Spirit of God in community. Such a perspective of pneumatological and charismatic celebration demonstrates how the mechanism of commission to ministry and mission is at work because it envisions how every Spirit-empowered believer can be mobilized to function in the gifts of the Spirit during worship. A Pentecostal view of celebration therefore provides a way to imaginatively envision how believers can take part in the life of the local church because it provides a way for worshippers to celebrate in the ongoing Pentecost of the Spirit when they gather for church as a community. To conclude this chapter, I now look to articulate how a Pentecostal understanding of worship as charismatic celebration reveals an ecclesiology of participation.

Conclusion

To articulate the findings of how a Pentecostal understanding of worship as charismatic celebration reveals an ecclesiology of participation, I offer four points of observation. First, the above analysis reveals that a Pentecostal understanding of charismatic celebration finds its fullest expression in the context of worship because it is in this context that the nature of celebration expressed in freedom, improvisation, spontaneity, creativity, and imagination can be understood and put into practice in the church gathering.¹⁴³ Such a view of worship as the charismatic celebration of the Spirit allows for the Pentecostal church gathering to reflect the beliefs, values, sensibilities, and affections inherent in how they understand themselves as a movement because it reveals a community created and sustained by the presence of Jesus through the Holy Spirit. Thus, in terms of an ecclesiology of participation in Pentecostalism,

¹⁴³ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Vondey, *Beyond Pentecostalism*, 34–46, 98–108; Suurmond, *Word and Spirit at Play*, 30; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–17; Wariboko, *The Pentecostal Principle*, 165–71.

a pneumatological view of celebration provides the Spirit-formed logic by which the charismatic celebration of God in worship can take place among the body of Christ.¹⁴⁴

Second, a Pentecostal notion of charismatic celebration is founded on the belief that the presence of the Holy Spirit in worship emphasizes the importance of the full and active participation of every member of the community. This pneumatological understanding of worship through the lens of celebration creates a pneumatic atmosphere in the church gathering that invites a variety of deeply and spontaneously embodied responses by believers to God through which they can encounter the divine and be transformed into Spirit-empowered witnesses for Jesus.¹⁴⁵ In this regard, the idea of celebration invites worshippers to pour out their hearts before God so that the gathered community can be renewed through the presence of Jesus in their midst.¹⁴⁶ Unlike how the term sounds, celebration viewed through the lenses of pneumatology and Pentecost does not mean gathering just for the sake of fun and games, but rather embraces the depths of both praise and sorrow, laughter and tears, and the feelings of joy and lament. Such a view of heartfelt Spirit-led worship invites believers to praise God freely and honestly for God's sake (meaning for no other reason than to give God praise) as well as to welcome others as equal partners in the charismatic celebration of the divine.¹⁴⁷

¹⁴⁴ See Suurmond, *Word and Spirit at Play*, 1–126, 88–97; Alvarado, “Pentecostal Worship and the Creation of Meaning,” 224–25; Vondey, *Beyond Pentecostalism*, 40–46, 138–40; Vondey, “Religion as Play,” 13; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116.

¹⁴⁵ Hollenweger, *Pentecostalism*, 196, 269–71; Albrecht, *Rites in the Spirit*, 143, 158, 189–95; Land, *Pentecostal Spirituality*, 92, 172; Lord, “A Theology of Sung Worship,” 86; Swoboda, “God is Doing Something New, 124–26, 128; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 102–107; Alexander, “Liturgy in Non-Liturgical Holiness–Pentecostalism,” 281–89; Vondey and Green, “Between This and That,” 227; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 154–57; Johnson “This is Not the Warmup Act!,” 117, 127.

¹⁴⁶ Suurmond, *Word and Spirit at Play*, 90; Miller and Yamamori, *Global Pentecostalism*, 153–54. See also Albrecht, *Rites in the Spirit*, 136–37, 147–48, 189; Alexander, “Pentecostal Ritual Reconsidered,” 117, 123.

¹⁴⁷ Suurmond, *Word and Spirit at Play*, 91; Martin, “The Book of Psalms and Pentecostal Worship,” 64–65, 76–84; McCoy, “Salvation (Not Yet?) Materialized,” 45, 57; Vondey, *Pentecostal Theology*, 86; Cartledge, *Charismatic Glossolalia*, 187–89; Land, *Pentecostal Spirituality*, 104–6; Macchia, *Baptized in the Spirit*, 34–36, 83; cf. Rich Nathan, and Ken Wilson, *Empowered Evangelicals: Bringing Together the Best of the Evangelical and Charismatic Worlds* (Boise, ID: Ampelton Publishing, 2009), 43–61.

Third, a Pentecostal understanding of charismatic celebration invites all believers to joyfully take part in the church community as Spirit-anointed agents in worship because it invites participation with others for the sake of the other as a true gift of God. This perspective of the other as a gift can be found in the interplay between Word and Spirit, and therefore welcomes the creation of “free space” in the community whereby worshippers can enjoy creative and dynamic relationship with both God and one another in divine love and unity. A view of celebration from the perspective of pneumatology and Pentecost therefore provides a way to allow the entire community to be transformed by one another in worship.¹⁴⁸ For Pentecostals, such an understanding of liturgy can be likened to a jam session among jazz musicians who allow variations to take place within a framework; the possibilities are only limited by the imagination of those taking part in the actual playing.¹⁴⁹ This understanding of celebration provides a structure that invites reciprocal charismatic encounters among believers to take place in the community for the benefit of all. Celebration through the lenses of the Spirit of Pentecost therefore shows that everyone in the community, both leaders and laity, can be both a potential giver as well as receiver of the charismatic gifts of the Spirit during worship so that the entire community can be built up in love.¹⁵⁰

Fourth, a Pentecostal understanding of charismatic celebration allows for believers to take part in the ongoing story of Pentecost because it reveals how charismatic participation

¹⁴⁸ Suurmond, *Word and Spirit at Play*, 91; Land, *Pentecostal Spirituality*, 92–93; Yong, “The Pneumatological Imagination,” 6–8; Macchia, *Baptized in the Spirit*, 87, 156, 264, 281; Macchia, “Sighs Too Deep for Words,” 65–66; Boone, “Worship and the Torah,” 5–10.

¹⁴⁹ Suurmond, *Word and Spirit at Play*, 22; Hollenweger, *Pentecostalism*, 148, 286; Vondey, *Beyond Pentecostalism*, 42–44; Alvarado, “Pentecostal Worship and the Creation of Meaning,” 224; Harvey Cox, *Fire From Heaven*, 143–58, 326–327; Vaughn, *The Influence of Music on the Development of the Church of God*, 120–21, 236–37, 261.

¹⁵⁰ See Kärkkäinen, “The Church as Charismatic Fellowship,” 116–22; Macchia, *Baptized in the Spirit*, 158–60, 167–68, 253–54, 281–82; Martin, “Introduction to Pentecostal Worship,” 2; Cox, *Fire from Heaven*, 139–57; Land, *Pentecostal Spirituality*, 42–43; Smith, *Desiring the Kingdom*, 152; Ingalls, “Introduction,” 1–2; Fee, *God’s Empowering Presence*, 749–50, 840, 872; Gause, “The Nature and Pattern of Biblical Worship,” 144–46; Harris, “An African American Contribution to the Theology of Worship,” 255; Augustine, “Liturgy, Theosis, and the Renewal of the World,” 170–76; Yong, *The Spirit Poured Out on All Flesh*, 116–17; Robeck, “The Church,” 146–51; Land, *Pentecostal Spirituality*, 169; Macchia, “Sighs Too Deep for Words,” 65; Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Dyer, “Pentecostal Worship Practices in Europe” 145; Vondey, *Pentecostalism*, 117.

can be narrated through the lens of the full gospel. Celebration through the optic of the Spirit and Pentecost provides a way to encounter the fullness of God in Christ as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king.¹⁵¹ This full gospel perspective of participation therefore provides a way to center the entire church gathering on the worship of Jesus as well as to reenvision how believers can take part in the perpetual Pentecost of the Spirit.¹⁵² The pneumatological celebration of Pentecost thus involves glorifying God for who God is and what God has done, and leads directly towards an encounter with the divine so that worshippers can experience and help others experience the God who saves, sanctifies, empowers, heals, and commissions to ministry and mission.¹⁵³ Within this full gospel framework, a Pentecostal theology of worship and *koinōnia* can therefore be brought together to allow willing members both to encounter God at the altar as well as minister to others in the community because it provides a way for all believers anointed with the Spirit to take part in the activities that reflect a full gospel understanding of ministry and service.¹⁵⁴ This pneumatological and Pentecostal view of celebration allows for the entire community to concretely take part in the charismatic life of worship so that everyone can be built up, encouraged, loved, and changed by God.

Based on the above four observations, a dynamic perspective of participation in the Pentecostal liturgy can be articulated in terms of an ecclesiology of charismatic celebration because praise and worship viewed through the lens of an altar hermeneutic reflects the

¹⁵¹ See Martin, "Introduction to Pentecostal Worship," 3; Vondey, *Pentecostal Theology*, 21–22, 155–60; Vondey, "Religion as Play," 7–8.

¹⁵² See Vondey, *Pentecostal Theology*, 21–22, 155–60; Vondey, "Religion as Play," 7–8; Martin, "Introduction to Pentecostal Worship," 3; Yong, *The Spirit Poured Out on All Flesh*, 91–98, 190.

¹⁵³ See Vondey, *Pentecostal Theology*, 12–34, 227–28, 256–60; Macchia, "Songs of Grace," 153–55; Macchia, "Sighs Too Deep for Words," 65; Dyer, "Pentecostal Worship Practices in Europe" 145; Land, *Pentecostal Spirituality*, 169; Vondey and Green, "Between This and That," 213–32; Althouse, "Betwixt and Between the Cross and the Eschaton," 277; Boone, "Worship and the Torah," 8–10, 24; Chan, *Spiritual Theology*, 115; Chan, *Liturgical Theology*, 42–48; Lord, "Ecclesiology," 294–95; Gause, "The Nature and Pattern of Biblical Worship," 145–47; Yong, *The Bible, Disability, and the Church*, 70–72; Richie, "A Distinctive Turn to Pneumatology," 111, 115.

¹⁵⁴ See for example: Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–90, 110–15, 132–38; Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; Yong, *The Spirit Poured Out on All Flesh*, 90–98.

elements at work in a Pentecostal understanding of worship and *koinōnia*. The nature of celebration as understood by Pentecostals provides a way to bring the movement's views of worship and *koinōnia* together to provide an optic of church that allows for all believers to have a transformative encounter with God at the altar, resulting in their empowerment for ministry in the life of the church. Hence, the deeply embodied elements at work in a Pentecostal understanding of worship, expressed through the Spirit-empowered participation of God's people as a charismatic fellowship of believers, function as acts of ritual and pneumatological celebration by which the entire worshipping community can have a transformative encounter with God in Christ through the Spirit. Such a view of charismatic celebration at the altar is generated by the Spirit of Pentecost and provides opportunities for the entire worshipping community to encounter God and be transformed. From the perspective of praise and worship, participation is defined as the charismatic celebration of community through Christ-centered and Spirit-empowered fellowship with others. Within this framework, participation means celebrating with others in worship through spirited praise and fellowship. Church then can be understood as the charismatic celebration of the Spirit in community—a dynamic and charismatic fellowship of believers centered on worshipping God in Christ through the Spirit where everyone gets to play. Building on the theme of charismatic celebration discussed in this chapter, the following two chapters seek to further clarify an ecclesiology of participation by applying the lens of the prophethood of all believers to the rites of the preached word and the sacraments.

CHAPTER 5: PARTICIPATION IN THE PREACHED WORD

The previous chapter developed an altar hermeneutic of participation in the rite of praise and worship in order to envision how all believers can fully take part in the ritual life of Pentecostal church gatherings. It is the intent of this chapter and the next to further develop the altar hermeneutic in the rites of the preached word and the sacraments in order to discern how participants can fully participate in the ritual life of the congregation as they worship Jesus in community. At the same time, it is the intent of these next two chapters to show how the rites of the preached word and the sacraments can function together with the rite of praise and worship, not as competing liturgies isolated one from the other, but rather as unified rituals centered on the overarching liturgy of the altar. This chapter focuses on addressing how all believers can fully take part in the rite of preaching, and therefore seeks to answer the question: what does participation in Pentecostal preaching look like in view of the notion of the altar call as the liturgical center of the church gathering?

In the context of the rite of praise and worship, participation was shown to incorporate such things as singing, standing, dancing, and a variety of embodied activities that reveal ways the Holy Spirit invites congregants to expressively respond to God and each other towards their mutual empowerment in Christ. In the context of preaching, however, participation on the part of the congregation is typically centered on such practices as sitting, listening, reflecting, and responding in various ways to the preaching of the word.¹ How do

¹ See Lee Roy Martin, "Introduction," in Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (Cleveland, TN: CPT Press, 2015), 14; Lee Roy Martin, "Fire in the Bones: Pentecostal Prophetic Preaching" in Martin, *Toward a Pentecostal Theology of Preaching*, 57–59; Joseph K. Byrd, "Pentecostal Homiletic: A Convergence of History, Theology, and Worship" in Martin, *Toward a Pentecostal Theology of Preaching*, 278–79; Greg W. Burch, "Bi-modal Rhythms of celebration in Venezuela," in Mark J Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 196–97; Jean Ngoya Kidula, "Singing the Lord's Song in the Spirit and with Understanding: The Practice of Nairobi Pentecostal Church" in Monique M. Ingalls and Amos Yong, eds., *The Spirit of Praise: Music and Worship in Global Pentecostal–Charismatic Christianity* (University Park, PA: The Pennsylvania State University Press, 2015), 133; Anne E. Dyer, "Pentecostal Worship Practices in Europe" in Cartledge and

these kinds of practices during preaching lend themselves towards allowing the full and active participation of believers to take place in the worship gathering? It is the goal of this chapter to address such a question in order to propose ways all of God's people can fully take part in the rite of preaching as participatory agents in worship.

Drawing from the assessment of participation performed in chapter three, the problem of participation in preaching is that the activities associated with congregational behavior in Pentecostal church gatherings are not integrated into a liturgy that fully reflects the prophethood of all believers, and the result is that believers are not fully taking part as active participants in worship. The assessment revealed that worshipping members are not able to fully take part in the rite of the preached word because it stems from a view of preaching that borrows from sacerdotal and episcopal forms and structures of church that reflect a more Protestant and Evangelical ideal of theology and praxis. Such an assessment from the lens of the prophethood of all believers revealed that this view of preaching is not fully Pentecostal in scope because it fails to incorporate Pentecost in a pneumatological framework.² The analysis of chapter three therefore revealed that the main problem of participation in the rite of preaching is that congregants are not able to expressively respond to the sermon in a way that is consistent with a distinctly Pentecostal view of theology and praxis.

Swoboda, *Scripting Pentecost*, 140; Samuel W. Muindi, "Ritual and Spirituality in Kenyan Pentecostalism" in Cartledge and Swoboda, *Scripting Pentecost*, 156–57; Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 158; A.J. Swoboda, "God is Doing Something New: A North American Liturgical Experience" in Cartledge and Swoboda, *Scripting Pentecost*, 125–34; Denise Ross, "Hybridity Among the Chin of Myanmar," in Cartledge and Swoboda, *Scripting Pentecost*, 169–77; cf. John Paul II, "Address of the Holy Father Pope John Paul II to the Bishops of the Episcopal Conference of the United States of America (Washington, Oregon, Idaho, Montana and Alaska)," no. 3, *Vatican.va*, Accessed June 2, 2021, https://www.vatican.va/content/john-paul-ii/en/speeches/1998/october/documents/hf_jp-ii_spe_19981009_ad-limina-usa-2.html.

² See Burch, "Bi-modal Rhythms of Celebration in Venezuela," 188–97; Veli-Matti Kärkkäinen, "'The Leaning Tower of Pentecostal Ecclesiology': Reflections on the Doctrine of the Church on the Way" in John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 261–62; Margaret Poloma, "Charisma, Institutionalization, and Social Change," in Chris E.W. Green, ed., *Pentecostal Ecclesiology: A Reader* (Leiden; Boston: Brill Academic Publishing, 2016), 105–7, 110–12; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 243–45.

Viewed through the lenses of the Spirit and Pentecost, the assessment of preaching made known that although participation was shown to allow for expressive responses to the Spirit, so revealing a general pneumatology to be at work in the gathering, it did not reflect a Pentecostal understanding of participation that seeks to allow Pentecost to be made present in worship.³ Furthermore, the assessment performed in chapter three revealed that participation is hindered in the rite of the preached word because the idea of the prophethood of all believers is not consistently applied to allow for both the pneumatological and Pentecostal elements to be at work in the church gathering. The result of this inconsistent application of the prophethood of all believers in preaching is that it functions not as a ritual directed by a common liturgical center in worship, but rather functioning as its own liturgy seeking to govern the overall direction of the gathering. Viewed this way, preaching is used by Pentecostals not as a ritual that works in conjunction with the other rituals, but as a liturgy seeking to manage how all the other rituals operate in worship. This dynamic can be seen in how the assessment revealed ways the core rites of Pentecostal worship each appear to flow through or from the preaching of the word in order to either set the stage for the pastor's sermon or encourage members to respond to the word spoken to them by the pastor after the sermon is preached.⁴ The problem of participation then is not just an issue of preaching as an

³ See for example Amos Yong, "The Pneumatological Imagination: The Logic of Pentecostal Theology" in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 152–60; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 139–42, 160–66; Wolfgang Vondey, "The Full Gospel: A Liturgical Hermeneutic of Pentecost" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 173–80; Vondey, *Pentecostal Theology*, 1–11, 281–88; David Morgan, *Priesthood, Prophethood and Spirit—Led Community: A Practical—Prophetic Pentecostal Ecclesiology* (Lambert Academic Publishing, 2010), 114–118; Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 50, 63; Wansuk Ma, "The Theological Motivations for Pentecostal Missions" in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 247–53; Andy Lord, "A Theology of Sung Worship" in Cartledge and Swoboda, *Scripting Pentecost*, 87–91.

⁴ See for example: Jean Daniel Plüss, "Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue" in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 59–70; Richard Bicknell, "The Ordinances: The Marginalized Aspects of Pentecostalism," in Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle, UK: Paternoster, 1998), 219–21; cf. Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 108–12; Veli Matti Kärkkäinen, "The Pentecostal View," in Jeffrey Gros, John R. Stephenson, Leanne Van Dyk, Roger E. Olson, and Veli-Matti Kärkkäinen, *The Lord's*

isolated ritual that hinders participants from taking part in the rite of the preached word, but also a problem with the liturgy and overall view of worship in the church. Two questions that arise from this problem are: how can the Pentecostal ideal of participation be implemented in the rite of preaching to allow for worshippers to actively take part as a prophethood of all believers who function as empowered witnesses in preaching? The second question is: which activities can a congregation perform without disrupting the preaching?

It is the intent of this chapter to apply the idea of the prophethood of all believers to the rite of preaching by utilizing the mechanisms of the prophethood of all believers as an altar hermeneutic to explore how participation can take place during the rite of the preached word. Utilizing an altar hermeneutic provides a way to address the deficiency of participation in the rite of preaching by interpreting participation through the lens of an immediate and transformative encounter with God at the altar in order to reimagine how believers can fully take part in the celebration of preaching as contributing charismatic agents in worship. At the same time, this perspective also shows that the rite of preaching can function not as its own liturgy, but rather as a ritual that is directed by a liturgy centered on the notion of the altar. It is my intent therefore to constructively suggest practical ways all worshipping members can fully take part as Spirit-empowered prophets during the preaching rite in Pentecostal church gatherings.

To construct an ecclesiology of participation in preaching, I argue that a liturgy centered on the idea of the altar can allow for all believers to fully take part in the rite of the preached word as active participants because a view of preaching informed by the Spirit and Pentecost reveals how congregants can have a transformative encounter with God in worship.

Supper: Five Views, Gordon T. Smith, ed. (Downers Grove, IL: IVP Academic, 2008), 120–31; Kenneth J. Archer, “Nourishment for our Journey: The Pentecostal *via Salutis* and Sacramental Ordinances,” in Green, *Pentecostal Ecclesiology*, 156; Swoboda, “God is Doing Something New,” 124–28; Leah Payne, “‘New Voices’: Pentecostal Preachers in North America, 1890–1930” in Cartledge and Swoboda, *Scripting Pentecost*, 23–28; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPLC, 2010), 193.

Building on the insights of the previous chapter that revealed how a Pentecostal theology of worship and *koinōnia* can be brought together to articulate a view of worship understood as the charismatic celebration of believers, I wish to show how preaching viewed through the lens of an altar hermeneutic allows for the charismatic participation of believers to take place in worship through a liturgy that directs the entire community to Pentecost through the Spirit. I am suggesting that a Pentecostal understanding of preaching from the perspective of pneumatology and Pentecost provides a way for worship as charismatic celebration to be incorporated into the congregational setting so that all believers can participate in the rite of preaching as empowered witnesses in the church gathering. I intend to show that a view of preaching from the perspective of the Spirit and Pentecost creates a dialogical approach to the rite of the preached word that goes beyond just congregational response to one which invites members to take part in shared conversations in community.

To substantiate this claim, this chapter will unfold as follows. First, I explore how a Pentecostal theology of preaching reveals the ways believers expressively take part in responding to God during the preaching of the word in the church gathering. My goal is to investigate the theological foundations of Pentecostal preaching in order to show how the proclamation and witness of believers in the church gathering can speak to the topic of participation in the rite of the preached word. This investigation into the foundations of Pentecostal preaching is important because it helps define participation in the context of a Pentecostal understanding of preaching. Second, building on the ways believers are invited to expressively take part in the rite of the preached word, I show how a Pentecostal understanding of Spirit baptism reveals how all of God's people can be empowered with the Spirit during preaching. My goal in this endeavor is to further expand on the observations elucidated in the previous section to investigate how a Pentecostal perspective of Spirit baptism as an outpouring of divine love can help to reimagine charismatic participation in the

rite of preaching. I conclude the chapter by showing how a Pentecostal theology of preaching and people's empowerment with the Holy Spirit reveal an ecclesiology of participation that can be characterized in terms of the charismatic proclamation of the word. I therefore look to provide reflections on how the Spirit's empowering of believers during preaching reveals ways the charismatic celebration of the word can take place in worship. These three objectives provide a way to apply the altar hermeneutic employed by this thesis because they demonstrate how the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission are at work to implement the idea of the altar in the liturgical rite of preaching.

5.1. The Theological Foundations of Participation in Pentecostal Preaching

The scholarly work of Pentecostals with topics related to such things as preaching, proclamation, testimony, and empowered witness is helpful for showing how believers can take part in the rite of the preached word because their research draws from diverse voices, traditions, and disciplines from both inside and outside the movement to envision participation in the ritual life of the church gathering.⁵ Moreover, the work of Pentecostals on the topic of preaching is helpful for showing how all of God's people can take part in preaching because it draws from the event and symbol of Pentecost to envision ways the Spirit's outpouring on all flesh speaks to the triune God's invitation and desire for all Christians to participate as empowered witnesses for Christ in the church.⁶ In what follows, I

⁵ Martin, "Introduction," 1–16; Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 244–47; Joseph Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," *PNEUMA* 15 (1993), 203–14; Wolfgang Vondey, *Pentecostal Theology*, 87–90; Ray J. Hughes, *Pentecostal Preaching* (Cleveland, TN: Pathway Press, 2004); Shane Clifton, "Preaching the 'Full Gospel' in the Context of Global Environmental Crises," in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene, OR: Pickwick, 2009), 117–34; Mark J. Cartledge and A. J. Swoboda, "Introduction," in Cartledge and Swoboda, *Scripting Pentecost*, 1–10.

⁶ See for example: Vondey, *Pentecostal Theology*, 87–90; Cartledge and Swoboda, "Introduction," 1–10; Daniela C. Augustine, "From Proclamation to Embodiment: The Sacrament of the Word For the Life of the

therefore wish to expand on the methodological focus on pneumatology and Pentecost to suggest ways that a Pentecostal theology of preaching can reveal the theological basis for participation in the rite of the preached word. Drawing on the methodological themes of pneumatology and Pentecost employed by this thesis, the following four resources of a Pentecostal theology of preaching stand out as to how the Spirit of Pentecost is operative in the congregational gatherings of Pentecostals to allow believers to participate during the preaching of the word.

First, a Pentecostal theology of preaching provides resources helpful for showing how believers can take part in the rite of the preached word because such a theology encourages a high level of participative response on the part of the congregation. With an estimate of well over three billion sermons preached from the day of Pentecost to the turn of the twenty-first century,⁷ preaching has been described as the most distinctive institution existing within global Christianity.⁸ What is typically described as “human speech about God,”⁹ or as Philip Brooks says, “truth mediated through personality,”¹⁰ preaching is a kerygmatic event in worship that represents the mysterious and miraculous connection between God’s word and human discourse. Such a kerygmatic event is generally understood as the dynamic witness to the written word of God through which God’s self-disclosure, sovereignty, and divine will is made known to the realm of humans at a certain time and place in history with the intent to

World and Its Destiny in Theosis,” in Martin, *Toward a Pentecostal Theology of Preaching*, 82–83; Martin, “Fire in the Bones,” 34–63.

⁷ David Buttrick, *The Mystery and the Passion* (Minneapolis: Fortress Press, 1992), 1; cf. Michael J. Quicke, *360 Degree Preaching: Hearing, Speaking, And Living The Word* (Grand Rapids, MI: Carlisle, Cumbria, UK: Baker Publishing Group, 2003), 29.

⁸ Peter T. Forsyth, *Positive Preaching and the Modern Mind* (London: Hodder & Stoughton, 1907), 3; David M. Griggs, “Spirit-Filled Preaching is Divinely Inspired” in Mark Williams and Lee Roy Martin (eds.), *Spirit-Filled Preaching in the 21st Century* (Cleveland, TN: Pathway Press, 2013), Chapter 1, Kindle; John Stott, *Between Two Worlds* (Grand Rapids, MI: Eerdmans, 1982), 10–12, 15–47; Quicke, *360 Degree Preaching*, 29–32.

⁹ Byrd, “Pentecostal Homiletic,” 281–82.

¹⁰ Philip Brooks, *Lectures on Preaching* (New York: E P Dutton & Co., 1907), 5; cf. Aldwin Ragoonath, *Preach the Word: A Pentecostal Approach* (Winnipeg: Agape Teaching Ministry of Canada Inc., 2004), 16; David Smith, *The Art of Preaching* (London: Hodder & Stoughton, 1924), 24; George E. Sweazey, *Preaching the Good News* (Englewood Cliffs, N.J.: Prentice-Hall, 1976), 5; John A Broadus, *On the Preparation and Delivery of Sermons*, 4th edition (New York: Harper and Row, 1979), 2.

change people's lives.¹¹ Preaching in its basic form as a means of communication involves preachers, listeners, and God, whose presence through the agency of the Holy Spirit gives ultimate meaning and importance to the proclamation of the written and living Word in the gathered community.¹²

While the above description of preaching holds true for Pentecostals, preaching maintains a special place in the movement due both to the oral nature of the Pentecostal liturgy as well as to the connection to the Spirit's outpouring as seen on the day of Pentecost in Acts 2.¹³ These two focal points make Pentecostal preaching distinctly unique in its origin, content, delivery, and expectation from other traditions due to its emphasis on the listener's ability of having a transformative encounter with God through their empowerment with the Spirit.¹⁴ As noted by Pentecostal homiletician Aldwin Ragoonath, Pentecostal preaching involves God speaking through the personality and culture of the preacher to help worshippers encounter the living Christ through the Holy Spirit.¹⁵ Expanding on these two focal points of an oral liturgy and Pentecost shows how a Pentecostal view of preaching invites participants to expressively respond to the Spirit in community so that they can have a transformative encounter with God.

Many Pentecostals believe that the oral nature of their liturgy cannot be separated from its African American roots, which embrace methods of communication such as story,

¹¹ Byrd, "Pentecostal Homiletic," 281–82; cf. Karl Barth, *Church Dogmatics* (1936, reprised edition; Edinburgh: T & T Clark LTD, 1975), I.1.1, 90–93; Jürgen Moltmann, *Theology of Hope* (Minneapolis: Fortress Press, 1967, reprised edition, 1993), 43; Stott, *Between Two Worlds*, 10–12, 15–47; Quicke, *360 Degree Preaching*, 19–32.

¹² Byrd, "Pentecostal Homiletic," 282; Robert Webster, "The Matrix of the Spirit: Moving Toward a Pneumatological Understanding of Proclamation," *STR* 44.2 (2001), 197; Ragoonath, *Preach the Word*, 12–40; Quicke, *360 Degree Preaching*, 44–46; Vondey, *Pentecostal Theology*, 87–88; Moltmann, *Theology of Hope*, 43; 19–20; Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker Book House, 1980), 19–20.

¹³ See Martin, "Introduction," 1–2; Vondey, *Pentecostal Theology*, 39–40; Land, *Pentecostal Spirituality*, 52, 64–67; Daniela Augustine, "The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost" in Thomas, *Towards a Pentecostal Ecclesiology*, 170.

¹⁴ Lee Roy Martin, "Conclusion: The Uniqueness of Spirit-Filled Preaching," in Williams and Martin, *Spirit-Filled Preaching in the 21st Century*, Conclusion; Ragoonath, *Preach the Word*, 12–40, 164–80.

¹⁵ Ragoonath, *Preach the Word*, 88–111.

proverb, parable, dance, and song to allow the oral proclamation of the word to be celebrated in the gathered community.¹⁶ Such a celebration of the preached word should therefore welcome the active participation of every person in the congregation because the Holy Spirit's presence in worship produces an atmosphere whereby a variety of embodied responses of people to God can be present in the community. Responses of believers to the preached word in Pentecostal worship gatherings could range from various spontaneous bodily and verbal affirmations to the sermon to show their agreement with the pastor's message.¹⁷ Understanding Pentecostal orality is important for showing how participation in the rite of the preached word can take place in worship because it reveals the foundations for why Pentecostals believe all listeners can take part in responding to the Spirit in preaching. Moreover, such a view of Pentecostal orality is important for understanding ways believers can take part in the rite of preaching because it shows that Pentecostals place the preaching of the word within the context of worship as that which welcomes the total and active participation of every person in the community.¹⁸

Pentecostals see the Spirit's outpouring on the day of Pentecost as a perpetual call to be both proclaimers of God's word as well as people that take part in responding to God during the preaching of the word. Peter's sermon on the day of Pentecost bears witness to the

¹⁶ Martin, "Introduction," 1–2; Antoinette G. Alvarado, "A Hermeneutic of Empowerment: The African American Women's Preaching Tradition" in Martin, *Toward a Pentecostal Theology of Preaching*, 154–80; cf. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 196, 269–71; Walter J. Hollenweger, "Social and Ecumenical Significance of Pentecostal Liturgy," *SL* (1973): 8:209; Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Second edition (New York: Cambridge University Press, 2013), 1–10, 225–38, 246–58.

¹⁷ Webster, "The Matrix of the Spirit," 205; Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 204; Ragoonath, *Preach the Word*, 174–75; Wolfgang Vondey and Chris W. Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview," in Green, *Pentecostal Ecclesiology*, 226–27; Dyer, "Pentecostal Worship Practices in Europe," 140; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 156–57; Albrecht, *Rites in the Spirit*, 158; Swoboda, "God is Doing Something New," 125–34; Ross, "Hybridity Among the Chin of Myanmar," 169–77.

¹⁸ Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 205; Martin, "Conclusion," Kindle edition, Conclusion; Michael Wilkinson, "Worship: Embodying the Encounter with God" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 117; Vondey, *Pentecostal Theology*, 285; Lee Roy Martin, "The Book of Psalms and Pentecostal Worship" in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016), 59, 70–71.

incarnation, crucifixion, resurrection, and ascension of Jesus as the crucified and risen Christ who is exalted to the right hand of God and has poured out the promised Holy Spirit from the Father (vv. 22–36).¹⁹ The result of Peter’s proclamation is that the hearers were “cut to the heart” and ask, among other things, “what shall we do?” (v. 37) The listeners are encouraged to repent, be baptized, and be filled with the Spirit, and this leads to the creation of a Christ-centered community devoted to loving God and each other with glad and sincere hearts in genuine Spirit-led *koinōnia*, or fellowship (vv. 42–46).²⁰ Such a participatory view of preaching in light of Pentecost reveals that for Pentecostals, the proclamation of the word is the prophetic summoning of an alternative community with an alternative conscience, worldview, vision, and identity to the dominant culture and world around them. Pentecostal preaching thus calls listeners to live the radical and alternative narrative found in the Bible, and is therefore centered on Jesus, directed by the Spirit, and seeks to liberate people to envision reality in light of God’s salvation in Christ.²¹ This radical view of Pentecost and preaching speaks to how participation can take place in the rite of the preached word because it shows the importance Pentecostals place on making Jesus the center of their proclamation as well as the role of the sermon in their liturgy. Moreover, such a dynamic Jesus-centered view of preaching speaks to the importance Pentecostals place on inviting participants to expressively respond to the Spirit’s call to be transformed by God so that true *koinōnia* of the

¹⁹ Augustine, “From Proclamation to Embodiment,” 83; Augustine, “The Empowered Church,” 169–70; Vondey, *Pentecostal Theology*, 60–61; Stronstad, *The Prophethood of All Believers*, 63, 72–73.

²⁰ Macchia, *Baptized in the Spirit*, 240–47; Stronstad, *The Prophethood of All Believers*, 70–76; Webster, “The Matrix of the Spirit,” 203; Vondey, *Pentecostal Theology*, 40; Simon Chan, “Mother Church: Toward a Pentecostal Ecclesiology” in Green, *Pentecostal Ecclesiology*, 32–34.

²¹ Byrd, “Pentecostal Homiletic,” 283; Martin, “Fire in the Bones,” 39–40, 53, 62–63; Vondey, *Pentecostal Theology*, 170–71, 215–16; Angel Santiago-Vendrell, “Proclaiming Jesus, Proclaiming Justice and Liberation: Hispanic Hermeneutics and Preaching in the Diaspora” in Martin, *Toward a Pentecostal Theology of Preaching*, 191; cf. Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999), 230; Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress Press, 2005), 626–28; Walter Brueggemann, *Testimony to Otherwise: The Witness of Elijah and Elisha* (Nashville, TN: Chalice Press, 2001), 5–7.

Spirit can be manifest in the community.²² Within this expressive framework of participation, Pentecostal preaching allows for divine interruptions to take place in worship so that participants can respond to the sermon and be transformed.²³ Such an understanding of the orality of Pentecostals as well as how their view of Pentecost informs their optic of preaching speaks to the topic of participation in the rite of the preached word because it shows that the mechanism of sanctification at work in our altar hermeneutic is operative in Pentecostal worship gatherings.

Second, a Pentecostal theology of preaching provides a resource helpful for showing how believers can take part in the rite of the preached word because it focuses on the prophetic empowerment of Christians with the Spirit to proclaim the full gospel of Jesus Christ. Pentecostals generally affirm that all believers anointed with the Spirit have a calling to participate as a universal community of prophets able to bear witness to Jesus.²⁴ The reason for this belief is because Pentecostals understand that on the day of Pentecost, the Holy Spirit was poured out on all flesh—on men and women, young and old, and rich and poor—in order that they might prophesy, see visions, and dream dreams as anointed witnesses for Christ (Acts 2:16–21).²⁵ As such, Pentecostals believe that all believers empowered with the Spirit have been called to be “preachers” who proclaim the good news

²² Albrecht, *Rites in the Spirit*, 162–63; Stronstad, *The Prophethood of All Believers*, 63, 72–73; Webster, “The Matrix of the Spirit,” 203; Land, *Pentecostal Spirituality*, 47, 152; Richard D. Massey, “The Word of God: ‘Thus sayeth the Lord’” in Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle: Authentic UK, 1998), 70–71; Chan, “Mother Church,” 32–34; Augustine, “The Empowered Church,” 157, 161–70; Vondey, *Pentecostal Theology*, 60–61; Yong, “The Pneumatological Imagination,” 155, 158–59.

²³ See for example Jennifer Maskov, “The Welsh Revival and the Azusa Street Revival: Liturgical Connections, Similarities and Development,” in Cartledge and Swoboda, *Scripting Pentecost*, 33–37; Vondey, *Pentecostal Theology*, 38–43.

²⁴ Frank D. Macchia, “The Call to Preach: A Theological Reflection” in Martin, *Toward a Pentecostal Theology of Preaching*, 26; Martin, “Fire in the Bones,” 60; Stronstad, *The Prophethood of All Believers*, 50, 63; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T & T Clark, 2013), 116–19; Amos Yong, “Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal” in Ingalls and Yong, *The Spirit of Praise*, 283; Ma, “The Theological Motivations for Pentecostal Missions,” 247–53.

²⁵ Stronstad, *The Prophethood of All Believers*, 50, 63; Macchia, *Baptized in the Spirit*, 79; Yong, *The Spirit Poured Out on All Flesh*, 140–41; Vondey, *Pentecostal Theology*, 215.

salvation of Christ to the ends of the World.²⁶ Because all of God's people are called to be Spirit-empowered witnesses, within the context of corporate worship, Pentecostals believe that the one preaching then is a "preacher to the preachers" who has been called to equip the saints for ministry and service to the church and world (Ephesians 4:11–12).²⁷ Furthermore, Pentecostals believe that one's call to preach is based not on such aspects as one's gender, ethnicity, social status, or education, but rather on their Spiritual and prophetic empowerment due to their being filled with the Holy Spirit.²⁸ This prophetic viewpoint reveals how Pentecostals affirm preaching as a charismatic gift that proceeds primarily from the anointing and generosity of the Spirit.²⁹ This understanding of spiritual empowerment is important for understanding how participation in the rite of preaching can take place in worship because it shows how Pentecostals emphasize the ways all believers can take part in proclaiming the good news of the salvation of God in community.

For most Pentecostals, the heart of their proclamation is the full gospel, the four- or fivefold patterned message that tells the good news story of God revealed in Christ. Such a proclamation views Jesus as the Word of God made flesh, who was crucified, buried, risen again, is seated at the right hand of the Father, and is returning as King.³⁰ For Pentecostals, Jesus is the bearer of the full gospel, and it is through the Holy Spirit that believers can both

²⁶ Macchia, "The Call to Preach," 25–27; Martin, "Fire in the Bones," 45; Allen Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 35–39, 211–15, 293–94.

²⁷ Macchia, "The Call to Preach," 27; cf. Stronstad, *The Prophethood of All Believers*, 50, 63; Vondey, *Pentecostalism*, 116–19.

²⁸ Stronstad, *The Prophethood of All Believers*, 50, 63, 120–22; Macchia, "The Call to Preach," 18–20; Martin, "Introduction," 3–8; Vondey, *Pentecostalism*, 116–19; Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1997), 246–47.

²⁹ Augustine, "From Proclamation to Embodiment," 82.

³⁰ Vondey, *Pentecostal Theology*, 1–10, 20–23, 45; Martin, "Fire in the Bones," 55; Ragoonath, *Preach the Word*, 28–37; Augustine, "The Empowered Church," 169–70; Yong, *The Spirit Poured Out on All Flesh*, 81–109, 120–22, 166; Land, *Pentecostal Spirituality*, 88; Archer, "Nourishment for Our Journey," 146–58; Kenneth J. Archer, "The Fivefold Gospel and the Mission of the Church: Ecclesiastical Implications and Opportunities" in Thomas, *Pentecostal Ecclesiology*, 7–43; John Christopher Thomas, "Introduction," in Thomas, *Towards a Pentecostal Ecclesiology*, 1–5.

encounter and be empowered as witnesses for Christ.³¹ This Christ-centered formulation of faith, practice, and theology seeks not just to proclaim Jesus as the bearer of the full gospel, but to also have an encounter with Jesus through the Spirit to experience the God who saves, sanctifies, empowers with the Spirit, heals, and commissions to ministry and service.³² Pentecostal preaching reflects a vibrant Spirit Christology that is Christ-centered and Spirit-oriented so as to exalt Jesus the risen Lord and testify to the reign of God in Christ through the presence and power of the Holy Spirit in worship.³³ Bearing witness to the full gospel message is something that Pentecostals believe is the calling of every believer through their empowerment with the Spirit, and therefore involves such activities as testimonies, prayers, prophecies, sharing the gospel, offering confessions of belief, sharing insights from the Scriptures, giving words of wisdom, and offering messages of hope to the gathered community.³⁴ These types of active witness speak to how believers can take part in the rite of the preached word during worship because they represent the ways Pentecostals believe that the full gospel can be proclaimed in the church and world by Spirit-empowered followers of Christ.

³¹ Veli-Matti Kärkkäinen, “‘Encountering Christ in the Full Gospel Way:’ An Incarnational Pentecostal Spirituality,” *JEPTA* 27.1 (2007), 6–19; Land, *Pentecostal Spirituality*, 12, 89–90.

³² Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 12–14; Byrd, “Pentecostal Homiletic,” 273–79.

³³ J. David Stephens, “Spirit-Filled Preaching is Christ-Centered,” in Williams and Martin, *Spirit-Filled Preaching in the 21st Century*, Chapter 2, Kindle; Timothy M. Hill, “Spirit-Filled Preaching Will Have Signs Following,” in Williams and Martin, *Spirit-Filled Preaching in the 21st Century*, Chapter 5, Kindle; cf. Walter J. Hollenweger, “From Azusa Street to the Toronto Phenomenon,” in *Pentecostal Movements as an Ecumenical Challenge*, eds. Jürgen Moltmann and Karl Josef Kuschel (Concilium 3; London: SCM, 1996), 7; Amos Yong, “Introduction: Why Is the ‘Correlation’ between Paul Tillich and Pentecostal Theology Important, and Who Cares?” in Nimi Wariboko and Amos Yong, eds., *Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power* (Bloomington: Indiana University Press, 2015), 9–10; Veli-Matti Kärkkäinen, “Spiritual Power and Spiritual Presence: The Contemporary Renaissance in Pneumatology in Light of a Dialogue between Pentecostal Theology and Tillich” in Wariboko and Yong, *Paul Tillich and Pentecostal Theology*, 21–26; Pinnock, *Flame of Love*, 79–112; Myk Habets, “Spirit-Christology: Seeing in Stereo,” *JPT* 11, no. 2 (2003): 199–234.

³⁴ See Land, *Pentecostal Spirituality*, 118; Vondey, *Pentecostal Theology*, 85–88; Alvarado, “A Hermeneutic of Empowerment,” 157–58, 166–67; Rick Wadholm, Jr., “Emerging Homiletics: A Pentecostal Response,” in Martin, *Toward a Pentecostal Theology of Preaching*, 266–68.

Third, a Pentecostal theology of preaching provides a resource helpful for showing how believers can take part in the rite of the preached word because it emphasizes the importance of individual and communal discernment in worship. The idea of discernment can be considered a foundational principle for participation in Pentecostal worship because for Pentecostals, spiritual discernment provides a way for everyone present to be an “active listener” who receives a message from God leading towards their transformative encounter with the divine.³⁵ For Pentecostals, active listening is something that congregants are invited to engage in before, during, and after the proclamation of God’s word because it provides a way for everyone to hear and respond to what the Spirit is saying to the church.³⁶

Within the context of preaching, discernment for Pentecostals means being sensitive to the prompting of the Holy Spirit so as to be able to effectively respond to the voice and leading of the Lord spoken to the community of faith through the preacher.³⁷ Such individual and communal discernment can be understood as the active listening with minds and hearts, ears and eyes, bodies and spirits being open to, what Daniela Augustine says is, the “Voice within the voice and the Presence within the message.”³⁸ Discernment then, speaks to how all believers can take part in the rite of the preached word because it shows how everyone in the congregation can listen and respond to the Spirit’s voice during preaching so that everyone willing can have a transformative encounter with God.³⁹

³⁵ Macchia, “The Call to Preach,” 27; cf. Amos Yong, *Discerning the Spirit(s): A Pentecostal–Charismatic Contribution to Christian Theology of Religions* (Eugene, OR: Wipf & Stock Publishers, 2019), 96–182, 228–43; Frank D. Macchia, “Discerning the Truth of Tongues Speech: A Response to Amos Yong.” *JPT* 6, no. 12 (April 1998): 67–71.

³⁶ Chris E.W. Green, “Transfiguring Preaching: Salvation, Mediation, and Proclamation” in Martin, *Toward a Pentecostal Theology of Preaching*, 80–81; Augustine, “From Proclamation to Embodiment,” 101–2; Alvarado, “A Hermeneutic of Empowerment,” 171–73; Melissa L. Archer, “Worship in the Book of Revelation,” in Martin, *Toward a Pentecostal Theology of Worship*, 121–38.

³⁷ Martin, “Introduction,” 14; Vondey, *Pentecostal Theology*, 243–48; Martin, “Fire in the Bones” 61; Macchia, “Called to Preach,” 27; Frank Macchia, “Signs of Grace: Towards a Charismatic Theology of Worship” in Martin, *Toward a Pentecostal Theology of Worship*, 162–64; Archer, “Worship in the Book of Revelation,” 122–24; Ragoonath, *Preach the Word*, 96–99; Yong, *Discerning the Spirit(s)*, 234–43.

³⁸ Augustine, “From Proclamation to Embodiment,” 101–2.

³⁹ Webster, “The Matrix of the Spirit,” 204–6; Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 118–21; Wadholm, “Emerging Homiletics,” 264–67; Byrd, “Pentecostal Homiletic,” 273–74.

Fourth, a Pentecostal theology of preaching provides a resource helpful for showing how believers can take part in the rite of the preached word because it invites the charismatic dimension of the Spirit's presence to be visible during preaching. Because Pentecostals believe that preaching is an opportunity for listeners to both hear from and respond to God in worship, there is an expectation that the Holy Spirit can effectively "break into" the church gathering any time before, during, or after the preaching of the word so that everyone present can have a potential life changing experience with God. The rationale for this kind of thinking is based on the Pentecostal understanding that the presence and power of the Holy Spirit accompanies the proclamation of God's word.⁴⁰ Such a pneumatically charged atmosphere brought about by the Spirit's presence during preaching produces an environment that allows both for receptive listeners to be filled with the Spirit as well as for the charismatic gifts of the Spirit to be in operation during the church gathering.⁴¹

Pentecostals believe that the gifts of the Spirit can be operative during the preaching of the word because the Spirit-inspired preaching of Jesus himself was characterized as that which brought healing, deliverance, and a declaration of the Lord's salvation to people (Luke 4).⁴² For Pentecostals, preaching in the power of the Spirit can bring the same healing, deliverance, and salvation evidenced in Jesus' ministry to the worship gathering because they believe that it is the Spirit who both "enfleshes" Christ in the community as well as empowers believers to proclaim the good news of God's salvation to the church and world. This type of charismatic expression in worship is how Pentecostals believe that the word of God can be made flesh so that the Gospel can become a living extension of the incarnate and

⁴⁰ Hill, "Spirit-Filled Preaching Will Have Signs Following," Chapter 5; Ragoonath, *Preach the Word*, 94-111; Green, "Transfiguring Preaching," 72-74.

⁴¹ Martin, "Introduction," 14; Macchia, "The Call to Preach," 24-30; Augustine, "From Proclamation to Embodiment," 82-103.

⁴² Stephens, "Spirit-Filled Preaching is Christ-Centered," Chapter 2; Martin, "Conclusion," Conclusion (Kindle edition); Ragoonath, *Preach the Word*, 94-111.

resurrected Christ.⁴³ Such a view of preaching reflects how the resurrected power of Jesus can be made visible through the Spirit because it seeks to allow the love of God to be present through the charismatic participation of all members in the community.⁴⁴ It is the outpouring of divine love that for many Pentecostals provides the motivation for how all believers can be empowered to take part in the gifts of the Spirit so that everyone in the church gathering can be edified and encouraged.⁴⁵

In light of the above four articulations of a Pentecostal theology of preaching, a perspective of preaching emerges that reveals ways the entire congregation can participate in bearing witness to Christ through the Spirit in worship. Exploring the theological foundations of Pentecostal proclamation reveals that preaching (1) shows how Pentecostals place the preaching of the word within the context of celebratory worship that is centered on Christ and embraces the true *koinōnia* of the Spirit; (2) focuses on the Spiritual empowerment of all believers in the community to proclaim the full gospel of Jesus Christ as Spirit-anointed prophets; (3) incorporates an interactive view of preaching based on “active listening” and discernment that invites everyone present to hear and respond to the Spirit so that all participants in the community can receive a message from God leading to a transformative encounter with the divine; and (4) invites the charismatic dimension of the Spirit’s presence to be available during the preaching of the word so that the entire community can be edified and experience the love of God through the Spirit. Exploring the foundation of Pentecostal

⁴³ Augustine, “From Proclamation to Embodiment,” 85–110; Byrd, “Pentecostal Homiletic,” 280–84.

⁴⁴ Macchia, “The Call to Preach,” 24–25; Macchia, *Baptized in the Spirit*, 260–75; cf. Land, *Pentecostal Spirituality*, 84–85; Ragoonath, *Preach the Word*, 88–96, 160–61.

⁴⁵ See for example Macchia, *Baptized in the Spirit*, 63, 240–47, 264–68; Machia, “The Call to Preach,” 25–30; Yong, *The Spirit Poured Out On All Flesh*, 114–16; Vondey, *Pentecostal Theology*, 64–65, 260; Daniela C. Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God* (Grand Rapids: Eerdmans, 2019), 84–85; Dale M Coulter, “The Unfolding Love of Spirit Baptism,” *Firebrandmag.com*, Accessed June 15, 2021, <https://firebrandmag.com/articles/the-unfolding-love-of-spirit-baptism>; cf. Augustine, “From Proclamation to Embodiment,” 85–110; Pinnock, *Flame of Love*, 38, 81–83, 172; Peter Althouse, “Implications of the Kenosis of the Spirit for a Creational Eschatology: A Pentecostal Engagement with Jurgen Moltmann” in Yong, *The Spirit Renews the Face of the Earth*, 166–68; Michael Wilkinson and Peter Althouse, *Catch the Fire: Soaking Prayer and Charismatic Renewal* (De Kalb, IL: Northern Illinois University Press, 2014), 86–88.

proclamation and witness demonstrates how the mechanism of sanctification is at work in our altar hermeneutic because it invites believers to expressively seek the presence of God in Christ through the Spirit as they gather together as a community to hear the word of the Lord. The result of such Spirit-led proclamation of Jesus is the potential for a transformative encounter with God that results in every believer's empowerment as witnesses for Christ.

While these observations help clarify ways God's people can be directed to Pentecost through the Spirit to have a transformative encounter with the divine during the proclamation of the word, it is still unclear how believers can actually take part as charismatic participants in preaching. Although the above elements may be present in Pentecostal preaching, revealing a strong pneumatological presence in preaching, there is not a lot of emphasis regarding how believers can take part in them during the worship gathering. The question then persists, how can believers be empowered with the Spirit during preaching so that they can take part as charismatic participants during the rite of the preached word? For Pentecostals, one's transformation into an empowered witness is made possible through the baptism of the Holy Spirit, and results in every believer's charismatic participation in the church and world.⁴⁶ It is to this task of showing how such a baptism of the Spirit can take place in preaching that I now turn.

5.2. Charismatic Participation in Preaching

⁴⁶ See for example: Macchia, *Baptized in the Spirit*; 11–18, 139; Macchia, "Signs of Grace," 156–57; Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 231–32; David Petts, "The Baptism in the Holy Spirit: The Theological Distinctive," in Warrington, *Pentecostal Perspectives*, 98–101; Land, *Pentecostal Spirituality*, 7, 61, 85–96, 144–54; Vondey, *Pentecostal Theology*, 84–97; Augustine, "The Empowered Church," 157–58; Archer, "Worship in the Book of Revelation," 123–24; Pinnock, *Flame of Love*, 124–26; Yong, *The Spirit Poured Out on All Flesh*, 98–101.

Expanding on the above insights regarding how the foundations of Pentecostal preaching speak to the ways believers can expressively and bodily respond to the Spirit, I now address how charismatic participation in preaching can be made possible in Pentecostal worship gatherings. I wish to further develop the idea of the baptism of the Holy Spirit as an outpouring of divine love discussed in the previous section as way to show how the mechanism of Spirit baptism at work in our altar hermeneutic can be operative in the rite of the preached word. I explore how a Pentecostal understanding of the Spirit's baptism can be useful for articulating ways all believers can take part in mutually edifying the community through their charismatic empowerment with the Spirit in worship. I suggest that a view of preaching informed by the outpouring of the Spirit of Pentecost allows for charismatic participation to take place in the worship gathering because it makes room during the preaching rite for willing members to have an encounter with God that transforms them into empowered witnesses. Viewed through the lens of Spirit baptism, preaching can be viewed as an opportunity for God's people to be empowered as Spirit-anointed prophets because it allows people to encounter the divine at the altar during the preaching of the word. To this end, I engage the ecumenical work of Pentecostals with the topic of Spirit baptism as the outpouring of divine love to articulate an altar hermeneutic in terms of charismatic participation in the rite of preaching. To accomplish this task, I first present the research of Pentecostals on the topic of Spirit baptism as the outpouring of the love of God followed by offering several observations helpful for articulating how these insights speak to the topic of charismatic participation in the rite of preaching.

For Pentecostals, the baptism with the Holy Spirit at Pentecost represents, among other things, the outpouring of divine love promised by the Father and poured out by the ascended Christ in order that Jesus' followers can be empowered as witnesses to the ends of

the earth (see Acts 1:4–8; Acts 2:33; Rom. 5:5).⁴⁷ For Pentecostals, the baptism with the Holy Spirit functions as an outpouring of divine love because it reveals the nature and essence of the triune life and divine activity in the church and world to draw all of creation into relationship with both God and one another in mutual and loving community.⁴⁸ It is the Spirit who constitutes the loving union of God and invites believers to expressively and imaginatively seek the presence of God in Christ so that all of creation can be aligned to the “christomorphic” shape and character of the living Christ.⁴⁹ Thus, for Pentecostals, encounters with God in worship are centered on Jesus, enabled by the Holy Spirit, and result in the charismatic fellowship of believers.⁵⁰ Spirit baptism thus represents for Pentecostals a distinct spiritual experience centered on an intense, direct, and overwhelming encounter with the person of Christ through the Spirit that transforms them into people who love God and others well.⁵¹ Since the love of God is one of the chief characteristics of Jesus himself, many

⁴⁷ Macchia, *Baptized in the Spirit*, 15–18, 63, 257–82; Frank Macchia, “The Baptism in the Holy Spirit” in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 111–13; Vondey, *Pentecostal Theology*, 260; Pinnock, *Flame of Love*, 165–66, 177; Cynthia Long Westfall, “Paul’s Experience and a Pauline Theology of the Spirit” in Steven M. Studebaker, *Defining Issues in Pentecostalism: Classical and Emergent* (Eugene, OR: Wipf & Stock Publishers, 2008), 128–29; Ragoonath, *Preach the Word*, 88–90; Yong, *The Spirit Poured Out On All Flesh*, 115; Augustine, “The Empowered Church,” 165; Augustine, *The Spirit and the Common Good*, 84–85; Althouse, “Implications of the Kenosis of the Spirit for a Creational Eschatology,” 166; cf. Anderson, *An Introduction to Pentecostalism*, 23–26; Jürgen Moltmann, *The Trinity and the Kingdom* (Minneapolis, MN: Fortress Press, 1993), 59.

⁴⁸ Steven M. Studebaker, “Beyond Tongues: A Pentecostal Theology of Grace” in Studebaker, *Defining Issues in Pentecostalism*, 57–59; Macchia, *Baptized in the Spirit*, 124, 258–61, 298; Vondey, *Pentecostal Theology*, 259–60; Westfall, “Paul’s Experience and a Pauline Theology of the Spirit,” 129; Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids, MI: Eerdmans, 1995), 152, 180–81; cf. Roger Stronstad, “The Charismatic Theology of St. Luke Revisited” in Studebaker, *Defining Issues in Pentecostalism*, 120.

⁴⁹ Amos Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Publishers, 2006), 140–41; Yong, *The Spirit Poured Out On All Flesh*, 27–29, 86–91, 108–12, 203–4; Simon Chan, “Jesus as Spirit–Baptizer: Its Significance for Pentecostal Ecclesiology” in Thomas, *Towards a Pentecostal Ecclesiology*, 146; Augustine, “The Empowered Church,” 160; Vondey, *Pentecostal Theology*, 47–54, 258–60; Yong, “Introduction,” 9–10; Kärkkäinen, “Spiritual Power and Spiritual Presence,” 21–26; Macchia, *Baptized in the Spirit*, 27–34, 80, 113–29; Pinnock, *Flame of Love*, 79–112; Archer, “Worship in the Book of Revelation,” 125–28; Chris E.W. Green, “‘In Your Presence is Fullness of Joy:’ Experiencing God as Trinity” in Martin, *Towards Pentecostal Theology of Worship*, 192–94; Habets, “Spirit–Christology,” 199–234.

⁵⁰ Yong, *The Spirit Poured Out on All Flesh*, 81–109, 120–22, 166; Studebaker, “Beyond Tongues,” 57–59; Macchia, *Baptized in the Spirit*, 15, 48; Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion* (New York, NY: AIAA, 2014), 169, 197; Yong, *Spirit–Word–Community*, 104.

⁵¹ Chan, “Jesus as Spirit–Baptizer,” 139–40; Vondey, *Pentecostal Theology*, 25, 83–92; Allan Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa* (Pretoria: University of South Africa Press, 2000), 243–44; Frank Macchia, “Baptized in the

Pentecostals believe that love should provide the evidence both that one has been baptized in the Holy Spirit and that Jesus is present through the Spirit in their worship gatherings.⁵² For Pentecostals, the love of God expressed through the Spirit provides the foundation for how spiritual gifts can be operative in worship because it is through the Spirit that the community is built up towards love and good works for the benefit of all (see 1 Corinthians 12–14; 2 Timothy 1:6–7; Hebrews 10:24; Jude 20).⁵³

Describing how the love of God can be understood in terms of its connection to the Spirit's empowerment of believers in worship, Frank Macchia suggests that it is the divine love that best describes the self-giving nature of God, the expansive reach of the outpoured Spirit at Pentecost, and the motivation for how all Christians can be empowered to take part in the gifts of the Spirit.⁵⁴ For Macchia, the outpouring of divine love is the ultimate description of Pentecost, and is therefore how believers take part in the reign and mission of God.⁵⁵ The reason for this assertion is because love is the essence of God, the substance of people's participation in God, and how Christians engage in true fellowship with God and others.⁵⁶ With regard to the rite of the preached word in the worship gathering, Macchia suggests that an understanding of divine love is generated by the Spirit and reveals an incarnational view of preaching that allows for the preacher's witness of the word in the power of the Spirit to give way to a congregation of witness through the power of the Spirit. The witnessing preacher and congregation together help make Christ present to the entire

Spirit: Towards a Global Pentecostal Theology" in Studebaker, *Defining Issues in Pentecostalism*, 21–22, 26–27.

⁵² Land, *Pentecostal Spirituality*, 84–85, 160–61; Macchia, *Baptized in the Spirit*, 47–48, 81, 183; cf. William J. Seymour, "Questions Answered," AF 1, no. 9 (June–September 1907), 1; "The Old Time Pentecost," AF 1, no.1 (September 1906), 1.

⁵³ Land, *Pentecostal Spirituality*, 29–30, 105–12; 169; Frank Macchia, *The Spirit–Baptized Church: A Dogmatic Inquiry*, (London: Bloomsbury T & T Clark, 2020), 200–209; Edmond, J. Rybarczyk, "Towards a Pentecostal Perspective of Salvation," in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 86–89; Suurmond, *Word and Spirit at Play*, 83, 167–70, 180–81; Plüss, "Sacrament or Ordinance?," 64–74.

⁵⁴ Macchia, *Baptized in the Spirit*, 240–47, 264–68; Macchia, *The Spirit–Baptized Church*, 2–4, 11–12, 39–45.

⁵⁵ Macchia, *Baptized in the Spirit*, 257–61.

⁵⁶ Macchia, *Baptized in the Spirit*, 259; Macchia, *The Spirit–Baptized Church*, 36–46.

community of faith in the gifted expression of the people of God.⁵⁷ This kind of gifted expression made possible through the outpouring of the love of God speaks to how believers can participate in the rite of preaching because it creates the pneumatic environment in worship for allowing the charismatic empowerment of both preacher and congregation to be made available towards the mutual upbuilding of the body of Christ.

In showing ways the charismatic contribution of members can take place in the rite of the preached word, Daniela Augustine upholds the concept of the gift of divine love as a foundational expression for how the community experienced at Pentecost can be perpetuated in the contemporary church and world.⁵⁸ For Augustine, the love of God provides a means to articulate ways Pentecost can be incorporated into the life of the worshipping community because it provides the foundation for how the hospitality of God can be manifest as the gift of the Spirit made available to the entire body of Christ. Such a view of pneumatic community allows for the mutual empowerment, encouragement, and transformation of believers to take part in worship.⁵⁹ According to Augustine, the gift of divine love represents the “radical respacing of the trinitarian protocommunal life” through the Spirit to include the other (the ethnic, social, economic, etc. other) in God’s creative acts of worldmaking.⁶⁰ Augustine draws from the works of Vladimir Lossky and Hannah Arendt to suggest that love is the ultimate act of freedom, and as such has the capacity to creatively “insert a new world into the existing world.”⁶¹ This dynamic new world creates a hospitable sanctuary for the

⁵⁷ See Machia, “The Call to Preach,” 25–30; Macchia, *Baptized in the Spirit*, 259; cf. Augustine, “From Proclamation to Embodiment,” 85–110.

⁵⁸ Augustine, *Pentecost, Hospitality, and Transfiguration*, 73–110; Augustine, *The Spirit and the Common Good*, 13–60, 121–59; cf. Augustine, “From Proclamation to Embodiment,” 82–110.

⁵⁹ Augustine, *Pentecost, Hospitality, and Transfiguration*, 94; Augustine, *The Spirit and the Common Good*, 47; cf. Amos Yong, “Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation,” By Daniela C. Augustine, *RSR* 39, no. 2 (2013): 79; Chris Green, “Daniela Augustine Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation,” *PNEUMA* 36, no. 1 (2014): 128–130; William L. Oliverio, “The Spirit and the Common Good: Shared Flourishing in the Image of God, by Daniela Augustine,” *PNEUMA* 42, 2020, no. 1 (2020): 153–155.

⁶⁰ Augustine, *The Spirit and the Common Good*, 47–51; cf. Augustine, “From Proclamation to Embodiment,” 93–94; Oliverio, “The Spirit and the Common Good,” 153–55.

⁶¹ Augustine, *The Spirit and the Common Good*, 47.

empowerment, growth, and prosperity of everyone in the community.⁶² Love generated by the Spirit therefore has the ability to make “family out of strangers”⁶³ by creating space for them at the table through their common bond found in the Spirit of Pentecost.

Augustine contends that the community at Pentecost represents a “Spirit-saturated community” that enfleshes the trinitarian life and love of God so that the people of God can function as a family that mutually builds each other up towards their common good.⁶⁴ As the dynamic and Spirit-shaped household of God, relationships and roles within the community are therefore based on the mutual calling of one another as part of the same family of God. Thus, as a community that breaks bread together and has all things in common, the identity and privileges associated with the upbuilding of the family are not founded on the distinctiveness of such characteristics as age, gender, ethnicity, social class, or positions of power, but rather on the Spirit’s invitation to empower all who are willing to take part in caring, nurturing, protecting, and providing for the family of God in love and service to others.⁶⁵ Such an understanding of the outpouring of divine love suggests that the continued outpouring of the Spirit of Pentecost on communities of worship results in a celebration that is willing to reorder and reshape the affections and practices of their worship so that God’s people can have a transformative encounter with the divine. This view of celebration allows for believers to take part as active contributors in the charismatic life and reality of the church gathering as members of God’s household.⁶⁶

⁶² Augustine, *The Spirit and the Common Good*, 47; cf. Vladimir Lossky, *Orthodox Theology: An Introduction* (Crestwood, NY: St. Vladimir's Seminary Press, 1978), 71–72; Hannah Arendt, *The Human Condition* (Chicago: University of Chicago Press, 1998), 242; Oliverio, “The Spirit and the Common Good,” 153–155.

⁶³ Augustine, *The Spirit and the Common Good*, 47–48; cf. Augustine, Pentecost, *Hospitality, and Transfiguration*, 103–9; Green, “Pentecost, Hospitality, and Transfiguration,” 128–30.

⁶⁴ Augustine, *The Spirit and the Common Good*, 140–41; Oliverio, “The Spirit and the Common Good,” 153–155.

⁶⁵ Augustine, *The Spirit and the Common Good*, 139–41; Augustine, Pentecost, *Hospitality, and Transfiguration*, 73–110; cf. Oliverio, “The Spirit and the Common Good,” 153–155; Yong, “Pentecost, Hospitality, and Transfiguration,” 79.

⁶⁶ Augustine, *The Spirit and the Common Good*, 14–15, 58–60, 137–40; Augustine, Pentecost, *Hospitality, and Transfiguration*, 24–28, 36–37.

In light of the above considerations of a Pentecostal theology of Spirit baptism as an outpouring of the divine love, three observations stand out in regard to how charismatic participation can take place in the rite of preaching during Pentecostal church gatherings. First, a Pentecostal understanding of the outpouring of divine love reveals how the mechanism of Spirit baptism is at work in our altar hermeneutic because it shows that believers can take part in Pentecost by being filled with the Spirit during the preaching of the word. Founded on a Pentecostal theology of proclamation and witness, a Pentecostal understanding of Spirit baptism as the outpouring of divine love shows how people can be empowered with the Spirit by encountering the very essence and nature of God revealed in Christ.⁶⁷ Since Pentecostals believe that the Spirit's outpouring at Pentecost represents a type of "suddenly" moment where the love of God was made manifest to the world,⁶⁸ there is an expectancy that the Spirit can "break in" to their worship gathering at any moment to allow believers to have a transformative encounter with the love of God.⁶⁹ Such a perspective of empowerment during the rite of preaching is founded on Pentecost because for Pentecostals it demonstrates ways that every believer's response to the word can lead to their being filled with the Spirit so that they can engage in mutual and loving community with God and others.⁷⁰ The love of God by nature then seeks to draw God's people into greater participation in the divine life so that they can fully take part in genuine community with others.⁷¹ This view of the love of God poured out through the Spirit speaks to the topic of charismatic participation in preaching because it allows for people of faith to have a transformative

⁶⁷ Augustine, "From Proclamation to Embodiment," 92–94; cf. Moltmann, *The Trinity and the Kingdom*, 59.

⁶⁸ Land, *Pentecostal Spirituality*, 92–93; Yong, "The Pneumatological Imagination," 154–56; Vondey, *Pentecostal Theology*, 39–41; Macchia, *Baptized in the Spirit*, 264, 281.

⁶⁹ Hill, "Spirit-Filled Preaching Will Have Signs Following," Chapter 5; Ragoonath, *Preach the Word*, 94–111; Green, "Transfiguring Preaching," 72–74.

⁷⁰ Studebaker, "Beyond Tongues," 57–59; Macchia, *Baptized in the Spirit*, 124, 244, 258–61, 298; Vondey, *Pentecostal Theology*, 86–88, 259–60; Westfall, "Paul's Experience and a Pauline Theology of the Spirit," 129; Suurmond, *Word and Spirit at Play*, 152, 180–81; Stronstad, "The Charismatic Theology of St. Luke Revisited," 120.

⁷¹ Macchia, "The Call to Preach," 25–26; Augustine, "From Proclamation to Embodiment," 87–88.

encounter with God during the proclamation of the word that leads to their empowerment with the Spirit. One's empowerment with the Spirit thus contributes to what active participation looks like in the church gathering because it provides the foundation and gateway for how believers can take part as charismatic agents in worship.

Second, a Pentecostal understanding of Spirit baptism as the outpouring of divine love shows that believers can actively participate in the rite of preaching because it encourages willing members to engage in the fellowship of the Spirit with others in community. For Pentecostals, the love of God and the fellowship of the Spirit are closely connected to one another because true fellowship experienced in *koinōnia* seeks to build others up in community towards love and good works.⁷² The true fellowship of the Spirit therefore seeks to allow believers to fully take part in the charismatic life of the community because it is the Holy Spirit that enables diverse people and practices to be present in worship so that all God's people can have the opportunity for a transformative encounter with the divine.⁷³ Thus, the love of God expressed through the Spirit's presence in worship seeks to allow all believers—irrespective of race, gender, and status—to participate in the charismatic dimension of the gathering because Christ-centered and Spirit-directed community reflects the character of the church as the household of God that emphasizes a celebration where

⁷² Macchia, *Baptized in the Spirit*, 144, 162–68; Frank Macchia, “Sighs Too Deep for Words: Toward a Theology of Glossolalia” *JPT* 1, no. 1 (1992): 65–68; Land, *Pentecostal Spirituality*, 169; Andy Lord, “Ecclesiology: Spirit-Shaped fellowship of Gospel mission” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 294–95; Augustine, *Pentecost, Hospitality, and Transfiguration*, 16, 26–35, 127; Martin, “The Book of Psalms and Pentecostal Worship,” 87; R. Hollis Gause, “The Nature and Pattern of Biblical Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 145–47; Amos Yong, *The Bible, Disability, and the Church: A New Vision of the People of God* (Grand Rapids, MI: Eerdmans, 2011), 70–72; Yong, “The Pneumatological Imagination,” 6–16; Tony Richie, “A Distinctive Turn to Pneumatology: Amos Yong's Christian Theology of Religions” in Wolfgang Vondey and Martin Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit* (Leiden; Boston: Brill, 2013), 111, 115; Vondey, *Pentecostal Theology*, 12–34, 227–28; Wolfgang Vondey “Religion as Play: Pentecostalism as a Theological Type,” *REL* 9, no. 3 (2018): 4.

⁷³ Macchia, *Baptized in the Spirit*, 162–68, 218; Lord, “Ecclesiology,” 294–95; Gause, “The Nature and Pattern of Biblical Worship,” 145–47; Yong, *The Bible, Disability, and the Church*, 70–72; Yong, “The Pneumatological Imagination,” 6–16; Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017), 79–138; Richie, “A Distinctive Turn to Pneumatology,” 111, 115; Vondey, *Pentecostal Theology*, 12–34, 227–28; Vondey “Religion as Play,” 4.

“everyone gets to play.”⁷⁴ The love of God expressed through the fellowship of the Spirit therefore speaks to the charismatic participation of believers in preaching because it genuinely seeks to make room for the contributions of every Spirit-empowered member in the gathering.

Third, a Pentecostal understanding of Spirit baptism as the outpouring of the divine love shows how believers can take part in the rite of preaching because it helps reimagine ways willing members can proclaim God’s word in worship. Because Pentecostals view the entire church gathering as a charismatic celebration of worship, preaching can be viewed as an opportunity for everyone anointed with the Spirit to be potential givers as well as receivers of ministry.⁷⁵ Such a charismatic celebration of community has the ability, as Augustine notes above, to radically respace the communal life of the church by creating a hospitable sanctuary for the flourishing of everyone in the gathering.⁷⁶ Preaching as the charismatic celebration of worship therefore provides a dynamic structure allowing for the interplay of Word and Spirit to be present that embraces the free, imaginative, spontaneous, and improvisational nature of God’s presence through the Spirit to be expressed during the proclamation of the word.⁷⁷ Preaching that is facilitated by the Spirit and centered on Jesus

⁷⁴ See John Wimber, *Everyone Gets to Play*, Christy Wimber, ed. (Garden City, ID: Ampelton Publishing, 2009); cf. Macchia, *Baptized in the Spirit*, 218; Augustine, *The Spirit and the Common Good*, 14–15, 58–60, 137–40; Augustine, Pentecost, *Hospitality, and Transfiguration*, 24–28, 36–37; Suurmond, *Word and Spirit at Play*, 54–57; Vondey, “Religion as Play,” 3; Albrecht, *Rites in the Spirit*, 167.

⁷⁵ Frank D. Macchia, “Tongues as Sign: Towards a Sacramental Understanding of Pentecostal Experience” in Green, *Pentecostal Ecclesiology*, 138–43; Yong, *The Bible, Disability, and the Church*, 104–9; Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* (Maryknoll, NY: Orbis, 2008), 101–37; Chris E. W. Green, “Saving Liturgy: (Re)imagining Pentecostal Liturgical Theology and Practice,” in Cartledge and Swoboda, *Scripting Pentecost*, 108–15; Bicknell, “The Ordinances,” 204–22; Pete Ward, *Liquid Church* (Grand Rapids, MI: Baker Books, 2001), 90–92; Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2009), 97–104, 175–77. See also Macchia, “The Call to Preach,” 25–30; Macchia, *Baptized in the Spirit*, 259; cf. Augustine, “From Proclamation to Embodiment,” 85–110; cf. Henri Nouwen, *Turn My Mourning into Dancing: Finding Hope in Hard Times* (Nashville, TN: Thomas Nelson, 2004), 83–84; Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 173–75.

⁷⁶ Augustine, *The Spirit and the Common Good*, 47; cf. Lossky, *Orthodox Theology*, 71–72; Arendt, *The Human Condition*, 242. See also Vondey, *Beyond Pentecostalism*, 13–15; Vondey, “Religion as Play,” 10–12.

⁷⁷ Johnathan E. Alvarado, “Pentecostal Worship and the Creation of Meaning” in Martin, *Toward a Pentecostal Theology of Worship*, 224–25; Suurmond, *Word and Spirit at Play*, 33–35; cf. Ronald L. Grimes,

speaks to the topic of charismatic participation in the rite of the preached word because it is centered on Pentecost and invites diverse types of people to take part in giving and receiving of charismatic gifts in loving community.⁷⁸ Such a perspective reveals how the church's liturgy can be liberated to allow believers to take part in the "eschatological play" of the kingdom because it reveals ways a Pentecostal understanding of charismatic celebration finds its fullest expression in the joyful worship of God in Christ through the Spirit.⁷⁹ Within the context of preaching as the charismatic celebration of worship, I now explore what an altar hermeneutic in terms of an ecclesiology of participation looks like in the rite of preaching.

5.3. Charismatic Participation and a Pentecostal Ecclesiology of Celebratory Preaching

Building on the above discussion on the theological foundations of preaching and charismatic participation in the rite of the preached word, I now want to explore how all the gifts of the Spirit can be operative in the rite of preaching during Pentecostal worship gatherings. While the theological foundations of a Pentecostal understanding of preaching has provided a way to comprehend how charismatic participation can be possible in the worship gathering, there has been no concrete liturgical structure put in place by Pentecostals to actually allow for such activity to transpire during the preaching of the word. In this section, I show how the altar hermeneutic expressed to this point can be made visible in the church gathering. An altar

"Ronald L. Grimes" in Paul Bradshaw and John Melloh, eds., *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Grand Rapids, MI: Baker Academic, 2007), 144–46.

⁷⁸ Vondey, *Pentecostal Theology*, 10–13, 34, 255; Vondey, "Religion as Play," 10; Land, *Pentecostal Spirituality*, 28, 66–69, 94, 159–63; cf. Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Eerdmans, 2011), 170; Wolfgang Vondey, "Religion at Play: Pentecostalism and the Transformation of the Secular Age," *PNEUMA* 40, no. 1–2 (2019): 1–16.

⁷⁹ Suurmond, *Word and Spirit at Play*, 88–97; 220–22; Jean-Jacques Suurmond, "The Church at Play: The Pentecostal/Charismatic Renewal of the Liturgy as Renewal of the World"; in Jan A. B. Jongeneel and Walter J. Hollenweger, eds., *Pentecost, Mission, and Ecumenism: Essays on Intercultural Theology–Festschrift in Honour of Professor Walter Hollenweger, Studien zur Interkulturellen Geschichte des Christentums 75* (Frankfurt: Peter Lang, 1992), 251–52; cf. Vondey, *Beyond Pentecostalism*, 40–46, 136; Vondey, "Religion as Play," 10–13; Augustine, *Pentecost, Hospitality, and Transfiguration*, 77, 97–110; Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf & Stock Publishers, 2011), 116.

view of the celebration of preaching I suggest provides a way to show how a Pentecostal theology of preaching and divine love of the Spirit can be brought together to construct an ecclesiology of participation in the rite of preaching. This type of an ecclesiology provides a way for believers to take part in building up the body of Christ towards love and good works through the gifts of the Spirit so that the entire worshipping community can be encouraged for the benefit of all.

In light of the above, I suggest that all believers can take part in the gifts of the Spirit during the rite of preaching because a view of church informed by the Spirit of Pentecost provides a “household” environment where the charismatic celebration of the word can be manifest in worship. Drawing from the insights gathered from both this and the previous chapter, I wish to show how the rite of preaching from the perspective of the Spirit and Pentecost allows for the free, imaginative, spontaneous, and improvisational nature of God’s presence through the Spirit to be expressed in the worship gathering so that all believers can have the opportunity to take part in edifying the community in love. Such an expressive celebration of preaching provides an altar perspective of worship that allows God’s people to have a transformative encounter with the divine that leads towards their ability to take part in the charismatic gifts of the Spirit during the preaching phase of the gathering. To accomplish this task, I want to further develop the idea of the church as the divine household of God presented in the previous section to demonstrate ways the mechanism of commission to ministry and mission is at work in the rite of the preached word. Such a resource is helpful for articulating how a charismatic celebration of preaching can be implemented in the life of the local church because it provides a framework for interpreting ways all believers can take part in the ongoing Pentecost of the Spirit during preaching.

The notion of the church as the “household of God” is often a term used in ecumenical conversations referring to the whole community of believers and churches

representing all the Christian traditions and denominations of the world.⁸⁰ For Pentecostals, the idea has provided a way for them to discuss how individual people, entire communities of faith, and the inhabitants of the world can engage in such things as fellowship (*koinōnia*), hospitality, and participation in the Spirit with others as beneficiaries of God’s reign in Christ as King. Such a view of the household of God therefore reveals a way Pentecostals have been able to discuss how Pentecost can be perpetuated in the church and world to explore the Spirit’s goal of transforming all of creation into the image and likeness of Christ.⁸¹

Helpful for exploring how the household of God can be useful for showing ways believers can take part in the gifts of the Spirit during Pentecostal worship gatherings is Daniela Augustine’s work with the idea in regard to the many ways Pentecost represents the generosity of God to allow for all creation to participate in the divine communal life in Christ through the Spirit.⁸² According to Augustine, the newly formed community at Pentecost in Acts 2 can be understood in terms of being the household of God because it exemplifies how God through the Spirit seeks to invite all of creation into relationship with the divine and each other towards their mutual transformation into the image of Christ.⁸³ Pentecost as the household of God therefore offers a “paradigmatic vision” for how the self-giving hospitality

⁸⁰ WCC, *NMC* (Geneva: WCC Publications, 2005), nos. 17, 23; Leslie Newbigin, *The Household of God: Lectures on the Nature of the Church* (London: SCM Press, 1957), 87; Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments* (Eugene, OR: Pickwick Publications, 2010), 73–81; Amos Yong, “Pentecostalism and Ecumenism: Past, Present, and Future” in Constantineanu, *Pentecostals in the 21st Century*, 202–35.

⁸¹ See for example Yong, “Pentecostalism and Ecumenism: Past, Present, and Future,” 202–7; Yong, *Hospitality and the Other*, 99–118; Wolfgang Vondey, “Pentecostal Ecclesiology and Eucharistic Hospitality: Towards a Systematic and Ecumenical Account of the Church” in Green, *Pentecostal Ecclesiology*, 276–79; Vondey, *Pentecostalism and Christian Unity*, 73–81; Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic, 2006), 91–93; Augustine, *The Spirit and the Common Good*, 140–45; Augustine, Pentecost, *Hospitality, and Transfiguration*, 35, 65; Daniela Augustine, “Pentecost Communal Economics and the Household of God,” *JPT* 19, no. 2 (2010): 219–242; Daniela C. Augustine, “Liturgy, Theosis, and The Renewal of the World,” in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016), 179–82.

⁸² Augustine, *The Spirit and the Common Good*, 121–228; Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 65, 73–110; Augustine, “Pentecost Communal Economics and the Household of God,” 219–42; Augustine, “From Proclamation to Embodiment,” 82–110; Augustine, “The Empowered Church,” 157–80.

⁸³ Augustine, *The Spirit and the Common Good*, 140–45, 216–21; Augustine, Pentecost, *Hospitality, and Transfiguration*, 35, 65; Augustine, “Pentecost Communal Economics and the Household of God,” 219–42.

of God welcomes all God’s people to participate as family in proclaiming the “wonderful works of God” to the church and world in loving community (v. 11). Such a vision of household community welcomes “all under heaven” (v. 5), from every tribe and tongue—including the foreigner, alien, and stranger—to take part in becoming transfigured by the “all-loving embrace of the Trinity.”⁸⁴

This type of hospitality not only reflects the ministry of Jesus himself, who invited all kinds of people—including the tax collector, prostitute, and sinner—to his kingdom household as equals, but also reveals how the love, unity, devotion, and fellowship experienced by the first community at Pentecost can be lived through the presence of the Spirit active in faith communities of the generations that follow (see Acts 2:42–47).⁸⁵ For Augustine, such a view of the church gathering as the household of God helps reveal ways charismatic *koinōnia* can reflect the celebration of Pentecost because it reveals how believers can participate in God’s transforming work in the church and world through the agency of the Holy Spirit.⁸⁶ This understanding of Pentecost as the household of God shows that people of faith can participate in the gifts of the Spirit during the rite of preaching because it provides a way to view preaching through the lens of a celebrative banquet that invites all willing members to take part as family in proclaiming the wonderful works of God in loving community.

⁸⁴ Augustine, *Pentecost, Hospitality, and Transfiguration*, 96–97; cf. Augustine, “Pentecost Communal Economics and the Household of God,” 224–40.

⁸⁵ Augustine, *Pentecost, Hospitality, and Transfiguration*, 59, 97; Augustine, “Pentecost Communal Economics and the Household of God,” 240–42; cf. Yong, *Hospitality and the Other*, 105–6; Vondey, “Pentecostal Ecclesiology and Eucharistic Hospitality,” 225–32; Veli-Matti Kärkkäinen, “Toward a Pneumatological Ecclesiology,” in Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Amos Yong, ed. (Lanham, MD: University Press of America, 2002), 83–95; Judith Woodall, “The Pentecostal Church: Hospitality and Disability Inclusion. Becoming an Inclusive Christian Community by Welcoming Mutual Vulnerability,” *JEPTA*, 36:2 (2016), 131–144.

⁸⁶ Augustine, “Pentecost Communal Economics and the Household of God,” 224; Augustine, *Pentecost, Hospitality, and Transfiguration*, 31–32, 106, 132; Augustine, *The Spirit and the Common Good*, 143–45, 216–21; cf. Macchia, “Signs of Grace,” 153–54.

One of the images important for Augustine to envision how the idea of the household of God as celebratory banquet can be concretely implemented in the life of the church community is that of the “family table.” To Augustine, the family table is the center piece of the household model because it “symbolizes sharing of the fundamental necessities of life between equals in identity and purpose.”⁸⁷ The family table within the household of God is a place where the community can, among other things, be nurtured and sustained, engage in meaningful dialogue, share life together, and celebrate as equals in the activities, events, and practices of the family’s existence.⁸⁸ For Augustine, the idea of the family table provides a symbol for Pentecost as the household of God because it shows that the Spirit invites all kinds of people, cultures, and practices to come together in fellowship and mutual belonging for the benefit of genuine community (see Acts 2:42–47).⁸⁹ The symbol of the family table provides a way to articulate participation in the rite of the preached word because it illustrates how believers can take part in community during the church gathering.

Symbolically speaking, the family table within the household of God is a place where people can be physically, emotionally, and spiritually nourished because it represents the place within the household where members can eat and share life together, be built up in love, and have a transformative encounter with God and others in community.⁹⁰ To illustrate this point, Augustine notes how the placement of the dining table in Eastern Orthodox monasteries is an intentional reminder of the celebratory nature of life and reality in the kingdom of God because it is positioned in such a way that allows for it to be an extension of the sanctuary’s altar.⁹¹ The idea of the family table within the household of God can be

⁸⁷ Augustine, *The Spirit and the Common Good*, 141; Augustine, *Pentecost, Hospitality, and Transfiguration*, 106.

⁸⁸ Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 106; Augustine, *The Spirit and the Common Good*, 141–45; cf. Chris E. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 92.

⁸⁹ Augustine, *The Spirit and the Common Good*, 141–45, 212–26.

⁹⁰ Augustine, *The Spirit and the Common Good*, 144–45; Macchia, “Signs of Grace,” 154; cf. Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 129–30, 217–20.

⁹¹ Augustine, *The Spirit and the Common Good*, 144–45.

understood as a type of altar where believers are invited both to have a transformative encounter with God as well as take part as equals in mutually edifying one another in loving community. Within this familial framework, the family table as altar could represent the literal or symbolic place within the church community where God's people are invited to expressively respond to the Spirit's call to seek the Lord in worship, engage in meaningful dialogue, eat meals together, share in the Lord's Supper, and practice spiritual gifts.⁹² All of these active responses are ways participation can be expressed in Pentecostal worship gatherings because they demonstrate how Pentecost can be made present through the Spirit to allow dynamic fellowship to take place in community.

One way to concretely imagine how charismatic participation can take place in the rite of preaching is to view the idea of the family table not just as a type of altar where participants can have a transformative encounter with God, but also as a pulpit where they can engage in shared dialogue and relationship with others. While Pentecostals have not always utilized a literal pulpit from which to preach the word,⁹³ the proclamation of the sacred Scriptures is considered a vital and important part of the ritual life of their liturgy.⁹⁴ It has been argued that early Pentecostal church gatherings did not always use pulpits to preach the word because they sought to emphasize the importance of every Spirit-filled believer to take part in the life of the church. In fact, as a way to signify the democracy of all members of

⁹² Augustine, *The Spirit and the Common Good*, 144–45, 216–21; cf. Albrecht, *Rites in the Spirit*, 132, 179–189, 229–33; Vondey, *Pentecostal Theology*, 18–20, 39, 55–57, 77–80, 84–90, 110–15, 132–38; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 99; Swoboda, “God is Doing Something New,” 124–26, 128; Muindi, “Ritual and Spirituality in Kenyan Pentecostalism,” 157–58; Wayne Steffen, “Church Around the Table,” *Fresno Pacific University News & Magazine*, May 2014, pp. 8–9, <https://news.fresno.edu/node/25506>.

⁹³ Marius Nel, “Pentecostals and the Pulpit: A Case Study of the Apostolic Faith Mission of South Africa,” *HTS* 74, no. 2 (2018): 1–9; cf. Frank Bartleman and Cecil M Robeck, *How Pentecost Came to Los Angeles: The Story behind the Azusa Street Revival* (Springfield, MO: Gospel Publishing House, 2017), 58–59; Steffen, “Church Around the Table,” 8–9.

⁹⁴ Albrecht, *Rites in the Spirit*, 162–63; Burch; “Bi-modal Rhythms of Celebration in Venezuela,” 188–97; Neil Hudson, “An Ever-Renewed Renewal: Fifty Years of Charismatic Worship” in Cartledge and Swoboda, *Scripting Pentecost*, 73–82; Vondey, *Pentecostal Theology*, 39–40; Land, *Pentecostal Spirituality*, 52, 64–67; Simon Chan, “Mother Church: Toward a Pentecostal Ecclesiology” in Green, *Pentecostal Ecclesiology*, 32–34; Augustine, “The Empowered Church,” 170.

the community to take part in the worship gathering, it was common to see a table rather than a pulpit in many of their churches.⁹⁵ Such a symbol illustrated for early Pentecostals that they believed in the power of the word and not in the furniture.⁹⁶ Although the use of pulpits has gone through many changes over the last century in global Pentecostalism, it is common to see them utilized in various ways in Pentecostal churches to allow the preaching of the word to take place in the gathered community.⁹⁷

In light of the above discussion, the idea of the church as the household of God provides a way to envision what an ecclesiology of participation can look like because it reveals an altar perspective by which believers can take part as charismatic participants in the rite of preaching. Such a perspective shows that the charismatic celebration of preaching demonstrates ways the mechanism of commission to ministry and mission is at work in our altar hermeneutic because it provides a means to imagine how believing members of the community can participate in the gifts of the Spirit during the preaching phase of the celebration. Not only does the idea of the church as the household of God help bring together a Pentecostal theology of preaching and Spirit baptism to show how God's people can take part in the celebration of Pentecost, but it also shows that the concept of the family table can be used to bring together the ideas of the altar and pulpit so that believers can participate in shared ministry and dialogue in community. These elements at work in the idea of the household of God therefore provide a way to articulate an ecclesiology of participation in the rite of the preached word because it reveals ways to show how the celebration of Pentecost can be implemented in the life of the worshipping community to allow people of faith to take part as charismatic participants in preaching.

⁹⁵ Nel, "Pentecostals and the Pulpit," 5.

⁹⁶ Nel, "Pentecostals and the Pulpit," 5; cf. Kenton C. Anderson, "The Place of the Pulpit," *Preaching* (March 1–4, 2011), pp. 3–4, viewed 16 October 2020, <https://www.preaching.com/articles/the-place-of-the-pulpit/>.

⁹⁷ Anderson, "The Place of the Pulpit," 4; Nel, "Pentecostals and the Pulpit," 5; cf. Macchia, "The Call to Preach," 17–18.

Conclusion

To sum up the findings of how a Pentecostal theology of preaching and Spirit baptism reveal an ecclesiology of participation in the rite of the preached word, I offer three points of observation. First, the idea of the household of God shows that charismatic celebration can be implemented in the life of worship during the rite of preaching because it provides a way for believers to take part in the ongoing Pentecost of the Spirit in loving community. Based on the above discussion, a view of church as the divine household of God provides a way to imagine how the community of faith can engage in the fellowship and hospitality of the Spirit during preaching.⁹⁸ Placed within the context of worship,⁹⁹ preaching can be understood as the charismatic celebration of the word because in this context the nature of celebration expressed in freedom, improvisation, spontaneity, creativity, and imagination can be put into practice in the church gathering.¹⁰⁰ This worship context demonstrates that a view of Word and Spirit at play can allow for the truth of God's word to become alive through the Spirit because it enables for the liturgical structures of the church to be opened up so that believers can engage in genuine and profound relationships with one another in love.¹⁰¹ The charismatic celebration of preaching therefore emphasizes the importance of the total and

⁹⁸ See Yong, "Pentecostalism and Ecumenism," 202–7; Yong, *Hospitality and the Other*, 99–118; Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 276–79; Vondey, *Pentecostalism and Christian Unity*, 73–81; Chan, *Liturgical Theology*, 91–93; Augustine, *The Spirit and the Common Good*, 140–45; Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 65; Augustine, "Pentecost Communal Economics and the Household of God," 219–242; Augustine, "Liturgy, Theosis, and The Renewal of the World," 179–82.

⁹⁹ Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 205; Martin, "Conclusion," Kindle edition, Conclusion; Michael Wilkinson, "Worship: Embodying the Encounter with God" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 117; Vondey, *Pentecostal Theology*, 285; Martin, "The Book of Psalms and Pentecostal Worship," 59, 70–71.

¹⁰⁰ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Vondey, *Beyond Pentecostalism*, 34–46, 98–108; Suurmond, *Word and Spirit at Play*, 30; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–17; Wariboko, *The Pentecostal Principle*, 165–71.

¹⁰¹ Suurmond, *Word and Spirit at Play*, 45–48; cf. Chan, *Spiritual Theology*, 114–15; Johan Huizinga, *Homo Ludens: A Study of the Play-Element in Culture* (Brooklyn, NY: Angelico Press, 2016), 1–13; Ronald L. Grimes, "Ronald L. Grimes" in Paul Bradshaw and John Melloh, eds., *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Grand Rapids, MI: Baker Academic, 2007), 144–46.

active participation of every member of the community, and so welcomes the creation of “free space” in the gathering whereby believers can take part in creative and dynamic relationship with both God and others through the divine love and unity of the Spirit.¹⁰² This charismatic view of celebration within the household of God provides a way to imagine how God’s people can participate in the rite of preaching because it allows for members to take part as family in proclaiming the fullness of God in Christ as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king.¹⁰³ The idea of the household of God therefore provides an atmosphere in the worship gathering where the Spirit of Pentecost is at work to invite the entire community to take part in proclaiming the wonderful works of God in fellowship with others.¹⁰⁴

Second, based on the idea of Pentecost as the context for participation in the divine household of God, the charismatic celebration of the word allows for Spirit-empowered members of the community to take part in the right of the preached word because it provides a way for them to engage in shared dialogue. The opening up of free space in the church gathering that allows for believers to engage in creative and dynamic relationship with both God and others through the Spirit creates a dialogical approach to preaching which invites members to take part in shared conversations in community. The symbol of the family table provides a way to show how communities of faith, no matter how big or small, can engage in

¹⁰² Suurmond, *Word and Spirit at Play*, 91; Land, *Pentecostal Spirituality*, 92–93; Yong, “The Pneumatological Imagination,” 6–8; Macchia, *Baptized in the Spirit*, 87, 156, 264, 281; Macchia, “Sighs Too Deep for Words,” 65–66.

¹⁰³ Suurmond, *Word and Spirit at Play*, 106–9, 161–87; Augustine, “Pentecost Communal Economics and the Household of God,” 224, 240–42; Augustine, *Pentecost, Hospitality, and Transfiguration*, 31–32, 59, 97, 106, 132; Augustine, *The Spirit and the Common Good*, 143–45, 216–21; Vondey, *Pentecostal Theology*, 12–34, 227–28, 256–60; Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 6–19; Land, *Pentecostal Spirituality*, 12, 89–90, 169; Althouse, “Betwixt and Between the Cross and the Eschaton,” 277; Chan, *Liturgical Theology*, 42–48; Lord, “Ecclesiology,” 294–95; Richie, “A Distinctive Turn to Pneumatology,” 111, 115.

¹⁰⁴ See for example Augustine, *Pentecost, Hospitality, and Transfiguration*, 96–97; cf. Augustine, “Pentecost Communal Economics and the Household of God,” 224–40; cf. Hill, “Spirit-Filled Preaching Will Have Signs Following,” Chapter 5; Ragoonath, *Preach the Word*, 88–96, 94–111, 160–61; Green, “Transfiguring Preaching,” 72–74; Macchia, “The Call to Preach,” 24–30; Macchia, *Baptized in the Spirit*, 259–75; cf. Land, *Pentecostal Spirituality*, 84–85.

a dialogical approach to preaching because such a view welcomes the contributions of every member of the community to respond to what the Spirit is saying to the church. Hence, pastors and leaders are modeling the hospitality of God in their preaching by inviting willing participants to respond to their sermon during its delivery, and not just after.¹⁰⁵ Perhaps similar to how Joseph Byrd suggests that the Black Pentecostal preaching culture seeks to break down the barrier between preacher and listener by creating a pneumatic atmosphere in worship where members are invited to “talk back to the preacher,”¹⁰⁶ room can be made during the preaching of the word for divine interruptions of the Spirit to break “anticipated routines” while preserving the liturgical structure of worship.¹⁰⁷ Such a view of preaching that is open to the contributions of others would require pastors and leaders to creatively and imaginatively rethink how they prepare and deliver their sermons so as to invite the testimonies, stories, prayers, and confessions of community members to be shared during the proclamation of the word so that the entire community can be edified and encouraged.¹⁰⁸ Moreover, preaching that invites the contributions of others in the community would also require individual and communal discernment on the part of the leadership and the congregants to ensure that the balanced interplay of Word and Spirit can be present to allow everyone to be built up in love.¹⁰⁹ After all, charismatic celebration does not mean that there is no order to worship.¹¹⁰ The charismatic celebration of preaching by no means suggests that

¹⁰⁵ See Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 106; Augustine, *The Spirit and the Common Good*, 141–45; Steven Fettke, *Gods Empowered People: A Pentecostal Theology of the Laity* (Eugene, OR: Wipf & Stock Publishers, 2010), 68–70; Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 92; Byrd, “Pentecostal Homiletic,” 278–79; cf. Steffen, “Church Around the Table,” 8–9.

¹⁰⁶ Byrd, “Pentecostal Homiletic,” 278–79; cf. Byrd, “Paul Ricoeur’s Hermeneutical Theory and Pentecostal Proclamation,” 170–72; cf. Henry Mitchell, *The Recovery of Preaching* (San Francisco: Harper and Row, 1977), 11–12.

¹⁰⁷ Augustine, “From Proclamation to Embodiment,” 104; cf. Suurmond, *Word and Spirit at Play*, 45–48; Chan, *Spiritual Theology*, 114–15; Huizinga, *Homo Ludens*, 1–13; Grimes, “Ronald L. Grimes,” 144–46.

¹⁰⁸ See for example Alvarado, “A Hermeneutic of Empowerment,” 157; Byrd, “Pentecostal Homiletic,” 278–79; Martin, “Fire in the Bones,” 58–59; Wadholm, “Emerging Homiletics,” 259–63.

¹⁰⁹ Suurmond, *Word and Spirit at Play*, 123, 144–45, 181, 220; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Althouse, “Betwixt and Between the Cross and the Eschaton,” 276.

¹¹⁰ See Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Suurmond, *Word and Spirit at Play*, 123, 144–45, 181, 220; Vondey, *Beyond Pentecostalism*, 13–15; Vondey, “Religion as Play,” 12; Althouse, “Betwixt and Between the Cross and the Eschaton,” 276; Gordan D. Fee, *God’s Empowering*

preaching should not be taken seriously, nor that preachers should not adequately prepare for their sermons, nor that there should not be any structure or framework to the worship gathering. Rather, the charismatic celebration of preaching suggests that preaching can be a communal experience that allows all believers to fully take part as Spirit-empowered participants in worship by allowing them to participate in edifying the congregation through shared dialogue in community.¹¹¹

Third, participation that is Spirit-led and directed towards Pentecost shows how members in God's household can take part as charismatic agents in preaching because it provides a means to imagine ways believers are able to take part in the gifts of the Spirit during worship. Because Pentecostals believe that the presence of the Holy Spirit accompanies the proclamation of the word, there is an expectation that the pneumatically charged environment brought about by the Spirit's activity during preaching can allow for the love of God to be present through the charismatic participation of all members in the community.¹¹² The charismatic celebration of preaching therefore invites not only shared dialogue through which members can take part in edifying the community as family, but also makes room at the table for the transforming work of the Spirit to be present through the empowered witness of each member as well. Such a celebratory view of preaching allows for the word of God to be made flesh in the worship gathering so that the gospel can become a living extension of the incarnate and resurrected Christ through the agency of the Holy Spirit.¹¹³ Preaching then is not just an opportunity to hear the word of the Lord, but to experience the Word by having a transformative encounter with the living Christ through the

Presence: The Holy Spirit in the Letters of Paul, Reprint Edition (Grand Rapids, MI: Baker Academic, 2009), 883–95.

¹¹¹ Wadholm, "Emerging Homiletics," 268–70; Suurmond, *Word and Spirit at Play*, 93, 96, 161–219.

¹¹² Hill, "Spirit-Filled Preaching Will Have Signs Following," Chapter 5; Ragoonath, *Preach the Word*, 88–96, 94–111, 160–61; Green, "Transfiguring Preaching," 72–74; Macchia, "The Call to Preach," 24–30; Macchia, *Baptized in the Spirit*, 259–75; cf. Land, *Pentecostal Spirituality*, 84–85.

¹¹³ Augustine, "From Proclamation to Embodiment," 85–110; Byrd, "Pentecostal Homiletic," 280–84; Machia, "The Call to Preach," 25–30; Macchia, *Baptized in the Spirit*, 259.

Spirit in community with others.¹¹⁴ The charismatic celebration of preaching therefore invites believers to encounter, and help others encounter, the God who saves, sanctifies, empowers, heals, and commissions to ministry and mission so that all of God's people can take part in the eschatological banquet of God as beneficiaries of the Spirit of Pentecost.¹¹⁵ Furthermore, the notion of the family table, whether a literal or symbolic table,¹¹⁶ provides a way to envision ways the Pentecostal view of the altar can be present during the rite of preaching because it demonstrates how believing members of the community can take part in and be transformed by the triune God as members of God's divine household.¹¹⁷ An altar view of preaching therefore reveals that charismatic celebration is Christ-centered, Spirit-oriented, and ensures that everyone gets to play. From the perspective of preaching, participation is defined as the charismatic proclamation of the word through shared dialogue and witness with others. Church then is the divine invitation of the triune God for all believers to take part as Spirit-empowered prophets in the joyful proclamation of the word in God's household.

¹¹⁴ Kärkkäinen, "Encountering Christ in the Full Gospel Way," 6–19; Land, *Pentecostal Spirituality*, 12, 89–90; Machia, "The Call to Preach," 25–30; Augustine, "From Proclamation to Embodiment," 85–110.

¹¹⁵ See Vondey, *Pentecostal Theology*, 12–34, 227–28, 256–60; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 6–19; Suurmond, *Word and Spirit at Play*, 106–9, 161–87; Alvarado, "A Hermeneutic of Empowerment," 157–58, 166–67; Wadholm, "Emerging Homiletics," 266–68; Macchia, "Songs of Grace," 153–55; Macchia, "Sighs Too Deep for Words," 65; Dyer, "Pentecostal Worship Practices in Europe" 145; Land, *Pentecostal Spirituality*, 12, 89–90, 169; Vondey and Green, "Between This and That," 213–32; Althouse, "Betwixt and Between the Cross and the Eschaton," 277; Boone, "Worship and the Torah," 8–10, 24; Chan, *Spiritual Theology*, 115; Chan, *Liturgical Theology*, 42–48; Lord, "Ecclesiology," 294–95; Gause, "The Nature and Pattern of Biblical Worship," 145–47; Yong, *The Bible, Disability, and the Church*, 70–72; Richie, "A Distinctive Turn to Pneumatology," 111, 115; Rybarczyk, "Towards a Pentecostal Perspective of Salvation," 86–89.

¹¹⁶ Augustine, *The Spirit and the Common Good*, 141; Augustine, *Pentecost, Hospitality, and Transfiguration*, 106; Steffen, "Church Around the Table," 8–9.

¹¹⁷ See for example Augustine, *The Spirit and the Common Good*, 141–45, 212–26; Albrecht, *Rites in the Spirit*, 132, 179–189, 229–33; Vondey, *Pentecostal Theology*, 18–20, 39, 55–57, 77–80, 84–90, 110–15, 132–38; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 99; Swoboda, "God is Doing Something New," 124–26, 128; Muindi, "Ritual and Spirituality in Kenyan Pentecostalism," 157–58.

CHAPTER 6: PARTICIPATION IN THE SACRAMENTS

The previous two chapters developed an altar hermeneutic of participation in the rites of praise and worship and the preached word in an attempt to reimagine how all believers can fully take part in the ritual life of the church. At the same time, such an endeavor also showed how the rites can function not as competing liturgies isolated one from the other but rather as a unified whole centered on the overarching liturgy of the altar. The outcome of these studies yielded results helpful for identifying how the rites of praise and worship and the preached word could work together to allow greater participation to take place in the celebration, and therefore allow for the overall direction of the gathering to reflect a more Pentecostal ideal of participation that directs God's people towards Pentecost through the Spirit. Such an ideal of participation is centered on a transformative encounter with God at the altar that seeks to allow members to take part as Spirit-empowered agents in worship. This exploration of participation was accomplished through a methodology that is pneumatological, Pentecostal, and driven by the idea of the prophethood of all believers, which is made possible through the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission.

It is the goal of this chapter to further develop the altar hermeneutic employed by this thesis in the sacramental rites of Pentecostal worship in order to discover how believers can fully participate in the ritual life of the congregation as they gather for church as a community. Moreover, it is the intent of this chapter to demonstrate how every believer's participation in these practices can function together with the rites of praise and worship and preaching as rituals directed by a liturgy centered on the notion of the altar. This chapter is focused on engaging how all believers can fully take part in the celebration of the sacraments in Pentecostal worship gatherings, and therefore seeks to answer the question: what does

participation in the sacramental practices of Pentecostal worship mean in view of the idea of the altar as the liturgical center of the church gathering?

Building on the themes of charismatic celebration and the church as divine household of God outlined in the previous two chapters, this chapter seeks to show how Pentecostal congregational gatherings can allow for members to engage in true fellowship and hospitality of the Spirit so that they can participate in the sacramental life of the community as empowered witnesses. This chapter therefore is less about exploring a Pentecostal perspective of the sacraments and more about an examination into sacramental action, and how this action, no matter what the sacrament, can be participatory in nature. From the outset, it is important to state that my focus is on sacramental action as participation and not on providing a complete theology of the sacraments in Pentecostalism, as such an undertaking is beyond the purview of a single chapter. Because this chapter is concerned with addressing sacramental action in Pentecostal worship, an approach for exploring such action is needed that is consistent with the ecclesiology existent in the movement's self-understanding as a community.

Within the primary scope of participation, the focus of this chapter is on the sacramentality of Pentecostal worship and how this view of sacramentality can help reveal ways believers can fully take part in the sacramental life of the church gathering. This focus on the sacramentality of Pentecostals is helpful because it provides the theological foundation for understanding, interpreting, and exploring what participation in the sacramental life of worship entails in the global movement.¹ This chapter therefore seeks to explore how the

¹ See for example Chris E.W. Green, "Sacraments: The Presence of Christ and Rites in the Spirit" in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 311–14; Wolfgang Vondey and Chris W. Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview," in Chris E. W. Green, ed., *Pentecostal Ecclesiology: A Reader* (Leiden; Boston: Brill Academic Publishing, 2016), 222–24; Andreas Nordlander, "Pneumatological Participation: Embodiment, Sacramentality, and the Multidimensional Unity of Life" in Nimi Wariboko and Amos Yong, eds., *Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power* (Bloomington: Indiana University Press, 2015), 101–11; cf. John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Sheffield: Sheffield Academic Press, 1991); John Christopher Thomas,

Pentecostal view of sacramentality can be utilized both to reveal the heart of participation that lies at the center of all sacramental action in Pentecostal worship as well as to construct an ecclesiology of participation that allows for congregants to fully take part as contributing agents in the sacramental life of the community. Such a perspective informed by the Spirit and Pentecost aims to show how the idea of the altar can provide the liturgical center for the sacramental practices of the community so that they can function together with the rites of praise and worship and preaching to allow greater participation to take place in worship.

While discussions on the topic of a Pentecostal view of the sacraments have been taking place at a growing rate throughout the last century and into the present, no official position on how they are to be understood, and therefore practiced, is agreed upon within the global movement.² As noted in the assessment in chapters 2 and 3, although Pentecostals generally agree that there are at the very least two sacraments that the movement holds dear, namely water baptism and the Lord's Supper, there are discussions to expand the number to four or five to better reflect the connection of certain practices with the core beliefs of the tradition. It is not uncommon therefore to see practices such as foot washing, Spirit baptism, and laying on of hands through the anointing with oil added to the list of sacraments among

"Pentecostal Theology in the Twenty-First Century," *PNEUMA* 20, no. 1 (January 1, 1998): 3–19; Frank D. Macchia, "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," in Green, *Pentecostal Ecclesiology*, 127–43; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPLC, 2010), 1–258; Lisa Stephenson, "Getting Our Feet Wet: The Politics of Footwashing" in Green, *Pentecostal Ecclesiology*, 161–77; Wolfgang Vondey, "The Symbolic Turn: A Symbolic Conception of the Liturgy of Pentecostalism," *WTJ* 36.2 (Fall 2001): 223–47; Daniela Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God* (Grand Rapids: Eerdmans, 2019), 111–47; Jonathan E. Alvarado, "Pentecostal Epiclesis: A Model for Teaching and Learning" in Green, *Pentecostal Ecclesiology*, 178–194; Veli-Matti Kärkkäinen, "The Spirit and the Lord's Supper" in Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Amos Yong, ed. (Lanham, MD: University Press of America, 2002), 135–46.

² See for example: F.A. Sullivan, "Sacraments," in Stanley M. Burgess and Eduard M. Van Der Maas, *TNIDPCM* (Grand Rapids, MI: Zondervan, 2010), 1033–36; Jean Daniel Plüss, "Sacrament or Ordinance?: A Pentecostal Approach to a Contentious Issue," in Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 62–64; Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield: Sheffield Academic Press, 2000), 51; Joseph Lee Dutko, "Beyond Ordinance: Pentecostals and a Sacramental Understanding of the Lord's Supper," *JPT* 26, no. 2 (2017): 255–56; Estrelida Y. Alexander, "Liturgy in Non-Liturgical Holiness—Pentecostalism," in Green, *Pentecostal Ecclesiology*, 281–88.

Pentecostal communities.³ Although the Lord's Supper and baptism remain core practices that Pentecostal communities typically engage in as they celebrate the sacraments, the debate as to what should be deemed a sacrament makes exploring participation difficult because it reveals a selective approach to the practices based on the differing sacramental perspective held by church communities within the movement.⁴

Furthermore, the assessments performed in chapters 2 and 3 revealed that the problem of participation is exasperated by the fact that many approaches to how the sacramental practices are incorporated into the church gathering reveal the presence of Augustinian, Catholic, or Zwinglian notions of visible sign and symbol of invisible grace, and has led towards a debate within the movement regarding whether the core activities associated with these signs and symbols should be called ordinances or sacraments.⁵ The varying levels of participatory acts on the part of the laity displayed in the assessment shows that the debate on the differing perspectives hinders participation because it reveals the lack of a liturgical center often attributed to the celebration of the sacraments in other traditions. What is needed for the approach taken by this study is a view of participation that reflects a liturgy centered on an immediate encounter with God at the altar that directs participants to Pentecost through

³ See Veli Matti Kärkkäinen, "The Pentecostal View," in Jeffrey Gros, John R. Stephenson, Leanne Van Dyk, Roger E. Olson, and Veli-Matti Kärkkäinen, *The Lord's Supper: Five Views*, Gordon T. Smith, ed. (Downers Grove, IL: IVP Academic, 2008), 117–20; Kenneth Archer, "Nourishment for Our Journey: The Pentecostal *via Salutis* and Sacramental Ordinances," in Green, *Pentecostal Ecclesiology*, 149–58; Richard Bicknell, "The Ordinances: The Marginalized Aspects of Pentecostalism," in Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle, UK: Paternoster, 1998), 204; Nordlander, "Pneumatological Participation," 101–11; John Christopher Thomas, "Pentecostal Theology in the Twenty-First Century," *PNEUMA* 20, no. 1 (January 1, 1998): 17–19; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 66–67, 97–112; Macchia, "Tongues as a Sign," 127–43; Tomberlin, *Pentecostal Sacraments*, 73–258; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury T&T Clark, 2017), 65–67.

⁴ See for example Green, "Sacraments," 311–14; Chris E.W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 5–72; John Christopher Thomas, "Toward a Pentecostal Theology of Anointed Cloths" in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016), 89–112; Macchia, "Tongues as a Sign," 127–43; Stephenson, "Getting Our Feet Wet," 161–77.

⁵ Tomberlin, *Pentecostal Sacraments*, xi–xii; Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 171–72; Plüss, "Sacrament or Ordinance?," 59, 63–71; Bicknell, "The Ordinances," 205; Dutko, "Beyond Ordinance," 252–71.

the Spirit so that they can fully take part as Spirit-empowered agents in the sacramental practices of worship.

To incorporate the focus on Pentecostal sacramentality as well as deal with the problem of participation in the sacramental rites of worship, I have chosen to engage the eucharistic theology of Pentecostals. The reason for this choice is because engaging in eucharistic theology offers a theologically cohesive and ecumenically accepted way to join the focus on sacramentality and the problem of participation. By the eucharistic theology of Pentecostals, I mean their understanding of what is popularly called the Lord's Supper or Communion.⁶ My intent in engaging this theology of Pentecostals is to explore the foundational ways congregants are invited by the Spirit to take part in the Lord's Supper during worship. Although the term Eucharist is rarely used by Pentecostals, I engage it in this chapter in conversation with other traditions. Thus, throughout this chapter, I use the terms Eucharist, Lord's Supper, and Communion interchangeably when referring to the celebration of the bread and cup in the context of Pentecostal worship. Exploring the eucharistic theology of Pentecostals is useful for exploring sacramental action in Pentecostal worship because, as the central sacrament driving the ecumenical conversation in sacramental theology, the Lord's Supper provides resources valuable for discovering ways all believers can take part as Spirit-anointed contributors in the sacramental practices of the church gathering.⁷

As one affiliated with a classical Pentecostal denomination, my view of the Lord's Supper is shaped by a more symbolic approach to the sacrament that views the Spirit's presence on the people rather than the elements themselves as what is important to the

⁶ Plüss, "Sacrament or Ordinance?," 59–60; Kärkkäinen, "The Pentecostal View," 117–21.

⁷ See for example: WCC, *BEM* (Geneva: WCC Publications, 1982), Eucharist, II; Jeffrey Gros, John R. Stephenson, Leanne Van Dyk, Roger E. Olson, and Veli-Matti Kärkkäinen "Introduction," in Gros, Stephenson, Van Dyk, Olson, and Kärkkäinen, *The Lord's Supper*, 7–12; Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments* (Eugene, OR: Pickwick Publications, 2010), 101–58; Roger Haight, *Christian Community in History*, Volume 3: Ecclesial Existence (New York: Bloomsbury T&T Clark, 2014), 210–16; Paul Lee, *Pneumatological Ecclesiology in the Roman Catholic–Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium* (Rome: Pontifical University of Saint Thomas Aquinas, 1994).

celebration of the bread and cup in community. While there is no normative position held by Pentecostals on the way the Lord's Supper should be viewed, by and large the movement holds to a more Zwinglian and free church perspective that emphasizes the importance of a faith response on the part of those participating in the sacrament.⁸ Although memorialist in their view of the Lord's Supper, Pentecostals tend to go beyond a strict memorial view of the practice. Since Pentecostals believe that the presence of Christ is present in the worship gathering through the Spirit, their view of the Lord's Supper makes room for the practices of some within the movement holding to more Orthodox, Catholic, Lutheran, and Reformed perspective.⁹ It is the pneumatological perspective of Pentecostals that provides both a means for the diverse practices of the movement to find expression in the local church gathering as well as for a way to discuss how practices such as the Lord's Supper can be reimagined in the life of the movement. Situated within the dominant Zwinglian view held by Pentecostals, from which I find my own tradition's view located, my goal in this chapter therefore is to provide the theological framework necessary for allowing greater participation to take place in the practice of the Lord's Supper so that worshipers can take part as charismatic participants in worship. Hence, in exploring the eucharistic theology of Pentecostals, I draw from the diverse practices and expressions of the global movement to discuss ways a fresh vision of participation can be both imagined and implemented in the sacramental life of the local church gatherings of Pentecostals. While it would be a valuable endeavor to engage in an evaluation of participation in the Lord's Supper in other perspectives held within the

⁸ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 13–38, 243–45; Kärkkäinen, “The Pentecostal View,” 118–22; Harold D. Hunter, “Reflections by a Pentecostalist on Aspects of BEM,” *JES* 29:3–4 (1992), 337–40; Frank D. Macchia, “Eucharist: Pentecostal” in Paul F. Bradshaw, ed., *The New Westminster Dictionary of Liturgy and Worship* (Louisville, KY: WJKP, 2002), 189–90; Hollenweger, *Pentecostalism*, 171–72; Plüss, “Sacrament or Ordinance?,” 59, 63–71.

⁹ Wolfgang Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” in Mark J Cartledge and A. J. Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (London; New York: Routledge, 2016), 101–7; Wolfgang Vondey, *Pentecostalism and Christian Unity, Volume 2: Continuing and Building Relationships* (Eugene, OR: Wipf & Stock Publishers, 2013), 43–44; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 5–72; Kärkkäinen, “The Pentecostal View,” 117–35; Hunter, “Reflections by a Pentecostalist on Aspects of BEM,” 337–40.

movement, the primary focus of this chapter is on how greater participation can take place in the dominant view of the Supper held by Pentecostals that is centered on a more symbolic approach to the practice.

In this chapter, I argue that a liturgy centered on the idea of the altar allows for all believers to actively participate as empowered witnesses in the celebration of the sacraments because it transforms the entire worship gathering into a sacrament of the Spirit by which members can encounter God as a community. This claim suggests that, viewed through an orienting lens of the altar, a sacramental understanding of the church emerges that allows for people of faith to have a transformative encounter with God through the Spirit in all the sacramental activities and practices embraced by the community. Such a perspective provides a way to reimagine how God's people can fully take part in the sacramental life of the church gathering because a liturgy centered on the notion of the altar invites participants to take part in a sacramental celebration of worship that is directed towards Pentecost through the Spirit. I therefore contend that viewing the sacramental activities of the church through the lens of participation heightens and increases every believer's ability to take part in the church gathering because it makes the transformative presence of the Spirit of Christ visible to the gathered community during worship.

To accomplish the above task, this chapter proceeds as follows. I begin by providing the theological foundation needed for exploring the participatory nature of a Pentecostal view of the Lord's Supper. Within the limited context of participation, an investigation into the Pentecostal notion of sacramentality is performed in order to show how a Pentecostal understanding of reality can be helpful for addressing ways believers are invited to fully take part in the sacramental practices of the local church. This provides the theological basis for approaching the sacramental practices of the movement as well as for showing how the

mechanisms of the prophethood of all believers can be implemented in the sections of this chapter that follow.

Second, based on the notion of sacramentality, I explore participation in the Lord's Supper by investigating how Pentecostals have engaged the ancient practices of *anamnēsis* and *epiklēsis* to show how they reveal the heart and function of sacramental actions in worship. This step is useful for discussing participation because the broadness of Pentecostal sacramentality explored in the previous section leads to the question of what sacramental action actually looks like in Pentecostal church gatherings. By investigating the ways Pentecostal communities of faith have engaged in remembering Christ (*anamnēsis*) and praying for the descent of the Spirit (*epiklēsis*) in worship, sacramental action in the Lord's Supper can be explored in order to show how the sacramentality of Pentecostals takes shape in the church gathering.

Third, building on the ideas that all sacramental action can be participatory through the presence of the Spirit in the community, I show how every believer's participatory response to the Spirit in the Lord's Supper can lead towards a transformative encounter with God. Such an undertaking essentially seeks to show how the Spirit's presence in the church gathering reveals ways God's people can be empowered with the Spirit during the celebration of Communion.

The chapter concludes with reflections on how the ideas of Pentecostal sacramentality, *epiklēsis*, and charismatic empowerment together reveal a Pentecostal understanding of hospitality that allows for the same participation existing in the Lord's Supper to take place in all the other sacramental practices of Pentecostal worship. My intent is to construct a narrative of Pentecostal sacramentality that shows how the practices of remembering Christ and calling on the Spirit in worship can be integrated into a framework that allows for charismatic participation to take place in the broader sacramental life of the community. I

look to demonstrate that a view of hospitality through the lenses of the Spirit and Pentecost allows for the themes of charismatic celebration (chapter 4) and church as household of God (chapter 5) to be brought together to construct an ecclesiology that enables believers to fully participate in the ritual life of worship as a community.

6.1. Sacrament and Sacramentality in Pentecostalism

While Pentecostals have always embraced an understanding that the sacraments are an important aspect of their ecclesial existence,¹⁰ the sacramental turn of Pentecostal scholarship since the end of the twentieth century has brought a renewed interest both in the idea of sacramentality held by the movement as well as an appreciation for the sacramental theology and practices of the established liturgical traditions existing in the world.¹¹ Developing an understanding of a Pentecostal view of the sacraments requires looking at the particular way they engage the world as a global movement because the unique perspective of reality held by Pentecostals reveals the sacramental thought inherent in their underlying worldview.¹² The way Pentecostals engage reality has been characterized in terms of sacramentality,¹³ and this

¹⁰ Sullivan, "Sacraments," 765–66; Plüss, "Sacrament or Ordinance?," 59–65; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 5–89; Hollenweger, *The Pentecostals*, 384–86; Land, *Pentecostal Spirituality*, 67; Estrela Y. Alexander, "Liturgy in Non-Liturgical Holiness—Pentecostalism," in Green, *Pentecostal Ecclesiology*, 281–88; Tomberlin, *Pentecostal sacraments*, 78–81; cf. Macchia, *Baptized in the Spirit*, 247; Kevin M. Ranaghan, "Rites of Initiation in Representative Pentecostal Churches in the United States, 1901–1972" (PhD dissertation, University of Notre Dame, 1974), 688–94.

¹¹ See Green, "Sacraments," 311–14; Vondey and Green, "Between This and That," 222–24; cf. Thomas, *Footwashing in John 13 and the Johannine Community*, 1–54; Thomas, "Pentecostal Theology in the Twenty-First Century," 3–19; Macchia, "Tongues as a Sign," 127–43; Tomberlin, *Pentecostal Sacraments*, 1–258; Stephenson, "Getting Our Feet Wet," 161–77; Vondey, "The Symbolic Turn," 223–47; Augustine, *The Spirit and the Common Good*, 111–47; Alvarado, "Pentecostal Epiclesis," 178–194; Kärkkäinen, "The Spirit and the Lord's Supper," 135–46.

¹² Green, "Sacraments," 311–13; Macchia, "Tongues as a Sign," 138; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 135–36.

¹³ Vondey and Green, "Between This and That," 211–32; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 94–6; Green, "Sacraments," 311–14; Nordlander, "Pneumatological Participation," 101–14; Macchia, "Tongues as a Sign," 127–43.

approach provides the foundation for articulating what participation can look like in the sacraments.¹⁴

While the idea of sacramentality is not fully articulated within Pentecostal scholarship, there is a growing interest in formulating such an understanding in the movement.¹⁵

Wolfgang Vondey and Chris Green note how Pentecostal sacramentality reveals a surrealistic understanding of reality that desires to “imagine the world otherwise” in an attempt to break the rules of the “dominant descriptive mechanisms” that are limited by “intellectual knowing” rather than experiential, emotional, and affective knowing that comes through transformative encounters with the divine.¹⁶ This kind of surrealism can be expressed in terms of a “knowing beyond the knowing” that is centered on experiential encounters with the triune God during one’s participation in the sacramental practices of worship.¹⁷ Such a view of Pentecostalism seeks to capture the “dynamic confrontation of human and divine realities in its embrace of both physical and spiritual dimensions of the Christian experience” by making the indescribable, unspeakable, and unexpected to become visible, audible, and real through their “being-in-the world.” This perception of existence “marks a central element of the Christian life” as that which takes place between the reality of this world and that of another, and therefore embraces a view of the world where the realities of heaven and earth “overlap.”¹⁸ This Pentecostal understanding of sacramentality helps to show how the entire Christian life can be a sacrament if it carries the possibility of a life changing encounter with God.¹⁹

¹⁴ Vondey and Green, “Between This and That,” 211–13; Green, “Sacraments,” 316–18.

¹⁵ Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94; Macchia, “Tongues as Sign,” 127–43; Veli-Matti Kärkkäinen, “‘Encountering Christ in the Full Gospel Way’: An Incarnational Pentecostal Spirituality,” *JEPTA* 27, no. 1 (March 2007): 15.

¹⁶ Vondey and Green, “Between This and That,” 215–18.

¹⁷ Nimi Wariboko, *Nigerian Pentecostalism* (Rochester, NY: University of Rochester Press, 2014), 259–64; cf. Alejandro R. Garcia-Rivera, *The Community of the Beautiful: A Theological Aesthetics* (Collegeville, MN: Michael Glazier, 1999), 107–10.

¹⁸ Vondey and Green, “Between This and That,” 215–31.

¹⁹ Vondey and Green, “Between This and That,” 215–16; cf. Veli-Matti Kärkkäinen, “A Pneumatological Theology of Religion?” in Kärkkäinen, *Toward a Pneumatological Theology*, 233–34; Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999), 118–22; Edward J. Kilmartin, “Theology of the Sacraments: Towards a New Understanding of the Chief Rites of the

This broad sense of sacramentality among Pentecostals finds its footing in the biblical reports of Pentecost, is focused on the immediate inbreaking of the eschatological kingdom of God, and embraces a trinitarian understanding of spirituality and practice that expectantly seeks to encounter God by making Jesus present through the Spirit.²⁰ These particular elements can be seen in Peter's sermon on the day of Pentecost in Acts 2 where he draws from the prophet Joel to show how the events witnessed by the crowd reveal not that these people are drunk but rather are ways "the understanding of present reality is redefined" in light of God's salvation in Christ and promised gift of the Spirit given to all who believe.²¹ Vondey suggests that this sacramental understanding of reality has the potential to open the door for a hospitable and charismatic view of the sacraments that allows for participants to experience the Spirit of God during the activities they engage in as a people seeking to worship Jesus the risen Lord.²² This view is similar to how Daniela Augustine describes all of life as something that should be centered on God, and therefore requires living in the world with "reverent intentionality, as an unceasing worship of the creator, marked by an acute awareness of and attuned attention to the sacramentality of the cosmos and the unescapable nearness of the divine presence."²³ From this perspective, participation in the sacramental life of the community can be reimagined because it embraces a view of reality that is founded on Pentecost and allows for all of creation to become a possible sacramental place of worship where people can encounter God in fellowship with others.

Church of Jesus Christ," in Regis A. Duffy, ed., *Alternative Futures for Worship, vol. 1, General Introduction* (Collegeville: The Liturgical Press, 1987), 123–75; Richard A. Nicholas, *The Eucharist as the Center of Theology: A Comparative Study* (New York: Peter Lang, 2005), 17–122; Kenan B. Osborne, *Christian Sacraments in a Postmodern World: A Theology for the Third Millennium* (New York: Paulist Press, 1999), 54–83; Louis-Marie Chauvet, *Symbol and Sacrament: Sacramental Reinterpretation of Christian Existence*, translated by Madeleine Beaumont and Patrick Madigan (Collegeville, MN: Pueblo Books, 1994), 7–155.

²⁰ Vondey and Green, "Between This and That," 213–18, 225, 231; Green, "Sacraments," 311, 316–18; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 94–107; Macchia, "Tongues as Sign," 127–43.

²¹ Vondey and Green, "Between This and That," 214.

²² Vondey, *Pentecostal Theology*, 99–102; Green, "Sacraments," 312–14.

²³ Augustine, *The Spirit and the Common Good*, 134–35.

For Pentecostals, the work of Catholic theologian Louis-Marie Chauvet has proven to be useful in clarifying ways the above conversation on sacramentality can speak to how the ideas of church, creation, and all of life should be understood as opportunities to encounter the divine in community with others.²⁴ Chauvet describes the sacramental view of reality as a “hereness” in the world that takes into account a real confrontation with both divine and human realities.²⁵ Such a confrontive view of reality invites all the people of God, and not just the “well off,” to fully participate in the graces of God’s life and salvation freely offered to humanity during the eschatological in-between time of creation anxiously awaiting the return of Christ.²⁶ This eschatological perspective reveals the ministry of Christ as exemplified in the gospels, and shows that for Pentecostals, sacraments are the continuation of Christ’s ministry through the Spirit.²⁷ Sacraments then are great symbolic exchanges that allow for reciprocal, symbolic, and grace-filled encounters to take place between God and people resulting in open relationships with one another in the “already, not yet” kingdom “witness of a God who comes continually.”²⁸ For Pentecostals, Chauvet’s view of sacramentality provides a way to envision how participation in the sacraments can take place because it allows for the sacramental symbols embraced by the movement to reflect their understanding of the Spirit’s role in perpetuating Pentecost through the radical inbreaking of

²⁴ Chauvet, *Symbol and Sacrament*, 7–555; cf. Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 215, 287–88; Vondey and Green, “Between This and That,” 212, 222–25; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 105–7.

²⁵ Chauvet, *Symbol and Sacrament*, 19–21; 405–8, 548–55; cf. Vondey and Green, “Between This and That,” 220–24.

²⁶ Chauvet, *Symbol and Sacrament*, 266–97, 356–59, 404–5, 553.

²⁷ Vondey and Green, “Between This and That,” 223; Chauvet, *Symbol and Sacrament*, 19–21, 239–59, 389–91, 509–31.

²⁸ Chauvet, *Symbol and Sacrament*, 17–21, 99–139, 266–67, 425–46, 554–55; cf. Vondey and Green, “Between This and That,” 226, 229–31; Green, “Sacraments,” 317. See also Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 5–72; Tomberlin, *Pentecostal Sacraments*, 82; Augustine, *The Spirit and the Common Good*, 8–12, 135–55; Dutko, “Beyond Ordinance,” 255–56; Kärkkäinen, “The Pentecostal View,” 117–35; Macchia, *Baptized in the Spirit*, 247–48; Macchia, “Tongues as Sign,” 126–33; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 15; Archer, “Nourishment for Our Journey,” 144–160; George Eldon Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids, MI: Eerdmans, 1990), 16–23, 40–78, 106.

the kingdom of God in their church gatherings.²⁹ From this viewpoint, the full participation of God's people in the sacramental practices of worship is possible because it welcomes divine and human interaction to take place through the Spirit in dynamic and loving community with others.³⁰

In respect to how divine and human realities are at work in the Pentecostal worldview to allow for participation to take place in the sacramental life of the community, Frank Macchia suggests that the “inchoate” sacramentality in Pentecostal worship should remind the church that worship and social renewal “require spontaneous and unpredictable turns towards liberation and healing.” This view of reality calls for the need to question and renew outdated programs and institutional structures limited by the temporal, theological, and expressive boundaries erected over the centuries of the church's existence.³¹ It is this counter cultural perspective that leads Macchia to believe that the Pentecostal view of the sacraments are not limited to the sacramental signs and symbols supplied by established liturgical structures and practices because Pentecostals view the activities they engage in during the sacraments as a type of protest against any attempt of formalization or objectification of the Spirit in their liturgical rites.³² As noted by Vondey, the sacramentality inherent in the Pentecostal liturgy views sacraments differently from the established liturgical traditions due to the Pentecostal accentuation of the free, dynamic, and unpredictable move of the Spirit in their gatherings. The sacramental view of reality held by Pentecostals therefore exhibits a

²⁹ Vondey, “The Symbolic Turn,” 240–43; Vondey and Green, “Between This and That,” 220–26; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 67–68; cf. Vondey, *Pentecostal Theology*, 225–28; Yong, *The Spirit Poured Out on All Flesh*, 91–98, 190; Augustine, Pentecost, *Hospitality, and Transfiguration*, 73–110; J. Comblin, *The Holy Spirit and Liberation* (Maryknoll, NY: Orbis Books, 1989), 32.

³⁰ Chauvet, *Symbol and Sacrament*, 19–21; 405–8, 548–55; cf. Vondey and Green, “Between This and That,” 214–23; Vondey, *Pentecostal Theology*, 99–102; Green, “Sacraments,” 312–14; Augustine, *The Spirit and the Common Good*, 8–10, 25–60, 128–45.

³¹ Macchia, “Tongues as Sign,” 138–43. See also Augustine, *The Spirit and the Common Good*, 203–28.

³² Macchia, “Tongues as Sign,” 129–30, 138–42; cf. Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Eerdmans, 2013), 135–36.

“liturgical sensibility” that transforms rituals into activities of pneumatological and eschatological play in order to extend the participation of the faithful beyond just the realm of the church to the entire realms of life and creation itself.³³

Helpful for exploring how participation can be incorporated into the life of worship for Pentecostals is Veli-Matti Kärkkäinen’s understanding of sacramentality as the “sacramental principal” of divine encounter. For Kärkkäinen, the sacramental principle operative in Pentecostal worship gatherings is founded on a Christological focus that invites participants to “meet with the Lord” in an attempt to encounter Jesus as Justifier, Sanctifier, Baptizer with the Holy Spirit, Healer of the Body, and Soon and Coming King in the power of the Spirit. While this principle functions throughout Pentecostal worship gatherings to allow believers to have a divine encounter, it can be seen especially in the celebration of the Lord’s Supper where participants are invited to remember Jesus’ sacrifice, receive the Spirit, and be transformed by God.³⁴ For some Pentecostals, taking part in the bread and cup of Christ in community reveals how the practices of remembering Christ (anamnēsis) and the calling for the descent of the Spirit (epiklēsis) are incorporated into the celebration of the Lord’s Supper so that the divine presence of God can be made visible in worship.³⁵ These experiences provide a way for Jesus to be made present through the Spirit as the community gathers around the memory of Christ in fellowship with others.³⁶ A dynamic encounter with God during the celebration of Lord’s Supper reveals how the sacramental mindset of Pentecostals

³³ Vondey, *Beyond Pentecostalism*, 135–40; Jean–Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids, MI: Eerdmans, 1995), 208–12.

³⁴ Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 6–8, 10–13; cf. Kärkkäinen, “A Pneumatological Theology of Religion?,” 233–34; Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002), 125–32; Lisa P. Stephensen “Tillich’s Sacramental Spirituality in a New Key: A Feminist Pentecostal Proposal” in Wariboko and Yong, *Paul Tillich and Pentecostal Theology*, 123.

³⁵ See for example: Kärkkäinen, “The Spirit and the Lord’s Supper,” 135–39; Macchia, *Baptized in the Spirit*, 252; Augustine, Pentecost, *Hospitality, and Transfiguration*, 102–3, 131; Augustine, *The Spirit and the Common Good*, 34–44; Dutko, “Beyond Ordinance,” 252–71; Wesley Scott Bidy, “Re–Envisioning the Pentecostal Understanding of the Eucharist: An Ecumenical Proposal,” *PNEUMA* 28, no. 2 (January 1, 2006): 228–52.

³⁶ Kärkkäinen, “The Spirit and the Lord’s Supper,” 137–42.

is at work to allow the Word to become flesh in their ecclesial gatherings by making the immediate and transformative presence of Christ available to the community through the Spirit.³⁷

In view of the above discussion on the sacramentality of Pentecostals, an understanding of sacramental participation emerges from the inherent worldview present in the movement's self-understanding of how they think God is at work in the church and all of creation to allow divine encounters to take place in worship. This view of reality reflects the Pentecostal belief of the readiness of God to radically and immediately break in to the present world in order to usher in the eschatological reality of the coming Kingdom.³⁸ Such a Pentecostal notion of sacramentality is Christ-centered, rooted in Pentecost, and leads to an understanding of reality where everything is open to becoming a transformative moment with God through the Spirit, so revealing that for Pentecostals, all of life is sacramental.³⁹ This broad perspective of sacramentality of Pentecostals provides a way to widen the discussion of participation in the sacramental practices of Pentecostal worship because it creates the dynamic and imaginative environment where the unspeakable and unexpected can become a reality.⁴⁰ The question then persists, if everything in worship carries the possibility of a life changing encounter with God, then what exactly does sacramental action look like in Pentecostal church gatherings? This question of sacramental action is what I now wish to address in the next section.

³⁷ Kärkkäinen, "Encountering Christ in the Full Gospel Way," 15; Veli-Matti Kärkkäinen, "The Church as Charismatic Fellowship," in Kärkkäinen, *Toward a Pneumatological Theology*, 111–13; Michael Harper, "The Holy Spirit Acts in the Church, Its Structures, Its sacramentality, Its worship and Sacraments," *OIC 12* (1976): 322–23; James K.A. Smith, "What Hath Cambridge To Do with Azusa Street?: Radical Orthodoxy and Pentecostal Theology in Conversation," *PNEUMA* 25.1 (March 2003), 113; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 65–66, 202–15, 290–92.

³⁸ Vondey and Green, "Between This and That," 211–18, 225, 231; Green, "Sacraments," 311, 316–18; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 94–107; Augustine, *The Spirit and the Common Good*, 134–35; Macchia, "Tongues as Sign," 127–43; Kärkkäinen, "The Pentecostal View," 117–35; cf. Chauvet, *Symbol and Sacrament*, 17–21, 99–139, 425–46, 554–55.

³⁹ Augustine, *The Spirit and the Common Good*, 134–35; Vondey and Green, "Between This and That," 214; Vondey, *Beyond Pentecostalism*, 135–40.

⁴⁰ Vondey and Green, "Between This and That," 215–31; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 94; Macchia, "Tongues as Sign," 127–43.

6.2. Sacramental Action and Participation in Pentecostal Worship

In light of the above discussion on Pentecostal views of sacramentality, I now turn to the chief sacrament propelling the ecumenical discussion in sacramental theology, and that is the sacrament of the Lord's Supper.⁴¹ This section attempts to take a eucharistic approach to Pentecostal sacramentality in order to explore the ways sacramental participation can be articulated through the practices of *anamnēsis* and *epiklēsis*. To accomplish this task, I attempt to build on the themes of *anamnēsis* and *epiklēsis* identified in previous section to explore how they reveal the heart of participation in the Lord's Supper. This undertaking is beneficial for discussing participation because *anamnēsis* and *epiklēsis* represent inseparable aspects of the sacramental meal shared by Christians as they gather for worship as a community.⁴² Furthermore, such an undertaking also provides ways to articulate how the mechanism of sanctification at work in the altar hermeneutic employed by this thesis functions to allow believers to seek the presence of the Lord in the Lord's Supper.

As ecumenical terms that center on helping God's people to understand how the eschatological kingdom of God is symbolically lived out with both words and actions in the church's worship, *anamnēsis* and *epiklēsis* provide the dominant ways Christians throughout centuries have understood, given thanks, remembered, and encountered the gift of God in Christ through the Spirit when they share in the Lord's Supper.⁴³ For the purposes of

⁴¹ See for example: WCC, BEM, Eucharist, II; Gros, Stephenson, Van Dyk, Olson, and Kärkkäinen, "Introduction," 7–12; Haight, *Christian Community in History*, vol. 3, 210–16.

⁴² Jurgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Minneapolis: Fortress Press, 1993), 256–58; cf. John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St Vladimirs Seminary Press, 1997), 161, 187–90, 206; Haight, *Christian Community in History*, vol. 3, 210–16; Alexander Schmemmann, *The Eucharist: Sacrament of the Kingdom* (Crestwood, NY: St Vladimirs Seminary Press, 1988), 222–27; Chan, *Liturgical Theology*, 36–37, 140–45; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 36–38; Kärkkäinen, "The Spirit and the Lord's Supper," 135–46; Macchia, *Baptized in the Spirit*, 252–56; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 54–57; Augustine, *Pentecost, Hospitality, and Transfiguration*, 102–3, 131–32.

⁴³ See for example: WCC, BEM, Eucharist, II; Haight, *Christian Community in History*, vol. 3, 210–16; Kärkkäinen, "The Spirit and the Lord's Supper," 135–37, 41; Gros, Stephenson, Van Dyk, Olson, and Kärkkäinen, "Introduction," 11–12.

exploring ways believers can fully take part in the sacramental life of worship, I suggest that when viewed through the lenses of the Spirit and Pentecost, the actions of *anamnēsis* and *epiklēsis* become ways to identify both the heart of sacramental action in the Lord's Supper as well as how participation can function within the movement's worship gatherings. Such a claim is possible because exploring the foundational ways God's people take part in celebrating the bread and cup of Christ in community provides the Christological and pneumatological themes by which the perpetuation of Pentecost is made possible in worship.

For Pentecostals, the terms *anamnēsis* and *epiklēsis* are corresponding practices that reveal how Jesus the baptizer with the Holy Spirit is present with the church to make the crucified and resurrected Christ concretely and tangibly known to the community through the celebration of the Lord's Supper.⁴⁴ As observed by Veli-Matti Kärkkäinen, it is through the Spirit that churches are transformed into the "upper room" where "Pentecost is renewed" and Christ is "made present among his people." It is therefore the remembrance of and obedience to Jesus' words to tarry for the empowered presence of God and the soon to follow descent of the Spirit on the day of Pentecost that led to the sacramental life of the church, and not the other way around. Hence, the devotion to the apostles' teaching, fellowship, breaking of bread, and prayer that characterized the life of the early church (Acts 2:42) did not take place until after the Spirit had been poured out from above on the disciples (2:1–13).⁴⁵

For Pentecostals, *anamnēsis* and *epiklēsis* represent how believers are changed by God in the celebration of the Lord's Supper to take part in the eschatological reality and promise

⁴⁴ See for example: Macchia, *Baptized in the Spirit*, 251–2; Kärkkäinen, "The Spirit and the Lord's Supper," 135–39; Augustine, Pentecost, *Hospitality, and Transfiguration*, 102–3, 131; Augustine, *The Spirit and the Common Good*, 34–44; Dutko, "Beyond Ordinance," 252–71; Biddy, "Re-Envisioning the Pentecostal Understanding of the Eucharist," 228–52.

⁴⁵ Kärkkäinen, "The Spirit and the Lord's Supper," 135–39; cf. Paul McPartlan, *The Eucharist Makes the Church: Henri de Lubac and John Zizioulas in Dialogue* (Edinburgh: T & T Clark, 1993), 254; Michael O'Carroll, "The Eucharist" in *Veni Creator Spiritus: A Theological Encyclopedia of the Holy Spirit* (Collegeville, MN: Liturgical, 1990), 78; Wolfgang Vondey, "Pentecostal Sacramentality and the Theology of the Altar," in Cartledge and Swoboda, *Scripting Pentecost*, 98–101.

of the future kingdom of God;⁴⁶ it is through anamnēsis that Jesus' life, death, and resurrection is remembered and anticipated, and through epiklēsis that the Holy Spirit makes Christ incarnationally known to the gathered community.⁴⁷ The two work together to help make Christ and the Spirit present to the community of saints as they share in the Lord's Supper.⁴⁸

According to Kärkkäinen, anamnēsis goes beyond simply the church's recalling things of the past but speaks also to the transformative power of past events brought to bear on present realities. Hence, anamnēsis is not just a remembering of the past things God has done, but a present and future calling to memory of what God is currently doing and will do in the eschatological future. The act of anamnēsis is essentially "the Church's effective proclamation of God's mighty acts and promises" (past, present, and future) that results in a "work of the Spirit of Christ in believers."⁴⁹ The Pentecostal understanding of anamnēsis and epiklēsis therefore shows that participation is possible in the community of worship because they show how God's people can fully take part in the ongoing celebration of Pentecost through the Spirit.⁵⁰

Building on the Eastern Orthodox view of the Eucharist, Daniela Augustine notes how anamnēsis represents the mystical union of the church with Christ through the sacramental practices of the church. Thus, anamnēsis is not so much the "mental recollection" of Christ during the celebration of the Eucharist as it is "enacted likeness" where the gathered community chooses "to be" and "to do" like Christ as his extension on earth through the

⁴⁶ Kärkkäinen, "The Spirit and the Lord's Supper," 144–46.

⁴⁷ Augustine, *Pentecost, Hospitality, and Transfiguration*, 131–32; Macchia, *Baptized in the Spirit*, 252; Kärkkäinen, "The Spirit and the Lord's Supper," 137–41.

⁴⁸ Kärkkäinen, "The Spirit and the Lord's Supper," 140.

⁴⁹ Kärkkäinen, "The Spirit and the Lord's Supper," 138, 143–46; cf. Wolfgang Vondey, "Pentecostalism as a Theological Tradition: An Ideological, Historical, and Institutional Critique," *PNEUMA* 42, no. 3–4 (December 9, 2020): 524–27.

⁵⁰ Kärkkäinen, "The Spirit and the Lord's Supper," 135–39; Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 98–101; Augustine, *Pentecost, Hospitality, and Transfiguration*, 131–32; Macchia, *Baptized in the Spirit*, 252.

agency of the Holy Spirit.⁵¹ It is a “living between memory and hope” of Christ’s work in the world.⁵² Such a perspective is akin to how Catholic theologian Johann Baptist Metz describes *anamnēsis* as “dangerous memory,” referring to it as a means of concretely remembering and living the gospel of Christ that looks forward to the freedom for all people—especially the oppressed, hopeless, and failed. This kind of remembrance in the Lord’s Supper provides a way for the worshipping community to remember what God has done in the Scriptures, in the life, death, and resurrection of Christ, and in the church and world through uninhibited linguistic constraints that embrace the whole range of human emotion extending from mourning to celebration. Dangerous memory therefore provides a way for the worshipping community to “imitate Christ” and maintains an openness to mystery that includes tears of sorrow and joy, among other attitudes, emotions, and actions that anticipate “the promise of future for all.”⁵³ In terms of participation in the Lord’s Supper, *anamnēsis* provides a way for the whole church to engage in the celebration of community through meaningfully symbolic and liturgical activities by which the living Christ is formed in the life of the believer through the Spirit.⁵⁴

⁵¹ Augustine, *Pentecost, Hospitality, and Transfiguration*, 21–39, 102–6, 154–63; Augustine, *The Spirit and the Common Good*, 140–55; cf. Daniela Augustine, “From Proclamation to Embodiment: The Sacrament of the Word for the Life of the World and Its Destiny in Theosis” in Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (CPT Press, 2015), 83–99; cf. Schmemmann, *The Eucharist*, 36–37, 222–23; Alexander Schmemmann, *For the Life of the World – Classics Series, Vol. 1* (Yonkers: St Vladimirs Seminary Press, 2018); Alexander Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (Crestwood: St. Vladimirs Seminary Press, 1974), 71–108; Thomas Fisch, *Liturgy and Tradition: Theological Reflections of Alexander Schmemmann* (Crestwood: St Vladimirs Seminary Press, 1990).

⁵² Augustine, *The Spirit and the Common Good*, 8.

⁵³ Johann Baptist Metz, *Faith in History and Society: Toward a Practical Fundamental Theology*, translated by David Smith (New York, Seabury Press, 1980), 108–18; Johann Baptist Metz, “Communicating a Dangerous Memory” in Fred Lawrence, ed., *Communicating a Dangerous Memory: Soundings in Political Theology* (Atlanta, GA: Scholars Press, 1987), 42–46; Johann Baptist Metz, *The Emergent Church: The Future of Christianity in a Postbourgeois World*, translated by Peter Mann (New York: Crossroad, 1987), 2–8, 34–41, 74; cf. Augustine, *The Spirit and the Common Good*, 179–80; Bruce T. Morrill, *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue* (Collegeville, MN: Pueblo Books, 2000), 30–40, 50.

⁵⁴ Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 103, 131–32; Macchia, *Baptized in the Spirit*, 252; Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 56–57, 254–58; Metz, *Faith in History and Society*, 108–18.

According to Augustine, it is through the epiklēsis of the Holy Spirit that the seemingly “ordinary and mundane” words, music, and ecclesial activities and practices of the church are transfigured into an “extraordinary experience of heaven on earth” so as to transform God’s people into a living sacrament in and for the world as they celebrate the Lord’s Supper.⁵⁵ Such a perspective reveals how Kärkkäinen can suggest that “anamnēsis becomes epiklēsis” through the presence of the Spirit of Christ in the worship gathering,⁵⁶ and even transfigures the entire Pentecostal worship gathering into one long epiklēsis of the Spirit.⁵⁷ It is this sort of view of epiklēsis that leads Johnathan Alvarado to argue that Pentecostals are in fact an “epicleptic people” shaped by the Spirit of Christ for the purpose of a divine encounter. In this regard, Pentecostal worship reveals a people expectantly listening for the call of the sanctifying presence and power of the Spirit as they seek God throughout congregational worship gatherings in community.⁵⁸ In terms of how participation can take place in the Lord’s Supper, the practices of anamnēsis and epiklēsis provide a way for the entire community of faith to be expectant of a divine and transformative encounter with God in fellowship with others as they worship. This expectant view of the Lord’s Supper invites worshippers to be transformed by the Spirit into a living sacrament so that the community can experience forgiveness, healing, and renewal as they share in the bread and cup with the people of God.⁵⁹

Augustine suggests that in the Lord’s Supper, it is through the agency of the Holy Spirit that the incarnational presence of Jesus is made available to worshippers so that Pentecost can be renewed in the church gathering. Within this eucharistic framework, anamnēsis is

⁵⁵ Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 131–32.

⁵⁶ Kärkkäinen, “The Spirit and the Lord’s Supper,” 140.

⁵⁷ Yves Congar, *I Believe in the Holy Spirit: The Complete Three Volume Work in One Volume* (New York: The Crossroad Publishing Company, 1997), 3:267–74; cf. Kärkkäinen, “The Spirit and the Lord’s Supper,” 141–45; Schmemmann, *The Eucharist*, 222.

⁵⁸ Alvarado, “Pentecostal Epiclesis,” 179, 183.

⁵⁹ See Augustine, *The Spirit and the Common Good*, 179–81; Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 131–32.

understood as an “eschatological anticipation” that seeks to remember the past with hope for the future so as to enable the embodiment and practice of reconciliation now; an enactment of the future kingdom as “remembering the world to come.” This “anticipated memory of Pentecost” is what should permeate the sacramental life of the church and, according to Augustine, is only made available through the epiklēsis of the Spirit, who is the agent of the incarnation.⁶⁰ From this standpoint, participation in the Lord’s Supper is possible because it allows participants to encounter the incarnational presence of Christ through the Spirit in community with others. A divine encounter with others in worship reveals the hospitable invitation of the triune God for believers to experience and be transformed by the eschatological reality of the kingdom as they take part in the sacramental life of the church gathering.

In full view of the sacramentality held by Pentecostals, the terms anamnēsis and epiklēsis viewed through the lenses of the Spirit and Pentecost reveal how every believer’s participation in the Lord’s Supper can be understood because they provide a means for allowing church members to fully take part in the sacramental life of worship. Such a perspective demonstrates how the mechanism of sanctification is at work in our altar hermeneutic because it reveals the heart of sacramental action in the Lord’s Supper based on the presence of the Holy Spirit in worship. To further articulate how a view of anamnēsis and epiklēsis can be useful for interpreting ways participation can take place in the Lord’s Supper, three observations are presented.

First, a Pentecostal understanding of anamnēsis and epiklēsis reveals how participation can take place in the Lord’s Supper because it demonstrates ways believers are invited by God to be transformed by the Spirit into the image and likeness of Christ. Anamnēsis

⁶⁰ Augustine, *The Spirit and the Common Good*, 179–81; cf. Vondey, “Pentecostalism as a Theological Tradition,” 524–27.

provides a way for the Lord's Supper to be both Christ-centered and Spirit-oriented in order for participants to proclaim the mighty acts and promises of God as a community seeking to encounter God in worship. Epiklēsis provides a way for the gathered community to encounter the Spirit in order that God's people can be empowered as witnesses by inviting all who are willing to seek the Lord in loving devotion to God. Together, these two movements allow for the Spirit to be made present in the celebration of the Lord's Supper so that worshippers can be partakers of the divine nature and therefore encounter the fullness of God in Christ as savior, sanctifier, baptizer with the Holy Spirit, healer, and coming king.⁶¹ Thus, for Pentecostals, anamnēsis and epiklēsis together provide the community of saints access to the triune God so that everyone present can experience the transformative presence of the divine as they share in the Lord's supper.

Second, the Pentecostal understanding of anamnēsis and epiklēsis viewed through the lenses of the Spirit and Pentecost reveals how participation can take place in the Lord's Supper because it allows for the perpetuation of Pentecost to be made present in the life of the local church. During the Lord's Supper, the Spirit of Pentecost invites the entire community to gather and ascend to the "upper room" where Pentecost is once again renewed and believers are empowered to bear witness for the kingdom of God.⁶² Such a view of participation in the Lord's Supper displays how the pneumatic sacramental life of the church

⁶¹ See Macchia, *Baptized in the Spirit*, 252; Kärkkäinen, "The Spirit and the Lord's Supper," 135–40; Augustine, *Pentecost, Hospitality, and Transfiguration*, 102–3, 131; Augustine, *The Spirit and the Common Good*, 16–20, 34–44; Dutko, "Beyond Ordinance," 252–71.

⁶² See Kärkkäinen, "The Spirit and the Lord's Supper," 135–40; Augustine, *Pentecost, Hospitality, and Transfiguration*, 102–3, 117–31; Augustine, *The Spirit and the Common Good*, 16–20, 34–44; Macchia, *Baptized in the Spirit*, 252; Melissa L. Archer, "Worship in the Book of Revelation," in Martin, *Toward a Pentecostal Theology of Worship*, 127–38; Vondey, *Pentecostal Theology*, 30–34, 255–65; Land, *Pentecostal Spirituality*, 63–64; Alexander, "Liturgy in Non-Liturgical Holiness-Pentecostalism," 282–86; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 5–19; Kenneth J. Archer, *The Gospel Revisited: Toward a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick, 2011), xix; Ricky Moore, "Revelation: The Light and Fire of Pentecost," in Vondey, *The Routledge Handbook of Pentecostal Theology*, 60–61; Michael Wilkinson, "Worship: Embodying the Encounter with God" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 117–21; Dutko, "Beyond Ordinance," 252–71; cf. Congar, *I Believe in the Holy Spirit*, 3:267–74; Schmemann, *The Eucharist*, 222–23; Schmemann, *For the Life of the World*, 20–28.

is at work to allow the ongoing Christoforming work of the Spirit of Pentecost to take place in the gathered community.⁶³

As a Christ-centered and Spirit-oriented activity of worship, the Lord's Supper can be viewed as an opportunity for worshippers to have a life changing experience with God because it directs the entire congregation to take part in the gift of the Spirit poured out on all flesh for the common good of the community.⁶⁴ From the perspective of the Spirit and Pentecost, the Lord's Supper provides a way for diverse types of people to have the chance to take part in the ongoing celebration of Pentecost in communal worship. Moreover, from this viewpoint, the practices of *anamnēsis* and *epiklēsis* are liberated from being simply abstract ideas through which participants understand the ways they can take part in the Lord's Supper to being opportunities for people of faith to concretely encounter the divine in fellowship with others.⁶⁵ For Pentecostals, *anamnēsis* and *epiklēsis* therefore represent dangerous practices for the community of faith to engage in because "the memory of the Last Supper is contained in the memory of Pentecost."⁶⁶ The reception of Christ at the Eucharist provides participants the opportunity to also be receivers of the Spirit, so allowing for what Wolfgang Vondey calls the "dangerous memory of Pentecost" to become a reality in their communal celebrations of worship.⁶⁷ This reception of Pentecost in worship means that all believers are

⁶³ Augustine, *The Spirit and the Common Good*, 18–20, 139–55.

⁶⁴ See Kärkkäinen, "The Spirit and the Lord's Supper," 140; Augustine, *Pentecost, Hospitality, and Transfiguration*, 117–22; Schmemmann, *The Eucharist*, 222–23; Schmemmann, *For the Life of the World*, 20–28; Archer, "Worship in the Book of Revelation," 127–38; cf. Vondey, *Pentecostal Theology*, 30–34, 255–65; Land, *Pentecostal Spirituality*, 63–64; Alexander, "Liturgy in Non-Liturgical Holiness—Pentecostalism," 282–86; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 5–19; Archer, *The Gospel Revisited*, xix; Moore, "Revelation," 60–61; Wilkinson, "Worship," 117–21; cf. Congar, *I Believe in the Holy Spirit*, 3:267–74.

⁶⁵ Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 103, 131–32; Macchia, *Baptized in the Spirit*, 252; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 56–57, 254–58; cf. Morrill, *Anamnesis as Dangerous Memory*, 30–40, 50; Metz, *Faith in History and Society*, 108–18.

⁶⁶ Vondey, "Pentecostalism as a Theological Tradition," 527–34.

⁶⁷ Vondey, "Pentecostalism as a Theological Tradition," 528, 533–34; cf. Mets, *Faith in History and Society*, 108–18, 185, 196, 200–2; Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 103, 131–32; Macchia, *Baptized in the Spirit*, 252; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 56–57, 254–58.

invited to encounter Christ through the Spirit for the purpose of becoming empowered witnesses in the gathered community.

Third, from the perspective of the dangerous memory of Pentecost, *anamnēsis* and *epiklēsis* reveal how an environment can be created in the celebration for worshippers to participate as charismatic agents in the church gathering by allowing them to be empowered with the Spirit. From the perspective of the Spirit and Pentecost, the celebration of the Lord's Supper is viewed as a sacramental "moment" where heaven and earth overlap so that willing participants can encounter and be transformed by God.⁶⁸ Such a moment in worship reveals the church to be an epicleptic community of the Spirit that allows for everyone present and willing to respond to and bear witness to Christ so that the entire community can be built up through the love and service of its members. Thus, all of worship can be said to be *epiklēsis* because from beginning to end, the Spirit is involved in inviting God's people to gather and be changed by the divine encounter with others in community.⁶⁹ From this perspective, *anamnēsis* and *epiklēsis* are viewed as vehicles that allow for the community of faith to be carried to divine encounters with Christ through the Spirit during the celebration of the Lord's Supper so that transformation can occur in the lives of those present.⁷⁰ While for Pentecostals, *anamnēsis* and *epiklēsis* are valuable resources helpful for allowing participants to encounter God in worship, participation in these practices is made possible by the charismatic dimension brought about by the Spirit's presence in the gathered community.

⁶⁸ Vondey and Green, "Between This and That," 226, 229–31; Green, "Sacraments," 317.

⁶⁹ Kärkkäinen, "The Spirit and the Lord's Supper," 141–45; Alvarado, "Pentecostal Epiclesis," 179, 183; Augustine, *The Spirit and the Common Good*, 148; Augustine, *The Spirit and the Common Good*, 148; cf. Schmemmann, *For the Life of the World*, 35–38; Schmemmann, *The Eucharist*, 22–23, 222; Congar, *I Believe in the Holy Spirit*, 3:267–74.

⁷⁰ See for example Daniela C. Augustine, "Liturgy, Theosis, and The Renewal of the World," in Martin, *Toward a Pentecostal Theology of Worship*, 181–84; Augustine, *Pentecost, Hospitality, and Transfiguration*, 21–30; Kärkkäinen, "The Spirit and the Lord's Supper," 141–46; Alvarado, "Pentecostal Epiclesis," 179–95; cf. Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 23; Land, *Pentecostal Spirituality*, 10–11, 22–24, 88; Ronald L. Grimes, "Ronald L. Grimes" in Paul Bradshaw and John Melloh, eds., *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Grand Rapids, MI: Baker Academic, 2007), 140–42.

This pneumatically infused view of ecclesial community results in the charismatic empowerment of believers in worship, and it is to this task of showing how such empowerment can take place in the Lord's Supper that I now turn.

6.3. Charismatic Participation in the Sacraments

Whereas the above discussion on *anamnēsis* and *epiklēsis* reveals the ecclesiological basis that allows for meaningful participation to take place in the life of Pentecostal worship gatherings, I now wish to explore ways that charismatic participation can take place in the community through every believer's ability to be empowered with the Spirit during the celebration of the Lord's Supper. As a dynamic community of the Spirit that invites all participants in the gathering to "seek the Lord" during the celebration of communion, I suggest that a pneumatological view of worship emerges that provides congregants the opportunity to be baptized in the Holy Spirit because it invites believers to have a transformative encounter with God. While the previous section articulated an altar hermeneutic of the Lord's Supper in terms of *anamnēsis* and *epiklēsis*, this section attempts to articulate such a hermeneutic in terms of charismatic participation. The goal here is to show how participants can be empowered by the Spirit to take part in building one another up towards love and good works for the benefit of everyone in the community. I wish to substantiate this claim by engaging the work of Pentecostals with the topic of Spirit baptism in order to show how believing members of the community can be empowered with the Spirit to take part in the charismatic gifts during the eucharist.

What has been described as the "crown jewel" of Pentecostal distinctives,⁷¹ often characterized in terms of a certain kind of spiritual experience of an intense, direct, and

⁷¹ Macchia, *Baptized in the Spirit*, 20–6; cf. Vondey, *Pentecostal Theology*, 90–91; Harvey G. Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century* (London: Cassell, 1996), 3.

overwhelming nature centering on the person of Christ,⁷² Spirit baptism represents the central feature inherent in the faith, experiences, practices, and worldview of the global movement.⁷³ For Pentecostals, the baptism in the Holy Spirit is viewed as the chief gift of the Spirit by which all other gifts are made present with the intent of empowering the believer for edifying the church in love.⁷⁴ Thus, it can be said that Pentecostals believe that all the gifts of the Spirit are available to all people in the worship gathering who have been anointed with the Spirit, and they can be utilized throughout the celebration to minister spontaneously as the Spirit wills.⁷⁵ As noted by Wolfgang Vondey, the baptism in the Spirit is a “charismatic baptism” that results in a bursting forth of the gifts of the Spirit in proclamation, praise, and worship, and include, among other things, speaking in tongues, divine healing, deliverance, and various manifestations of signs and wonders that point worshippers to Christ and the restoration of all things through the coming of the kingdom of God in its fullness.⁷⁶ Such a charismatic view of Spirit baptism embraces an understanding that the Spirit’s empowerment is both an initial as well as subsequent filling experience that as Amos Yong notes can occur at any point in the Christian’s journey of faith.⁷⁷

⁷² Simon Chan, “Evidential Glossolalia and the Doctrine of Subsequence,” *AJPS* 2 (1999): 195–211; cf. Macchia, *Baptized in the Spirit*, 20–21.

⁷³ Simon Chan, “Jesus as Spirit–Baptizer: Its Significance for Pentecostal Ecclesiology” in John Christopher Thomas, ed., *Towards a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 139–40; Vondey, *Pentecostal Theology*, 25, 83–92; Allan Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa* (Pretoria: University of South Africa Press, 2000), 243–44; Frank Macchia, “Baptized in the Spirit: Towards a Global Pentecostal Theology” in Steven M. Studebaker, *Defining Issues in Pentecostalism: Classical and Emergent* (Eugene, OR: Wipf & Stock Pub, 2008), 21–22, 26–27.

⁷⁴ Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 231–32; Vondey, *Pentecostal Theology*, 40–49, 98–106; Macchia, *Baptized in the Spirit*, 20–21, 59–62; J.R. Michaels, “Gifts of the Spirit” in Burgess and Van Der Maas, *TNIDPCM*, 665–67.

⁷⁵ Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Anne E. Dyer, “Pentecostal Worship Practices in Europe” in Cartledge and Swoboda, *Scripting Pentecost*, 145; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (Bloomsbury T&T Clark, 2013), 117.

⁷⁶ Vondey, *Pentecostal Theology*, 102–4, 142–44.

⁷⁷ Yong, *The Spirit Poured Out on All Flesh*, 117–19; cf. Land, *Pentecostal Spirituality*, 124, 167–216; Vondey, *Pentecostal Theology*, 90–97; Macchia, *Baptized in the Spirit*, 280–82; Pinnock, *Flame of Love*, 168–70; Gordon D. Fee, “Baptism in the Holy Spirit: The Issue of Separability and Subsequence,” *PNEUMA* 7, no. 1 (January 1, 1985): 87–99.

While all the gifts are found to be present through the Spirit's empowerment of believers in the community, with many diverse evidences found to accompany Spirit baptism throughout the movement's history,⁷⁸ the gift of tongues holds a special place within the movement. Tongues is important for Pentecostals because of its emphasis on God-centered speech that allows one to speak mysteries with sighs ("groanings") too deep for words (Romans 8:26), and its unique ability to edify both the speaker and the hearer when used in private and corporate contexts.⁷⁹ As noted by Mark Cartledge and others, tongues, whether viewed as the initial evidence for one's reception of the Spirit or not, is often viewed for Pentecostals as the "gateway" gift through which one can gain access to all the gifts of the Spirit because tongues represents the unhindered openness to God in the innermost depths of the soul and spirit. For Pentecostals, such an openness to God leads towards an encounter with the divine resulting in empowerment for kingdom service and mission.⁸⁰ Expanding on a Pentecostal view of the gift of tongues is useful for exploring ways believers can take part as empowered agents in the Lord's Supper because it provides a means to show how charismatic participation can be expressed in worship.

For Pentecostals, speaking in tongues provides a way for believers to participate in charismatic type praise and worship in order to both mark the reception of the Spirit in their

⁷⁸ Macchia, "Tongues as Sign," 142–43; Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology, Revised and Updated, Volume 1* (Los Angeles, CA: Foursquare Media, 2016), 298–304.

⁷⁹ Max Turner, "Early Christian Experience and Theology of 'Tongues,'" in Mark J. Cartledge, *Speaking in Tongues: Multi-Disciplinary Perspectives* (Eugene, OR: Wipf & Stock Pub, 2012), 24–26, 32; 34–36; Vondey, *Pentecostal Theology*, 99–105; Macchia, *Baptized in the Spirit*, 36, 172; Macchia, "Tongues as Sign," 127–30; Frank Macchia, "Babel and the Tongues of Pentecost: Reversal or Fulfillment?" in Cartledge, *Speaking in Tongues*, 34–36, 50–51; David Hilborn, "Glossolalia as Communication," in Cartledge, *Speaking in Tongues*, 112–14; Margaret M. Poloma, "Glossolalia, Liminality and Empowered Kingdom Building" in Cartledge, *Speaking in Tongues*, 147–48, 154–55, 164–69.

⁸⁰ See for example Mark J. Cartledge, *Charismatic Glossolalia: An Empirical-Theological Study* (Aldershot, Hants, England; Burlington, VT: Routledge, 2002), 187–89; Land, *Pentecostal Spirituality*, 104–6; Poloma, "Glossolalia, Liminality and Empowered Kingdom Building," 171–73; Mark J. Cartledge, "The Practice of Tongues Speech as a Case Study" in Cartledge, *Speaking in Tongues*, 221–23; Macchia, *Baptized in the Spirit*, 34–36, 83; Frank Macchia, "The Baptism in the Holy Spirit," in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 212–18; Vondey, *Pentecostal Theology*, 95–97; Jack Hayford, *The Beauty Of Spiritual Language* (Nashville; Vancouver: Thomas Nelson Publishers, 1996), 1–76; David S. Moore, *Pastor Jack: The Authorized Biography of Jack Hayford* (Colorado Spring, CO: David C. Cook, 2020), 231–42.

lives as well as to release the gifts of the Spirit in the church.⁸¹ Such a charismatic understanding of tongues speech as a form of worship originates from the Pentecostal belief that on the day of Pentecost in Acts 2, the reception of the Spirit on the part of the disciples was marked by spontaneous and joyous praise as the “mighty works of God” were proclaimed among everyone present (v. 11).⁸² As a form of God-centered doxological speech or prayer, Vondey suggests that tongues can function as a spontaneous and critical sign of the freedom of the Spirit both for the individual and the corporate life of the church that stands in protest to a stagnant liturgical life in worship.⁸³ For Pentecostals, Spirit baptism is as much a personal experience as it is an ecclesial event that allows for the whole church to be “renewed from within” to become open to all the gifts of the Spirit. This “renewing from within” allows for tongues, broadly speaking, to be understood as a way for followers of Christ to concretely open themselves up to the Spirit’s empowering presence through their Christ-centered devotion and worship to God.⁸⁴

Frank Macchia suggests that tongues symbolize for Pentecostals a “theophanic encounter with God that is spontaneous, free, and wondrous.” Tongues therefore provides a way to submit oneself to God through Christ-centered prayer and praise that is willing to testify to God’s work in their life.⁸⁵ Macchia describes tongues as a sign of the Spirit’s movement towards the breaking down of walls of separation that reveal God’s desire to

⁸¹ See for example: Land, *Pentecostal Spirituality*, 92; Gordon D Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), 146–62; Turner, “Early Christian Experience and Theology of Tongues,” 6–10, 24–26; James. K.A. Smith, “Tongues as Resistance Discourse,” in Cartledge, *Speaking in Tongues*, 103–4.

⁸² Land, *Pentecostal Spirituality*, 92–93; Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology” in Vondey, *The Routledge Handbook of Pentecostal Theology*, 153–54; Vondey, *Pentecostal Theology*, 39–41; Macchia, *Baptized in the Spirit*, 264, 281.

⁸³ Vondey, *Pentecostal Theology*, 95–96.

⁸⁴ Vondey, *Pentecostal Theology*, 95–100; cf. Cartledge, *Charismatic Glossolalia*, 187–89; Land, *Pentecostal Spirituality*, 104–6; Poloma, “Glossolalia, Liminality and Empowered Kingdom Building” 171–73; Cartledge, “The Practice of Tongues Speech as a Case Study,” 221–23; Macchia, *Baptized in the Spirit*, 34–36, 83; Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, Reprint Edition (Grand Rapids, MI: Baker Academic, 2009), 214–47, 883–95.

⁸⁵ Frank Macchia, “Sighs Too Deep for Words: Toward a Theology of Glossolalia” *JPT* 1, no. 1 (1992): 51; Macchia, “Baptized in the Spirit,” 16.

“transcend the deep gulfs and high barriers that separate peoples from each other” in order to bring diverse types of people from “all flesh” together in praise and service. For Macchia, the tongues of Pentecost in Acts 2 represent the move of God to go beyond simply reversing the tongues of Babel that separated people due to wanting to make a name for themselves (Genesis 11:4), to fulfilling the tongues of Babel by providing a God-centered way of unifying the church and world even in its diversity.⁸⁶ In terms of participation in the worship gathering, fulfilling the tongues of Babel means that people of different age, gender, ethnicity, class, ability, culture, and social standing can be brought together to worship God in community with others.

In explaining how tongues can function as “sighs too deep for words,” Macchia draws from the likes of Abraham Heschel and Jacques Ellul, including a wide range of Pentecostal and ecumenical resources, to show ways one can communicate with the divine mystery of God. According to Abraham Heschel, prayer as a rational, articulate response to God does not exhaust the human response to the divine reality in worship. By this, Heschel appears to understand prayer as something that transcends words, where even a “sigh” can be worth more than any prayer with known words can convey.⁸⁷ Similarly, Ellul finds tongues to be a meaningful response to God across cultural boundaries because it “symbolizes the essentially non-communicative nature of all prayer” that is not the same as verbal communication that seeks to inform, but rather a type of communication that seeks to “transform” by allowing people to “partake” of the One who is unknowable, beyond our grasp, unapproachable, and inexpressible.⁸⁸ Like Heschel’s understanding of the “ineffable,” Karl Barth argues that the

⁸⁶ Macchia, “Babel and the Tongues of Pentecost,” 35–39, 43–51; Macchia, *Baptized in the Spirit*, 212–16.

⁸⁷ Macchia, “Sighs Too Deep for Words,” 47; cf. Abraham Joshua Heschel, *Man’s Quest for God* (New York: Crossroad, 1982), 3–4.

⁸⁸ Macchia, “Sighs Too Deep for Words,” 51, 58; cf. Jacques Ellul, *Prayer and the Modern Man* (New York: Seabury Press, 1970), 10, 58, 61; Heschel, *Man’s Quest for God*, 9.

Holy Spirit takes claim to the whole person, even the innermost “unconscious” part of them.⁸⁹

Macchia shows how such a wholistic view of the innermost conscious of a person must communicate as Cyril Williams says with “echoes which ordinary language cannot reach.”⁹⁰

For Macchia, drawing near to the divine mystery initiates a crisis of sorts by which one is unable to find adequate expression, and tongues is the prayer, praise, worship, and free and open response to God in such an encounter. When speaking in tongues, one groans with all of creation, and provides the “evidence” not that one has the Spirit, but that Spirit has them and is present among the body of Christ to show that the liberation and redemption of the world to come has already begun.⁹¹ Such a worshipful response to God provides the atmosphere through which the gifts of the Spirit are able to flourish in the gathered community of saints because in Christ-centered community there should be no separation between self-edification and the edification of others. Thus, for Macchia, unhindered worship to God is what allows for one to “flow out from themselves” to the other in a “symbolic self-transcendence and bridge crossing” way that is expressed in true love and fellowship with God and neighbor.⁹² Tongues as the worshipful response to God then provides an atmosphere in the church gathering where the gifts of the Spirit are able to thrive, including during the celebration of the Lord’s Supper, because worship is the context by which one encounters the fullness of Christ through the Spirit in gifted community with others.⁹³

In regard to how the gifts of the Spirit can be operative during the celebration of the Lord’s Supper, Pentecostals have been known to expect the move of the Spirit as they

⁸⁹ Macchia, “Sighs Too Deep for Words,” 52; Karl Barth, *Dogmatics in Outline* (London: SCM Press, 1958), 139; cf. Abraham Joshua Heschel, *Man Is Not Alone: A Philosophy of Religion* (New York: Farrar, Straus and Giroux, 1976), 3–18.

⁹⁰ Macchia, “Sighs Too Deep for Words,” 52; cf. Cyril Glyndwr Williams, *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena* (Cardiff: University of Wales Press, 1981), 1–25.

⁹¹ Macchia, “Sighs Too Deep for Words,” 61, 66; Macchia, “Baptized in the Spirit,” 17.

⁹² Macchia, *Baptized in the Spirit*, 281; Macchia, “Sighs Too Deep for Words,” 66–68; Macchia, “The Baptism in the Holy Spirit,” 212–20.

⁹³ Lee Roy Martin, “Introduction to Pentecostal Worship” in Lee Roy Martin, *Toward a Pentecostal Theology of Worship*, 3; Frank Macchia, “Signs of Grace: Towards a Charismatic Theology of Worship” in Martin, *Toward a Pentecostal Theology of Worship*, 153–60.

celebrate the sacraments when they worship. As a Pentecostal theologian speaking to the importance of Christian unity in the celebration of the Lord's Supper, Kärkkäinen suggests that "the Supper" is an avenue by which Christians can experience healing and wholeness in both physical and emotional ways as they take part in Jesus' body and blood.⁹⁴ Drawing from the work of the early church fathers who spoke of the Eucharist as a "medicine" able to heal the soul, Kärkkäinen shows that healing can occur not just through prayer or the laying on of hands, but also through the very act of partaking in the Lord's Supper in community. Such an experiential understanding of the Lord's Supper reveals the Pentecostal understanding of how "the wonderworking power of the Spirit" is at work in the life of the gathered community.⁹⁵ Similarly, Amos Yong suggests that just as Pentecostals believe the Spirit's presence can be mediated through "material means" such as through oil or laying on of hands, among other things, it seems reasonable to believe that the mediation of the Spirit's presence in the elements of the Lord's Supper can also be avenues for one to have an encounter with God resulting in their salvation and healing.⁹⁶ Such a transformative view of communion is perhaps similar to how John Wesley believed that the Lord's Supper was a "converting ordinance" through which participants can come to salvation in Christ at an "open table," where all people—including long-term church members, sinners, children, and those with disabilities—could take part in the sacramental life of the community and be changed.⁹⁷

⁹⁴ Kärkkäinen, "The Spirit and the Lord's Supper," 142–44; cf. Vondey, *Pentecostalism and Christian Unity*, 120–21.

⁹⁵ Kärkkäinen, "The Spirit and the Lord's Supper," 142–43; cf. Stanley Samuel Harakas, *Health and Medicine in the Eastern Orthodox Tradition* (New York: Crossroads, 1990), 91; Kenneth L. Bakken, "Holy Spirit and Theosis: Toward a Lutheran Theology of Healing," *SVTQ* 38, 4 (1994): 419–25; R. Douglas Wead, *Father McCarthy Smokes a Pipe and Speaks in Tongues: An Incredible Journey into the Catholic Pentecostal Movement* (Norfolk, VA: Wisdom House Publishing Company, 1972), 84–86.

⁹⁶ Yong, *The Spirit Poured Out on All Flesh*, 163.

⁹⁷ Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* (Maryknoll, NY: Orbis, 2008), 136; cf. Mark W. Stamm, *Let Every Soul Be Jesus' Guest: A Theology of the Open Table* (Nashville, TN: Abingdon Press, 2006); Bidy, "Re-Envisioning the Pentecostal Understanding of the Eucharist," 239–49.

Daniel Tomberlin contends that the sacramental spirituality of Pentecostals is an ongoing altar call allowing worshippers to be washed, cleansed, nourished, healed, and forgiven as they encounter God in the sacraments. For Tomberlin, the sacraments are the physical means of an encounter with Jesus the savior, sanctifier, baptizer in the Holy Spirit, healer, and coming king, and through the Spirit, worshippers are able to receive salvation, cleansing, empowerment for ministry, and healing for their journey of faith. Thus, one's ability to be baptized in the Spirit, and so be endowed with power to practice spiritual gifts, is something that can take place not just during certain ministry times at the conclusion of the celebration, but also through the sacramental activities and practices of the church community as well.⁹⁸

Similar to Tomberlin, Kenneth Archer offers helpful insights regarding how believers can be filled with the Spirit during the celebration of the Lord's Supper. Building on the work of John Christopher Thomas, Archer suggests that the sacraments can be called "full gospel sacraments" because the sacramental activities viewed through the lens of the five-fold gospel provide the context for experiencing the saving, sanctifying, empowering, healing, and eschatological presence of God in power.⁹⁹ Such a full gospel view of the sacraments gives worshippers "opportunities for the ongoing spiritual formation of being conformed to the image of Christ through the Spirit of Christ."¹⁰⁰ The Lord's Supper therefore provides worshippers the opportunity to encounter and help others encounter the fullness of God in Christ through the Spirit by experiencing salvation, sanctification, empowerment, and healing as they celebrate and remember Christ in the gathering.¹⁰¹ Within this full gospel context, the

⁹⁸ Tomberlin, *Pentecostal Sacraments*, 87–89, 175–85, 260–61; cf. Green, *Toward a Pentecostal Theology of the Lord's Supper*, 69–71.

⁹⁹ Archer, "Nourishment for Our Journey," 149–58; cf. Thomas, "Pentecostal Theology in the Twenty-First Century," 3–19; Frank D. Macchia, "Is Footwashing the Neglected Sacrament? A Theological Response to John Christopher Thomas," *PNEUMA* 19, no. 2 (1997): 239–49.

¹⁰⁰ Archer, "Nourishment for Our Journey," 149.

¹⁰¹ See Vondey, *Pentecostal Theology*, 12–34, 227–28, 256–60; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 6–19; Suurmond, *Word and Spirit at Play*, 106–9, 161–87; Alvarado, "A Hermeneutic of Empowerment," 157–58, 166–67; Macchia, "Sighs Too Deep for Words," 65; Land, *Pentecostal Spirituality*,

celebration of the Lord's Supper in community can therefore be a time for participants to experience such things as forgiveness, healing, reconciliation, empowerment for ministry, and the love of God.¹⁰²

In light of the above discussion, the following three considerations stand out in regard to how charismatic participation can take place in the celebration of the Lord's Supper in Pentecostal worship gatherings. First, every believer's ability to take part as charismatic participants in the Lord's Supper begins by engaging in Christ-centered prayer and praise through the Spirit. Such doxological speech was shown to allow worshippers to be receivers of the Spirit through their willingness to engage in joyous and unhindered praise and worship to God as a way to open themselves up to the Lord's transforming and empowering presence from the innermost being. This heartfelt devotion to God provides a way for worshippers to bear witness to God's saving and sanctifying work in their life, and was characterized in terms of allowing for participants to engage in worship through both intelligible and non-intelligible words, sighs, and groans.¹⁰³ This doxological view of tongues as unhindered worship to God can be understood as a time to "lay it all on the altar" in order for members to

12, 89–90, 169; Vondey and Green, "Between This and That," 213–32; Althouse, "Betwixt and Between the Cross and the Eschaton," 277; Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: IVP Academic, 1998), 115; Chan, *Liturgical Theology*, 42–48; Andy Lord, "Ecclesiology: Spirit-Shaped fellowship of Gospel mission" in Vondey, *The Routledge Handbook of Pentecostal Theology*, 294–95; Amos Yong, *The Bible, Disability, and the Church: A New Vision of the People of God* (Grand Rapids, MI: Eerdmans, 2011), 70–72; Tony Richie, "A Distinctive Turn to Pneumatology: Amos Yong's Christian Theology of Religions" in Wolfgang Vondey and Martin Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit* (Leiden; Boston: Brill, 2013), 111, 115; Edmond, J. Rybarczyk, "Towards a Pentecostal Perspective of Salvation" in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 86–89.

¹⁰² See Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–99, 110–15, 132–38; Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; Yong, *The Spirit Poured Out on All Flesh*, 90–98; Macchia, *Baptized in the Spirit*, 77, 146–53; Tomberlin, *Pentecostal Sacraments*, 87–89, 175–85, 260–61; Archer, "Nourishment for Our Journey," 149–58; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 69–71; cf. Stephenson, "Getting Our Feet Wet," 168–77; Tomberlin, *Pentecostal Sacraments*, 194–97.

¹⁰³ Cartledge, *Charismatic Glossolalia*, 187–89; Land, *Pentecostal Spirituality*, 92–93, 104–6; Fee, *Paul, the Spirit, and the People of God*, 146–62; Poloma, "Glossolalia, Liminality and Empowered Kingdom Building," 171–73; Cartledge, "The Practice of Tongues Speech as a Case Study," 221–23; Macchia, "Sighs Too Deep for Words," 51–58; Macchia, *Baptized in the Spirit*, 34–36, 83; Macchia, "The Baptism in the Holy Spirit," 212–18, 264, 281; Vondey, *Pentecostal Theology*, 39–41, 95–97; Yong, "The Pneumatological Imagination," 153–54.

expressively and bodily respond to the Spirit in heartfelt devotion to the divine.¹⁰⁴ Tongues therefore is a sign of the Spirit's movement towards breaking down barriers of cultural, ethnic, gender, language, age, and socio-economic constraint so that all believers willing to respond can be recipients of the Spirit's empowering presence in worship.¹⁰⁵ In terms of the charismatic participation in the celebration of the Lord's Supper, every believer's worshipful response to God from the innermost being provides a way for the entire gathered community to submit themselves fully to the Spirit as they take part in the bread and cup of Christ in fellowship with others. Furthermore, this dynamic view of participation reveals how all believing members of the community are able to take part as charismatic agents in the Lord's Supper because it shows ways that the practices of *anamnēsis* and *epiklēsis* can be incorporated into the gathering through unhindered worship to God in fellowship with others. From this perspective, tongues can be viewed as a form of participation in the practices of *anamnēsis* and *epiklēsis*.

Second, the willingness of believers to respond to the Spirit's invitation to seek the Lord during the celebration of the Lord's Supper places them in a position where they can be filled with the Holy Spirit. Because Pentecostals believe that one's openness to God in the innermost depths of the soul and spirit leads towards a transformative and life-changing encounter with God, worshippers can be empowered with the Spirit during the celebration of the Lord's Supper.¹⁰⁶ As an epicleptic community of the Spirit that welcomes the inbreaking presence of the divine at any moment in the gathering, the celebration of the Lord's Supper in Pentecostal communities of faith provides an opportunity for Christians to have an encounter

¹⁰⁴ Macchia, *Baptized in the Spirit*, 30; cf. Land, *Pentecostal Spirituality*, 147–51.

¹⁰⁵ Macchia, "Babel and the Tongues of Pentecost," 35–39, 46–51; Vondey, *Pentecostal Theology*, 95–100; Macchia, "Sighs Too Deep for Words," 51, 58; Macchia, *Baptized in the Spirit*, 212–16.

¹⁰⁶ See for example: Cartledge, *Charismatic Glossolalia*, 187–89; Land, *Pentecostal Spirituality*, 104–6; Poloma, "Glossolalia, Liminality and Empowered Kingdom Building" 171–73; Cartledge, "The Practice of Tongues Speech as a Case Study," 221–23; Macchia, *Baptized in the Spirit*, 34–36, 83; Macchia, "The Baptism in the Holy Spirit," 212–18; Vondey, *Pentecostal Theology*, 95–97.

with the love of God resulting in their baptism in the Spirit.¹⁰⁷ Such an encounter with God results in the community's ability to experience the saving, sanctifying, empowering, healing, and eschatological presence of Christ through the Spirit as they gather around the table in worship.¹⁰⁸

Third, the result of people's baptism in the Spirit during the Lord's Supper is a celebration of charismatic participation that allows for the gifts of the Spirit to be available to the entire worshipping community. From the perspective of the Spirit and Pentecost, the celebration of the Lord's Supper views the entire body of Christ not only as potential recipients of the Spirit, but also ministers of the Spirit able to operate in the charismatic gifts during worship.¹⁰⁹ Because Pentecostals believe that the baptism with the Holy Spirit is the chief gift through which all other gifts flow, every believer's encounter with the divine in the Lord's Supper can result not only in their empowerment with the Spirit, but also in their ability to be used by God to meet the needs of the community for the upbuilding and flourishing of everyone present.¹¹⁰ Such a celebratory view of the Lord's Supper in Pentecostal church gatherings requires space to be made for Spirit-empowered believers to take part as witnesses able to pray, worship, testify, and prophesy, as well as to function in all

¹⁰⁷ See Kärkkäinen, "The Spirit and the Lord's Supper," 141–45; Alvarado, "Pentecostal Epiclesis," 179, 183; Yong, *The Spirit Poured Out on All Flesh*, 163; Tomberlin, *Pentecostal Sacraments*, 87–89, 175–85, 260–61; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 69–71; Macchia, *Baptized in the Spirit*, 281; Macchia, "Sighs Too Deep for Words," 66–68; Macchia, "The Baptism in the Holy Spirit," 212–20; Land, *Pentecostal Spirituality*, 92; Turner, "Early Christian Experience and Theology of 'Tongues,'" 6–10, 24–26; Smith, "Tongues as Resistance Discourse," 103–4.

¹⁰⁸ See Vondey, *Pentecostal Theology*, 55–57, 77–80, 84–99, 110–15, 132–38; Albrecht, *Rites in the Spirit*, 171–74, 222, 229–30, 231–33; Yong, *The Spirit Poured Out on All Flesh*, 90–98; Macchia, *Baptized in the Spirit*, 77, 146–53; Tomberlin, *Pentecostal Sacraments*, 87–89, 175–85, 260–61; Archer, "Nourishment for Our Journey," 149–58; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 69–71.

¹⁰⁹ Suurmond, *Word and Spirit at Play*, 208–12; Amos Yong, "Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal" in Monique M. Ingalls and Amos Yong, eds., *The Spirit of Praise: Music and Worship in Global Pentecostal–Charismatic Christianity* (University Park, PA: The Pennsylvania State University Press, 2015), 84–93; Albrecht, *Rites in the Spirit*, 233–35; Simon Chan, "Mother Church: Toward a Pentecostal Ecclesiology" in Green, *Pentecostal Ecclesiology*, 32–34; Macchia, *Baptized in the Spirit*, 157, 177, 218; Jonathan E. Alvarado, "Pentecostal Worship and the Creation of Meaning" in Martin, *Toward a Pentecostal Theology of Worship*, 224–25.

¹¹⁰ Albrecht, *Rites in the Spirit*, 138–39; 200–03; 231–32, 244–47; Dyer, "Pentecostal Worship Practices in Europe," 145; Vondey, *Pentecostalism*, 117; Vondey, *Pentecostal Theology*, 40–49, 98–106; Macchia, *Baptized in the Spirit*, 20–21, 59–62; Michaels, "Gifts of the Spirit," 665–67.

the gifts of the Spirit so that everyone can be built up towards love and good works for the benefit of all.¹¹¹ This sort of charismatic view of participation shows that the practices of anamnēsis and epiklēsis can be opportunities for the community of faith to be mutually edified and encouraged in worship because it allows for the dangerous memory of Pentecost to be made present in the celebration of the eucharist.¹¹² Moreover, a celebration of the charismatic life of the Spirit in worship shows that the mechanism of Spirit baptism is at work during the practice of the Lord's Supper because it reveals ways Pentecost can be renewed in the sacramental life of the movement's church gatherings to empower participants for ministry and service to one another in love.¹¹³

From the perspective of the Spirit and Pentecost, every believer's ability to be Spirit-empowered agents in the Lord's Supper exemplifies how the sacramentality of Pentecostals is on display to allow the experiential, dynamic, and imaginative environment created by the presence of the divine in the worship gathering to become a reality.¹¹⁴ Thus, through the pneumatic worldview of Pentecostals that expectantly awaits an immediate encounter with God in worship, a widening of the discussion in terms of people's ability to take part as charismatic participants in the Lord's Supper is able to take place so that participation in the sacramental life of the community can be reimagined. Building on this foundation, an effort is now made to open up the discussion even further to show how the charismatic participation

¹¹¹ Vondey, *Pentecostal Theology*, 97–100; Wolfgang Vondey “Religion as Play: Pentecostalism as a Theological Type,” *REL* 9, no. 3 (2018): 12; Suurmond, *Word and Spirit at Play*, 32–51, 123, 180–88, 220; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Althouse, “Betwixt and Between the Cross and the Eschaton,” 276; Yong, *The Spirit Poured Out on All Flesh*, 295; Archer, “Nourishment for Our Journey,” 157–58; A.J. Swoboda, “God is Doing Something New: A North American Liturgical Experience” in Cartledge and Swoboda, *Scripting Pentecost*, 128.

¹¹² Vondey, “Pentecostalism as a Theological Tradition,” 528, 533–34; Kärkkäinen, “The Spirit and the Lord's Supper,” 141–46; Alvarado, “Pentecostal Epiclesis,” 179–90.

¹¹³ See Suurmond, *Word and Spirit at Play*, 1–52 88–97; Alvarado, “Pentecostal Worship and the Creation of Meaning,” 224–25; Vondey, *Beyond Pentecostalism*, 40–46, 138–40; Vondey, *Pentecostal Theology*, 21–22, 155–60; Vondey, “Religion as Play,” 7–8; Land, *Pentecostal Spirituality*, 92–93; Yong, “The Pneumatological Imagination,” 6–8; Yong, *The Spirit Poured Out on All Flesh*, 91–98, 190; Macchia, *Baptized in the Spirit*, 87, 156, 264, 281; Macchia, “Sighs Too Deep for Words,” 65–66; Martin, “Introduction to Pentecostal Worship,” 3.

¹¹⁴ Vondey and Green, “Between This and That,” 215–31; Vondey, “Pentecostal Sacramentality and the Theology of the Altar,” 94; Macchia, “Tongues as Sign,” 127–43.

discussed in terms of the Lord's Supper can be experienced in the other sacramental practices of the movement as well. If Pentecostals believe it is possible to encounter the saving, healing, and empowering presence of Christ through the Spirit in the Lord's Supper, then the question persists, why cannot such encounters be made available in all the sacramental practices that Pentecostals hold dear? In other words, why cannot believers be empowered with the Spirit, and so take part as charismatic participants, during the celebrations of water baptism, foot washing, prayer for healing by the anointing with oil, and any other practices the movement recognizes as sacramental in nature? Such a view of participation in the sacramental life of the community I suggest requires a hospitable structure willing to invite all believing members anointed by the Spirit to take part as charismatic agents in worship. Building on all that has been discussed in this chapter, I now attempt to articulate an altar hermeneutic in terms of an ecclesiology of participation.

6.4. Pentecostal Sacramentality and a Hospitable Ecclesiology of Participation

In this final section I want to press the matter of sacramentality, *epiklēsis*, and charismatic empowerment in worship towards an ecclesiology of participation that invites all believers to take part in the sacramental life of the community. Building on the insights that the charismatic participation of every believer in the Lord's Supper is made possible through their empowerment with the Holy Spirit, I wish to further articulate how such participation can be at work to allow worshippers to take part in all the sacramental practices of Pentecostal worship. This segment of the chapter attempts to expand the discussion beyond participation in the Lord's Supper to include all the sacramental practices of Pentecostals celebrated by the community as they gather for church. While participation is certainly different for the Lord's Supper than it is for water baptism and the other sacramental practices of Pentecostal worship, this section seeks to demonstrate that a Pentecostal view of

sacramentality provides a way for the heart of participation explored in the preceding sections of this chapter to be applied to the practices that Pentecostals engage in as a community to encounter Christ through the Spirit. My intent therefore is to show how the Pentecostal understanding of *anamnēsis* and *epiklēsis* can be brought together with the way Pentecostals understand Spirit baptism to construct an ecclesiology of participation that allows for congregants to take part as charismatic participants in the sacramental practices of Pentecostal worship. In this way, I attempt to continue building a narrative of Pentecostal sacramentality by showing how the practices of remembering Christ and calling on the Spirit in worship can be integrated into a framework that allows for participation to take place in the broader sacramental life of the community.

More exactly, my intent is to show how such a view of church reveals ways the themes of charismatic celebration and the church as the divine household of God from chapters four and five can be brought together to allow believers to fully take part in the ritual life of worship as a community. Thus, my goal is to demonstrate both how participation can be imagined in the sacramental life of worship as well as how a Pentecostal view of the sacraments can function together with the rites of praise and worship and preaching to reflect a liturgy centered on the notion of the altar. Moreover, such a view of church reveals how the mechanism of commission to ministry and mission is at work in our altar hermeneutic because it provides a means to envision ways members in the community are invited and mobilized to take part as charismatic participants during all sacramental activities and practices of the church gathering. While an endeavor to address how the charismatic participation of all believers is possible in the Lord's Supper, there has been no concrete structure put in place to allow for such participation to actually take place in all the sacramental practices of the church gathering. In what follows, I wish to show how the specific ways the altar hermeneutic expressed in the preceding sections of this chapter is best

portrayed as acts of hospitality seeking to create space in worship that allows for all believing members of the community empowered with the Spirit to fully take part in the sacramental life of the local assembly.

I suggest that the full participation of believers in worship functions as sacramental acts of hospitality by which every Spirit-empowered member is invited to take part as active contributors during the celebration of the sacraments. Participation that functions as sacramental acts of hospitality is possible because the pneumatic environment created by the Spirit's presence in worship reveals how a Pentecostal view of charismatic sacramentality can be actualized in the life of the local church. This claim suggests that the notion of hospitality viewed through the lens of the Spirit and Pentecost provides a way to demonstrate how the ideas of sacramentality, *epiklēsis*, and Spirit baptism can be brought together to allow people to take part in the sacramental life of the community as empowered witnesses in worship. This hospitable view of church demonstrates how the liturgical structures of the church can be opened up to allow participants to fully take part in the sacramental life of the community. This view of hospitable community also reveals how the charismatic sacramentality of Pentecostals opens the door to allow for a wider discussion of participation to take place that goes beyond the Lord's Supper to all the other sacramental practices of worship in the church gathering.

To accomplish this task, I engage the ecumenical work of Pentecostals with the idea of hospitality to construct an ecclesiology of participation that shows how the Spirit of Pentecost is inviting all believers in the worshipping community to participate as charismatic agents in the sacramental rituals and practices of the movement. My goal is to engage the notion of hospitality through the lenses of the Spirit and Pentecost in order to draw conclusions helpful for providing imaginative ways participation can be operative in the sacramental life of Pentecostal worship. Exploring hospitality from such a diverse and

ecumenical perspective helps to shed light on how participation in the sacramental life of the community is possible because this view reveals ways God has invited all Spirit-empowered Christians to take part in ministering to one another through the charismatic gifts of the Spirit. Thus, not only does exploring hospitality from the perspective of the Spirit and Pentecost reveal what an ecclesiology of participation can look like for Pentecostals, it also reveals the charismatic sacramentality that undergirds such a view of church as well.

The notion of hospitality is a term rich with ecumenical potential helpful for showing how participation in communities of faith can be made possible in the diverse contexts of the global church.¹¹⁵ In Pentecostalism, hospitality has provided a way for showing how the divine invitation of God is at work in the church and world to offer a call for all people to take part in God's gift of salvation in Christ through the Spirit.¹¹⁶ While the concept of hospitality might evoke, as noted by Henri Nouwen, images of "soft sweet kindness, tea parties, bland conversations and a general atmosphere of coziness,"¹¹⁷ it is generally agreed upon by both Pentecostals and the other Christian traditions that a biblical and theological understanding of hospitality is everything but these characterizations. From a biblical and

¹¹⁵ Diane C. Kessler, *Receive One Another: Hospitality in Ecumenical Perspective* (Geneva: WCC, 2005); Vondey, *People of Bread*, 105–242; Wolfgang Vondey, *Pentecostalism and Christian Unity, Volume 2: Continuing and Building Relationships* (Eugene, OR: Wipf & Stock Publishers, 2013); Fadi Daou, *Divine Hospitality: A Christian–Muslim Conversation* (Geneva: WCC, 2017); Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans, 1999); Arthur Sutherland, *I Was A Stranger: A Christian Theology of Hospitality* (Nashville: Abingdon Press, 2006); Jacques Derrida, *Of Hospitality*, with parallel text by Anne Dufourmantelle (Stanford, CA: Stanford University Press, 2000); Immanuel Kant, "Perpetual Peace: A Philosophical Sketch" in Hans Reiss, ed., *Kant: Political Writings*, trans. by H.B. Nisbet, 2nd enlarged edition (Cambridge: Cambridge University Press, 1991); Augustine, *Pentecost, Hospitality, and Transfiguration*, 15–163; Letty M. Russell, *Just Hospitality: God's Welcome in a World of Difference* (Louisville, KY: WJKP, 2009), 2, 59–68, 82–107; Yong, *Hospitality and the Other*, 118–28; Brendan Byrne, *The Hospitality of God: A Reading of Luke's Gospel* (Collegeville, MN: Liturgical Press, 2015); Veli-Matti Kärkkäinen, "Theology of Religions: Divine Hospitality and Spiritual Discernment" in Wolfgang Vondey, ed., *The Routledge Handbook of Pentecostal Theology* (Abingdon, Oxon; New York: Routledge, 2020), 443–50.

¹¹⁶ See for example: Yong, *Hospitality and the Other*, 105–6; Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007), 222–23; Vondey, *Pentecostal Theology*, 56–57, 236–49; Wolfgang Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality: Towards a Systematic and Ecumenical Account of the Church" in Green, *Pentecostal Ecclesiology*, 225–32; Augustine, *Pentecost, Hospitality, and Transfiguration*, 48–142; Veli-Matti Kärkkäinen, "Toward a Pneumatological Ecclesiology," in Kärkkäinen, *Toward a Pneumatological Theology*, 83–95.

¹¹⁷ Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life*, Reissue edition (Garden City, NY: Image, 1986), 65–66; cf. Pohl, *Making Room*, 3.

theological perspective, hospitality is a risky, radical, painful, subversive, rejuvenating, and transformative work that brings the hope and love of God to the church and world with the intent to invite the inhabitants of creation into mutual relationship with the divine and one another in genuine fellowship in the Spirit.¹¹⁸

For Pentecostals, the idea of hospitality provides a means of seeing the world that allows for companionship to be extended to diverse types of people, even the stranger and one's enemy, in order that communities of faith, as well as all of humanity, can have transformative relational encounters with God and each other towards the mending of the world.¹¹⁹ This view of hospitality sees the church and world as a "house" where all sorts of people—men and women, young and old, and rich and poor—are invited to take part in table fellowship for the purpose of transforming and renewing the relationships of those who participate.¹²⁰ A relational understanding of the cosmos as households of hospitality is not limited to just participating as guests at a meal, nor various ritual expressions in church settings, but also includes actions that help to make Jesus realized through the Spirit in both people's individual lives and entire communities that have been fractured by things such as

¹¹⁸ Vondey, *Pentecostal Theology*, 235; Augustine, *The Spirit and the Common Good*, 208–21; Augustine, *Pentecost, Hospitality, and Transfiguration*, 60–62; Amos Yong, "The Spirit of Hospitality: Pentecostal Perspectives Toward a Performative Theology of Interreligious Encounter," *MIR* 35 no.1 (2007), 55–67; Nouwen, *Reaching Out*, 65–78; Pohl, *Making Room*, 3–15, 61–62; Jean Vanier, *An Ark for the Poor* (New York: Crossroad, 1995), 57, 110; Philip P. Hallie, *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There* (New York: Harper and Row, 1979), 83–86; Byrne, *The Hospitality of God*, 195–97.

¹¹⁹ Augustine, *The Spirit and the Common Good*, 4, 40–51; Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 276–77; Vondey, *People of Bread*, 70–104; Yong, *Hospitality and the Other*, 105–28; Yong, *The Bible, Disability, and the Church*, 105–16; cf. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon, 1996), 9–33; Martin Mittelstadt, *Reading Luke—Acts in the Pentecostal Tradition* (Cleveland, TN: CPT Press, 2011), 150–60; Andy Lord, *Network Church: A Pentecostal Ecclesiology Shaped by Mission* (Leiden; Boston: Brill, 2012), 219–25; Wolfgang Vondey, "Soteriology at the Altar: Pentecostal Contributions to Salvation as Praxis," *TSJ* 34, no. 3 (July 1, 2017): 234–35; Daniela Augustine, "Pentecost Communal Economics and the Household of God," *JPT* 19, no. 2 (2010): 219–42; Steven Fettke, *Gods Empowered People: A Pentecostal Theology of the Laity* (Eugene, OR: Wipf & Stock Publishers, 2010), 56–84.

¹²⁰ Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 276–79; Augustine, *Pentecost, Hospitality, and Transfiguration*, 73–78.

violence, hatred, and sin.¹²¹ For Pentecostals, this transformative view of hospitality finds its root in the day of Pentecost because it reflects the triune God's self-giving invitation for all flesh, in all its diversity, to take part in fellowshiping in sacrificial love and service to and with others.¹²²

From the perspective of Pentecost, hospitality involves the willingness to create time and space in the church community for worshippers to take part in all aspects of the gathering based on the recognition of God's grace and generosity that freely welcomes reflection and participation in God's love.¹²³ For this reason, for Pentecostals, hospitality and celebration are closely linked because it welcomes the free, imaginative, spontaneous, and improvisational nature of God's presence through the Spirit to be expressed in communities of faith.¹²⁴ Hospitality therefore provides a means for allowing believers to find a place in the community through the mutual sharing of time, life, and resources so that they can genuinely participate in all dimensions of the church's fellowship and existence.¹²⁵

While the notion of hospitality is present throughout all of Scripture,¹²⁶ Amos Yong asserts that the event of Pentecost provides a template for engaging the topic through a trinitarian and pneumatological lens due to its paradigmatic emphasis on God's open invitation for all humanity to take part in the last days gift of salvation for the world. For Yong, a Lukan theology of hospitality inherent in the Luke-Acts narratives reflects the

¹²¹ Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 266–67, 276–80; Augustine, *The Spirit and the Common Good*, 4, 44–48, 216–21; Augustine, "Liturgy, Theosis, and The Renewal of the World," 179–82.

¹²² Chan, *Liturgical Theology*, 92; Fettke, *Gods Empowered People*, 56–84; Augustine, *The Spirit and the Common Good*, 4, 47–51; Augustine, *Pentecost, Hospitality, and Transfiguration*, 129–32; Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 276–79; Yong, *Hospitality and the Other*, 105–8.

¹²³ Pohl, *Making Room*, 172–79; cf. Fettke, *God's Empowered People*, 59–62; Yong, *Hospitality and the Other*, 105–32; Augustine, *Pentecost, Hospitality, and Transfiguration*, 59–60.

¹²⁴ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Suurmond, *Word and Spirit at Play*, 33–35; Fettke, *Gods Empowered People*, 56–82; Vondey, *Beyond Pentecostalism*, 135–40.

¹²⁵ Pohl, *Making Room*, 172–79; cf. Fettke, *God's Empowered People*, 59–62; Yong, *Hospitality and the Other*, 105–32; Augustine, *Pentecost, Hospitality, and Transfiguration*, 59–60.

¹²⁶ Yong, *Hospitality and the Other*, 99–128; Vondey, *People of Bread*, 36–304; Augustine, *Pentecost, Hospitality, and Transfiguration*, 132–38; cf. Nouwen, *Reaching Out*, 66–68; Pohl, *Making Room*, 20–35.

trinitarian character of the generosity of God that has invited all of humanity to experience the redemptive hospitality in Christ through the agency of the Holy Spirit. Hence, the day of Pentecost in Acts 2 expressed through “many tongues” points to the gift of the Spirit given to the church as a way to signify the openness of the church’s life, ministry, and practices to the many hospitable practices of the triune God.¹²⁷ The church is the fellowship of the Holy Spirit and therefore should make available and embody the hospitality of God through the practices of its members, who are all called to be conduits of the grace and kindness of God to all people—including the alien, stranger, outcast, and religious, physical, intellectual, and global other.¹²⁸ A hospitable view of Spirit-shaped fellowship reveals the “divine hospitality and human diversity” at work in the Spirit’s goal to transform the church and all of creation into the eschatological image of Christ.¹²⁹

According to Yong, hospitality should provide in the worship gathering an environment where all participants are both givers to and receivers from others in ministry. For this reason, everyone in the community—including the pastors and leaders—are at the same time both guest and host, and therefore should welcome the ministries, gifts, and contributions of others from across the diverse spectrum of ethnicity, gender, talent, ability, and social standing.¹³⁰ Just as the trinitarian God is at the same time Giver, Given, and Giving, so should the church be a reflection of this reality.¹³¹ This by no means insinuates

¹²⁷ Yong, *Hospitality and the Other*, 99–106; Yong, “The Spirit of Hospitality,” 62–65; Yong, *The Spirit Poured Out on All Flesh*, 27, 83–89; Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology* (Grand Rapids, MI: Eerdmans, 2010), 91–94.

¹²⁸ Yong, *Hospitality and the Other*, 106–7, 126–28; Wolfgang Vondey and Martin William Mittelstadt, “Introduction” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 20.

¹²⁹ Jacob D. Dodson, “Divine Hospitality and Human Diversity: Amos Yong and Foundations of Ecumenical and Interfaith Relations” in Vondey and Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, 123–40.

¹³⁰ Yong, *Hospitality and the Other*, 101–37; Yong, *The Bible, Disability, and the Church*, 104–8. See also Vondey, *People of Bread*, 97–99.

¹³¹ Yong, *Hospitality and the Other*, 127; cf. Wilmer Estrada-Carrasquillo, “Taking the Risk: The Openness and Attentiveness of Latin American Pentecostal Worship,” in Martin, *Toward a Pentecostal Theology of Worship*, 243–45.

that there is “hospitality without boundaries,” but rather an approach to community that genuinely values the participation of every Spirit-empowered Christ follower in the gathering by making room for that participation to take place in worship. Such a “shift” in thinking and practice that allows participants to be both givers and receivers of ministry creates a community that sees no hard-and-fast lines between “insiders” and “outsiders” who are able to be empowered and shaped by the work of the Spirit in their lives.¹³² A Spirit-oriented view of hospitality provides a way to go beyond the “us versus them” mentality that seeks to separate priest and laity, rich and poor, slave and free, male and female, abled and disabled, weak and strong, and the like, by allowing for diverse people, cultures, charisms, gifts, actions, and abilities to be present in the church. A hospitable perspective of community reveals an inclusive pneumatological ecclesiology that welcomes all who are empowered with the Spirit to fully participate in the church gathering. Hence, value is found in all members of the community who have opened themselves up to the Spirit’s invitation to worship, and recognizes that the church’s visible and liturgical structures should reflect an openness to allow all worshipping members access to the charismatic life of the church.¹³³ In connection with participation in the charismatic gifts of the Spirit in worship, hospitality provides the conditions and surroundings through which all believers empowered with the Spirit can be both recipients and ministers of the Spirit’s work and presence in the church.

In regard to how the event of Pentecost can shed light on ways the notion of hospitality allows for believers to fully take part in the charismatic gifts of the Spirit during

¹³² Yong, *Hospitality and the Other*, 136–37; Yong, “The Spirit of Hospitality,” 62–65; Yong, *Theology and Down Syndrome*, 209–15; cf. Vondey, *Pentecostals Theology*, 243–45; Suurmond, *Word and Spirit at Play*, 123, 144–45, 181, 220; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Althouse, “Betwixt and Between the Cross and the Eschaton,” 276; Swoboda, “God is Doing Something New,” 128; cf. Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 198–221; Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding Of How People Change* (Grand Rapids, MI: Baker Academic, 2008), 33–36, 280–87.

¹³³ Yong, *The Bible, Disability, and the Church*, 104–9; Yong, *Hospitality and the Other*, 105–37; cf. Suurmond, *Word and Spirit at Play*, 45–48; Chan, *Spiritual Theology*, 114–15.

the sacraments, the work of Augustine and Vondey offer helpful resources. Not only do both scholars draw from Pentecost as the source for their engagement with theological issues related to the church and its mission in the world, but they also engage with the topic of hospitality in ways that help to imagine how the gifts of the Spirit can be operative in the local church. Augustine notes how the event of Pentecost provides a paradigmatic vision for how God's self-giving hospitality is on display to extend Christ's body on earth through the outpouring of the Holy Spirit. At Pentecost, the community of saints are transformed into a loving and hospitable community that both mirrors and embodies the hospitality of God in order to reflect the reciprocity of a shared life in relationship (Acts 2:43–47).¹³⁴

Drawing from the likes of Immanuel Kant, Jacques Derrida, Emmanuel Levinas, and others, Augustine suggests that genuine love for each other in the community creates a “hospitable sanctuary” for the presence and flourishing of others to exist that is free from fear, jealousy, envy, suspicion, competition, and rage. Love therefore creates space at the table for participants to be empowered with a voice to speak to the needs and life of the community.¹³⁵ This invitation from God for members to take part in the life of community is similar perhaps to how Henri Nouwen describes the “paradox of hospitality.” Such a paradox allows for ecclesial space to be filled not with busy programs and structures set in place by the professional and powerful to direct the ritual life of the community, but with genuine opportunities to embrace the songs, languages, work, silence, and gifts of others that results in a transformed community based on the mutual encouragement, trust, and respect of those

¹³⁴ Augustine, *The Spirit and the Common Good*, 83–89; cf. Augustine, *Pentecost, Hospitality, and Transfiguration*, 15–71.

¹³⁵ Augustine, *The Spirit and the Common Good*, 46–51, 135–74; Augustine, *Pentecost, Hospitality, and Transfiguration*, 48–53; cf. Augustine, “Liturgy, Theosis, and The Renewal of the World,” 179–85; Land, *Pentecostal Spirituality*, 92–93; Macchia, *Baptized in the Spirit*, 63, 240–47, 264–68; Pinnock, *Flame of Love*, 38, 81–83, 172; Immanuel Kant, *Perpetual Peace: A Philosophical Essay*, trans. M. Campbell (New York: Grand, 1972); Derrida, *Of Hospitality*; Jacques Derrida, *Adieu to Emmanuel Levinas* (Stanford, CA: Stanford University Press, 1990); Emmanuel Levinas, *Totality and Infinity* (trans. Alphonso Lingis; Pittsburgh: Duquesne University Press, 1969).

present.¹³⁶ This radical view of hospitality reveals not only the relationship existing between the persons of the Trinity, but also how the church community should view each other so that the gifts of the Spirit and service to one another can be operative in worship for the purpose of the common good. After all, it is in the context of love that the charismatic gifts of the Spirit are allowed to flourish in the church gathering so that everyone present can encounter God as they worship (1 Cor. 12–14).¹³⁷ A communal understanding of hospitality illustrates nicely the ways Pentecostals view the event of Pentecost as the foundation for articulating how divine encounters with God and others can take place in the church community because it emphasizes the importance of engaging in shared dialogue, experience, and relationship with people of diverse backgrounds, gender, race, ethnicities, and abilities.¹³⁸ Furthermore, a communal view of hospitality shows that the church as an epicleptic community of the Spirit can allow for many people and practices to be at work in the community because it demonstrates the spaciousness of God to invite diverse witnesses, cultures, and tongues to join in on the ongoing celebration of Pentecost.¹³⁹

¹³⁶ Nouwen, *Reaching Out*, 63–101; Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 32–64; cf. Miller and Yamamori, *Global Pentecostalism*, 153–54; Albrecht, *Rites in the Spirit*, 136–37, 147–48, 189; Swoboda, “God is Doing Something New,” 128; Bobby C. Alexander, “Pentecostal Ritual Reconsidered: Anti-Structural Dimensions of Possession,” *JRS* 3, no. 1 (1989): 117, 123; Land, *Pentecostal Spirituality*, 104–6.

¹³⁷ Augustine, *The Spirit and the Common Good*, 46–51, 135–74; Augustine, Pentecost, *Hospitality, and Transfiguration*, 48–53; cf. Augustine, “Liturgy, Theosis, and The Renewal of the World,” 179–85; Land, *Pentecostal Spirituality*, 92–93; Macchia, *Baptized in the Spirit*, 63, 240–47, 264–68; Pinnock, *Flame of Love*, 38, 81–83, 172.

¹³⁸ See for example: Augustine, “From Proclamation to Embodiment,” 85–110; Yong, *Theology and Down Syndrome*, 219–23; Fettke, *God’s Empowered People*, 56–84; Chan, *Spiritual Theology*, 160–62; Joseph K. Byrd, “Pentecostal Homiletic: A Convergence of History, Theology, and Worship” in Martin, *Toward a Pentecostal Theology of Preaching*, 280–84; Frank D. Macchia, “The Call to Preach: A Theological Reflection” in Martin, *Toward a Pentecostal Theology of Preaching*, 25–30; Macchia, *Baptized in the Spirit*, 259; Vondey, *Pentecostal Theology*, 12–34, 227–28, 256–60; Kärkkäinen, “Encountering Christ in the Full Gospel Way,” 6–19; Suurmond, *Word and Spirit at Play*, 106–9, 161–87; Land, *Pentecostal Spirituality*, 12, 89–90, 169; Vondey and Green, “Between This and That,” 213–32; Althouse, “Betwixt and Between the Cross and the Eschaton,” 277; Richie, “A Distinctive Turn to Pneumatology,” 111–15.

¹³⁹ Augustine, *The Spirit and the Common Good*, 20–25, 37–40, 179–82; cf. Augustine, *Pentecost, Hospitality, and Transfiguration*, 11, 31, 96–97; Yong, *Hospitality and the Other*, 99–106; Yong, *The Spirit Poured Out on All Flesh*, 27, 83–89; Macchia, “Tongues as Sign,” 138–43; Fettke, *God’s Empowered People*, 62–109; Vondey, *People of Bread*, 173–94.

Vondey suggests that Pentecost provides the core symbol by which the hospitality of God is displayed to create the conditions and practices of the “cosmopolitanism of divine welcome” that emerges across diverse global, cultural, social, political, economic and religious divides. This type of divine hospitality can be seen in how the Acts 2 narrative speaks to the invitation of God to allow for diverse people, languages, and cultures to take part in the last days move of the Spirit to empower Christians to bear witness to Christ. Hence, the reception of and empowerment with the Spirit is a gateway to the full hospitality of God expressed in, among other things, the charismatic gifts of the Spirit as both corporeal expressions of God’s love and ecclesial expressions of grace through the Spirit.¹⁴⁰ Such a radical view of hospitality transforms the traditional understanding of church and world into a charismatic fellowship that embodies the hospitable reality of God’s presence where community members seek not to retain power, but to be emptied and poured out in love and service to others.¹⁴¹ Ministry in the church then is not distributed through the hands of a particular individual or group that creates a polarity between persons, but rather is a community of Spirit-empowered believers who function in the gifts of the Spirit for the benefit of all.¹⁴² The result of such a charismatic and hospitable fellowship is a truly egalitarian form of church that sees no hard dividing lines between priest and laity, nor between people of different gender, race, ethnicity, or class because it is the Spirit’s empowerment of all members in the community that leads to the various vocations, charisms, offices, and ministries found in the New Testament. This divine empowerment of members allows for the prophethood of all believers to be present in worship.¹⁴³

¹⁴⁰ Vondey, *Pentecostal Theology*, 99–103.

¹⁴¹ Vondey, *Pentecostal Theology*, 235–40; cf. Vondey, *People of Bread*, 99–194.

¹⁴² Vondey, *Pentecostal Theology*, 245–49.

¹⁴³ Vondey, *Pentecostalism*, 116–17, 218; Vondey, *Pentecostal Theology*, 212–15, 243–45; cf. Veli-Matti Kärkkäinen, “The Church as Charismatic Fellowship,” in Kärkkäinen, *Toward a Pneumatological Theology*, 116–22; Macchia, *Baptized in the Spirit*, 87, 156–68; Yong, “The Pneumatological Imagination,” 153–60.

The hospitable view of an ecclesial community suggests how the sacramentality of Pentecostals can be at work to allow all believers to fully take part in the sacramental practices of worship because the divine hospitality of God invites everyone in the community of faith to participate as charismatic agents in the perpetual Pentecost of the Spirit. A charismatic perspective of hospitality shows that an altar hermeneutic centered on an immediate encounter with God leads towards every believer's ability to fully participate in the ritual life of the community because it is founded on an epicleptic understanding of worship that invites everyone present to be transformed by the presence of the Spirit. This outlook on worship can be articulated in terms of hospitality because it reveals how the charismatic sacramentality of Pentecostals opens the door to allow all Christians empowered by the Spirit to participate as witnesses for Christ in the gathered community. To conclude this chapter, I wish to further articulate how such a claim of hospitality can be made to construct an ecclesiology of participation in Pentecostal worship.

Conclusion

Four points stand out as helpful for articulating how a pneumatological ecclesiology of participation can be implemented in the sacramental life of worship for Pentecostals. First, hospitality viewed through the lens of an altar hermeneutic provides a way for the Pentecostal view of sacramentality to take shape in the celebration of the sacraments because it opens the door for all believers to have a transformative encounter with God resulting in their empowerment with the Spirit for ministry and service. An altar view of hospitality therefore reflect how an openness in the Pentecostal liturgy allows access to all believing members of

the community anointed by the Holy Spirit to take part in the charismatic life of the church in order that the presence of Jesus can be made concrete for the benefit of all.¹⁴⁴

Because the Pentecostal view of sacramentality is understood in terms of the immediate and radical in-breaking of the eschatological presence of God in church and all of creation in order that encounters with the divine can take place in community, the invitation of God to take part in the gift of salvation in Christ through the Spirit transforms the worship gathering into a house of hospitality that welcomes spontaneous and unpredictable moves towards liberation, healing, and the edification through love and good works.¹⁴⁵ Such a hospitable view of worship invites all believers empowered with the Spirit to be “conduits of grace” through which all the charismatic gifts, activities, ministries, and practices can be operative in the church gathering so that the congregation can have transformative experiences with God for the benefit of the common good of the community.¹⁴⁶ A Spirit-infused perspective of hospitality demonstrates ways a charismatic sacramentality is at work in Pentecostal worship gatherings to allow the entire community of faith to take part in the ongoing celebration of Pentecost.

Second, the charismatic sacramentality displayed in the above view of hospitality shows that worshippers can have transformative encounters with God in all the sacramental activities of worship because it demonstrates how the church as an epicleptic community of the Spirit is invited by God to worship Christ through the Spirit. Just as participation in the

¹⁴⁴ See Vondey and Green, “Between This and That,” 213–31, Vondey, *Pentecostal Theology*, 99–102; Tomberlin, *Pentecostal Sacraments*, 82; Macchia, “Tongues as Sign,” 127–43; cf. Vondey, *Pentecostal Theology*, 245–49; Yong, *Hospitality and the Other*, 106–7, 126–28; Augustine, *The Spirit and the Common Good*, 46–51, 135–74.

¹⁴⁵ Vondey, “Pentecostal Ecclesiology and Eucharistic Hospitality,” 266–67, 276–80; Yong, “The Spirit of Hospitality,” 62–65; Augustine, *The Spirit and the Common Good*, 4, 44–48, 216–21; Augustine, “Liturgy, Theosis, and the Renewal of the World,” 179–82; Augustine, “Pentecost Communal Economics and the Household of God,” 219–42; Macchia, “Tongues as Sign,” 138–43; Macchia, *The Spirit-Baptized Church*, 200–209; Land, *Pentecostal Spirituality*, 105–12, 169; cf. Chauvet, *Symbol and Sacrament*, 19–21; 405–8, 548–55; Nouwen, *Reaching Out*, 71–77.

¹⁴⁶ Yong, *Hospitality and the Other*, 106–7, 126–28; Augustine, *The Spirit and the Common Good*, 46–51, 135–74.

Lord's Supper was shown to be made possible through the presence of Christological and pneumatological themes in the gathering to allow believers the opportunity to encounter Christ through the Spirit, so can such participation take place in the other sacramental practices of Pentecostal worship as well. Every believer's ability to take part as charismatic agents in the Lord's Supper was shown to take place through their reception of the Spirit by engaging in Christ-centered prayer and praise as they remember Christ by "laying it all on the altar" in unhindered devotion to God. This kind of worshipful response to God during the celebration of the Lord's Supper is what was shown to allow for people of faith to have an encounter with God because such a calling on the Spirit in community with others provides congregants the opportunity to be baptized in the Spirit and empowered for ministry and service in the church gathering. In the same way, every believer's unhindered devotion to God expressed through Christ-centered prayer and praise places them in a position where they can encounter the divine, be empowered by the Spirit, and minister to the needs in the community in all the other sacramental practices of worship too. The activities of water baptism, foot washing, the baptism with the Holy Spirit, and anointing with oil are therefore embraced as opportunities in the gathering for worshippers to have a life changing encounter with God through the Spirit in fellowship with others.¹⁴⁷

Within this pneumatic framework, all sacramental action in the worship gathering is viewed as participatory because the church as a visible form of the Spirit's presence in the community provides a way for worshippers to encounter the triune God and therefore partake of the world to come towards their conformation into the image of Christ. Such a pneumatic and sacramental vision of the liturgy provides a unifying flow to the ritual life of the church gathering because it reflects the unity of the triune God through which participation can be

¹⁴⁷ See Vondey and Green, "Between This and That," 226, 229–31; Green, "Sacraments," 317.

actualized in worship.¹⁴⁸ Hence, as an epicleptic community of the Spirit, everyone present and willing is invited to respond to, bear witness to Christ through, and be transformed by the presence of the Spirit of God in the celebration of the sacramental activities of worship.¹⁴⁹ Such a hospitable understanding of church seeks to allow the “dangerous memory of Pentecost” to be a reality in the community of faith so that all the people of God can take part in their ongoing transformation by the Spirit in the worship gathering.¹⁵⁰

The sacramental practices of the church then are more than just rituals where participants are invited to partake of the bread and the cup, be baptized in water, have their feet washed, and be prayed for to receive healing, but also opportunities for them to encounter God in community with others through their infilling with the Spirit.¹⁵¹ From this perspective, the Spirit of hospitality reveals how all worship is epiklēsis, and therefore has the potential to allow for the church gathering, from beginning to end, to reflect the Spirit’s presence in the community.¹⁵² This sacramental understanding of worship transforms the church gathering into a celebration of charismatic participation where worshippers can be

¹⁴⁸ Kärkkäinen, “The Spirit and the Lord’s Supper,” 135–41; Gros, Stephenson, Van Dyk, Olson, and Kärkkäinen, “Introduction,” 11–12; Macchia, *Baptized in the Spirit*, 252; Augustine, Pentecost, *Hospitality, and Transfiguration*, 102–3, 131; Augustine, *The Spirit and the Common Good*, 140–51; Dutko, “Beyond Ordinance,” 252–71; Biddy, “Re-Envisioning the Pentecostal Understanding of the Eucharist,” 228–52.

¹⁴⁹ Alvarado, “Pentecostal Epiclesis,” 179, 183; Kärkkäinen, “The Spirit and the Lord’s Supper,” 136–45; Timothy M. Hill, “Spirit-Filled Preaching Will Have Signs Following,” in Mark Williams and Lee Roy Martin, eds., *Spirit-Filled Preaching in the 21st Century* (Cleveland, TN: Pathway Press, 2013), Chapter 5; Chris E.W. Green, “Transfiguring Preaching: Salvation, Mediation, and Proclamation” in Martin, *Toward a Pentecostal Theology of Preaching*, 72–74; Macchia, *Baptized in the Spirit*, 259–75; Land, *Pentecostal Spirituality*, 84–92; Augustine, “From Proclamation to Embodiment,” 82–103; Turner, “Early Christian Experience and Theology of ‘Tongues,’” 6–10, 24–26; Smith, “Tongues as Resistance Discourse,” 103–4; cf. Schmemann, *The Eucharist*, 222.

¹⁵⁰ Vondey, “Pentecostalism as a Theological Tradition,” 528, 533–34; cf. Mets, *Faith in History and Society*, 108–18, 185, 196, 200–2; Augustine, *Pentecost, Hospitality, and Transfiguration*, 21, 103, 131–32; Yong, “The Spirit of Hospitality,” 55–67; cf. Nouwen, *Reaching Out*, 65–78; Pohl, *Making Room*, 3–15, 61–62; Vanier, *An Ark for the Poor*, 57, 11; Byrne, *The Hospitality of God*, 195–97.

¹⁵¹ Macchia, *Baptized in the Spirit*, 253–54; Pinnock, *Flame of Love*, 129; Tomberlin, *Pentecostal Sacraments*, 73–258.

¹⁵² See Yong, “The Spirit of Hospitality,” 55–67; Augustine, Pentecost, *Hospitality, and Transfiguration*, 15–18; Augustine, “Liturgy, Theosis, and the Renewal of the World,” 165–67; Kärkkäinen, “The Spirit and the Lord’s Supper,” 136–45; Alvarado, “Pentecostal Epiclesis,” 179–183; Dodson, “Divine Hospitality and Human Diversity,” 123–40; Wilkinson, “Worship,” 117; Archer, “Worship in the Book of Revelation,” 115; Chan, *Spiritual Theology*, 115; Land, *Pentecostal Spirituality*, 22–23, 127–35.

empowered by the Spirit to take part in building one another up towards love and good works for the benefit of everyone in the community.

Third, building on the previous two points, the hospitality of the Spirit shows that the themes of charismatic celebration and church as the divine household of God presented in chapters four and five can be brought together to allow participants to fully take part in the sacramental life of the congregation because it reveals ways everyone present can engage in pneumatic fellowship and proclamation in loving community.¹⁵³ A perspective of hospitable community viewed through the lens of the altar shows that charismatic participation can take place in the sacramental life of worship because it allows for the nature of celebration expressed in freedom, spontaneity, creativity, and imagination to be demonstrated in the worship gathering. Such a celebrative view of worship ensures that every member is able to actively take part in the sacramental life of the church as equals.¹⁵⁴ Moreover, this celebrative view of participation shows that worshippers can take part in the sacramental life of the community because it demonstrates ways God has invited diverse tongues, cultures, and practices to the table so that Pentecost can be repeated through shared ministry, fellowship, dialogue, and relationship.¹⁵⁵ The Spirit of hospitality therefore reveals how a charismatic

¹⁵³ See Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Suurmond, *Word and Spirit at Play*, 33–35; Pinnock, *Flame of Love*, 227–30; Macchia, *Baptized in the Spirit*, 152–55; Augustine, *Pentecost, Hospitality, and Transfiguration*, 131–32; Augustine, *The Spirit and the Common Good*, 179–82; Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality," 276–79; Archer, "Worship in the Book of Revelation," 127–38; Kärkkäinen, "Encountering Christ in the Full Gospel Way," 5–19; Moore, "Revelation," 60–61; Wilkinson, "Worship: Embodying the Encounter with God," 117–21; Vondey, *Pentecostalism and Christian Unity*, 73–81; Amos Yong, "Pentecostalism and Ecumenism: Past, Present, and Future" in *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, OR: Cascade Books, 2018), 202–35.

¹⁵⁴ Alvarado, "Pentecostal Worship and the Creation of Meaning," 224–25; Vondey, *Beyond Pentecostalism*, 34–46, 98–108; Vondey, "Religion as Play," 3; Suurmond, *Word and Spirit at Play*, 30, 54–57, 91; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 116–17; Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Pentecostal Manifestos 5; Grand Rapids: Eerdmans, 2011), 165–71; Albrecht, *Rites in the Spirit*, 167; John Wimber, *Everyone Gets to Play*, Christy Wimber, ed. (Garden City, ID: Ampelton Publishing, 2009)l Land, *Pentecostal Spirituality*, 92–93; Yong, "The Pneumatological Imagination," 6–8; Hollenweger, *Pentecostalism*, 196, 269–71.

¹⁵⁵ Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 106; Augustine, *The Spirit and the Common Good*, 141–45; Macchia, *Baptized in the Spirit*, 259; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 92; cf. Rick Wadholm, Jr., "Emerging Homiletics: A Pentecostal Response," in Martin, *Toward a Pentecostal Theology of Preaching*, 268–70; Yong, "The Spirit of Hospitality," 62–65; Suurmond, *Word and Spirit at Play*, 93, 96, 161–219.

sacramentality is at work in Pentecostal worship gatherings because it reveals ways worshippers can participate in the celebration of Pentecost as members of God's divine household.¹⁵⁶

Henceforth, hospitality generated by the Spirit of Pentecost helps to make room for the contributions of all members in the community because it opens up space in worship for many people and practices to be at work in the gathering. A hospitable view of the altar seeks to expand the liturgical boundaries of the church to reflect the generous invitation of the triune God for all believers to take part in both receiving and ministering in the gifts of the Spirit.¹⁵⁷ Since Pentecostals believe that participation in the sacramental practices of worship is not something that one can take part in by oneself, in isolation from others, but must indeed be received from others,¹⁵⁸ the celebration of the sacraments in community provide an opportunity for worshippers to engage with others in true fellowship of the Spirit towards their mutual transformation into the image of Christ.¹⁵⁹ From this perspective, the liturgical structures of the church are opened up to allow all believers access to the charismatic life of worship so that transformation and renewal can take place in the gathering. A hospitable view of ecclesial community recognizes that all believing members filled with the Holy Spirit have gifts and insights to share through which the church can be encouraged, edified, and renewed through the belief that the charismatic dimension of the church's life is distributed to the

¹⁵⁶ Macchia, *Baptized in the Spirit*, 218; Augustine, *The Spirit and the Common Good*, 14–15, 58–60, 137–40; Augustine, *Pentecost, Hospitality, and Transfiguration*, 24–28, 36–37; Suurmond, *Word and Spirit at Play*, 54–57; Vondey, “Religion as Play,” 3; Albrecht, *Rites in the Spirit*, 167; Yong, “The Spirit of Hospitality,” 62–65.

¹⁵⁷ Yong, *Hospitality and the Other*, 99–106; Macchia, “Tongues as Sign,” 138–43; Macchia, *Baptized in the Spirit*, 153–55; Fettke, *God's Empowered People*, 62–109; Vondey, *People of Bread*, 173–94; Nouwen, *Reaching Out*, 71–77.

¹⁵⁸ Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1997), 39–40; Macchia, *Baptized in the Spirit*, 254.

¹⁵⁹ Augustine, “Pentecost Communal Economics and the Household of God,” 219–42; Macchia, *Baptized in the Spirit*, 156–68; Lord, “Ecclesiology,” 294–95; Kärkkäinen, “The Church as Charismatic Fellowship,” 116–22; Cecil M. Robeck, Jr., “The Church” in Constantineanu and Scobie, *Pentecostals in the 21st Century*, 144–51; Augustine, *Pentecost, Hospitality, and Transfiguration*, 15–16, 33–38.

community as the Spirit wills.¹⁶⁰ Within this hospitable framework, diverse types of people are invited to bear witness to Christ through the Spirit for the benefit of all in the community. Such a view of church seeks to embrace the wide range of gifts, prayers, testimonies, confessions, ministries, words, and songs of believers in the community so that everyone willing can be a contributing agent in worship.¹⁶¹ What results in this charismatic display of worship is a celebratory view of church that makes Christ present through the Spirit to the entire community through the valuable contributions of each member of the body.

Fourth, hospitality viewed through the lens of an altar hermeneutic provides a way to renew the church's liturgical structures that have throughout its history tended to limit worshippers' participation in worship because it produces an environment where all members, including the pastors and leaders, are both givers and receivers of ministry. An altar view of hospitable community therefore allows for the laity to minister alongside the pastors and leaders of the church because it provides a space where both guest and host can act together to discern how the Spirit is at work in worship.¹⁶² Such a view of worship recognizes the equal value of persons in the church gathering, and invites all who have been anointed with the Spirit, whether clergy or laity, to minister to the needs of the congregation so that the entire community can be built up towards love and good works.¹⁶³

¹⁶⁰ Vondey, "Pentecostal Sacramentality and the Theology of the Altar," 98–101; Vondey and Green, "Between This and That," 213–31; Albrecht, *Rites in the Spirit*, 138–39; 200–03; 244–47; Macchia, "Tongues as Sign," 138–43; Augustine, *The Spirit and the Common Good*, 203–28; Pohl, *Making Room*, 6, 64–77.

¹⁶¹ Yong, *Hospitality and the Other*, 99–106; Yong, *The Spirit Poured Out on All Flesh*, 27, 83–89; Andy Lord, "A Theology of Sung Worship" in Cartledge and Swoboda, *Scripting Pentecost*, 86; Swoboda, "God is Doing Something New, 124–26, 128; Land, *Pentecostal Spirituality*, 92; Guder, *Missional Church*, 177–78; Nouwen, *Reaching Out*, 71–77; Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York, NY: Image, 1979), 88–90.

¹⁶² Macchia, "Tongues as Sign," 138–43; Yong, *The Bible, Disability, and the Church*, 104–9; Yong, *Hospitality and the Other*, 105–37; Henri Nouwen, *Turn My Mourning into Dancing: Finding Hope in Hard Times* (Nashville, TN: Thomas Nelson, 2004), 83–84; Chris E. W. Green, "Saving Liturgy: (Re)imagining Pentecostal Liturgical Theology and Practice," in Cartledge and Swoboda, *Scripting Pentecost*, 108–15; Bicknell, "The Ordinances," 204–22; Vondey, *People of Bread*, 99–104, 175–77; cf. Pete Ward, *Liquid Church* (Grand Rapids, MI: Baker Books, 2001), 90–92; Guder, *Missional Church*, 173–75.

¹⁶³ Macchia, *The Spirit–Baptized Church*, 200–209; Vondey, *Pentecostal Theology*, 34; Wolfgang Vondey, "Religion at Play: Pentecostalism and the Transformation of the Secular Age," *PNEUMA* 40, no. 1–2 (2019): 1–16; Land, *Pentecostal Spirituality*, 28, 66–69, 94, 159–69; Pohl, *Making Room*, 6, 64–77.

With regard to participation in ministry and the practice of spiritual gifts in the sacramental life of worship, this means that pastors and leaders should mirror the ministry and hospitality of Jesus as the divine host of the community and invite the laity to minister in the church as equals. Such a mutual sharing of ministry in worship reveals how the paradox of hospitality mentioned by Nouwen can reflect the life of the triune God as Giver, Given, and Giving by seeking to erase dividing lines of separation based on the genuine love for each other in the community.¹⁶⁴ To this end, hospitality seeks to push against the outdated programs and institutional frameworks erected throughout the history of the church by allowing for reciprocal ministry between clergy and laity to take place in worship.¹⁶⁵

A vision of mutual participation in worship requires that pastors and leaders discerningly make room for the laity's contributions by allowing for divinely inspired interruptions of the Spirit to take place through which the expected routines of the church's worship gathering can be disrupted by the unexpected and immediate presence of God.¹⁶⁶ Thus, pastors and leaders are working together with the laity, even at the expense of "forsaking one's standing in the community,"¹⁶⁷ to recognize ways the Spirit of God is at work in the gathering for the benefit of all. In this way, the laity are not just the ones encouraged to have a transformative encounter with God in fellowship with others during the celebration of the sacraments, but so are the clergy. This kind of mutual participation in

¹⁶⁴ Nouwen, *Reaching Out*, 71–77; Yong, *Hospitality and the Other*, 127; Yong, *The Bible, Disability, and the Church*, 104–9; Estrada–Carrasquillo, "Taking the Risk," 243–45; cf. Vondey, *People of Bread*, 99–102, 141–94; Augustine, *The Spirit and the Common Good*, 212–28.

¹⁶⁵ Augustine, *The Spirit and the Common Good*, 83–89; Macchia, "Tongues as Sign," 138–43; cf. Guder, *Missional Church*, 183–247.

¹⁶⁶ See Vondey, *Pentecostal Theology*, 39–43; Augustine, "From Proclamation to Embodiment," 104; Suurmond, *Word and Spirit at Play*, 45–48, 123, 144–45, 181, 220; Chan, *Spiritual Theology*, 114–15; Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 117–19; Fettke, *Gods Empowered People*, 68–70; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 92; Byrd, "Pentecostal Homiletic," 278–79; Althouse, "Betwixt and Between the Cross and the Eschaton," 276.

¹⁶⁷ See Vondey, *People of Bread*, 99–100; cf. Suurmond, *Word and Spirit at Play*, 91; Land, *Pentecostal Spirituality*, 92–93; Yong, "The Pneumatological Imagination," 6–8; Macchia, *Baptized in the Spirit*, 87, 156, 264, 281; Augustine, *Pentecost, Hospitality, and Transfiguration*, 35, 106; Nouwen, *Reaching Out*, 71–77; Nouwen, *In the Name of Jesus*, 57–70.

worship is important because pastors need to be refreshed by the presence of God in community just as much as the people they lead.¹⁶⁸

The Spirit-oriented view of hospitality presented in this chapter reveals how the full participation of believers can take place in the sacramental practices of Pentecostal worship because it directs the community of faith towards Pentecost and is driven by the idea of prophethood of all believers. The altar hermeneutic expressed in the foregoing pages of this chapter displays how a liturgy centered on the notion of the altar can allow for believers to fully take part as Spirit-anointed prophets in the sacramental life of worship so that all of the people of God are able to participate in the ritual practices of the church. As such, an altar hermeneutic shows that the sacramental rites of Pentecostal worship can work together with the rites of praise and worship and preaching as rituals unified by a common liturgy because it demonstrates ways all Christians can expressively seek God's presence, be empowered by the Spirit, and be commissioned to mission and ministry in the church gathering. What emerges from this study then is not a church community that simply takes part in the sacraments, but a community that is itself from beginning to end a sacrament of the Spirit that allows Christ to be made present to the body of believers so that participation in the divine life with God is possible. Hence, participation in the sacramental life of the community means incorporating a celebratory and dialogical approach to the sacraments that invites every willing participant to take part as a charismatic agent in the church gathering. From the perspective of the sacraments, participation is defined as the charismatic hospitality of the Spirit that welcomes the contributions of each member of the community in the sacramental acts of worship through their continued transformation into the image and likeness of Christ. Church then is simply the hospitable invitation of the triune God for all Christians to fully

¹⁶⁸ See for example Volf, *After Our Likeness*, 225–57; Vondey, *Pentecostals Theology*, 243–48; Fettke, *God's Empowered People*, 6–95; Suurmond, *Word and Spirit at Play*, 171–97; Nouwen, *In the Name of Jesus*, 11–70.

take part in the sacramental life of worship in fellowship and mutual belonging with others.

Such a view of worship directs the entire church gathering towards Pentecost through the

Spirit so that worshippers can be continually transformed into the image of Christ for the sake

of the common good of the community.

CONCLUSION

This thesis has assessed the lack of ecclesial participation in Pentecostal worship gatherings. From the outset, my intention has been to provide a theological basis for participation from which a pneumatological ecclesiology in Pentecostalism can be constructed. Rather than engaging in ritual studies in the empirical sense, this thesis has sought to identify and evaluate the nature of participation in order to better understand the essential nature of the church and the laity's role as participatory agents in the Pentecostal liturgy. The central claim of this thesis is that the problem of participation in Pentecostal worship can be addressed by constructing a pneumatological ecclesiology which is centered on the event of Pentecost. The reasoning for such a claim is founded on the notion that the Holy Spirit's outpouring on all flesh at Pentecost speaks to how the Pentecostal understanding of the prophethood of all believers can be implemented to reflect better its egalitarian ethos, which allows for all believers to participate in the liturgy of the church.

To substantiate the central claim of this thesis, my study has provided a way to utilize the concept of the prophethood of all believers as a theological and hermeneutical device helpful for constructing an ecclesiology that reflects how congregants can fully participate as Spirit-empowered witnesses in worship. This thesis therefore demonstrates how a methodological synthesis of the Spirit and Pentecost leads to the mechanisms of the prophethood of all believers, and the mechanisms of the prophethood of all believers, with their dual emphasis on the Spirit and Pentecost, provides an altar hermeneutic helpful for suggesting ways worshippers can have a transformative encounter with God leading to their full participation in the worship gathering. This thesis shows that the prophethood of all believers can incorporate the themes of the Spirit and Pentecost into its scope of understanding so that the idea functions properly as the chief mechanism of charismatic participation in Pentecostal worship to allow Christians the opportunity to fully take part in

the ritual life of the liturgy. The result of this study therefore is an ecclesiology of the prophethood of all believers.

As a methodological lens combining an emphasis on the Spirit and Pentecost, the prophethood of all believers has provided a way to assess the Pentecostal liturgy in order to locate the exact problem of participation in Pentecostal worship. After analyzing the Pentecostal liturgy through the mechanisms of the prophethood of all believers, the problem of participation was found to be with the dominant rituals at work in the worship gathering, namely in the rites of praise and worship, the preached word, the sacraments, and the altar call and response. The problem is that the dominant rituals are isolated from one another and are therefore functioning not as rituals directed by a common liturgy but rather as competitive liturgies seeking to direct the overall course of worship. Through the presence of multiple competitive liturgies in Pentecostal worship gatherings, participation is hindered because the rituals are not working together towards a unified goal that reflects a view of Pentecostal worship able to direct people of faith towards Pentecost through the Spirit. It has been the goal of this thesis therefore to build a liturgy integrative of the rituals of Pentecostal worship and formative by directing worshippers and the entire community of faith towards participation in Pentecost.

Based on the perspective informed by pneumatology and Pentecost, this project provides a means to articulate theologically how greater participation can take place in Pentecostal church gatherings by utilizing the mechanisms of the prophethood of all believers as a way to show how worshippers can take part as Spirit-endowed witnesses in the community. This goal is accomplished through a critical analysis of how the dominant rituals at work in the Pentecostal worship gathering can function together within an overarching liturgy that is centered on the idea of the altar. In what follows, I present a culminative analysis of how this study proceeded in terms of achieving its goal of developing a

pneumatological ecclesiology of participation in Pentecostalism that incorporates the idea of the prophethood of all believers through an altar hermeneutic. After explaining the overall argument presented in this thesis, I then provide observations helpful for showing the impact of this study on the future of Pentecostal worship, the wider ecumenical community, and further research concerned with the topic of participation.

Constructing an Ecclesiology of Participation in Pentecostalism

In the introduction of the thesis I located the specific Pentecostal concerns of participation that exist within the movement by taking the Catholic Church as my dialogue partner with the intent of engaging the literature associated with Vatican II conciliar and post-conciliar documents directly relating to the laity's participation in the Church. This discussion helped situate the particular Pentecostal concerns of participation in the wider ecumenical and ecclesiological debates of the twentieth century by locating pneumatology as one of the chief categorical themes from which to begin constructing an ecclesiology of participation in Pentecostalism. Building on the argument laid in the introduction, in chapter one I constructed a method that is both Spirit-driven and directed towards Pentecost by providing a dual procedure that allows for the pneumatological imagination and the imagination of Pentecost to be utilized as a way to discern how the Spirit's outpouring on all flesh speaks to participation in Pentecostal worship gatherings. This dual methodological focus provides a way to explore how the many senses, tongues, and witnesses of Pentecost reveal the diverse and expressive ways Christians respond to the Spirit as well as how Pentecost is present in Pentecostal communities of worship. My intent in developing this dual emphasis on the Spirit and Pentecost is to provide a resource helpful not only for identifying the nature of participation but also for locating a tool of assessment. Locating a form of assessment that emphasizes the Spirit and Pentecost is important because it helps reveal the particular nature

of participation as it exists in Pentecostal worship and it provides a way forward in achieving the goal of this thesis to construct an ecclesiology of participation.

Chapters two and three implemented the dual methodology by assessing the current state of participation in the dominant rituals of Pentecostal worship found in the rites of praise and worship, the preached word, the sacraments, and the altar call and response. Chapter two utilizes a wide range of sociological, ethnographic, and liturgical and ritual studies of contemporary Pentecostal scholarship to present ways the dominant rituals associated with Pentecostal worship reflect both the Spirit and Pentecost. Such an undertaking provided a way to understand the current state of participation in Pentecostal worship by identifying the parameters of participation in Pentecostalism—where participation can be found, what motivates it, and what mechanisms are in place that reveal the foundational ways people of faith take part in worship. The chapter concluded with the observation that the prophethood of all believers functions as the theological foundation of participation in the movement, and as such, can be utilized as a tool of assessment helpful for evaluating the nature of participation in the Pentecostal liturgy.

Chapter three developed and utilized the prophethood of all believers as a theological tool of assessment by exploring how the Spirit and Pentecost provides a way to pragmatically apply these methodological lenses towards a new hermeneutic helpful for evaluating participation in the movement. The prophethood of all believers therefore acts as a synthesis of the emphasis on the Spirit and Pentecost developed in the previous chapter, and as such, was taken as a mechanism of charismatic participation by which the ability of worshippers to take part in worship as empowered witnesses can be analyzed. Such a synthesis sought to explore how all members of the congregation empowered by the Holy Spirit can fully take part in worship, witness, and service with the intent of ushering in through words and actions new possibilities of reality, promise, and hope for the gathered community. Viewed from the

outlook of pneumatology and Pentecost, this analysis provided a way to show how the mechanisms of the prophethood of all believers can be utilized as a theological tool of assessment by locating the Pentecostal experiences of sanctification, Spirit baptism, and commission to ministry and mission as mechanisms helpful for exploring participation in worship. These experiences provide a heuristic framework by which theological discussion and articulation can take place so that participation can be evaluated in the ritual life of the congregation.

Assessing the rituals through the instrument of the prophethood of all believers revealed the presence of multiple competing liturgies at work in the worship gathering. This assessment also revealed the altar call and response to be a potentially unifying ritual able to allow the other rituals to operate in conjunction with an overarching liturgy that directs worshippers to Pentecost through participation in the Spirit. Hence, as a rite that highly reflects the mechanisms of the prophethood of all believers in its operation, this study demonstrates how the idea of the altar can be utilized to provide a liturgical center of worship that directs the entire community of faith towards Pentecost through the Spirit so that everyone present has the opportunity for a life changing encounter with God.

Chapter three concluded by showing that when used constructively, the mechanisms of the prophethood of all believers, with its dual focus on the Spirit and Pentecost, can function as an altar hermeneutic helpful for exploring ways participants can have a transformative encounter with God in the worship gathering. Such a hermeneutic reflects ways the Spirit enables willing adherents to expressively seek the presence of Jesus, be empowered as witnesses in worship, and take part in the gifts of the Spirit so that the entire community can be built up in love for the benefit of all. Thus, the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission viewed through the lenses of the Spirit and Pentecost provide a way to bring the idea of the altar to the other

rituals in order to demonstrate how a liturgy centered on a transformative encounter with God can function in Pentecostal worship. The subsequent chapters demonstrate how the rites of praise and worship, preaching, and the sacraments can reflect an altar hermeneutic that utilizes the mechanisms of the prophethood of all believers constructively to show ways that participation in the perpetual Pentecost of the Spirit can take place in Pentecostal worship gatherings.

Chapter four showed that an altar hermeneutic can allow for all believers to fully take part in the rite of praise and worship by demonstrating ways the lens of the prophethood of all believers with its emphasis on the Spirit and Pentecost transforms the entire church gathering into a celebration of participatory worship. I accomplish the task of bringing the idea of the altar to the rite of praise and worship by showing how the doxological foundations of Pentecostal worship viewed from the perspective of the prophethood of all believers provide a way for congregants in the gathered community to have a transformative encounter with God that leads towards their full participation in worship. Such a vision of praise and worship reveals church to be a charismatic celebration of the Spirit that invites believers to respond to both God and each other in ways that edify and encourage the community towards their mutual growth, fellowship, and transformation in Christ.

Chapter five examined the notion of church as the charismatic celebration of the Spirit by explaining how an altar hermeneutic allows for all believers to take part fully in the rite of the preached word as active participants in preaching. I show how a view of preaching from the perspective of the prophethood of all believers allows for worshippers to have a transformative encounter with the love of God through the Spirit, and how such a view of preaching reveals an ecclesiology of participation that can be characterized in terms of the charismatic proclamation of the word. Such a vision of church provides a way for worship as charismatic celebration to be incorporated into the congregational setting so that all believers

can participate in the rite of the preached word as contributing members in the divine household of God through shared dialogue. This dialogical approach to preaching demonstrates ways that Pentecost can be incorporated into the life of worship so that all God's people can be built up in love.

Chapter six incorporated the vision of the previous two chapters by further developing the altar hermeneutic in the sacramental rites and practices of Pentecostal worship and showed how worshippers can fully take part as empowered witnesses during the celebration of the sacraments. By exploring the eucharistic theology of Pentecostals, I show how the notion of hospitality viewed from the perspective of the prophethood of all believers demonstrates ways the charismatic sacramentality of Pentecostals invites worshipping members of the community to take part in the ongoing Pentecost of the Spirit so that participation in the sacramental life of worship is made possible. Hence, the hospitality of the Spirit shows that the themes of charismatic celebration and church as the divine household of God presented in chapters four and five can be brought together to allow congregants the ability to fully take part in the celebration of the sacraments because it reveals ways willing participants can be empowered with the *epiklēsis* of the Spirit of Pentecost to engage in pneumatic praise and worship, proclamation through shared dialogue, and fellowship in loving community.

Centered on a liturgy of the notion of the altar, this thesis demonstrates that the rites of praise and worship, preaching, and the sacraments each exhibit a celebrative and hospitable view of worship that welcomes the contributions of each member of the congregation to take part as active participants in the divine household of God. Such a view of worship suggests the importance of a community which reflects the nature of the triune God who has invited diverse types of people to fully and actively participate as equals in the eschatological banquet of God in loving fellowship with others through their empowerment

with the Spirit. This study reveals that within the context of ecclesial community, space is made at the table for all believers to take part in the worship gathering as empowered witnesses able to speak to the needs of those present through shared dialogue, relationship, and ministry in the spiritual gifts so that the entire congregation can be mutually edified and encouraged.

Moreover, this study shows that the church as the charismatic celebration of community provides a way to open up the liturgical structures of the church so that clergy and laity can together take part in building one another up towards love and good works. Such a view of hospitable community embraces the balanced interplay between the Word and Spirit so that there is both structure and order as well as freedom, inspiration, experience, and dynamic interaction in worship. From this perspective, space is created in the worship gathering for allowing clergy and laity alike to be givers and receivers of ministry so that everyone present can encounter the fullness of God in Christ who saves, sanctifies, empowers, heals, and commissions to ministry and mission. This full gospel perspective of participation in church was shown to mirror the God who is at the same time Giver, Given, and Giving, and therefore invites all willing participants to take part in the perpetual Pentecost of the Spirit in community. Hence, the division between clergy and laity is softened, if not dissolved, so that the entire church community can serve together as members of God's household able to discern ways God is at work in the celebration of worship for the benefit of all and as the Spirit wills. This celebrative and hospitable form of community reveals how the Pentecostal view of sacramentality can take shape in worship because it makes room for the radical in-breaking of the eschatological presence of God in the gathering through the Spirit.

Through the lens of an altar hermeneutic, Pentecostal church gatherings are viewed from beginning to end as a sacrament of the Spirit through which all worshippers can

encounter God and help others encounter God in a community gathered for worship. Such a view of worship is possible because it makes Christ visible to the congregation through the Spirit, and therefore carries the possibility of a life changing experience with God that results in shared fellowship with others. The result is a pneumatic fellowship of believers that welcomes the presence of all the charismatic gifts to all the community so that participation in the ongoing Pentecost of the Spirit can be made manifest for the common good of everyone in the gathering. This dynamic vision of community reveals how the dangerous memory of Pentecost can be made a reality in contemporary expressions of Pentecostal worship to ensure that all believing members empowered with the Spirit take part in the ecclesial life and activities of the gathering not as passive observers but as a prophethood of empowered believers. In short, a vision of church is constructed that reveals a pneumatological ecclesiology of participation centered on Pentecost.

Challenge and Impact of this Study

The ecclesiological vision expressed in the pages of this thesis provides a challenge to the wider ecumenical community to engage in the discussion of ecclesial participation in their worship gatherings because it is founded on both the Spirit and Pentecost and therefore seeks to provide ways to show how all flesh has been invited by God to take part in becoming empowered witnesses for Christ in the church and world. This challenge can be explained in two ways. First, while both the Spirit and Pentecost are foundational themes in Pentecostal theology, praxis, and scholarly research, they are by no means the sole property of Pentecostals. The work of the Spirit and the implications of Pentecost in current contexts of research endeavors are gifts to the entire church and world through which participation in God's divine household can be explored. As this study has shown, the logic of the Spirit of Pentecost invites many people, voices, practices, activities, cultures, and expressions to the

table so that God's plan for salvation and healing for the world can be discerned and put into practice in community. This thesis therefore provides a challenge to other traditions within the wider Christian circle to discover ways the Spirit and Pentecost can be lived out and applied to the diverse ecclesial contexts of worship in the world.

Second, as a global movement expanding across the world, the infiltration and expansion of Pentecostal thought and praxis into nearly every Christian tradition and denomination allows for continued and fruitful dialogue to take place so that greater participation among communities of faith can occur and steps towards the visible unity of the church can be achieved. As a two-way street, Pentecostals can not only help other traditions learn from their own research and praxis but can also learn from the research and praxis of other traditions. Based on the diverse and ecumenical resources used throughout this project to address the issue of participation, I am confident that Pentecostals are not the only tradition that struggles with the problem of participation in their church gatherings. As such, this thesis challenges communities of faith from all traditions to continue working together with other churches and traditions towards seeing greater participation take place in their worship gatherings so that all believers can take part as Spirit-empowered participants in the ritual life of the churches in which they attend.

The altar hermeneutic constructed in this study provides a challenge to the broader Christian community to explore how the mechanisms of the prophethood of all believers can be incorporated into the life of the local church so that communities of faith can be directed to Pentecost through the Spirit. That is, just as the themes of Spirit and Pentecost are not the sole property of Pentecostals, so the mechanisms of the prophethood of all believers explored in this thesis are not unique to Pentecostals. The mechanisms discussed in this thesis found in sanctification, Spirit baptism, and commission to ministry and mission are experiences that find rooting, in some way, in most traditions and denominations. Although viewed in very

different ways, the mechanisms employed by this thesis are broad enough to be applied to any context of worship in the world and particular enough to be explored in specific communities of faith wishing to expand participation in their unique ecclesial gatherings. For this thesis, the mechanisms of sanctification, Spirit baptism, and commission to ministry and mission seek to explore how congregants can expressively and bodily respond to the Spirit in worship, be empowered by the Spirit through having a transformative encounter with God, and be released to take part in the charismatic gifts during celebratory gatherings of worship. Within this context, this thesis challenges communities of faith to investigate ways these mechanisms, with an emphasis on their tradition's unique perspective on each, can help shape participation in their church gatherings by exploring how worshippers can have life-changing encounters with God in worship. The altar hermeneutic expressed through the mechanisms of the prophethood of all believers in this thesis therefore provides a clarion call to the global church to allow the celebration of Pentecost to be reimaged in the ecclesial rites of their congregations. While providing the specific ways the rites of Pentecostal worship display the celebration of Pentecost was not the intention of this project, the ecclesiological foundation developed in this thesis provides a way for churches around the world to develop these practices in their specific communities of faith.

For Pentecostals, exploring participation through the lens of an altar hermeneutic revealed the problem of participation in the coexistence of multiple competing liturgies that hinder the ability to take part as charismatic contributors in worship. While this particular problem might not be the same for other traditions, this thesis acts as a summons to the larger church community to investigate the foundations and theological roots of participation in their specific ecclesiastical and sacramental structures and practices to better understand ways their members' ability to take part as charismatic agents in worship have been hindered or supported. This thesis makes the case that such an assessment of rituals can be possible by

analyzing the ways communities of worship reflect the mechanisms of the prophethood of all believers with the intent of directing everyone present towards Pentecost through the Spirit. Furthermore, such a ritual hermeneutic challenges other traditions to explore ways participation can be increased in their worship gatherings by utilizing the event of Pentecost constructively to envision how all members of the congregation can take part in the charismatic life of the community. This challenge is viable because, as this thesis has shown, it is the Spirit who acts as the divine agent of participation that continues to invite all flesh—many types of people, expressions, voices, and traditions—to be recipients of the perpetual call of the triune God to take part in Pentecost for the purpose of bearing witness to Christ in community as empowered believers who prophesy, see visions, and dream dreams for the kingdom (Acts 2:17–18).

While this study offers a way to direct Pentecostal communities of faith to Pentecost through the Spirit, further research related to how such a goal could be practically implemented in the life and structures of the local church is necessary. More empirical research must clarify the challenges associated with exploring ways an altar hermeneutic can be practiced in the everyday life of local Pentecostal fellowships. The questions surrounding how such research could take place are manifold. How could an altar hermeneutic driven by the prophethood of all believers be practically enacted in a local fellowship to allow for the ethnic, social, and economic other to take part as Spirit-anointed prophets in the church gathering? What would it actually look like for an existing worshipping community to invite all participants empowered with the Spirit—ordinary men, women, children, people with disabilities, the marginalized of society, and the like—to respond to the Spirit's call to seek the Lord, preach the word from the pulpit, facilitate in the celebration of the sacraments, and function in the charismatic gifts of the Spirit so that everyone in the congregation can be mutually edified and encouraged during worship? What would such a church community

have to look like, pragmatically speaking, in terms of size, shape, and leadership structure to allow for the fullest expression of believers to take place in worship? What unique and specific hierarchical, traditional, political, and prejudicial barriers would need to be identified and broken down in any one community of faith to allow its members to participate as Spirit-enabled prophets in the celebration? What training would need to be in place in communities of worship to help equip their congregants to take part in the worship, preaching, sacramental, and ministerial aspects of the gathering? In what ways could all Christians be disciplined in such activities as leading people to Christ, helping people confess sin, praying for healing, engaging in deliverance prayer, practicing spiritual gifts, and aiding believers in receiving the baptism of the Holy so that these types of activities and practices can be enacted in their weekly gatherings? These are some of the questions and challenges that emerge from the problem of participation in Pentecostal worship that could be further explored through fieldwork in order to reimagine ways the Spirit of Pentecost is inviting all believers to fully take part in the charismatic life of the community.

Realistically speaking, the ideal of participation presented in this thesis needs to be tempered with the understanding that not everyone participates in the same way during worship, nor should everyone be required to participate in the same way either. Furthermore, it is understandable that there are differences among Pentecostals in regard to whether or not there should be a distinction between the clergy and the laity. These two issues of how everyone should fully and actively participate in worship and the clergy-laity divide represent necessary differences, and concerns, that exist in many, if not all, communities of worship in the world. The altar hermeneutic presented in this project provides a pathway for (1) allowing these discussions of participation and the clergy-laity distinction to take place in community, (2) inviting all believers to have a transformative encounter with God in worship, and (3) providing a way for church leaders and members to minister together as Spirit-empowered

witnesses in the gathering. As discussed throughout the pages of this thesis, this pathway is possible due to the divine call of God for worshippers to take part in Pentecost through the Spirit.

The vision of church presented in this thesis reveals church not to be constituted by the number of people present, but by the presence of the Holy Spirit among those gathered for worship. Viewed through the optic of an altar hermeneutic, church is simply the presence of Jesus made visible through the Spirit to the worshipping community of believers gathered to worship God in dynamic and charismatic fellowship with others. Such a view of ecclesial community shows that participation is possible because it is (1) the charismatic celebration of worship centered on praising God in Christ through the Spirit, (2) the divine call of the Spirit to take part as empowered prophets in the joyful proclamation of the word in God's household, and (3) the hospitable invitation of the triune God for all Spirit-empowered believers to fully participate in the sacramental life of worship in mutual belonging and service with the people of God. Participation in Pentecostal church gatherings then is the perpetual call of the Spirit for all who are willing to take part in Pentecost through their openness to have a transformative encounter with God in worship. What results is a community of Spirit-empowered witnesses commissioned to edify and encourage the body of Christ through their mutual participation in the charismatic life of worship for the benefit of all. Church then is a gathering of the prophethood of all believers devoted to worshipping God in Christ through the Spirit where everyone is invited to participate.

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