

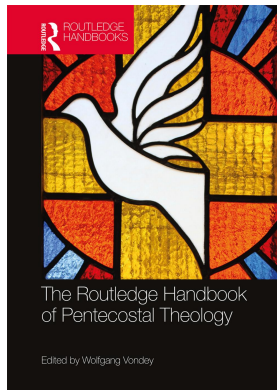
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## The Routledge Handbook of Pentecostal Theology

Wolfgang Vondey

### Worship

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Michael Wilkinson

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# 11

## WORSHIP

### Embodying the encounter with God

*Michael Wilkinson*

It is not uncommon for Pentecostals to be portrayed in various states of worship by insiders and outsiders, the sympathetic, and the antagonistic. These forms of worship can be observed in denominational magazines, articles in national newspapers, and on the covers of scholarly books. The worshipping Pentecostal is represented in different ways but often located in a congregation with arms raised upwards to heaven. Sometimes the person is in a state of ecstasy, speaking in tongues, and laying on the floor. Worshippers can be engaged in dance with flags waving to the sounds of a contemporary band, singing songs of God's everlasting love. Worshippers appear to be attuned to one another as they sway back and forth enjoying intimacy with God. It is worship that is full of emotion and can be observed with tears, laughter, and joy. Worship is expressive, and bodies are engaged as Pentecostals claim to be healed, transformed, and one with God. All representations suggest that worship is not only important for Pentecostals but central to who they are, how they understand God, themselves, and the world in which they live. In this chapter, I suggest that Pentecostal theology is itself a reflection upon worship, which is the encounter between those who gather together and the focus of their engagement: God. It is the Holy Spirit who activates and energizes the experience of worship. It is the attention given to Jesus, the exemplar for Pentecostals that transforms the worshipper. Worship is kinaesthetic, therapeutic, and socially engaged. This chapter offers a phenomenological and sociological framework for interpreting Pentecostal worship, which is the basis for theological reflection and self-understanding. What follows is a description and explanation of Pentecostalism that is informed by ritual, emotion, and experience as embodied worship. The origin of Pentecostal theology is located at the intersection of worship and the ensuing reflection on that activity. I begin with an overview of Pentecostal embodiment before discussing worship as a source of theology through kinaesthetic, spiritual, and bodily interaction. I close with observations on the significance of a theology steeped in worship as therapeutic and a source for social engagement.

#### **Embodiment, ritual, and the social**

Pentecostalism is often defined as a bodily and experiential religion that is characterized by healing, speaking in tongues, dreams and visions, fasting, foot washing, exorcism, and encounters with the Holy Spirit that serve to motivate followers to act in specific ways (Burgess

and McGee 1988; Cox 1995; Poloma 2003; Miller 2013). One of the issues with defining Pentecostalism as a bodily religion is the assumption that other religions lack some bodily form, or conversely, that Pentecostalism is void of theological reflection (see Chapter 31). This assumption is problematic because it neglects the vast amount of theological work that is published on Pentecostalism as well as the embodied nature common to all religions. All religions are characterized by embodiment, but, for researchers of Pentecostalism, attention must be given to the specific ways in which the body expresses beliefs, practices, and sentiments.

There is a growing body of literature in the social sciences since the 1990s about the body and religion. Some of the most influential works include those of Bryan Turner (1983, 1996), Anthony Giddens (1991), Philip Mellor and Chris Shilling (1997, 2014), Thomas Csordas (2002), Randall Collins (2004), Chris Shilling (2005), and Olie Riis and Linda Woodhead (2010). The body has received much attention especially in the areas of sexuality, gender, disability studies, health and illness, death, and emotions. However, very little social scientific work has examined Pentecostalism, the body, and embodiment. Some research on Pentecostalism has explored the theological implications of worship and its integrating role for orthodoxy, orthopraxy, and orthopathy (Land 1993), the role of ritual (Albrecht 1999), and the sacramental nature of Pentecostal experience (Tomberlin 2010; Vondey and Green 2010). One other important study is an edited volume by Wilkinson and Althouse (2017), where a number of chapters highlight the social, cultural, and theological implications of Pentecostal practices, including an analysis of Pentecostal theology and the body by Vondey (2017a, 102–19). From this literature derive a number of assumptions that shape my analysis of worship, the body, and embodiment by bringing Pentecostal theology in conversation with contemporary sociology.

The first assumption that shapes the analysis in this chapter revolves around the idea of embodiment. The sociologist Bryan Turner (1996) argues that bodies are not simply physical entities, but they are also cultural (see Chapter 10). Embodiment focusses on those cultural aspects of the body which include how bodies interact with one another, in different social settings, and across social institutions. There are some general questions the literature raises that can be examined in Pentecostal studies, including the character of the Pentecostal body, how the body is portrayed, the ways in which a Pentecostal body is formed, and the social and cultural importance of Pentecostal bodies. These general questions are shaped by the theoretical assumptions about embodiment and specifically about how bodies are culturally constructed in religious settings, and furthermore, how bodies transport those experiences from religious settings into everyday life.

A second assumption related to embodiment is ritual and the role rituals play in shaping Pentecostal bodies. The sociologist Randall Collins (2004) argues that social life is characterized by a series of everyday human interactions that he calls interactional rituals, which can vary from the most mundane, such as eating food, to those activities surrounding more broadly shared civic holidays. Interactional rituals assume some physical assembly of a group of people who share awareness, activity, and emotional energy produced through the interaction and prolonged through ongoing social engagement. The attention given to one another through interactional rituals not only creates emotional energy but also sustains it through a high level of attunement and entrainment. This sustained energy has the effect of carrying the experiences from interactional rituals beyond the face-to-face interaction into other areas of social life. In other words, the emotion experienced in bodies is cultural and has the capacity to be carried by the participants from one setting to another, from the religious to the social.

The third assumption is that Pentecostal bodies are constructed in a particular place and time. For example, Mellor and Shilling (2014) direct our attention to the ways in which religions are shaped by a range of embodied practices in societies that are increasingly secularized. The authors argue that what is often missing from the literature in the secularization debates is the body. However, the body may be one of the most important sites for observing the contested nature of secular society. Observing the body may tell researchers something about the sacred but also the secular. The implication is that Pentecostal worship tells us something about how Pentecostal bodies are constructed, how worship is shared and carried from one social setting to another. Moreover, Pentecostal worship also offers insight into the nature of the sacred as well as the secular. The study of worship among Pentecostals is not simply about understanding what they believe about God but also about the world that Pentecostals inhabit and the possibilities of that world.

The fourth assumption revolves around the theological attention given to questions about the relationship between Pentecostalism and bodies, most notably the relationship between beliefs, practices, and emotions. For example, the work of Steven Land (1993) is especially important for its theologizing about the relationship between orthodoxy (right beliefs), orthopraxy (right practices), and orthopathy (right affections). Land's argument is that Pentecostal spirituality integrates beliefs, practices, and the affections (23). His analysis of the affections is meant to counter the dualism between orthodoxy and orthopraxy by constructing a theological place for orthopathy. The body plays an important role for Land in his analysis where he describes how worship is the site for the expression of Pentecostal spirituality (35). Worship, however, is not simply about Pentecostal practices that are oriented around specific beliefs. Rather, for Land, the affections are incorporated into beliefs and practices, each mutually reinforcing the other (41). The implication is that Pentecostal bodies are not simply emotive or emotional in a way that is separate from beliefs and practices. Rather, affections, and their bodily practices through activities like prayer, are theological expressions of Pentecostalism.

These theoretical assumptions point to the importance of reading the body as a site for understanding Pentecostal worship. Pentecostal worship locates the interaction of individuals within particular social contexts and theological interpretations. Furthermore, theological interpretations in the form of doctrines or systematic beliefs are embodied in communities of worship and mutually reinforced through ongoing practice and the affections. These beliefs, practices, and affections serve to animate the structures and culture of Pentecostal organizations and individuals. Pentecostal worship is also an encounter between bodies and the collective spirit that engages the Holy Spirit and other spirits. Pentecostal worship engages bodies where the therapeutic, most notably healing, occurs. And finally, Pentecostal worship socially engages the everyday life of the community and the society, most notably in our current contemporary world, a secularizing impulse that attempts to contain Pentecostal worship as a private matter and hence challenges its authority in the public realm. The following observations serve to expand on these points with examples that illustrate the role of Pentecostal worship in contemporary church and society.

### **Worship as kinaesthetic interaction**

The primary theological implication of the kinaesthetic body is that human beings learn through the experience and practice of religious rituals. More specifically, the various activities that Pentecostals engage in, which are deemed worship, are ritualized and, in turn, socialize the worshipper into something else (ecclesially and theologically). Pentecostal bodies

are formed not so much through the cognitive theological understanding of what it means to be a worshipper but through theological practice. This distinction does not undermine the cognitive, which focusses on the level of belief. Rather, it points to the mutuality of belief and practice highlighting the interplay between the two for Pentecostal theology. Individuals become Pentecostals through the practice of particular activities that shape the body. The Pentecostal body, in turn, embodies the cultural assumptions and theological beliefs about the practice. The key questions here are: What role do Pentecostal worship practices play in shaping Pentecostalism? How is Pentecostalism embodied? What is a Pentecostal body? And how do these dimensions influence Pentecostal theology?

John Arnott, the charismatic leader of the Toronto Blessing (now known as Catch the Fire) that began in the 1990s, once quipped in a worship service that the chief end of human beings is to worship God (Wilkinson and Althouse 2014). It was not clear if he knew he was quoting from the Westminster Confession, but what was of interest was his following statements. Arnott went on to describe a type of worship that was characterized by fun, playfulness, and the experience of joy found in the love of the Father. Worshippers were encouraged to dance and sing before a loving Father who took pleasure in their freedom to enjoy God's presence. What followed was an energetic and emotive expression of worship that included singing, glossolalia, laughter, and people laying on the floor of the auditorium, some appearing to rest peacefully, while others gathered around one another engaged in prayer that included bodies freely embracing bodies. Arnott saw this type of worship as celebration but one that was also clearly rooted in his understanding of what bodies looked like when they were engaged in worship. It was tactile, emotive, energetic, and kinaesthetic with bodies fully engaged in interaction with one another.

Another example of worship as kinaesthetic interaction is through a particular ritual that Catch the Fire promoted called soaking prayer (Wilkinson and Althouse 2014). Soaking prayer was practised by participants in a variety of settings including large worship gatherings, in local congregations as a regular weekly practice, in smaller groups in homes, and individually. Regardless of the setting, the practice was the same. Participants would find a comfortable place to rest, which may be on the floor of a church building, a chair, or sofa. Pillows and blankets would be unveiled from discrete bags that participants carried with them, and the lights would be turned down. Sometimes a Psalm would be read but always with music playing, which was in the form of a melodic style either with piano, synthesizer, or guitar. The music could be live but in homes was typically recorded from one of the many worship leaders. There were favourites including people like Julie True. Her songs like "Breathe You In" were not your traditional congregational songs but represented another style of worship music that was often an extended version of mostly music, repetitive short lyrics, and on occasion a spontaneous verse that encouraged worshippers to enjoy the love of the Father or to rest in God's presence (Althouse and Wilkinson 2015).

In home settings, following about an hour of soaking prayer, participants were encouraged to discuss what the Spirit was doing in their lives. Participants regularly described the experiences they had in a bodily way. For example, one participant talked about the experience of a heavy weight felt on his chest while resting on the floor. It was described as God laying hands on his body. Another participant described the sensation of a unique floral smell which was interpreted as the presence of God. Some participants described what they experienced as a physical healing within their bodies or some type of emotional healing as they experienced a loving presence that allowed them to love others where relationship was broken. Some participants described times of soaking with the experience of dreams and visions often with highly detailed pictures and colours. Many participants described the experience

with a focus on changes in their breathing, which contributed to the relaxation of their own breath and also with interpretations that focussed on a deep-patterned restful breathing where they were lost in God's presence. All of these examples illustrate bodily experiences of worship that are kinaesthetic where participants interact with the bodies of other worshippers, senses, emotions, expectations, and experiences that are given explanations within a particular emotional regime (Riis and Woodhead 2010). The theological consequences may include reflections in the form of meditation and prayer, or testimonies that tell stories of what was experienced, to more formal theological work that accounts for some meaning given to worship. These perceptions may lead to some reflection on human interaction with God, God's presence, the actions of the Holy Spirit, or the nature of salvation, sanctification, and healing (Vondey 2017b).

### Worship, spirit(s), and bodies

The second example for understanding the significance of Pentecostal worship focusses on the spiritual and bodily interaction of individuals with what are deemed to be either the Holy Spirit or evil spirits. Phenomenologically, the experiences are quite different but similar in that the body encounters what is believed to be another "being" that is in the form of a spirit, either as Holy Spirit or evil spirit. The first example described below is historical and from an early North American Pentecostal meeting, while the second is a contemporary ethnographic study of Pentecostalism in the Caribbean.

In 1907, Charles Chawner was attending the Hebden Mission in Toronto. He was part of a new group of Christians who were praying for revival and the baptism of the Holy Spirit. In 1906, Ellen Hebden had opened her Faith Mission home for prayer and healing. She was praying for God to give her a greater ability to pray for healing, when she said God spoke to her and the answer was tongues. Hebden said she responded to God and rejected tongues but soon relented and asked God to forgive her and that any gift from God would be something she would accept. Hebden described what followed as a baptism of the Holy Spirit where she encountered God in a new way that led her to speak in languages she had never learned and to be empowered for ministry in a way she had never experienced. Chawner, a self-described Methodist who was "cold" in his faith, was drawn to Hebden and sought this same experience. Describing what followed, Chawner said:

About 2nd of February, 1907, as I was in prayer, I felt a shock go through me that shook me like a leaf. I was made to laugh and cry by turns, to feel myself under a mighty power, shaking different parts of my body, sometimes the whole frame, at the same time feeling such an inexpressible joy that I was dealt with thus; on the third day I saw in a vision numbers of dark faces on the hillside and I among them, and through my own lips a message was given to me that I should be among them, bidding me not to tarry long in one place, that there was much land to be possessed, and Jesus was returning soon.

*(in Wilkinson 2010, 47)*

Of note here is what Chawner describes when his body felt what he perceived to be a shock that shook him. What followed was not something that brought him fear but the opposite, so that he laughed, cried, and experienced what he called joy. He also goes on to describe a vision he had of people in a far-away place that needed to hear the message (Wilkinson 2010). Chawner's bodily experience was so thoroughly convincing for him that it was described as baptism of the Holy Spirit to which he must respond. The encounter was so consequential

that Chawner left for Africa where he served as a missionary for the rest of his life. Chawner continued to practise this form of Pentecostal worship on a consistent basis and often spoke about fixed times of prayer where he would not act until he was clearly told by the Holy Spirit to travel to specific towns or to pray for people or preach. Chawner's autobiographical stories recount numerous events where some miraculous activity occurred but always in relation to a bodily encounter with the empowering Holy Spirit through daily prayer. The point here is that these bodily encounters are theologically explained in a doctrinal form as Spirit baptism (see Chapter 23), and furthermore, the experience is culturally embodied among participants who logically follow the beliefs through daily living (see Chapter 10). It is the Holy Spirit who baptizes them and is bodily experienced. The experience itself is then embodied and also a carrier of the culture of Pentecostal worship (from Toronto to South Africa).

Pentecostals, however, not only encounter the Holy Spirit but also engage other spirits that are considered to be unholy, and bodies are regularly the site for this experience as well (see Chapter 30). Peter Marina (2016) describes an encounter between a Caribbean Pentecostal pastor, known as "Bishop," and a woman during a church gathering where it was believed she was manifesting an evil spirit in her body. The setting was a congregational worship service where Marina describes how a woman began crying out and screeching with a terrifying voice. Bishop interpreted this as an evil spirit and that the woman who was writhing about the room, body contorted with loud crying, needed to have the evil spirit exorcised. Bishop engaged the evil spirit and asked for its name to be revealed so that he could cast it out. However, according to Marina, the evil spirit would not say what its name was, which only made the pastor and the congregation more engaged as they gathered around her and called upon Jesus to deliver the woman of the evil spirit. During the encounter the woman fell to the ground only to be lifted up by those who were trying to exorcise the evil spirit from her. Bishop continued to command the evil spirit to leave "in the name of Jesus," which was followed by the woman coughing, foaming at the mouth, and spitting up. In this case, it was explained that she was delivered of the evil spirit through prayer that exorcised the evil spirit leaving the woman to be filled with the Holy Spirit.

These examples serve to describe two important aspects of Pentecostal worship that are bodily and embodied resources for Pentecostal theology. The Holy Spirit and evil spirits are perceived and experienced in bodies but are also part of the cultural repertoire that is embodied by Pentecostals. The presence of a Holy Spirit or an evil spirit is encountered in bodies. Not only is the experience felt, but the emotion of the embodied experience is also carried among participants beyond the encounter and socializes Pentecostals in such a way that it is real and consequential as an element of Pentecostal worship. The embodied dimension of Pentecostal worship informs Pentecostal theology and specific doctrines such as salvation, sanctification, Spirit baptism, healing, and deliverance through bodies and the use of hands to anoint, voices for speaking, and ears for hearing (Vondey 2017b). These experiences and practices are dominant sources for Pentecostal spirituality (see Chapter 3), and the pneumatological imagination (see Chapter 14), in particular, and inform more widely Pentecostal practical theology (see Chapter 15) and Pentecostal liturgy (see Chapters 16 and 29). The effects of Pentecostal worship are not only pedagogical and formative but also therapeutic.

### **Worship and the therapeutic**

One of the characteristics of Pentecostalism is the therapeutic dimension of worship where participants report some form of healing and transformation. Healing is claimed to be experienced in the body where broken bones are restored, cancers removed, and organs repaired.

Healing is also claimed to be emotional where participants experience forgiveness and peace and reduced levels of anxiety and depression. Healing, writes Candy Gunther Brown (2011, 3), is global and distinguishes Pentecostalism from all other forms of Christianity. The healing of bodies is believed to be a sign of God's interaction and intervention, a message preached by Pentecostals, practised in local congregations, and articulated in personal beliefs. Worship embodies beliefs, practices, and sentiments that are therapeutic and, for Pentecostals, something that is expected and normalized in everyday life. Theology and worship mutually inform one another. The following examples illustrate this point.

In a gathering in Vancouver, British Columbia, John Arnott of Catch the Fire was speaking about the relationship between healing and forgiveness (see Wilkinson and Althouse 2014). Following his sermon, Arnott received a "word of knowledge," a form of communication from God about specific people in attendance who needed healing. Arnott spoke to those in attendance saying that God wanted to heal someone and that they needed to come forward so he could pray for them. A middle-aged woman responded and came forward believing that she was the person Arnott was to pray for. As Arnott interviewed her, he asked a few questions about the nature of her problem for which she responded that a car accident many years ago continued to bother her leaving her with pain in her back. Arnott asked her if she had forgiven the person who caused the accident to which the woman responded, no, and that she still blamed the person for her pain. He explained to her and those in attendance that, often, physical pain is related to the emotional, including the inability to forgive. The cause of her physical pain, he said, was not simply the car accident but the resentment she held in her body. If she was to experience healing, he had to pray for her to experience God's forgiveness and ask her to forgive the offender, and then God could also heal her back. Arnott's prayer focussed on the grace and love of the Father who forgives and heals, restores relationships, and bodies. Healing, said Arnott, is not about five easy steps or coercing God to do something but about accepting the free gift of a God who finds joy and pleasure in healing. Following his prayer, the woman claimed she had forgiven the person who caused the accident and that her back was relieved of pain. This example shows an important interaction between Pentecostal theology and the therapeutic where bodies are holistically healed and restored. Arnott writes:

Is there a relationship between forgiveness and healing? I believe there is. For several years now, Carol and I have seen multitudes of people all over the world healed as they worked through unresolved pain and learn to forgive those who have hurt them. Sometimes they need to forgive themselves for things they have done in the past that they cannot seem to forget ... But when people forgive themselves and others, powerful emotional healing comes to them as they step into the grace and mercy of God. As we pray for emotional healing, it is common to see wonderful physical healings take place in the wake of forgiveness.

*(in Wilkinson 2017, 28)*

Arnott's view of healing is one view among Pentecostals, and theologically there are variations (see Chapter 24). However, what healing demonstrates is the ritual performance of enacting bodily healing by invoking God to interact and intervene. Healing is an emotionally charged activity that participants experience in worship contexts but also perceive as an act of worship. Pentecostals embody a culture of therapeutic healing not only at the level of belief, but also in practice that includes a range of sentiments experienced by participants. The experience of healing is a context for Pentecostal theology that links together the physical



and emotional or orthopraxy and orthopathy for reflection on orthodoxy. While the healing itself is important for analysis alone, healing theologically is linked for Pentecostals to other beliefs about salvation and restoration more broadly.

### Worship as social engagement

Pentecostal bodies are also socially engaged bodies that offer service in numerous faith-based settings from shelters to soup kitchens, prisons, orphanages, as well as environmental lobby groups, pro-life activism, and anti-racism groups. Donald Miller and Tetsunao Yamamori (2007) describe world-wide Pentecostal action as progressive Pentecostalism to capture the various ways in which Pentecostals are socially engaged through congregations and social ministries. Progressive Pentecostalism, argue Miller and Yamamori, describes the holistic response to social needs. Progressive Pentecostalism also highlights an important emphasis in Pentecostal worship that illustrates what the authors call the “S-factor” or the empowering work of the Holy Spirit in and through Pentecostals as they attempt to address the needs of people. Miller and Yamamori argue that Progressive Pentecostalism represents a long line of Christian social engagement (see Chapter 40) from the social gospel work of early twentieth-century Protestants in the United States to the liberation theology of Roman Catholics in Latin America.

However, Pentecostalism, in spite of its claims to be a unifying force, has had to deal with the forces of racism (see Chapter 39), colonialism (see Chapter 10), and gender inequality (see Chapter 36). In American society, Pentecostal bodies that were defined by race and separated into white churches and black churches illustrate how racism is rooted in Pentecostal notions of the body but also the possibilities for social change. While worshipping Pentecostals historically met in different settings and administrated separate organizations throughout the twentieth century, the rhetoric of racial reconciliation was highlighted in a meeting of white and black Pentecostals in Memphis, in 1994, to seek forgiveness and to dismantle racially separated Pentecostal organizations (Rosencior 2010). The practice of foot washing employed at the meeting embodied theological beliefs and sentiments around reconciliation and reflected more broadly notions of Pentecostal spirituality (Thomas 2014). However, while the hope for unity and racial reconciliation continues, black Pentecostalism and its unique practices offer other possibilities for being Pentecostal and human in a racially charged America (Crowley 2017). Indigenous Pentecostals are also exploring new economic and political possibilities of being Pentecostal and what that means for a socially engaged indigenous Pentecostal body in America (Clatterbuck 2017, 87–89). Women, too, have appealed for the dismantling of patriarchal Pentecostal institutions that have sought to restrain the role of women in ministry while pointing to the dualism of Pentecostalism as liberating but also limiting (Hollingsworth and Browning 2010; Stephenson 2012). Through dancing, shouting, breathing, speaking with tongues, moaning, groaning, and other bodily expressions, black, indigenous, and women Pentecostals embody a particular type of Pentecostalism that reflects a set of social concerns about race, colonialism, and gender. The lack of attention to these issues, although considered important bodily practices, requires some critical engagement with Pentecostal theology. In turn, the future of Pentecostal theology requires further commitment to the resources provided in worship and its engagement of the body.

While Pentecostalism may be progressive, and Pentecostals can be found working among the poor and needy, other acts of Pentecostal social engagement are far more controversial and indicate the tension between the sacred and the secular, especially when it concerns views of the body that for Pentecostals require some restriction. Abortion and LGBTQ issues are two examples that illustrate the contentious nature for Pentecostals about the body

(see Wilkinson 2017, 28–30). Bodies are holy, according to Pentecostals, and that means they are also restricted and regulated sexually. Socially engaged worship means that Pentecostals have attempted to ensure that at the level of politics and the law, a particular definition of marriage is maintained along with regulations over sexuality and procreation. The activities of Pentecostals who work together to lobby governments and legislators about marriage and sexuality are acts of worship that bring Pentecostals together. They also separate Pentecostals from other members of society who do not share the same view of the body. Embodied action is socially engaged, and Pentecostal bodies are not only acting together to respond to secularizing trends, but Pentecostal bodies come to embody beliefs that animate the social action itself. The contentious nature of the Pentecostal social action is cultural and social, so that Pentecostals carry with them particular beliefs in their activities. Nevertheless, response and resolution of contested social issues are never exclusively theological unless we understand theology to proceed in and through the human body as a whole.

### Conclusion

An analysis of Pentecostal worship that focusses on the body and embodiment raises some important issues for Pentecostal theology. First, Pentecostal worship that takes the body as a site for observation allows the researcher to understand how bodies embody beliefs, practices, and sentiments. Pentecostal worship cannot be reduced to the cognitive or a statement of belief or even a statement of doctrine. Second, Pentecostal worship is embodied interaction that is ritually practised, emotionally energized, and socially carried by participants into everyday life. Pentecostal theology takes place not only in church and academy but also in all dimensions of living. Third, the lived experience of Pentecostal worship is also in context, and that world for some Pentecostals may be informed by secularizing and globalizing trends. It may be a world where bodies engage one another in ways informed by racism, colonialism, and gender inequality. It may be a world that is contentious over the very nature of bodies. In some ways, Pentecostal bodies appear to be defined by a series of dualisms, of what they can do or cannot do, who they can marry or not marry, when sexual activity is appropriate or not, and what can enter the body or not enter the body through food or drink. However, regardless of social contexts, Pentecostal worship may open bodies up to other possibilities that begin with sighing, moaning, groaning, and tongues. Other possibilities include the coming together of bodies for worship and work, and expressed as dancing, singing, joy, and often experienced as healing. In this way, worship is not only a significant resource for understanding but also for correcting and constructing Pentecostal theology.

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