

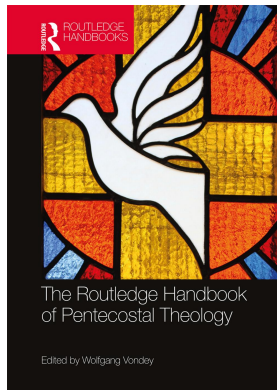
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29

SACRAMENTS

Rites in the Spirit for the presence of Christ

Chris E.W. Green

In popular perception, Pentecostals are widely regarded as non-liturgical and anti-sacramental. But whatever is true now of the global Pentecostal movement, we can say with confidence that the earliest Pentecostals prominently celebrated the sacraments, and despite the fact that this theological perspective seems to have been blunted, there has been what can be called a “turn” or “return” to the sacraments and to the idea that Pentecostal spirituality is already inherently sacramental, that is, Pentecostals hold to both the visible and the invisible, the physical and the spiritual, so that the visible may manifest the invisible and the spiritual comes to bear on and changes the physical. This inherent sense of sacramentality comes to focus not only in water baptism, the Lord’s Supper, and anointing with oil for healing and ordination but also in footwashing, speaking with tongues, or traditionally non-sacramental practices, like anointed preaching or the use of healing cloths (Thomas 2016). This chapter engages with the sacramental turn in Pentecostal theology and argues that a Pentecostal theology of the sacraments is developing, although not always in clearly and precisely articulated formulations. I address the conversations and challenges facing a Pentecostal theology of the sacraments and show how Pentecostals bring unique perspectives to bear on sacramental thought and experience and how their contributions not only further elucidate the nature of Pentecostal spirituality but also enrich ecumenical and inter-religious conversations. I begin with an overview of the turn to the sacraments among Pentecostals before speaking to the idea of a Pentecostal liturgy and the particulars of the altar and the table. The chapter concludes with a proposal for a Pentecostal liturgy of divine presence.

The sacramental turn

The Pentecostal “turn” to the sacraments began with the pathbreaking insights of a few scholars. Chris Thomas (1991) published a monograph on footwashing, arguing that the rite is purposed for the washing away of post-baptismal sins. Later, he suggested that each tenet of the five-fold gospel has a defining sacrament: water baptism is the sign of salvation, footwashing is the sign of sanctification, glossolalia is the sign of Spirit baptism, the laying on of hands is the sign of healing, and the Lord’s Supper is the sign of the eschatological hope (Thomas 1998). In his argument, Thomas was drawing extensively on the work of Frank Macchia (1993, 1997), who had argued that glossolalia may be viewed as experienced in a

way that is analogous to how God is experienced in the sacraments (as a physical sign of an invisible presence that embraces us in the sign). Both scholars seem to agree on the traditional notion that a sacrament is identified by a “sign” through which the divine presence is experienced (see Chapter 8). God is present and active as the sign is enacted by the worshipping community. More recently, Macchia (2010, 282–83) has emphasized the tightest possible relation between water baptism and Spirit baptism and has affirmed that “the church participates as a body in the justice of the Spirit not only through *charisma* and word but also through rites of the Spirit,” rites which were instituted by Christ and the Spirit, rites which bring the people of God again and again to the remembrance of and participation in God’s saving work in the world.

At the same time, Simon Chan has engaged the importance of the sacraments for the Pentecostal tradition to subsequent generations (see Chapter 9). Chan (2011) insists that Pentecostals need to re-vision their ecclesiology, and that this can only be done via a re-consideration of the place of the sacraments in the church’s liturgical and missional life. The driving force of Chan’s project is his concern for “traditioning,” for without this, Pentecostals “cannot ensure that what they have experienced will be faithfully handed down to the next generation” (20). The best way to guarantee the faithful handing-on of the Pentecostal experience and perspective is a sacramental liturgy that finds its center in the Eucharist, because “all the basic elements and dimensions of worship find their proper place” in the celebration of Communion, and thus a eucharistic liturgy “unites both the charismatic and the evangelical dimensions of worship into a coherent whole” (38). The notion of a eucharistic sacramentality presents serious challenges to Pentecostal theology.

Pentecostals have generally preferred the designation of the Eucharist as communion or the Lord’s Supper over traditional sacramental language. However, Wolfgang Vondey is sympathetic to a sacramentality analogous to the centrality of the Eucharist. Because the symbolic world of any Christian shapes their perspective on sacramental practices, Vondey (2001) has suggested that the advent of Pentecostalism was accompanied by a “symbolic turn” which has shaped a genuine Pentecostal liturgy closer to a surrealist than realist ontology. Transformation rather than transubstantiation is the operative mode. Subsequently, I have argued with Vondey that sacramental theology and practice go a long way toward articulating Pentecostal spirituality and reality (Vondey and Green 2010). More recently, Vondey (2016a) has put forward a call for “eucharistic hospitality,” which he believes embraces the symbolic turn and provides the basis for Pentecostal ecclesiology. The hospitality of Pentecostal sacramental theology he sees primarily in the link between the notions of sacrament and charisma, so that Pentecostals can engage in “charismatic sacraments” (Vondey 2017, 99–102). For Vondey, it is precisely the charismatic dimension of experiencing the Spirit that allows Pentecostals to contribute generously to a theology of the sacraments.

Similarly, James K. A. Smith (2003) has called for Pentecostals to take seriously traditional sacramental thought and practice. He stands convinced that the Christological convictions of the Pentecostal movement (see Chapter 20) make a recovery of traditional Christian sacramentality both fitting and necessary. “If undergirding a theology of sacramentality is a fundamental affirmation of the Incarnation (that the Infinite is revealed in and through the finite),” and Smith argues that Pentecostal theology holds to this fundamental affirmation, then Pentecostals “should seek new roles for ‘sacraments’ in Pentecostal worship and spirituality” (113). These new roles are bound not only to specific sacramental practices but to the question whether Pentecostalism inherently reflects a kind of sacramentality.

In his attempt to develop and articulate a global Pentecostal theology, Amos Yong (2005) has called for Pentecostals to adopt a view of water baptism and Communion that is more

in keeping with the Scriptures and the early church fathers, as well as more properly fitted to an understanding of the Spirit's power of presence (see Chapter 19). He believes that in spite of what one might expect, Pentecostals can appropriate a "fully sacramental view" of both water baptism and the Lord's Supper, "in the sense of enacting the life and grace of God to those who need and receive it by faith" that nevertheless remains "fully consistent with Pentecostal intuitions regarding the Spirit's presence and activity in the worshipping community" (160). Making this claim, Yong is suggesting that Pentecostals do not need to fear a theology of the sacraments because there already is a unique sacramentality at work in Pentecostal spirituality. Echoing Smith, Yong argues that there is a sacramentality enacted in the performance of Pentecostal spirituality and theology, one that operates with "experiential and incarnational logic that acknowledges the Spirit's being made present and active through the materiality of personal embodiment and congregational life" (136). This emphasis on the materiality of sacramental practices may have been taken literally by Pentecostals at the cost of rejecting the deeper sacramental realities.

A significant concern arising during this discussion has been the tendency among some Pentecostals to avoid explicitly sacramental language and to speak instead of ordinances, which point away from sacraments as a means of grace to the demonstration of faith. Kenneth Archer (2004) defends the language of ordinances, although he laments that some Pentecostals deny any "real grace" mediated through the rites. Archer hopes that Pentecostals will discern the "mystical significance" of the sacraments in the ordinances through which believers participate in the spiritual realities of Christ's benefits. The sacraments should not be regarded as "mere memorial rites," he says, as if they facilitate nothing more than "cognitive reflection," but as mysteries given and received in the Spirit's presence and power (84). Arguably, however, Archer concedes too much by retaining and defending the language of "ordinance," which inevitably leaves readers with the impression that Pentecostals should not or perhaps cannot be sacramental (Plüss 2018, 59–75). The language of ordinances remains ill-defined and can only with difficulty be integrated in a consistent sacramental theology.

In contrast, Dan Tomberlin (2010, 87) insists that Pentecostals can and should recognize the sacraments as a means of grace because "the waters of the baptismal pool, the bread and cup of the Eucharist, and the anointing oil can indeed be sacraments . . . [that is,] means through which believers encounter the Spirit of grace." Regular, faithful participation in the celebration of the sacraments is therefore indispensable to all Christians. For Tomberlin (2015), Pentecost is the paradigmatic metaphor for a Pentecostal sacramentality with the altar as the focal place coupled with Christ's priestly ministry. Tomberlin (2010, 87) returns repeatedly to the altar and Christ's priesthood to argue that

through Christ the High Priest and the Spirit of grace, sacraments are more than mere reenactments or memorials to God's redemptive acts; the baptismal water, the towel and basin, the bread and wine, and the anointing oil become mediatory gifts.

In the Eucharist, Tomberlin holds that Christ in the Spirit is in fact present to the celebrants. Acknowledging that Pentecostals do accept the Catholic teaching of transubstantiation, he (2010, 72) suggests that they can and should accept the Palamite teaching that the Spirit comes upon—rests upon, "touches"—the body of Christ at the Eucharist, because they already believe that the Spirit "touches" their own bodies.

Other discussions have highlighted the importance of particular sacraments for Pentecostal theology. Lisa Stephenson (2016), in conversation with Thomas and Macchia, has recently shown how footwashing is an extension of water baptism and prepares one for the

economic sharing and solidarity that the practice of the eucharist requires. Alex Mayfield (2016) has developed some of Chan's suggestions about the relationship between the sacrament of confirmation and the Pentecostal experience of Spirit baptism. Johnathan Alvarado calls for a "renewed, Pentecostal, eucharistic vision" in which Pentecostals expect the Spirit "to mysteriously use the bread and wine to convey grace to those who believe" (Alvarado 2016, 190). Daniela Augustine (2010) suggests that in Christ humanity itself becomes a sacrament, created for radical self-offering and communion with others.

Pentecostals have clearly begun to reclaim a sacramental spirituality, returning to a wisdom that had for the most part been lost to the tradition during the twentieth century (Spinks 2013). At this time, however, no single sacramental definition or rituals has been agreed upon. It is clear that Pentecostal spirituality is seen as inherently sacramental because it understands the spiritual and the physical, as well as the divine and the human, as fitted for and belonging to each other. Perhaps most Pentecostals would agree with the idea that a sacrament is a sign whose reality happens as its signification is carried out. The emphasis in Pentecostal sacramental practice is on encountering God's living and active presence. That said, Pentecostals acknowledge that the living God acts in, with, and through rites he has directed the church to practice, even while they would insist, as do other traditions, on articulating in their own terms why God has ordained those practices and how it is the church should practice them.

A liturgical paradigm shift

Early Pentecostals were not uniform in their sacramental beliefs and practices. There was, however, widespread agreement that water baptism and communion, as well as anointing with oil (for healing and ordination)—and, to a lesser extent, footwashing—were defining practices for Pentecostals, and that the Spirit acted uniquely in and through these rites. These events were understood as sacred occasions, special opportunities for God to work in the life of the community. Somewhere along the line—arguably through the influence of a low-church, conversionist Evangelicalism—many, if not most, Pentecostal liturgies lost touch with this sacramental spirituality. What we can observe in contrast to the aforementioned turn to the sacraments is a concurrent turn away from sacramental liturgy.

To illustrate the loss, consider the following example. The 1913 *Constitution and General Rules of the Pentecostal Holiness Church* contains a discussion on ordinances and demonstrates the significance by placing it immediately following the initial section on union with God. Identifying water baptism, the Lord's Supper, and footwashing, the manual then provides clear instructions on the first two rituals. The celebration of the Lord's Supper directs the pastor, "at the close of the sermon or Scripture lesson, or at any time that may be deemed proper," to call the deacons to "gather round the table and kneel with the whole congregation" in preparation for the rite (The Pentecostal Holiness Church 1913, 21). The rubric then provides an exemplary prayer, which is clearly, at least in places, an adaptation of language from the Book of Common Prayer.

Almighty God, our Heavenly Father, we praise Thee for Thy great love expressed in the gift of Thy Blessed Son, who suffered death upon the cross for our redemption, and made there a full and sufficient sacrifice and satisfaction for the sins of the whole world, and did, institute this blessed sacrament to be a perpetual memorial of His precious death until He comes again. We pray Thee that Thou wilt grant that we receiving these Thy creatures of bread and wine, emblems of His broken body and shed blood,

in remembrance of His death and passion, may be partakers of His nature by faith in His precious blood who in the same night that He was betrayed took bread, and when He had given thanks, brake it and gave it to His disciples, saying, “Take, eat; this is My body, which is given, for you; do this in remembrance of Me.” Likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying, “Drink ye all of this; for this is My blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of Me.” Amen.

(21)

Having said the prayer, the pastor, as presiding celebrant, should “partake of the communion in both kinds himself” (22), and then share it with everyone “around the table.” As they are sharing the bread, the ministers are instructed to say, “The body of our Lord Jesus Christ, which was given for thee, to preserve thee unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him by faith with thanksgiving.” And as they are sharing the wine (usually grape juice): “The blood of our Lord Jesus Christ, which was shed for thee, preserve thee unto everlasting life. Drink this in remembrance of His shed blood, and be thankful and rejoice in Him.” When everyone has finished, the pastor should kneel with the people, leading them in the Lord’s Prayer. After that, the pastor could dismiss them with a song and/or a prayer of benediction.

That rubric remained in the *Constitution* (although of course that does not mean it actually was used in the churches) until 1981. Then a new rubric appeared, which stipulates the pastor’s responsibility to “schedule a regular time to observe the Lord’s Supper” and suggests either the first Sunday of each month or the first Sunday of each quarter (The Pentecostal Holiness Church 1981, 86). The new form states that after the minister “has completed his worship service” he should “stand by the communion table,” read an “appropriate scripture, such as 1 Corinthians 11.23–27 or Luke 22.14–20” and then offer a prayer. As in the older rubric, an example is provided:

Lord Jesus, we observe this sacrament in remembrance of You. This bread reminds us of Your bodily example upon this earth. We believe Your life is to be a constant example for our lives. This juice is symbolic of Your blood shed for our sins. We thank You for dying in our stead. We now bless these elements to the nourishment of our spiritual bodies in the name of the Father, and the Son, and the Holy Ghost.

Following the prayer, the minister and deacons are encouraged to serve the “elements” to the congregation with these words: “We eat this bread in remembrance of the Word made flesh dwelling among us. We drink this juice in remembrance of Christ’s blood shed for our sins” (87). Once everyone has received Communion, the congregation sings together, and the pastor dismisses everyone with the benediction.

In this drastic re-working of the liturgy, two theological changes stand out: first, the presently active triune God has been replaced by an absent, inactive Jesus. Instead of inviting God to act on the people in the Eucharist-event, the people are pledging to do the blessing on God’s behalf, to keep Christ’s memory alive in the performance of the rite. Second, Pentecostals have moved from expecting efficacious participation in the divine life to the mere imitation of Jesus’ actions on the night of his betrayal. The liturgy is no longer enacted as a collaborative divine-human event but as a merely human and symbolic work that, at best, puts us in mind of divine things but does not anticipate participation in the encounter with God.

This example illustrates a shift in the understanding of sacramental praxis and efficacy that has affected many, if not most, Pentecostal communities. Some might argue that it is merely a benign reworking of liturgical and theological language. But I suspect that it reflects the weakening of a Pentecostal liturgy that is open to a strong theology of the sacraments. No doubt the genealogy of this shift is complex, but two factors seem obvious: first, the rise and spread of a conversion-centric “evangelistic” or “church growth” model has made sacramental spirituality seem awkward and unnecessary (see Chapter 26); and, second, a focus on transformative altar-call experiences made sacramental rites seem relatively uneventful and often irrelevant because the sacraments were not integrated in the altar liturgy (see Chapter 16).

The altar and the table

As many Pentecostals are turning to the sacraments amidst liturgical structures not always receptive to them, the question is how to develop a sacramental theology and praxis true to Pentecostal sensibilities and concerns. An important way forward has been the integration of sacraments in a Pentecostal liturgy in ways that engage the image of the altar and the table. Tomberlin (2010) uses the altar as the central organizing principle for understanding Pentecostal sacramentality. Similarly, Telford Work (2014) has argued that the altar call and the Eucharist-event can and should be—and in many places, already are—experienced as one. More recently, Vondey (2016b) has contended that the altar call is indeed the heart of the Pentecostal liturgy. For Vondey (2017, 57), the altar liturgy forms the practical framework for the theological motifs of the full gospel.

The altar is the holy and anointed habitation of God, the place of Christ’s sacrifice, the presence of the Word of God and of the Holy Spirit, instrument of evangelization and the proclamation of the gospel, the anxious bench of the sinner, [the site of] public confession of faith, [the source of] invitation for baptism, [the] gift of sacramental worship, [the home for] the eucharistic table, fellowship and revival of the faithful, [and the] anointing of the church

The Eucharist-event finds its home within the altar-event because the sacramental and the mystical/charismatic are made for each other. The “free, dynamic, and unpredictable move of the Spirit” at the altar both serves and is served by the “ordered and predictable encounter with the Spirit” (Vondey 2010, 135) at the table. In other words, the life of “feeding on Christ” is mystically eucharistic and eucharistically mystical all-at-once. The table is the center of the altar, and the altar is the boundary of the table—a boundary that is promised to extend further and further through our ongoing intercession, encompassing more and more of creation. The calling *down* of the Spirit upon the bread and wine is inextricably bound up with our calling *out* to God at the altar and his always previous calling us *in* to his presence.

The altar event unfolds in different movements, and it is fitting that the altar call, the initiating moment, invites worshippers to move to the space where the Spirit’s “moving” is recognized. As Tomberlin (2010, 5) suggests,

Pentecostal worship has always been about *movement*. We pray that the Spirit will *move* among us. We come to church expecting to be moved by the Spirit. At some point in the service, we are invited to *move* from our seats to pray at the altar.

In turn, if the altar is about *movement*, then the table is about *stillness*. In the altar-event, the worshippers offer up their blessings and their laments, their petitions and their praises. In the table event, they receive what they could never give. Hence, the Eucharist should be celebrated during the time of sanctification, which Vondey (2017, 60–67) describes as the “tarrying” and climax of that moment. Before coming to the table, we may be transformed in our affections, our desires, and intentions drawn into alignment with the divine will. At the table, we are by faith transfigured in anticipation of the fullness of the future promised to us. At the altar, we, by the Spirit, give ourselves to Christ and, in him, to the Father. At the table, Christ, by the Spirit, is given by the Father to us, so that “when we come to the Lord’s Table, we come in response to the prompting of the Spirit; we come in the Spirit, and in coming, we are graced by the Spirit” (Smith 2017, 92). In this moment we encounter Christ and the sacraments become “a means by which we walk in the Spirit; all that we long for of the Spirit is given to us in this meal. And further, the Spirit is the one who makes the sacraments sacramental” (Smith 2017, 92). In this way, we encounter the divine presence in the sacraments.

A liturgy of divine presence

The so-called sacramental turn has also opened Pentecostals to a renewed appreciation of the established liturgical tradition. Although older descriptions of Pentecostalism suggest the movement is anti-liturgical, contemporary interpreters of the tradition see that Pentecostal spirituality is deeply embodied and storied, and inherently liturgical (Albrecht 1999; Lindhardt 2011; Cartledge and Swoboda 2016). After all, Pentecostals are known for their bodily expressions in worship, as well as for their insistence on somatic practices like the laying on of hands, kneeling, dancing, clapping, “Jericho marches,” the washing of feet, and others (see Chapter 11). To be sure, they stand against anything and everything believed to “quench the Spirit” or stifle spirited piety, but contrary to popular opinion, Pentecostal spirituality “does *not* advocate an unmediated encounter with God, nor a subjectivist emotionalism unrelated to an objective means of grace” (Macchia 1993, 76). Pentecostals do not oppose mediation; they oppose ritualism and clericalism (Work 2006).

Pentecostals expect to experience the presence of God “within and beyond the sacramental life of the church, through speaking and through ritual touching, in the work of the ordained and in the lives of the laity” (Vickers 2014, 204). In other words, they are open to the possibility that God might work through *any* means, including the specific means of the liturgy and the sacraments. And insofar as a sacramental liturgy remains faithful to Scripture and the Spirit, thereby leading worshippers into the divine presence, it can be received as one of the Spirit’s gifts to the church.

Many Pentecostals are going to worry that a liturgical turn to the sacraments is a turn toward “dead religion.” This worry arises in part from a misapprehension of other liturgical traditions, and in part from the long history of revivalism, which typically has used the fear of “dead religion” to motivate believers to heat-of-the-moment decisions. But in the final analysis, this is not a concern that should keep Pentecostals from embracing the sacramental life. The focus should be on practicing the sacraments *as* Pentecostals, that is, in ways that are spirited, open to spontaneous expressions of worship and praise, synced to what is sensed as the Spirit’s lead, so that Pentecostals can “pray with reckless abandon for the Spirit to function as the Spirit desires on the people and the elements, always maintaining openness and receptivity to the surprises of God” (Alvarado 2016, 186).

Still, even with this emphasis on spontaneity and spiritedness, it must not be forgotten that the sacraments are purposefully scandalous. What G. F. Taylor (1919), early Pentecostal

editor of the *Pentecostal Holiness Advocate*, said of the Lord's Supper is true of all the sacraments and their liturgical celebration: "The real purpose of the Supper is to humiliate us, to teach us the spirit of Jesus, and to unite us as a church in the spirit of fellowship" (2). Based on testimonies from believers down through time and across the Christian traditions, humility in the face of the sacraments is important for all sacramental moments (footwashing is a particularly prominent Pentecostal example). To acknowledge the truth of one's experiences—or, one's lack of experience—is *not* to suggest that God is absent or that one is unfaithful. It is to suggest, however, that the sacraments are gifts for this time between the two "appearances" of Christ (Vondey and Green, 2010). Sometimes, sacramental celebrations are to be times of joy, at other times, moments of sobriety, even sorrow, because although God truly is present, he is not yet present fully. God is present, but hiddenly, mysteriously. The sacraments are challenging reminders of our eschatological longing for the fullness of the presence of God.

For Pentecostals, the divine presence refers both to the presence of Jesus and the presence of the Holy Spirit. As a rule, early Pentecostal sacramentality focused on the teachings and presence of Jesus. Hence, Walter Hollenweger (1988, 385) described the way Pentecostals celebrate the sacraments as "a combination of the 'love of Jesus,' that is love for the faithful friend who is called Jesus, 'blood and wounds mysticism,' an absorption in the suffering and death of Jesus, and a looking forward to the coming marriage feast with Jesus." Contemporary Pentecostals are more likely to talk about the presence of the Spirit. A constructive Pentecostal theology of the sacraments would enable us to talk about both the presence of Jesus, including the call to share in his sufferings and death, and the presence of the Spirit, including the need for spiritual guidance and power. It might be said, then, that Christ's presence is always the Spirit's gift (and vice versa). Macchia (2006, 189) puts it this way: "Jesus is present through the Holy Spirit during the eucharistic meal to commune with believers, to transform them toward greater love and holiness, and to heal them in body and mind." For Pentecostals, this encounter with God's presence is the critical point of the sacramental moment: the Jesus whom the Spirit makes present is the *living* Lord. Hence, Pentecostal sacramentality, insofar as it is coherent and intelligible, seeks to draw attention to this mystery, and resists at every turn ritualizing or domesticating the Spirit's gift (Vondey (2016b, 101). We can trust that Christ by the Spirit is present, but we must not mistake the sacraments as a guarantee of that presence.

What is true at the altar and at the table is true in the waters of baptism, as well. In fact, every sacrament—whether baptism or the Eucharist, footwashing or anointing with oil—places believers in the role of Christ, a role the Spirit graces. And if the Christian sacramental tradition is right, then this posturing is not merely an imitation—it is actually a *participation* in the divine life where we have access through Christ by the Spirit to the Father (Eph. 2:18). It is that participation with God that saves us, a participation that is signified and effected in the sacraments. Salvation is deep communion with the triune God, this communion cannot be limited to the sacraments, or to times of prayer, although it comes to focus in those moments. Because we exist in Christ, because God's Spirit dwells in us, all of life is a sharing in the divine exchange, every moment a being-caught-up in theotic, perichoretic communion. Whether we are asleep or awake, whether we are at work or at play, whether we are gathered in worship or scattered in witness, we are with and within the event that is God. That is not to say that every practice is a sacrament or sacramental. But it is to say that focus on the sacraments awakens believers to the presence of God beyond the sacramental act itself. Previously, I have argued that the sacraments are miraculous events (Green 2012), but it may be more accurate to say instead that all things, and every moment, are open to participation in God. At the table, this participation is especially focused, intensified in a peculiar way,

and what is true in some sense of every meal is realized, brought to bear, at the Lord's table. Every kindness we do for our neighbor is a work of the Spirit. But washing a neighbor's feet enacts the Spirit's grace more intensely.

Conclusion

Pentecostal spirituality is God-focused and world-focused, contemplative and active, charismatic and sacramental. Pentecostal sacramentality entails a movement toward God's presence, stillness before God, and movement with God out into the world. In trinitarian terms, the Spirit draws us to Christ, who directs our attention to the Father; the Father then affirms our allegiance to Christ, who sends us out as his emissaries in the power of the Spirit. A growing number of Pentecostals are calling for a turn or return to the sacraments, largely based on the contention that Pentecostal spirituality is already inherently sacramental, by which they mean that it assumes that God works mediately, and that therefore the visible and the invisible, the physical and the spiritual, are made for each other. If sacraments are a sign whose reality happens through the sign's signification, then the emphasis in Pentecostal sacramentality is on encountering God's presence and the transformation this encounter brings about. The task of Pentecostal theology for the immediate future will be to develop a corresponding Pentecostal liturgy of the divine presence that allows for the integration of sacramental practices sensitive to Pentecostal spirituality.

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