PENTECOSTAL ORALITY:
THE POLYPHONY OF
PENTECOSTAL AND CHARISMATIC CHRISTIANITY
IN DENMARK

By

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A thesis submitted to
The University of Birmingham
for the degree of
DOCTOR OF PHILOSOPHY

School of Philosophy, Theology and Religion
College of Arts and Law
University of Birmingham
June 2025

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Dedicated to my wife Birgitte

ABSTRACT

This thesis proposes a definition of Pentecostal orality based on empirical research in Denmark. Pentecostalism has often been associated with orality as a main feature characterising its spirituality, liturgy, and theological engagement. The orality of the movement has often been contrasted with formal liturgy, textuality, theological literacy, although there seems to be no clear theory of the phenomenon. This empirical study presents worshipping, interacting, praying, ritualising, preaching, and spiritualising as six oral categories describing the liturgical media ecology of three Danish Pentecostal and Charismatic churches. The observed characteristics of orality are discussed with the ideas of Pentecostal theologian Wolfgang Vondey, philosopher Mikhail Bakhtin, and others whose work resonates with the findings. The thesis conceptualises Pentecostal orality as a polyphonic epistemology, not only concerned with rational knowledge but with life-transforming experience. Polyphony denotes the many voices, sounds, narratives and individual spiritualities of Pentecostals; dialogue explains the embodiment of social, ecclesial, and internal voices in individuals; and sacramentality underscores the charismatic and spiritual dimension of epistemology based on an eschatological/pneumatological view of sacramentality. Going beyond the dichotomous notions of orality suggested by Walter J. Ong and Walter J. Hollenweger, the study explores orality in Pentecostal and Charismatic Christianity in Denmark. Furthermore, the study presents polyphonic epistemology in a modern systemic media ecology of orality, literacy, textuality, multimedia, and physical embodiment which corrects previous understandings of Pentecostal orality, and false assumptions about the movement's oral structures.

ACKNOWLEDGEMENTS

Thank you to Birgitte, who has been my wife for over 35 years. You have been my main support, friend and encourager during the process of writing. Thanks to my daughter, Julie, and my son, Sebastian. On top of a demanding full-time job, all three of you gave me the support and freedom to study, write – and talk a lot – about my research. I could never have finished this thesis without a great supportive family! Thank you to my mother, Grete and my father, Flemming, and to my three sisters for your interest in the research along the way.

Thanks to my great colleagues and students at Mariager Højskole where I have the honour of serving the principal. As a Bible College and a Danish Folk High School, you are the best case I know of a great community practicing orality in all its variety of meanings. Thank you to Rasmus Jonstrup for the conversations and 'competition' we have had, as you also undertook doctoral studies. I am grateful to everyone at Mariager Højskole for your support personally, professionally and your grace for the many times I have said, 'orality' and 'Pentecostalism'.

I am especially grateful to my supervisor, Dr. Wolfgang Vondey, for your skilled supervision, mentoring, wisdom and many encouragements over the course of eight years. Without your consistent follow up, patience with my progress, and respect for my part-time status as a student this research project would have been impossible. I am very thankful for how you have approached me as a person, and the interest you have shown for my study.

Thank you to the three congregations, your pastors, and church members. I am thankful for the opportunities I had to be a part of your worship services and communities, and I enjoyed our conversations and interviews. I appreciate your contribution to this thesis, and I hope we can help churches, families and societies to use the full potential of orality.

Thanks to all my friends and colleagues in the Danish Pentecostal-Charismatic network for your interest in the project, and for allowing me to speak about my project at

various occasions. Special thank you to Dr. Tonny Jacobsen for modelling how to be an academic-pastor and for being my mentor for many years, and to pastor Dan S. Jacobi for your encouragements into my ministry.

I am thankful for the useful feedback I have received from research seminars at the Centre for Pentecostal and Charismatics Studies at the University at Birmingham, at the European Pentecostal Theological Association, the Studie Center for Menighedsbaseret Teologi (SCMT) in Denmark, and at the Swedish ALT School of Theology. It was a help for this part-time, distance-learner and oral Pentecostal, to meet with academics and experience your kind interest in the project.

Thanks to my study buddies whom I met at the University of Birmingham, Dr. Ryan Davis, Dr. Benjamin Crace, and Dr. Joseph Lee Dutko for great jokes, fun, interesting conversations, and for your help along the way.

I am grateful to my friends and 'peer mentoring group'; pastor Kent Jacobsen, who gave me an encouragement to enrol into the doctoral program, to Dr. David Jakobsen for showing the way as a Christian academic scholar, and to pastor, Jacob Vagner for your human insight and wisdom.

All glory to God who has saved me and filled me with His Spirit. I pray that You will continue to communicate your will to us through Scripture and through the Spirit-filled orality of your Church!

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CHAPTER ONE: INTRODUCTION

Although spoken practices are common and well-known, 'orality' is an ambiguous term. As a start, this thesis defines orality as spoken forms of communication. People communicate orally when they speak, sing, or utter various other sounds to each other. Yet, modern communication also includes reading texts orally, oral digitality from watching television, social media, streaming, speaking with artificial intelligence, and other multimedia, so that orality has become an integrated element of a larger 'media ecology', a 'soundscape',[1] or communicative environment where humans interact in numerous ways. Furthermore, human interaction, speech, and sound together form a complex systemic communication ecology consisting of messages, feelings, values, and ideas. Orality, though it refers to spoken communication, cannot then be fully captured by observation of the acoustic interactions of human speech and technology. Walter J. Ong's seminal work 'Orality and Literacy' has long been a classic observation of these epistemic and complex dynamics.[2] However, I question how his universal definitions apply to the orality of local contexts and religious movements. For Pentecostals, Walter J. Hollenweger, has been a key scholar noting Pentecostalism's preference for orality. This thesis presents an interrogation of the function, rationale, and nature of Pentecostal orality. By examining the various vocal articulations based within a local Pentecostal media ecology of sound, I will construct a grounded theory of Pentecostal orality.

[1] Octavio Islas and Juan Bernal, 'Media Ecology: A Complex and Systemic Metadiscipline', *Philosophies (Basel)* 1, no. 3 (2016): 190–98; S J Soukup Paul A., 'Looking Is Not Enough: Reflections on Walter J. Ong and Media Ecology', *Proceedings of the Media Ecology Association* 6 (2005): 1–9, http://www.media-ecology.org/publications/MEA_proceedings/v6/Soukup.pdf; David Douglas Daniels, '"Gotta Moan Sometime": A Sonic Exploration of Earwitnesses to Early Pentecostal Sound in North America', *Pneuma* 30, no. 1 (2008): 5–32.

[2] Walter J. Ong, *Orality and Literacy: The Technologizing of the Word*, ed. Hartley John, 30th Anniversary (Routledge, 2012).

Although it is well-known that Christian 'spirituality' (the spiritual life of a Christian) and church 'liturgies' (the various ways churches organise their worship) are upheld by oral utterances like prayer, confession, rituals, rites, sacraments, preaching, singing, and reading liturgical texts and Scripture,[3] a study of Christian orality is still rather undefined territory.[4] The examination of Christian orality is multifaceted, since it is contextually expressed and must be defined considering the many ecclesial traditions. Thus, I limit this work's inquiry to the question, 'What is the function and nature of Pentecostal orality and how can a localised expression be conceptualised?'

Definitions of 'Pentecostalism' contain significant doctrinal, spiritualistic, and ecumenical nuances.[5] Allan Anderson discusses the complexity of defining the Pentecostal movement, and proposes an inclusive and ecumenical definition, which serves the aim of the present study.[6] He opposes a doctrinal definition of Pentecostalism and prefers spirituality as the identity marker: 'Because Pentecostalism has its emphasis on experience and spirituality rather than in formal theology or doctrine, any definition based on the latter will be inadequate.'[7] His inclusive definition maintains that the form of baptism, or speaking in tongues as 'initial evidence' of being baptised with the Spirit, cannot be the identity marker. Rather it is the focus on an experience of the Holy Spirit and the spiritual gifts (1 Cor. 12-14)

[3] See Mark J Cartledge and A J Swoboda, eds., *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy* (Milton, Abingdon, UK: Taylor & Francis Group, 2017), 1–11; Wolfgang Vondey, 'The Making of A Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,' Black Theology 10, no. 2 (2012): 147–68, Philip Sheldrake, *The New SCM Dictionary of Christian Spirituality*, ed. Philip Sheldrake (London: SCM Press, 2005), 1–2.

[4] David Crystal, 'Whatever Happened to Theolinguistics?' in Religion, Language, and the Human Mind, ed. Monika Kopytowska and Paul Chilton (New York: Oxford University Press, 2018), 3–18.

[5] See Kenneth J. Archer, 'A Pentecostal Way of Doing Theology: Method and Manner,' International Journal of Systematic Theology 9, no. 3 (July 2007): 301–14, Mark J. Cartledge, 'Pentecostal Theology,' *The Cambridge Companion to Pentecostalism*, 2014; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (T&T Clark, 2017); Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T & T Clark, 2008); Amos Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005); Frank D. Macchia, *Baptized in the Spirit : A Global Pentecostal Theology* (Grand Rapids, MI.: Zondervan, 2006).

[6] Allan Heaton Anderson et al., eds., *Studying Global Pentecostalism: Theories and Methods*, Anthropology of Christianity; 10, 2010, 13–27.

[7] Anderson, *An Introduction to Pentecostalism*, 2–4.

which unites Pentecostal and Charismatic churches into a global movement. An exclusive definition of Pentecostalism according to classical Pentecostal doctrine is inconsistent with the Pentecostal focus on pneumatology and charismatic spirituality, which should be hospitable towards ecumenical fellowship in the Spirit.[8] Thus, I use an ecumenical definition of the Pentecostal movement which refer to wide-ranging forms of charismatic and experience-based spirituality inside all kinds of church denominations.

However, for a definition of specifically 'Pentecostal orality' I search for a theological articulation. Wolfgang Vondey contends that 'the identity of the Pentecostal movement lies not primarily in its historical, denominational, geographical, or sociological features but in the theology of the movement.'[9] A common theological definition of 'Pentecostal' refers to the events of the day of Pentecost articulated by Pentecostals with the narrative of the 'Fivefold gospel' of Jesus Christ as Saviour, Sanctifier, Spirit Baptiser, Healer, and King, as the essential experiences. A Christological and pneumatological encounter 'at the altar', is a useful paradigmatic metaphor for Pentecostal spirituality with their desire to experience Christ in a life-transforming way.[10] In biblical terms, a 'Pentecostal' experience refers to a continuous experience of the Spirit falling on all flesh (Acts 2:1–21, Eph. 5:19), and assumes the possibility of charismatic gifts of the Holy Spirit in a believer (1 Cor. 12–14). Following Vondey's 'altar'-metaphor,[11] the research project analyses the theological and spiritualistic aspects of Pentecostal oral practices to define orality.

Much has already been researched and written about global Pentecostalism; nevertheless, I contend that a local study of Pentecostal orality is needed. To support this

[8] Allan Anderson, 'Diversity in the Definition of "Pentecostal/Charismatic" and Its Ecumenical Implications', *Mission Studies* 19, no. 1 (2002).

[9] Vondey, *Pentecostal Theology*, 4.

[10] Vondey, 4.

[11] Wolfgang Vondey, 'Pentecostal Sacramentality and the Theology of the Altar' in *Scripting Pentecost*, ed. Cartledge and Swoboda, 94–107; Wolfgang Vondey, 'Pentecostalism as a Theological Tradition,' Pneuma 42 (2020): 521–35; Wolfgang Vondey, 'Soteriology at the Altar: Pentecostal Contributions to Salvation as Praxis,' *Transformation* 34, no. 3 (2016): 223–38.

claim, the following pages give the problem background by introducing Pentecostalism as an oral movement before I problematise the uncertainty caused by the universal and multiple definitions of Pentecostal orality. I also identify the problem that the Pentecostal discussion of orality often relies too much on the twentieth-century communications scholar, Walter J. Ong, or the Pentecostal scholar Walter J. Hollenweger and I propose that their conceptualisations need critical evaluation. Lastly, I explain how this research project aims to bring clarity by offering a new and grounded definition of Pentecostal orality using the Pentecostal and Charismatic Movement in Denmark as the field of empirical study.

1.1 Background of the Problem

Throughout the first century of modern-day Pentecostalism, the movement has been associated with an unscripted orality permeating its liturgy, theology, community, and spirituality. Significant scholars have long highlighted the orality of the movement. The most significant articulation of the movement as 'oral' came from the pioneering Pentecostal scholar Walter Hollenweger (1927–2016).[12] He noted that Christianity emerged from an 'oral' and storytelling Rabbi in the first century and later Pentecostalism emerged from the African American 'oral' preacher, William J. Seymour (1870–1922), during the 'Azusa Street revival' at the beginning of the twentieth century. Hollenweger proposed orality was a major characteristic of Global Pentecostalism, making the movement different from other streams of Christianity which rely on theological literacy and formal liturgy.

Instead of rational intellectualism, Pentecostalism consists of ordinary oral people who are disposed towards narrativity, spoken, and spontaneous presentation of theology, songs

[12] Allan Heaton Anderson, 'Pentecostal Theology as a Global Challenge: Contextual Theological Constructions', in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey (Routledge, 2020), 23–25; Walter J Hollenweger, *The Pentecostals* (London: S.C.M. Press, 1972); Walter J Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, Mass.: Hendrickson Publishers, 1997).

sung from memory, charismatic spirituality through voice, and oral liturgy.[13] Hollenweger's notion of orality will be analysed and problematised later in this thesis, but the influence of his views on the phenomenon is confirmed by the many scholarly references to his claim.[14] Hollenweger's research on Pentecostalism was partly concerned with explaining the oral dynamics of the movement against the formal and traditional ecclesial systems, and his notion of Pentecostalism's orality is natural to introduce as the starting point of this thesis' discussion.

Hollenweger's research is the oldest and most coherent work on Pentecostal orality containing multiple perceptions. He is without compare when it comes to discussing the phenomena of 'oral Pentecostalism' and is respected as the 'father of Pentecostal research' for his doctoral thesis, summarised in *The Pentecostals* (1972). In his theological and sociological examination, Pentecostals are presented as ordinary people with an 'oral liturgy' who practise speaking in tongues, prophesying, praying for the sick, spiritual gifts, and more. Worship, prayer, and ordinances like the eucharist are also defined as oral practices and a 'liturgy of common action', involving the entire congregation, so that it is Hollenweger's initial work that established the groundwork for the later terminology of orality.[15]

Late in his academic life, Hollenweger fully presented his notion of orality in his, today, most well-known work *Pentecostalism.*[16] Here, he formulates the hypothesis that Pentecostalism owes its existence and world-wide growth to the Black Oral root promoted

[13] Hollenweger, *The Pentecostals*, 18; Allan Heaton Anderson and Walter J Hollenweger, *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, ed. Allan H. Anderson and Walter J. Hollenweger, *Journal of Pentecostal Theology. Supplement Series 15* (Sheffield: Sheffield Academic, 1999); J Hollenweger, Walter, 'The Black Roots of Pentecostalism' in Allan H Anderson and Walter J. Hollenweger, *Pentecostals after a Century. Journal of Pentecostal Theology. Supplement Series 15* (Sheffield, 1999).

[14] See Chapter Three for the scholarly engagement with Hollenweger's work on orality, and for example. S. M. Burgess and E. M. der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements* (Zondervan Publishing House, 2002), 485.

[15] See Hollenweger, *The Pentecostals*, 160; 330-47; 385-96.

[16] Hollenweger, *Pentecostalism*.

by the African American preacher William Seymour and the interracial Azusa Street mission and revival.[17] Hollenweger asserts that the Black Oral root is a development of African American oral spirituality, and claims 'there is hardly a Pentecostal movement in the world that is not built on Seymour's oral Black modes of communication.'[18] Yet, in the same publication he also mentions other cultural contexts that illustrate the orality of Pentecostalism, and throughout the book, he demonstrates the broad historical and ecclesial influence on the movement. Simultaneously, he constructs several dichotomous claims of Pentecostal orality and theological literacy.

Most Pentecostal scholars have used Hollenweger's notion of orality constructively. Anderson summarises Hollenweger's perception of orality as a useful historical platform for discussing an intercultural theology, emphasising local Pentecostalisms (in plural) and 'local contextual theologies' rather than one global theology.[19] Scott Ellington states, 'the essential orality of Pentecostalism has long been stressed by its scholars', and he footnotes Hollenweger and others who have 'underscored the oral predisposition of early Pentecostals.'[20] Yet, Ellington also observes historical changes and says that while the Majority World finds the oral Pentecostal culture appealing, the function of testimony or narrative is diminishing in the West, at the expense of a lost oral tradition that is genuinely Pentecostal and biblical.[21] Kenneth Archer applies Hollenweger to discussing how orality, narrativity, and the faith community influence the approach to Pentecostal hermeneutics. Hollenweger's notion is supplemented by the work of Deborah McCauley, who in Archer's

[17] To underscore that I do not have a racial bias, I always use the capital 'B' in 'Black' when referring to African Americans. I have also changed the lower case 'b' in quoting Hollenweger, since his writing always were in favour of the marginalised Black people.

[18] Hollenweger, *Pentecostalism*, 23.

[19] Anderson, 'Pentecostal Theology as a Global Challenge'.

[20] Scott Ellington, 'Can I Get a Witness: The Myth of Pentecostal Orality and the Process of Traditioning in the Psalms', *Journal of Pentecostal Theology* 20, no. 1 (2011): 55, https://doi.org/10.1163/174552511x554582.

[21] Ellington, 'Can I Get a Witness'. Ellingson is also by asking for more research on orality among poor and uneducated cultures and in the Western context.

opinion 'reinforces Hollenweger's emphasis on the primacy of oral communication.'[22] In his research on a British African congregation, Mark J. Cartledge also variously refers to Hollenweger while analysing contemporary worship 'indigenous to the local community'.[23] Cartledge concurs with Hollenweger that oral liturgy, worship music, and other oral traits are vital for the future survival of global Pentecostalism.[24] Lastly, in a special issue of the *Journal of the European Pentecostal Theological Association* from 2021, Pentecostal scholars acknowledge the significance of Hollenweger's lifelong research including his claims on orality.[25] In summary, Hollenweger's research on orality remains significant.

Unfortunately, few scholars have critically challenged Hollenweger's notion of orality. Those certain comments on Hollenweger's proposal concerning orality, justify this thesis's assessment of his work. While Frank Macchia admits that Hollenweger's use of the term 'oral' is helpful to contrast academic theology with grassroots Pentecostalism, he finds his terminology too restrictive, as states that strictly speaking, orality cannot include 'dance and written testimony'. Instead, Macchia prefers the Barthian term 'non-academic theology', encompassing prayers, devotionals, and the like.[26] Nestor Medina's analysis of orality among Latino/a Canadian Pentecostals also challenges Hollenweger by underlining how local cultures express orality divergently.[27] Vondey comments on Hollenweger's claim of a Black oral liturgy: 'even among African American Pentecostals, little research has been done

[22] Kenneth Archer, *A Pentecostal Hermeneutic for the Twenty First Century: Spirit, Scripture and Community*. *Journal of Pentecostal Theology Supplement Series*, 28 (Edinburgh: T & T Clark, 2009), 162; Kenneth J. Archer, *Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, Ore: Pickwick, 2011), 7–11.

[23] Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Ashgate, 2010), 44.

[24] Cartledge, 44.

[25] See Wolfgang Vondey, ed., *Journal of the European Pentecostal Theological Association*, 'Special Issue: The Legacy of Walter J. Hollenweger.' Volume 41, Number 1, May 2021. S, 1st ed. (Routledge, 2021).

[26] Burgess and der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, 1120.

[27] Medina, 'Orality and Context in a Hermeneutical Key'; Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*, 137.

on the origins and development of a Black Pentecostal liturgy.'[28] Similarly, Estrelda Alexander confronts Hollenweger's notion of the Black oral root in the introduction of her work on African American Pentecostalism. She rejects the idea that Pentecostal orality should have an African American origin by saying, 'ultimately, no direct link can be made between African American Pentecostalism and African traditional religion.'[29] Instead, she suggests that non-White African spirituality, with its pragmatism and communal approach, was more open to the practices of Pentecostalism found in the New Testament than was the European church. While Hollenweger's' proposal of orality has seen certain critical commentary, no work has assessed his claims and their rationale more comprehensively.

A second influential observer of the orality of Pentecostalism is Harvard professor Harvey Cox (1929–), who offers a significant outsiders' perspective. In his research on the development and challenges of Christianity, Cox acknowledges and admires the global growth of Pentecostalism.[30] In his observations, the movement is characterised by 'primal speech', which refers to Pentecostals' emphasis on speaking in tongues; 'primal piety', designating trance, ecstatic states, signs, and wonders; and 'primal hope', referring to music, dreams, vision, and testimony. Like Hollenweger, Cox theorises that orality is the main cause of the expansive numerical growth of Pentecostalism among ordinary people worldwide, in contrast to stagnant traditional text-oriented theological traditions. While others have offered an appropriate criticism of Cox's simplification of the movement's characteristics,[31] his observations illustrate how orality continues to be seen as a main characteristic of global Pentecostalism.

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[28] Vondey, *Beyond Pentecostalism*, 119.

[29] Estrelda Y. Alexander, *Black Fire: One Hundred Years of African American Pentecostalism* (Downers Grove, Ill.: IVP Academic, 2011), 59–60.

[30] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*, (Reading, Mass.: Addison-Wesley Pub, 1995), 81–83.

[31] Walter J Hollenweger, 'Fire from Heaven: A Testimony by Harvey Cox,' *Pneuma* 20, no. 1 (1998): 197–204; Nimi Wariboko, 'Fire from Heaven: Pentecostals in the Secular City,' *Pneuma* 33, no. 3 (2011): 391–408.

A third scholar noting the orality of the movement is Pentecostal historian Allan Anderson, who shows that the oral structures proposed by Hollenweger are significant, as they 'form a template from where we can analyse a contextual Pentecostal theology.'[32] Yet, Anderson notes also that the 'orality of liturgy', a concept referring to Hollenweger's research, which used to define Pentecostal gatherings, is changing in modern-day Pentecostalism:

> although an oral liturgy is still part of most Pentecostal and Charismatic services, in the larger celebrations, a written or at least an understood order of services has become necessary, which limits the spontaneity and participation of all in the liturgy.[33]

Anderson's research into the historical development of Pentecostalism and his commentary on the decline of oral liturgy in modern churches raises a significant question: Is it still appropriate to use the terminology of 'orality' of Pentecostalism, or have the oral structures been replaced by the growing literacy of the movement and by churches' use of multimedia, and well-planned, timebound worship services?

Wolfgang Vondey has asserted that Pentecostals prefer to communicate orally rather than textually. Orality is often displayed theologically through 'testimony, stories, songs, preaching, and praise [rather] than with the definitions, concepts, thesis, systems, philosophies, and methodologies that dominate the world of writing, publishing, and scholarly conversation.'[34] Yet, he continues to explain that a preference for orality does not mean Pentecostal scholars avoid literacy, but that intellectualism cannot appreciate the Pentecostal core faithfully.[35] Furthermore, in general, Vondey states that theological

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[32] Anderson, 'Pentecostal Theology as a Global Challenge: Contextual Theological Constructions', 25.

[33] Allan Heaton Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2013), 2, http://ebooks.cambridge.org/ref/id/CBO9781139524063.

[34] Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed*, Guides for the Perplexed, (London, UK: Bloomsbury T&T Clark, 2013), 140.

[35] Vondey, 133, 140.

convictions are communicated 'orally among Pentecostals, usually expressed in sermons, testimonies, and songs, and rarely in classical formulations of doctrine.'[36]. In other words, Pentecostal oral spirituality communicates doctrine experientially and narratively.

A chief theme in Vondey's theology is the Day of Pentecost as a paradigm for theological conceptualisation of Pentecostalism. Orality rests on an ongoing pneumatic experience expressed in 'narrative and testimony, proclamation, prayer, song and dance, prophecy, and speaking in tongues.'[37] In agreement with Hollenweger and Cox, Vondey also distinguishes Pentecostal liturgy from other ecclesiological liturgies:

> The liturgical sensibility among Pentecostals is less performative, institutional, and structural than in the established liturgical traditions and tends toward a more playful character marked by the freedom and enthusiasm of the moment.[38]

Considering the proposals of these different voices, I suggest with Vondey, Anderson, Hollenweger, and Cox that orality is a main characteristic of Pentecostalism, and therefore, the phenomenon should be of main interest for further study. At the same time, there seems to be a gap of clarification of the scope, function, and nature of Pentecostal orality. The following part demonstrates, first, the problem of adopting a universal definition of orality, and second, the problem of multiple definitions of the Pentecostal orality which leave an unresolved murkiness.

1.1.1 The Problem of Adopting a Universal Notion of Orality

The Jesuit priest and professor in communication studies and literature, Walter J. Ong became known to a broad secular audience within communication studies as a twentieth-century expert on orality.[39] In 1982, he published his most famous work, fostering a binarism

[36] Vondey, 71.
[37] Vondey, *Pentecostal Theology*, 19.
[38] Vondey, *Pentecostalism: A Guide for the Perplexed*, 46.
[39] Paula McDowell, 'Ong and the Concept of Orality', *Religion & Literature* 44, no. 2 (2012): 169–78.

between orality and literacy.[40] Ong put forward the idea that primary orality designates an oral culture independent of reading and writing; whereas literacy describes a contrasting culture which reads, writes, and analyses; and secondary orality characterises the modern-day electronic age of communication.[41] Ong's work lacks a precise definition for application to a particular religious context such as Pentecostalism. Nevertheless, Pentecostal scholars have engaged with Ong but neglecting the need for a substantial and clear definition of Pentecostal orality.

Ong's groundbreaking and well-known research has been attractive to Pentecostal scholars. For example, in his introduction to the concept of aurality as hearing the voice of God, Lee Roy Martin finds Ong's definition of 'secondary orality' appropriate to describe contemporary Pentecostal culture.[42] He finds that the oral characteristic of Scripture is contained well in Ong's definition of orality containing

> simple sentence structures, frequent use of stock words and phrases, repetition of words, phrases and ideas, importance of story over ideas, focus on situational particularity rather than conceptual abstraction, and episodic narrative instead of linear logic.[43]

Amos Yong presents another example of this affinity, summarising his reading of Ong as a theoretical background for analysis of two African Pentecostal-Charismatic case studies, and their act of speaking, praying, singing, vocalising Scripture, and preaching. Ong's definition leads Yong to suggest for leaving the Western hermeneutical approaches to learning 'a kind

[40] In this thesis, I use the term, 'binarism' and 'dichotomous' interchangeably, for describing two fixed and contrasting systems of thinking. At times I employ 'dichotomous' when referring to 'the process or practice of making such a division', according to https://www.merriam-webster.com/dictionary/dichotomy [Accessed 10/4/2024].

[41] Ong, *Orality and Literacy: The Technologizing of the Word*.

[42] Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges. Journal of Pentecostal Theology Supplement Series*; 32 (Blandford Forum: Deo Publishing, 2008), 64–68.

[43] Ong, *Orality and Literacy*, quoted in Martin, *The Unheard Voice,* 64. The quote demonstrates Martin's emphasis on the resonance with Pentecostal orality and hermeneutics.

of hermeneutics of sound and speech, one that can discern how oral communicative forms empower salvific meaning and redemptive faith and action in a broken world.'[44] Martin and Yong build on the assumption that Pentecostal orality is accommodated in Ong's definition of primary orality. By contrast, I suggest we need to evaluate critically whether Ong's universal notion of orality is sufficient in the Pentecostal contexts.

One reason to rely on Ong lies in the discussion of the intellectual rationale for Pentecostal theology and spirituality. Martin's use of Ong relies on Ong's binarism of literacy and orality to explain how Pentecostal scholarship struggles with moving between the academic world and their oral church environment. As Martin puts it: 'Many Pentecostal scholars who entered the academy were required to abandon their oral culture and to adopt the modes of literacy, logic, reason, and linear logic.'[45] Martin refers in particular to Jerry Camery-Hoggatt's article on orality, literacy, and Pentecostal education, which also employs the same pedagogical dichotomy. Camery-Hoggatt's proposal, that Pentecostal pastors need 'bilingual education that prepares [them] to function within both social worlds – oral and literate – and translate easily within them,'[46] perpetuates Ong's views. In contrast, Steven Félix-Jäger discusses the dichotomy of orality and literacy and the need for Pentecostal scholars to be bilingual, due to the manipulative danger of aesthetic orality.[47] Employing a binary definition of orality and literacy might be necessary for various purposes as in the discussion of Pentecostalism as a rational, theological and spiritually healthy movement. Yet rather than following the universal definitions of Ong, this thesis claims we need a new conceptualisation on a Pentecostal basis.

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[44] Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century* (Eugene, Ore: Cascade Books, 2017), 45–49.

[45] Martin, *The Unheard Voice of God,* 67.

[46] Jerry Camery-Hoggatt, 'The Word of God from Living Voices: Orality and Literacy in the Pentecostal Tradition', *Pneuma* 27, no. 2 (2005): 226.

[47] Steven Félix-Jäger, *Spirit of The Arts: Towards a Pneumatological Aesthetics of Renewal* (New York: Palgrave Macmillan, 2017), 112-17.

1.1.2 The Problem of Multiple Notions of Pentecostal Orality

A second problem in defining Pentecostal orality are the multiple and complementary notions that exist for its historical observation. The concept's definition is frustrated by its abstractness,[48] and the multiple notions of the term underscore the need for further clarification in concrete situations. Definitions of Pentecostal orality have varied, with no research aiming to synthesise them or clarify a comprehensive working definition. Philosopher James K.A. Smith offers a helpful biblical discussion of Pentecostal orality in an article, although he does not engage with the notion of Hollenweger, whose work on orality was well-known. Instead, Smith asserts that Pentecostals try to live as the New Testament oral church, 'a charismatic community which placed emphasis on *hearing*, not on reading.'[49] His argument is that The New Testament displays the first church as a charismatic community (see 1 Cor. 14:26; Eph. 4:11-12; 1 Cor. 12:28; Eph. 2:20; Rom. 10:17), emphasising the 'oral/aural' aspect of spirituality. Orality was 'the primary or primordial way of being for the New Testament community,'[50] he suggests. Smith's discussion makes a strong case for charismatic orality as expression of biblical spirituality, gaining further support from church history, which he contrasts with the tendencies of textuality in American evangelical rationality.[51] Smith avoids defining orality abstractly nor philosophically, but instead his biblical and historical discussion connects orality and literacy well to the core concerns of Pentecostal scholarship.

Vondey offers philosophical and theological ideas of Pentecostal orality focusing on pneumatic experiences. Pentecostals' preference for the spoken word means they are

[48] For example, the Danish word for 'orality', 'mundtlighed' is abstract, and not used much among ordinary Danes, since it needs further explanation.

[49] James Smith, 'The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings', *Journal of Pentecostal Theology* 5, no. 11 (1997): 50, https://doi.org/10.1177/096673699700501103 LK - https://worldcat.org/title/5672484919.

[50] Smith, 53.

[51] See Leon Morris, *1 Corinthians: An Introduction and Commentary* (InterVarsity Press 1985), 161.

'interested less in facts than in relationships, action, and worship.'[52] Orality has an authoritative status, since it bears a revelation of God whether from Scripture, or personal encounters with God: 'In principle […] prophecies, tongue speech and interpretation, preaching and other forms of revelation held the same authority as Scripture.'[53] Hence, orality, according to the Pentecostal tradition, shapes doctrine in line with the Christian tradition's *lex orandi, lex credendi*, and resembles more the Roman Catholic development of doctrine than the protestant static approach to doctrine.[54] For Vondey, orality is an outcome of the *playful* character of Pentecostalism.[55] Play is the construction of theology without 'rules, boundaries and systems even though it can make use of them,'[56] and can be observed in the first Pentecost. An ongoing experience of the Spirit drives believers to 'play' orally with doctrine and engage with all aspects of life. The concept of play explains how Pentecostals express their theology rooted in their experience of the Spirit through '[o]ral narrative and testimony, proclamation, prayer, song and dance, prophecy, and speaking in tongues.'[57] Vondey's pneumatological rationale and engagement with play theory connects to the event of Pentecost and contributes an epistemological grammar to the discussion of Pentecostal orality.

Felix-Jäger discusses Pentecostal orality as part of an oral aesthetic expression, including dance, dreams, and holistic embodied gestures.[58] He insists 'that Pentecostal and charismatic orality function as an aesthetics of persuasion, which is evident both in its proclamatory preaching and in its choreosonic worship practices.'[59] His notion of orality as

[52] Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*, (Pentecostal Manifestos, 2010), 61–62.
[53] Vondey, 61.
[54] Vondey, *Beyond Pentecostalism*, 20-33, 61-62, 71-72.
[55] Vondey, *Pentecostal Theology,* 11–34.
[56] Vondey, 13.
[57] Vondey, 17-19.
[58] Félix-Jäger, *Spirit of The Arts*, 95.
[59] Félix-Jäger, 95, 120.

an aesthetics underlines its creativity and sensational forms as a means of theological communication. Pentecostal theological aesthetics suggests that oral worship practices including music, preaching and embodiment, engages holistically through imagination and 'visceral, arational experiences', instead through pure cognition. Orality as aesthetics is therefore more than the words, but an experience, affection and embodiment of Pentecostal spirituality.[60] Pentecostal aesthetics is a pneumatological embodiment viewing the flesh, not as sinful, but as a body to control. Thus, the emotional and embodied spirituality is a holistic response to the Spirit and to the fivefold gospel of Christ, and may occur as a movement, song, charismatic gifts, or intensive prayer. An aesthetic approach to embodiment, is incarnational, exemplified by Jesus Christ and made possible the Spirit on all flesh. Felix-Jäger thereby offers a view on orality, which emphases the arational, physical, kinaesthetic, and tactile aspect and its associated behaviours.[61] Both the aesthetic view and Vondey's use of play theory contribute with complementary philosophical frameworks for a discussion of orality.

Other examples of conceptualising Pentecostal orality include Nestor Medina's observation that '[Pentecostal] orality is an epistemological source, a way of knowing and living, and not just a feature of how they communicate their faith experiences,'[62] while his main concern is a discussion of biblical hermeneutics. Other more recent contribution to the notion of Pentecostal orality include Monte Lee Rice's study of 'oral liturgy',[63] Steven J. Land's work on the oral 'narrativity' and 'eschatological affections' in early

[60] Steven Felix-Jäger, 'Arts and Aesthetics, The pursuit of beauty through the outpour of the Spirit', in eds. Vondey, *The Routledge Handbook of Pentecostal Theology,* 335-356.

[61] See Felix-Jäger, *Spirit of the Arts*, 25-31, for an introduction to Pentecostal embodiment, and the subsequent chapters for a discussion of aesthetics and theology.

[62] Néstor Medina, 'Orality and Context in a Hermeneutical Key', *PentecoStudies*, 2015, 114.

[63] Monte Lee Rice, 'Pentecostal Oral Liturgy as Primary Theology: "Sounds of the Poor That Deify the Rich"', *Journal of Pentecostal Theology* (Brill Academic Publishers, 2018).

Pentecostalism,[64] and David Daniels' analysis of the Pentecostal soundscape as a 'hermeneutic'.[65] In short, while the many notions of Pentecostal orality are complementary contributions, the discussions illustrate the need for a clearer comprehension of the phenomena.

The multiplicity of Pentecostal ideas illustrates how complex the conceptualisation of orality still is, and that orality is a multifaceted phenomenon needing better and clearer definition. My thesis will start by addressing the theoretical gap of understanding regarding the definition of Pentecostal orality. Its conceptual ambiguity arises, first, from the problems of using Ong's universal definition of orality and, second, from the reliance on Hollenweger. I seek to assess whether Ong and Hollenweger bring conceptual clarity. Since the connection between the two is unclear, I also compare their notions of orality to understand what they provide for the task at hand. I will fill the current theoretical gap of a clear definition of Pentecostal orality by comparing their proposals and critically analysing their contribution, and successively, I aim to construct a definition of the phenomena based on empirical research rather than testing existing theories, or using previous theoretical frameworks.

1.2 Purpose of the Research

Given the problematisation of the concept established above, the purpose of this research is to construct a theory of Pentecostal orality on empirical terms. I first critically examine the popular definitions of orality by Ong and Hollenweger. Given their lack of conceptual clarity for the purpose of defining Pentecostal orality, I subsequently turn to examine orality through qualitative and ethnographic research to interrogate Pentecostal speech, sound, and oral articulation in three different Pentecostal-Charismatic church contexts. With the empirical data obtained, I categorise aspects of Pentecostal orality and analyse the findings

[64] Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom. Journal of Pentecostal Theology Supplement Series*; 1 (Sheffield: Sheffield Academic Press, 1993), 105.

[65] Daniels, 'Gotta Moan Sometime', 26–29.

engaged with relevant scholarship and provide a clear theory of Pentecostal orality that combines empirical research, theological discussion, and interdisciplinary study.

1.3 The Research Questions

This thesis's main research question is, 'What is the function and nature of Pentecostal orality and how can a localised expression be conceptualised?' The research did not intend to test or verify a preconceived hypothesis or to further an existing theory of orality. Instead, the primary objective was to develop the empirical basis for a new grounded theory without relying on earlier assumptions about orality. The research follows three sub-questions which guided the research:

1. Do we have a clear definition of Pentecostal orality, and what do these definitions provide for a working theory today?

This question explores the current and multiple Pentecostal understandings of orality. I will analyse the theoretical gaps and evaluate their theories, to underscore the need for localised empirical research.

2. How does orality function and characterise the liturgical media ecology of Pentecostals and Charismatics, and what is the scope of Pentecostal orality?

This question aims to examine orality in local settings, and construct substantive oral categories, characteristics, and preferences of Pentecostal and Charismatic Christians in their liturgical framework.

3. How does orality characterise ecumenical Pentecostalism in Denmark, and how can empirical research in Danish congregations be used to conceptualise Pentecostal orality?

This question prompts an abstract analysis of substantive oral categories to construct a grounded theory of Pentecostal orality in dialogue with relevant theoretical framework.

1.4 Methodology

Empirical studies are particularly useful for the study of Pentecostal orality since the Pentecostal tradition includes a vocal spirituality which is spoken, heard, sung, prayed, and uttered. Hence, my inquiry aimed to observe and listen to people's experiences with orality, exploring the function of orality in their church setting, examining how orality affects Pentecostal spirituality, critically studying the liturgical media ecology and the rationale for oral Pentecostal behaviour, and comparing patterns and themes in the phenomenon.[66] This work's qualitative approach to these matters afforded new insights from the ecclesial, social, and experiential world of Pentecostal and Charismatic congregations.

Rather than testing an existing hypothesis of Ong and Hollenweger, the qualitative methodology focussed on finding firsthand empirical data regarding Pentecostal oral spirituality and construct a grounded theory. The project started with a focussed literature review to provide initial concepts, categories, and definitions of orality the empirical research could begin with. Yet, this required constant awareness of developing a theory following the research participants.[67] Consequently, while grounded theory focussed on new knowledge, the literature review located the research in a comprehensive understanding of how Pentecostal orality can best be observed, explored, and analysed.[68] Thus, the critical question of reflexivity in qualitative research is taken seriously by offering a literature review, as this illuminates my initial understanding of Pentecostalism and orality. I assumed that local congregations were themselves a rich source of genuine information on which to theorise. This decision also limited the findings to three local churches in Denmark, where

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[66] Paraphrased and applied from Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, fourth edition (LA: SAGE, 2015), 37; For more inspiration see Jane Ritchie et al., eds., *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, second edition, 2014; David Silverman, *Qualitative Research*, (SAGE Publications, 2016).

[67] See Gerry McGhee, Glenn R Marland, and Jacqueline Atkinson, 'Grounded Theory Research: Literature Reviewing and Reflexivity', *Journal of Advanced Nursing* 60, no. 3 (2007): 335. I discuss the role of the literature review in the following chapter.

[68] Charmaz, *Constructing Grounded Theory*, 31-32.

qualitative research could observe, uncover, and analyse oral practices and theological perspectives as employed in a real acoustic environment.[69]

I employed constructive grounded theory as a suitable qualitative methodology to develop a theological and philosophical theory of orality, for several reasons: Constructive grounded theory allows for a focus on generating a new theory, contrary to other qualitative methods aiming to explore or describe a theoretically well-defined phenomenon.[70] My own bias is evident in this constructivist approach, as the research does not claim to be objective or value-free. Instead, I admit this project's theory is a joint product of the researcher, the Pentecostal-Charismatic church members in the sample, and the theoretical framework of the thesis. The dataset and theory are acknowledged to be constructed rather than discovered. With this method, I could maintain critical self-reflexibility and aim for a fair representation of orality as practised and understood by Danish Pentecostals and Charismatics which include my own belief.[71] Qualitative inquiry also best corresponds with the physical and acoustic nature of Pentecostal orality, and a grounded theory benefits from field observation of the liturgical activities of speaking, listening, singing, praying together, and other oral–aural elements.

The research project was conducted within the growing field of practical theology and its worldview, epistemology, and research paradigms which permeate this thesis.[72] Thus, as Pentecostal orality is an ecclesial practice with theological and spiritual ideas, I worked with

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[69] Patton, *Qualitative Research & Evaluation Methods, 12-13*.

[70] For an introduction see Bruce A. Stevens, 'Grounded Theology? A Call for a Community of Practice', Practical Theology 10, no. 2 (3 April 2017): 201–6; Kathy Charmaz, *Constructing Grounded Theory,* Second Edition (SAGE, 2014).

[71] Underlining the qualitative dimension of the research, I often write in first person, using the subjective, 'I', rather than the classical academic 'third person' grammar, see Patton, *Qualitative Research & Evaluation Methods*, 73.

[72] John Swinton and Harriet Mowat, 'Practical Theology and Qualitative Research' (London: SCM, 2006); Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Pentecostal Manifestos, 2015); R. Ruard Ganzevoort, 'The Social Construction of Revelation', *International Journal of Practical Theology* 10, no. 1 (2006): 1–14, https://doi.org/10.1515/IJPT.2006.003; Zoë Bennett et al., *Invitation to Research in Practical Theology*, *Invitation to Research in Practical Theology*, 2018, https://doi.org/10.4324/9781351068246.

the research participants' theological worldview, including a belief in the classical historical Creeds and the conviction that experience of the Spirit is possible today.[73] A certain spirituality and liturgy, is uncovered in this thesis' Pentecostal-Charismatic church setting. I employed an interdisciplinary and Pentecostal approach to practical theology, as suggested by Cartledge, including interaction with Scripture, ecclesiology, examining experience, and engagement with Pentecostal pneumatology.[74] I engaged with the paradigm of Pentecostal and Charismatic believers and with their understanding of Scripture, spiritual gifts, and oral spirituality. Furthermore, I compared experiences of Pentecostal orality with theological and philosophical studies, considering the relationship between particularity and universality.[75] In short, this research generates a new theory by combining practical theology with constructivist grounded theory.

The research sample comprised three different churches from the Pentecostal and Charismatic Movement in Denmark.[76] In each church I repeated the same methods, using participant observation of their liturgical media ecology in public services,[77] I interviewed the pastors and church members, conducted a purposive sample survey which showed common preferences and experiences of church members, and held focus group interviews as theoretical sampling to help understand and interpret the findings. Lastly, I wrote personal

[73] I avoid a discussion of terminology regarding being 'baptised in the Spirit', as classical Pentecostals prefer to say, or 'filled of the Spirit' as the Charismatic Movement names it. For an ecumenical discussion see Vondey, *Pentecostal Theology: Living the Full Gospel*, 83–105; Frank D. Macchia, *The Spirit-Baptized Church : A Dogmatic Inquiry*, (T & T Clark Systematic Pentecostal and Charismatic Theology, 2020); Frank D. Macchia, 'Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience', *Pneuma* 15, no. 1 (1993): 61–76.

[74] See Mark J. Cartledge, 'Pentecostal Theological Method and Intercultural Theology', *in Intercultural Theology: Approaches and Themes*, ed. Mark J. Cartledge and David Cheetham (London: SCM Press, 2011), 62–74; Cartledge, *The Mediation of the Spirit.*

[75] As an introduction see Cartledge, *The Mediation of the Spirit*, 167-70.

[76] I conducted research in four congregations. However, only three churches are presented in this thesis, since I was not satisfied with the quality of observational data in the first congregation. In other words, I could not get sufficient qualitative data in the church, which added nothing new to the construction of a theory of Pentecostal orality.

[77] I use the term 'service' for worship services, and Sunday services. The Danish word is 'gudstjeneste' meaning God-service. I also attended public prayer meetings and their informal fellowship before and after services.

memos which were descriptive, reflective, and analytical during data collection to develop my ideas into a theory.

In accordance with constructivist grounded theory methods, I am critically aware of my bias during research, which I take as an advantage for this research project giving an insider's snapshot of Danish Pentecostalism. I am a Danish national living in Scandinavia, and thus the expression of Pentecostalism and the theory I propose is limited to this part of the world and to the capacity of my self-reflexivity. Consequently, my research project is, in a sense, also autoethnographic as I explored my own spirituality, theology, and church tradition, simultaneously with conducting critical academic research.

1.4 Thesis Structure

The thesis consists of seven chapters which trace the steps of the research. Chapter Two examines the assumptions of orality represented by Ong, since he is the key scholar to define orality in general, and often used by Pentecostal scholarship. I examine his definition of 'primary orality' as a pre-textual age, 'literacy' as the age of reading and writing, and finally 'secondary orality' as the modern technological age, probing what his work provides for a definition of Pentecostal orality. Nevertheless, I conclude that his binary and universal definitions of the phenomenon are too general, and that orality is better defined within the Pentecostal context. Thus, in Chapter Three, I examine the dominant notion of oral Pentecostalism, suggested by Hollenweger, as the chief scholar suggesting that Pentecostals favour orality over theological literacy. I assess his phenomenological description of 'oral liturgy' and 'the Black oral root', and I compare his binary definitions of the 'oral structures' and 'literary theology' with Ong. Finally, I propose that neither Ong nor Hollenweger offers a clear and working definition of Pentecostal orality and that we need a local and grounded theory to answer what Pentecostal orality is and how it functions.

Chapter Four discusses my approach to practical theology and the methodology of constructivist grounded theory research as credible for this research project. I then introduce Pentecostalism in Denmark and the sample of three different congregations and explain how I have used the research methods of participant observation, a purposive survey, memo-writing, and individual and focus group interviews to collect data. I also explain how I have sorted and categorised the data, as well as how I used memo-writing to theorise throughout the fieldwork.

Chapter Five presents the findings which are sorted into six substantive categories constructed by the empirical data. Each surveyed congregation is presented in sequence to demonstrate how the research was repeated, how it can be replicated by others, and how I have achieved data saturation.

Chapter Six first analyses the data by comparing the findings, divided into oral, textual, bodily, and digital categories. I demonstrate how I relied on several memos written during the empirical research to ensure the analysis is connected to the research data. Eventually, I engage with the theoretical framework of this issue to propose a formal conceptualisation of Pentecostal orality. Eventually, I argue that Pentecostal orality is best conceptualised by four theoretical concepts that reveal the phenomena's function and nature, as polyphonic, dialogical, sacramental epistemology.

The Conclusion responds to Ong's and Hollenweger's theoretical proposals, identifies the project's contributions to Pentecostal and theological research and suggests areas for future research.

CHAPTER TWO: ORALITY AND PENTECOSTALISM

Pentecostal orality intersects with a large variety of concepts, such as liturgy, worship, sacraments, preaching, narrativity, hermeneutics, testimony, charismatic gifts, prayer, and epistemology.[1] Pentecostal scholarship has not yet theorised clearly and comprehensively, the identity of Pentecostal orality. Instead, the Pentecostal conversation of orality most often relies on the definition of orality and literacy by Walter J. Ong and on Walter Hollenweger's notion of the oral Pentecostalism. Despite this confidence in their conceptualisation, a comparison and evaluation of their definitions are few and not very comprehensive, although they are regarded key figures in the discussion of orality and Pentecostalism.[2]

Thus, my aim is to bring Ong and Hollenweger together and give a critical review of their proposals concerning orality, to evaluate how they offer a theory of Pentecostal orality. Chapters Two and Three describe, compare, and evaluate Ong's and Hollenweger's contributions respectively. I describe their definition of orality, analyse the engagement of Pentecostal scholarship with these definitions, and evaluate how useful their proposals are as a working definition of orality. Finally, I discuss why we need to go beyond their limited definitions and gather new empirical research based on the Pentecostal tradition and provide a clearer conceptualisation than we have today.

Since the thesis is based on qualitative research and the aim is to construct a grounded theory,[3] I will justify the place of this literature review. Initially, Glaser and Straus's classical grounded theory assumed that the researcher had no preconceived knowledge, and

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[1] See the Introduction.

[2] For a few examples, see the examples offered by Monte Lee Rice, 'Pentecostal Oral Liturgy as Primary Theology: "Sounds of the Poor That Deify the Rich"', *Journal of Pentecostal Theology* 27, no. 2 (2018): 259–83. Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges*. *Journal of Pentecostal Theology. Supplement Series* 32. (Deo Publishing, 2008); Amos Yong, *The Hermeneutical Spirit*, (Eugene, OR: Cascade Books, 2017), 45–62.

[3] See Chapter Four.

thus, a literature review should be conducted only at the end of the research project. However, in constructivist grounded theory, this attitude is rejected, and an initial literature review is seen as beneficial for informed and skilful empirical research.[4] The discussion of the place of the literature review rests, on the one hand, on the idea that delaying the literature review helps the researcher to remain unbiased, not affected by previous academic work, and to avoid the imposition of the researcher's assumptions on participants. On the other hand, without a literature review at the beginning of research, the risk is that the researcher repeats what other scholars have already covered, and as Charmaz points out, a 'lack of familiarity with relevant literature is unlikely and untenable'.[5] Thus, I conduct a literature review in Chapters Two and Three with the purpose of critically examining and evaluating the notions of Pentecostal orality given by Ong and Hollenweger.[6] While I conclude in this examination that both scholar's notion of orality leaves a gap of a clear theory of the function and nature of orality, the combined study of the literature still creates an informed platform for the subsequent empirical research.

The present chapter examines Ong's definition of primary orality, literacy and secondary orality. Following a historical and progressive presentation of the concepts, I will demonstrate how he constructs an unnecessary binarism of orality and literacy, built on antithetical statements, and a misleading evolutionary epistemology of literacy as an advancement of humanity. Lastly, I examine the Pentecostal engagement with his binary definitions and suggest that we still lack a clear and working theory of Pentecostal orality.

[4] McGhee, Marland, and Atkinson, 'Grounded Theory Research: Literature Reviewing and Reflexivity'; Kathy Charmaz, *Constructing Grounded Theory,* Second Edition (SAGE, 2014), 306–7.
[5] Charmaz, *Constructing Grounded Theory,* 306.
[6] Charmaz*,* 308–9.

2.1 Primary Orality

The Jesuit priest, professor of English literature, and communication scholar Walter J. Ong (1912–2003) developed and popularised the discussion of orality and literacy in the twentieth century.[7] Ong was a chief authority in the modern discussion of orality from the 1960s, and his discussion of the dichotomy of orality and literacy remains a foundation for communication studies today. His work is the foundation for modern explorations of media ecology, as scholars often name it today.[8] Ong was a doctoral student of the Canadian philosopher and media theorist Marshall McLuhan, who introduced the concepts of orality and literacy to him,[9] yet it was Ong's own work which pioneered the analysis of orality and literacy in the twentieth century.[10] As a professor of English literature, he demonstrates particular insight into historical literature. Ong's publications span psychology and human consciousness's cognitive function and development, media and communication theory, religious and biblical scholarship, and rhetorical philosophy.[11] Despite his wide-ranging interests, he did not engage with Pentecostalism and its orality but limits his religious comments and writing to a Catholic and biblical framework. His seminal and most famous book, *Orality and Literacy,*[12] summarises his research, including a wide-ranging survey of

[7] See the useful introductions to Ong in John Hartley, 'After Ongism', in Ong, *Orality and Literacy*; McDowell, 'Ong and the Concept of Orality'; Thomas D Zlatic, 'Talking Literature and Religion: Walter Ong', *Religion & Literature* 44, no. 2 (31 March 2012): 159–69, http://www.jstor.org.ezproxye.bham.ac.uk/stable/24397675; Paul A Soukup, 'In Commemoration: Walter Ong and the State of Theology', *Theological Studies* (Baltimore) 73, no. 4 (2012): 824–40.

[8] Octavio Islas and Juan David Bernal, 'Media Ecology: A Complex and Systemic Metadiscipline', *Philosophies* 1, no. 3 (1 December 2016): 190–98; Paul A Soukup, 'Looking Is Not Enough: Reflections on Walter J. Ong and Media Ecology', *Proceedings of the Media Ecology Association*, vol. 6, 2005.

[9] For an introduction to the relationship between McLuhan and Ong see John Guillory, 'Reading Ong Reading McLuhan', *Textual Practice* 35, no. 9 (2021): 1487–1505.

[10] For example, see Jonathan Sterne, 'The Theology of Sound: A Critique of Orality', *Canadian Journal of Communication* 36, no. 2 (2011), https://doi.org/10.22230/cjc.2011v36n2a2223; Emevwo Biakolo, 'On the Theoretical Foundations of Orality and Literacy', *Research in African Literatures* 30, no. 2 (1999): 42–65; McDowell, 'Ong and the Concept of Orality'.

[11] McDowell, ''Ong and the Concept of Orality'; Thomas D Zlatic, 'Talking Literature and Religion: Walter Ong'.

[12] See Ong, *Orality and Literacy*.

classical rhetoric, English literature, media studies, theology, and psychology.[13] Since Ong's dualistic terminology of orality and literacy gained interest and influence, Pentecostal scholars, like many others, adopted his notion of orality.

Ong defines primary orality as the human way of speaking, listening, communicating, and understanding, as a binarism of orality and literacy to illustrate their problematic epistemological relationship. He defines primary orality as 'a culture totally untouched by any knowledge of writing or print',[14] or 'a culture which has never known print.'[15] Primary orality is, for Ong, the natural and most usual way humans communicate.[16]

The concept of the 'mother tongue' or 'native tongue' is one of his arguments for primary orality. He develops this idea with reference to an infant's connection with the mother's womb in the early days of childhood. The infant–mother connection promotes oral language, intimacy, and proximity, whereas by contrast, the use of academic languages such as Latin depends on literacy and creates distance between the educated and non-educated.[17] Furthermore, he claims that orality, as a mother language, is 'feminine', whereas the father imposes a distant 'masculine' literacy.[18] While these gender-based and categorical claim of male and female traits are outdated today, it serves as an argument for Ong's point that orality is natural, intimate, and immediate in contrast to the unnatural and learned literacy which distances humans from each other. In this sense, Ong understands 'primary' orality as a 'mother language' given to all at birth.

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[13] For a summary, see Paul Soukup, 'Walter J. Ong, S.J. A Retrospective', *Communication Research Trends* 23, no. 1 (2004): 3–23. In the words of Sterne, the book is 'likely the most read, cited and translated conceptualisation of orality over the last 30 years.' See Sterne, 'The Theology of Sound: A Critique of Orality': 208.

[14] Ong, *Orality and Literacy, 11.*

[15] Walter J. Ong, *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (Ithaca, NY: Cornell University Press, 2013), 18.

[16] Walter J Ong, *The Presence of the Word: Some Prolegomena for Cultural and Religious History*, (New Haven, London: Yale University Press, 1967), 1–2.

[17] Ong also wrongly perceives Latin as a male and 'sex-linked language', see Ong, *Interfaces of the Word*, 25.

[18] Ong, *Interfaces of the Word*, 18-25.

Ong turns the discrepancy between organic orality and textual literacy into an 'evolutionary' construction. Thus, Ong's book, *Interfaces of the Word: Studies in the Evolution*, includes several essays engaging with the evolutionary progress of humanity caused by the shift from the primitive age of primary orality to the age of literacy and further over to the modern age of secondary orality.[19] Primary orality is the point of departure in the evolution of human consciousness. For Ong, it is the fundamental essence of verbal communication and sound before spoken language evolves into a technological and abstract way of writing, detached from the natural world of speech.

In other words, the notion of primary orality is not presented as an isolated theory of speech and sound; instead, Ong discusses the phenomenon by an analytical claim of the epistemological evolution of oral communication which carries an antithetical relationship to literacy.[20] Thus, Ong's notion of orality can at times be read as idealistic, when he is implying that the move from orality to literacy is a place where humanity is now lost. In short, his theory of orality is presented as a dichotomous and epistemological analysis of primary orality and literacy.

Ong defines primary orality in antithetical concepts of orality versus literacy. This summary uncovers that he speaks of various aspects of orality, rather than giving one clear definition. One group of statements are directly antithetical constructions: Primary orality is 'additive rather than subordinative'[21] and 'situational rather than abstract'[22]; oral cultures

[19] See Ong, *Interfaces of the Word : Studies in the Evolution of Consciousness and Culture.*

[20] Ong, *Orality and Literacy, 31-77.*

[21] Ong*, 37-38.* This argument is constructed by biblical exegesis and by reference to empirical research recorded on tape. Here Ong's argument comes from the Creation account (Gen.1), where the Hebrew 'we' or 'wa', meaning 'and' in English, occur so often that newer bible translations vary the words for the sake of the modern reader, according to Ong.

[22] Ong*, 54.* Ong builds his argument on an ethnographer's empirical study of conversations, showing that oral people do, for instance, not name circles as a 'circle' but as a plate, watch, or the moon, while school students would use the geometrical name, circle. Similar experiments display the contrast between situational and abstract thinkers, as oral people lack 'self-analysis'.

are ‘aggregative rather than analytic’,[23] ‘empathetic and participatory rather than objectively distanced,’[24] and ‘homeostatic’ in ‘contrast with literate societies’.[25] These antitheses contrast the formerly oral world with the age of printing, and his point is to demonstrate a discrepancy between the ancient oral and newer literate culture.

Furthermore, oral people interpret and interact inside their situational framework instead of the objective, impersonal texts that literate people depend on. In Ong’s words, primary oral cultures differ from literate cultures in their ‘economics of expression and thought’.[26] This does not mean, however, that illiterates are not sophisticated or reflective, and Ong warns that we look at history with a primitive lens, seeking unintelligence; instead, they have their logical way of communicating meaning.[27] While the antithetical descriptions might seem to display a primitive versus an advanced intellectualism, Ong’s aim is rather to demonstrate the epistemological differences between orality and literacy.

Some of Ong’s characteristics are not explicitly antithetical, but contain an underlying perception of cultural anthropology, rhetorical dynamics, or epistemological paradigms. Ong states that primary orality is a rhetorical dynamic which is ‘redundant or copious’. Oral people repeat thoughts and ideas since sound is bound to time and event, and the listener might have forgotten what was uttered before. Repetition, fluency, and rhetorical tools help the listener to feel, see, connect, and remember: ‘redundancy, repetition of the just-said, keep

[23] Ong*, 38-39.* This is a reflection on the desire to present information in a totalitarian way by adding, promoting, contrasting, and highlighting the focal point of a message in several ways. The rationale for this proposal builds on his observation during a visit to Russia, and his expertise in analysing the English language, which use expressions like ‘the brave soldier’ and ‘the beautiful princes,’ and by reference to Lévi-Strauss’s statement ‘the savage [i.e. oral] mind totalizes.’

[24] Ong*, 45-46.* Primary orality engages the narrator and the listener and motivates them to act together. Literacy, on the other hand, objectifies and dissimilates the reader in an impersonal way. Ong’s argument is again a textual analysis of old and new literary work, where he finds this dynamic is present.

[25] Ong*, 46.*

[26] See Walter J Ong, 'The Literate Orality of Popular Culture Today' in *Rhetoric, Romance, and Technology* (Ithaca, NY: Cornell University Press, 2012), 293.

[27] Ong, ‘The Literate Orality of Popular Culture Today’, 293.

both the speaker and hearer on the track',[28] also used by modern speakers in large audiences to help listeners remember and understand.[29] To illustrate his thinking, Ong's article, 'African Talking Drums and Oral Noetics', analyses how 'African drum talk' contains drumming patterns with repetitive dynamics helping a purely oral culture in communication.[30] Another example of Ong's rhetorical assumptions is his claim that orality is 'agonistically toned'; that is, primary orality is polemical, combative, forceful, and confronting; it uses bragging and name-calling, and it attempts to engage others in a discussion. Here Ong bases his argument on classical literature, where the characteristics are found in 'proverbs and riddles', the 'celebration of physical behaviour', and the contrast between 'good and evil, virtue and vice, villains and heroes.'[31] Primary orality has a rhetorical rhythm where repetition or value-laden words enhance easy reception and memory.

Other marks of primary orality bear upon certain cultural aspects, such as that orality is 'conservative or traditionalist'. Ong maintains that oral people desire to preserve their old stories, their oral narratives, and the essential traditions of the culture. Textuality 'frees' the writer from conservative obligations, while oral narratives can be renewed, but still adhere to the core of the old tradition, especially in religions.[32] Oral cultures communicate in a way 'close to the human lifeworld'. Here, the argument is that the objective and abstract structures of literate thinking cannot remain detached from human life but seek to become immediate and familiar within the fellowship of human beings. Where writing objectifies by

[28] Ong, *Orality and Literacy, 39-41.* Ong's rationale comes from an analysis of ancient oral speakers who used 'copia' or repetition; however, since later writers in the Middle Ages and educated speakers like Winston Churchill used repetition, Ong prefers to call it 'residual orality.'

[29] Ong, *Orality and Literacy, 40.*

[30] Here, Ong refers to a speculative article which analyses communication on drums through his lens of primary orality, see Walter J. Ong, 'African Talking Drums and Oral Noetics', *New Literary History* 8, no. 3 (1977): 411.

[31] Ong, *Orality and Literacy,* 44.

[32] Ong, *Orality and Literacy,* 41-42.

making things distant, abstract, and impersonal, oral cultures are practical, as they learn from 'apprenticeship […] observation and practice'.[33]

Ong's term 'homeostatic' denotes that oral people are interested in the meaning of a word only in their cultural context. Just as literate people use dictionaries to discuss the definitions of words, oral people depend on holistic performance that encompasses 'gestures, vocal inflections, facial expressions, and the entire human, existential setting in which the real, spoken word always occurs.'[34] He posits that literates can survey the historical meaning of a word, while oral people might use words that have lost their original meaning, as seen in studies of African talking drums, where drummers 'vocalise' words they do not know the meaning of.[35] Thus he suggests that for an oral homeostatic culture, body, mind, sound, and rhythm express a contextualised message for the group present.

Crucially, Ong observes that orality relies on memory, since it does not entail communication aids such as text or visuals.[36] Instead, primary orality uses rhetorical dynamics the brain can process:

> In a primary oral culture, to solve effectively the problem of retaining and retrieving carefully articulated thought, you have to do your thinking in mnemonic patterns, shaped for ready oral recurrence. Your thought must come into being in heavily rhythmic, balanced patterns, in repetitions or antitheses, in alliterations and assonances, in epithetic and other formulary expressions, in standard thematic settings […], in proverbs which are constantly heard […]. Serious thought is intertwined with memory systems.[37]

[33] Ong, 42-43.
[34] Ong, 47.
[35] Ong, 47. See also Ong, 'African Talking Drums and Oral Noetics'.
[36] Ong, *Orality and Literacy,* 33-36.
[37] Ong, 34.

The brain's need for an easy way to retrieve knowledge is not only evident in primary orality, but Ong demonstrates how literature uses the same mnemonics, linguistic rules, and oral formulations that support memory of information.[38] The brain's ability to memorise depends on 'formulaic devices' in oral communication like commonly known formulations, metaphors and expressions that function as mnemonics. Ong shows that many of today's standard formulations and verbal rhetorical rules stem from primary orality.[39] In short, orality is full of mnemonics, formulations and various sayings that express general truths and wisdom, which oral people need to understand and remember. Ong's proposal presents orality as a universal and human way to speak, explain, and communicate with bodily gestures, bringing the communicating community 'close to the human lifeworld.'[40] He underlines how spoken words are transformed into power, action, events, and occurrences,[41] and thus his proposal is that primary orality is a holistic dynamic, which creates and constructs the social world.

In sum, Ong's proposal is a technical, literary analysis of how primary orality shapes communication, social competences, and human consciousness. He does not offer a simple and conclusive definition but provides multiple examples of how the phenomenon of orality works to illustrate epistemological, relational, and rhetorical dynamics. Primary orality is an organic and natural skill defining humanity.

Notably, Ong does not oppose literacy, despite his elevation of the concept of orality. In fact, criticisms and appraisals of Ong's definition have not sufficiently attended to his appreciation of literacy. He finds it unavoidable for oral cultures to develop into writing cultures and appreciates how written language is beautiful, sophisticated, and nuanced.

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[38] For an example, see Walter J Ong, *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*, (Ithaca, NY: Cornell University Press, 2012).

[39] For an analysis of formulaic devices, see Ong, 'The Literate Orality of Popular Culture Today'.

[40] Ong, *Orality and Literacy*, 42.

[41] Ong, 31-35.

However, his point is that we must be aware of how literacy has another epistemological function than orality, which is closer to our authentic and original lives.[42] His method of constructing a definition of orality is by antithetical proposals of orality and literacy, and not by empirical observation of non-writing cultures. Most of his arguments and examples are taken from his expertise in classical literature, and thus, he offers generalisations that cannot explain orality in the context of Pentecostalism or other specific oral cultures.

2.2 Literacy

Ong suggests that the human ability to read and write alters oral culture into a better educated and informed culture, or in his own words, 'writing has transformed human consciousness'.[43] Ong proposes that literacy has formative features on human thinking, transitioning and disseminating humanity away from primary orality, with its reliance on memory, and a dependence on presence. On the positive side, literacy 'has an existential and philosophical potential to free humanity', which is 'invaluable and indeed essential for the realisation of fuller, interior, human potentials.'[44] Writing helps humans to self-reflect in distanced and objective ways, which the conditional proximity of oral communication cannot. Literacy provides superior objective observations of life that orality cannot, although writing is an 'artificial technology',[45] and textuality opens for critical reflection and new thoughts which 'liberate the mind from its tradition and demands.'[46] Literacy does not necessarily eliminate the constructive, authentic, and communal features of orality; instead, Ong's positive proposal is that writing and reading enrich humanity and 'restructure the human life world',[47] by evolving human potential and broadening humanity's horizons.

[42] For an interesting discussion about the challenges of virtuality for human consciousness, see Jennifer Camille Dempsey, 'Virtualizing the Word: Expanding Walter Ong' s Theory of Orality and Literacy Through a Culture of Virtuality', (PhD diss. Electronic Theses 2014), https://dsc.duq.edu/etd.

[43] Ong, *Orality and Literacy*, 77.

[44] Ong, *Orality and Literacy*, 81.

[45] Ong, 81.

[46] Ong, 82.

[47] Ong, 84.

On the negative side, Ong perceives the human aspiration towards literacy as deconstructive, leading him to a polemical discussion of orality in contrast to textuality. The technological advancement of writing constructs an 'autonomous and free' discourse, since written words leave the author's context. The social independence of a text produces a considerable disadvantage for the content which becomes impersonal, unnatural, isolated from human life, and passive, objectifying human communication.[48] A formal 'alienation' is thus a product of literacy, since writing, printing, and digital communication isolate people from the human and oral lifeworld.

However, the ability of literate people to separate themselves from ordinary life also produces a constructive critical reflection. Writing, printing, and digitality construct 'new ways of thinking, previously inconceivable questions, and new ways of searching for responses.'[49] Another advantage is that, while orality is an acoustic event that perishes, written texts are storable and organisable.[50] In other words, Ong's notion of textuality is ambivalent about its identity as a media which, on one side, creates distance in human consciousness by alleviating human reliance on memory and physical presence, but on the other side, also advancing human thinking and development in ways than orality cannot.

Ong observes a further development from orality to literacy in another binary distinction between aurality (hearing) and visuality (seeing), illustrating his continuing polarisation of literacy and orality. The 'old oral world' is dominated by hearing, while the new printing world is sight-dominated. Print locks written words into a position in space and advances writing from handwritten manuscripts into technical and easily readable text. While medieval texts contained abbreviations for the convenience of the writer or copyist,

[48] Ong, 79-82.
[49] Ong, *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture.*
[50] See http://cscc.scu.edu/trends/v18/v18_2.pdf [Accessed 2/17/2021].

printing is consumer-oriented, Ong asserts, although he admits that 'the effects of print on thought and style have yet to be assessed fully'.[51]

Naturally, some of Ong's research is outdated, but towards exploring the modern digital and textual media ecology of Pentecostals and Charismatics, a brief technical example of his analysis demonstrates his approach to textuality. Specifically, Ong discusses that book indexes create 'a crossroads between auditory and visualist cultures',[52] which covers lists typical for printing, for instance 'name lists, lexical indexes', and specifically 'the alphabetical index.'[53] When indexes are used, a book is no longer an oral memory-based expression, but an objective autonomous item to consult. Books have title pages, subtitles, and indexes that guide the reader, as opposed to medieval texts, which only introduced the text. Other examples are headlines, lists, indexes, and visual material for communication as markers of orality/aurality and literary/visuality especially interesting for examining today's modern culture.[54] His analysis suggests that visual communication and print improve the possibilities of comprehension as advanced forms of learning. His analytical approach invites Pentecostal research to interrogate the total media ecology of audible, visual, and textual dynamics, for example, the use of biblical references, texts, multimedia, and visual illustrations and images, and how it affects the Pentecostal articulation of sound.

For application to Christian ecclesial orality, Ong's dichotomous argumentation of literacy and orality has a theological reference. While his professional expertise was in communication media and English literature, he was also a Jesuit priest and a practising Catholic Christian. This background might explain why he often uses biblical references and arguments for his notion of the orality-literacy binarism.[55] For Ong, the Bible is the best

[51] Ong, *Orality and Literacy*, 120.
[52] Ong, 123.
[53] Ong, 119.
[54] Ong, *Orality and Literacy*, 119-23.
[55] Werner H Kelber, 'The Work of Walter J. Ong and Biblical Scholarship (2011)', in *Imprints, Voiceprints, and Footprints of Memory* (SBL Press, 2013): 441.

example of how oral tradition becomes a book, and his proposal for biblical scholars (namely the text-oriented scholars using the historical-critical method) is to adopt an oral-scribal lens and be aware of the incongruity of the oral mindset and the literacy mindset of biblical exegesis.[56] Ong recalls Paul's words: 'The letter kills, but the Spirit gives life' (2 Cor. 3:6).[57] However, Ong does not mean to say we can avoid literacy, but only that the literacy-orality paradox is that the living oral word dies in a text, but a text makes a new resurrection possible for potential readers who read it aloud.[58] The relationship between orality/textuality and pneumatology could resonate with a notion of Pentecostal orality and spirit-filled scholarship, but is too general to appropriate.

Ong also finds arguments for the dynamics of literacy and orality in biblical studies, since it has generated 'doubtlessly the most massive body of textual commentary in the world.'[59] Using the Gospel of Mark, he contends the appreciation of orality is necessary in interpreting a biblical text. For Ong, Werner Kelber's work exemplifies how biblical scholarship can explore the pre-synoptic orality of the Gospels because 'an in-depth appreciation of the noetic and communication processes of primary orality could open to biblical studies new depths of textual and doctrinal understanding.'[60] As Ong rightly identifies, biblical studies illuminate that orality existed before Scripture was written, and the Bible is, for Ong, a source of research that illustrates the dynamics of orality.

In turn, biblical scholars have conducted studies of orality which supplement Ong's definition. Richard Bauman identifies characteristics of oral literature in the Gospel of John that resemble Ong's characteristics: The oral tradition has 'formulaic patterns' of speech, sequences of stock episodes, and the possibility of adjusting the speaker's style to the

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[56] Kelber, 'The Work of Walter J. Ong and Biblical Scholarship (2011)': 444-45.

[57] Walter J. Ong, 'Maranatha: Death and Life in the Text of the Book', *Journal of the American Academy of Religion*, vol. 45, (1977): 419–49.

[58] Ong, *Orality and Literacy,* 77-80.

[59] Walter J Ong, 'Text as Interpretation: Mark and After', *Semeia* 39 (1987): 7.

[60] Ong, *Orality and Literacy*, 170.

situation. Furthermore, orality in the Gospel of John has a repetitive composition which inspires rather than making a technical and intellectual appeal. Bauman finds certain traits of orality in the Gospel of John:

> Archaic speech, or other special codes, figurative language, parallelism or other foregrounded regularity, special formulae at beginnings and ends, unusual pitch, stress, rhythm, or pace, and claims or disclaimers to speaking authoritative tradition. Direct discourse, scenes with two speaking characters, and back channelling (group participation).[61]

By this Bauman demonstrates how the Bible is a rich source for studying orality in ancient culture, as also Ong shows. Yet contrary to Ong's polarisation of orality and literacy, Bauman suggests that 'the use of writing can happen in various ways in a mixed oral and literature culture',[62] or in other words, the biblical culture shows how orality and literacy work together for Christianity. Bauman does not stand alone with this observation, as Botha agrees that the Jewish-Scribal culture and the Hellenistic world consisted simultaneously of oral and literary means of communication.[63] Thus, biblical studies contain an oral-textual dynamic, which Ong suggests can teach us more about the phenomenon. For a theory of Pentecostal orality, biblical studies, or rather the hermeneutics of Pentecostals, is a way to understand their rationale for oral behavior.

Lastly, Ong's theological reflections on literacy and orality build on a common Christian theological understanding.[64] Thus, he points out that Christianity endorses a two-fold notion of the Word:

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[61] Anthony Le Donne and Tom Thatcher, eds., *The Fourth Gospel in First-Century Media Culture. Library of New Testament Studies* (Bloomsbury, 2011), 126–27.

[62] Le Donne and Thatcher, eds., *The Fourth Gospel in First-Century Media Culture.*, 126-127.

[63] Pieter J.J. Botha, *Orality and Literacy in Early Christianity* (Eugene, OR: Cascade Books, 2012).

[64] See a review of Ong's engagement with Biblical Scholarship in Soakup, 'In Commemoration'.

> For in Christian teaching the Second Person of the One Godhead, who redeemed mankind from sin, is known not only as the Son but also as the Word of God. In this teaching, God the Father utters or speaks His Word, his Son. He does not inscribe him. The very Person of the Son is constituted as the Word of the Father. Yet, Christian teaching also presents at its core the written word of God, the Bible, which, back of its human authors, has God as no other writing does. In what way are the two senses of God's 'word' related to one another and to human beings in history?[65]

These and other theological questions are natural since Ong was a Jesuit, although he does not attempt to define orality or literacy in theological terms. Yet, towards a definition of Pentecostal orality, Ong's references to the spoken word and the Spirit, biblical patterns of orality, and the view of Christ as the Living Word are possible theological trajectories to follow.

Throughout Ong's work, we do not find clear definitions, but a constant dichotomous discussion. Another interesting aspect of orality and literacy is his sociologically informed view. Ong laments the scholarly favouritism for literacy, which makes literates hostile to the strength of orality; their 'elitism' excludes orally oriented people from bringing competent contributions to the table, since literates prefer the 'artificial securities of typography.'[66] Ong repeats again that literacy objectifies and creates social distance between the author and the listener, while orality enables the narrator to speak dynamically into the listener's world.[67] This is a social division, among other things, and raises the ethical issue of marginalisation:

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[65] Ong, *Orality and Literacy*, 175-76.

[66] Walter J Ong, 'The Literate Orality of Popular Culture Today' in *Rhetoric, Romance, and Technology*: 293. This sociological division between oral and literate people is strong idealistic notion in Hollenweger's work.

[67] Walter J Ong, 'The Writer's Audience Is Always a Fiction', *Publications of the Modern Language Association of America* 90, no. 1 (1975): 9–21.

> [t]he separation of the knower from the known, as well as data from interpretation, word from sound, word from existence, past from present, administration from other social activities, academic learning from wisdom, logic from rhetoric, social classes one from another, sound from sight, and being from time.[68]

Here, Ong reflects that the binarism of orality and literacy produces undesired divisions in social classes, academia, and history, and one can wonder whether any area of life has not been polluted by literacy, according to Ong. His binary thinking conflicts with his idea of a positive evolution of consciousness caused by literacy, but the point is to arrive at a mutual appreciation of the two epistemological camps, orality and literacy, which is finally solved by the coming of secondary orality.

2.3 Secondary Orality

I have so far explicated that Ong's definition of primary orality contains epistemological dynamics of ordinary, unwritten, verbal communication untouched by literacy, which entailed a textual, printed, or visual medium. His dichotomy of orality and literacy raises unresolved questions about their presumed antithetical relationship and the evolutionary idea of literacy. This section examines whether the definition of 'secondary orality' resolves the mentioned conceptual problems with primary orality and literacy and, most importantly, evaluates whether the notion of secondary orality supports a definition of Pentecostal orality.

The notion of secondary orality refers to the last stage in Ong's evolutionary idea. Modern-day media ecology emerges originally from primary orality, untouched by texts, to literacy over to the age of secondary orality. He proposes that 'primary orality in the strict sense hardly exists',[69] yet insists that the media ecology of modern oral, textual, and digital culture have preserved and continued the dynamics of primary orality. Secondary orality

[68] Soukup, 'Walter J. Ong, S.J. A Retrospective', 16.
[69] Ong, *Orality and Literacy,* 11.

differs from primary orality, since orality and literacy merge in modern technology like phones, television, and 'and other electronic devices'.[70] Today we would say that the voices of computers, tablets, smartphones, artificial intelligence, social media and film streaming services are examples of digital orality.[71] Indeed, Ong asserts that primary orality hardly exists today, that orality now can only be 'secondary' or 'residual', and that the age of electronic and digital media is 'post-literal.'[72] Secondary orality fuses the individualised rationalism of the 'textual' and 'printing age', yet retains the communal function of primary orality, which holds humanity together.[73] Modern people are now post-literal, and a new literate orality exists where people are educated to read and write and able to communicate both orally and textually through music, arts, creativity, intellectual work, and electronic media.[74] Ong's conceptualisation of secondary orality seems to be a necessary 'evolutionary' step to explain the complexity of modern-day communication media.

Ong identifies secondary orality as a 'residual orality', an argument he bases on the examination of literature.[75] Writing and modern language depend largely on oral features with functional abilities to store knowledge by using retrieval formulations,[76] employing 'formulary devices' or 'any set of standardised verbal expression',[77] used in oral poetry and by oral performers. Formulas are certain 'mnemonic' arrangements of words, which refer to standard verbal expressions 'including proverbs, adages, apothegms, proverbial phrases, and the like […] keeping even learned writing close to oral performance'.[78] Another example of residual orality is in storytelling and the character description in written stories and novels,

[70] Ong, 11.
[71] The discussion of what artificial intelligence is and how speaking chatbots fit into Ong's categories is interesting, but out the scope of this thesis.
[72] Ong, *Orality and Literacy*, 5-30.
[73] Ong, 'The Literate Orality of Popular Culture Today,'
[74] Ong, *Orality and Literacy, 206-9*.
[75] Ong, *Rhetoric, Romance, and Technology.*
[76] Ong, 'The Literate Orality of Popular Culture Today', 285
[77] Ong, 289.
[78] Ong, 287.

which in Ong's view, shows development towards more introspective detail caused by literacy and a new 'noetic economy'.[79] Furthermore, residual orality is evident in 'mnemonic formulations', which include all kinds of tools that help remember and understand the message. Sentences like 'seven-at-one-blow' or ordinary references to the 'commonplace', the 'narrative plot', and other 'storytelling' features are examples how oral people remember.[80] Similarly, written headings reveal 'oral residue', together with various other rhetorical dynamics and questions used in texts. Finally, Ong's analysis of orality in literature makes him use terms like 'literate orality' or 'oral literature',[81] to demonstrate the migration of orality and literacy.

However, Ong still insists on an irreversible epistemological difference between the oral mindset and the literary mindset. Thus, he claims that 'formulary devices are no longer grounded in practical living',[82] and proverbs and other mnemonics are hardly ever used for memory storage, since writing skills and computers can do this for modern the person.[83] Consequently, Ong addresses the common attempt of the intellectual elites of his day to undermine formulary devices and clichés as primitive and unnecessary.[84] By contrast, Ong finds that secondary orality dominates the modern world through music, television, commercials and art, where slogans, fixed expressions, and new kinds of standard formulations occur,[85] and he seems to hope that humanity will still appreciate the communal and life-giving features of orality.

Lastly, since secondary oral culture is integrated with digital devices, Ong advises that digital media should be analysed and interpreted carefully. Digital communication refers to

[79] Ong, *Orality and Literacy,* 149.
[80] Ong, 'The Literate Orality of Popular Culture Today', 288
[81] Ong, *Orality and Literacy,* 10
[82] Ong, 'The Literate Orality of Popular Culture Today', 297
[83] Ong, 297.
[84] Ong, 297-98.
[85] Ong, 297-303.

all kinds of electronic media using sound, voice, and text, and is more abstract than plain orality or literacy. He asserts that digital communication calls for new skills of interpretation to understand the phenomena of orality given through electronic media and to discern how technological communication shapes us.[86] Although speaking largely to a time before the internet and many other developments, Ong provides hermeneutical concerns for doing digital research.

The process of examining orality in a digital world, includes first and foremost a hermeneutical and self-reflexive awareness, which Ong has described as 'stages of Interpretation or of Hermeneutics'.[87] He does not state clearly whether he thinks these six stages are historical and progressive, but asserts that they contribute to a larger picture of interpretation of digitalised oral data.[88] The first two stages examine primary oral cultures and underline the need for self-reflexivity, to account for 'oral interpretation of oral utterance' by the researcher's bias. A transcription of oral performance is deemed an interpretation and not a copy of reality.[89] The next two stages refer to handwritten and typed interpretations of texts, which the writer's errors can easily distort, and so the interpreter should be attentive to 'oral residue' in the written texts.[90] The last two stages concern a hermeneutical awareness when using digital equipment to record and analyse orality, which he finds beneficial because 'oral utterance is inexorably transmuted into inscribed, visualised text for more intensive study.'[91] Yet, while orality is transcribed, interpreted, and becomes a text, it is reread by an audience, and the reader now interprets it again. Even if images and graphics are included, and large databases can help, Ong asserts rightly that we must

[86] Walter J Ong, 'Hermeneutic Forever: Voice, Text, Digitization, and the "I"', *Oral Tradition* 10, no. 1 (1995): 3–26.
[87] Ong, 8.
[88] Ong, 8.
[89] Ong, 9-11.
[90] Ong, 11-12.
[91] Ong, 12.

remember the oral psychosocial dynamics of the digital text and realise that, in the end, everything becomes an oral interpretation.[92] While the stages imply an evolution from primary orality over literacy to secondary orality, the self-reflexive awareness of biased hermeneutics seems to be Ong's point.

Thus, Ong demonstrates by example how various oral, literary, and digital media impose meaning, beyond the interpretation of the actual data. Despite Ong's limited knowledge of the digital developments after his death, a hermeneutical self-reflexivity and awareness of the media ecology with which Pentecostals interact is necessary for any empirical study of Pentecostal orality.

Furthermore, how does empirical research on orality process sound, transcription, and interpretation and write an ethnography of Pentecostal orality? Ong connects hermeneutics and digitalisation to show that although we live in the age of secondary orality, everything points back to 'the human life world'. For example, he points out that the academic field of hermeneutics began as oral utterance, which has today become detached from its roots in the text-focussed application. This view, he states, comes from theological studies, namely the development of biblical hermeneutics by Schleiermacher, Bultmann, and Moltmann, as well as in the hermeneutical approach of Gadamer and others, and concludes that all communication is a personal, and in that sense an oral, hermeneutic:

> If we take interpretation (or self-conscious interpretation, which is styled hermeneutic) in a quite ordinary and straightforward sense, so that interpretation, as here indicated at the start, means for a human being to bring out for another or others (or for himself or herself) what is concealed in a given manifestation, it appears evident that all use of language is interpretive or hermeneutic.[93]

[92] Ong, 'Hermeneutic Forever,'12.
[93] Ong, 18.

Ong's hermeneutics deal with the issue of a personal bias, whether in writing, digital communication, or oral speech, pointing to the 'primary' and personal origin of all communication.

Ong's reluctant appreciation of secondary orality and digital communication comes from his hermeneutical notion and 'close to human life' argument; since it is humans who have produced the digital world, it is artificial and nothing other than an extension of other persons.[94] His notion of secondary orality signals his evolutionary proposal of a historical shift in human consciousness, hermeneutics, and media ecology which has left the innocent starting point of primary orality. Finally, his definitions of orality, literacy, and secondary orality build on a binary and universalised notion of orality and literacy.

2.4 Limitations in Theorising Pentecostal Orality

Ong's discussion provides an insightful theoretical framework for the study of Pentecostal orality; orality is verbal communication relying on memory rather than text, and it includes physical presence and acoustic sound. Yet, his theory is too general and does not define the particular dynamics and theological concepts of Pentecostal orality. To substantiate my argument, I will discuss certain limitations of his theory, encompassing his fixed definition of orality, an evolutionary dichotomy of orality of literacy, and a problem with his theological bias.

Scholars have pointed out that Ong's work is a foundation for analysing media ecology and communication, but that his views are too generalising. By suggesting orality is either 'primary' or 'secondary', Ong develops an unrealistic theoretical incongruity between orality and literacy, since most cultures incorporate the two. Ruth Finnegan rightly establishes that various studies demonstrate that Ong's and other binary definitions of orality and literacy are too technical for anthropologists. Instead of using predetermined definitions, ethnographic

[94] Ong, 'Hermeneutic Forever,' 23.

oral studies identify that definitions of media ecology must go beyond the ambiguity of Ong's binarism and establish a contextual terminology.[95] Many issues can only be formulated in a specific context, for instance in defining an oral tradition or discussing oral literature, verbal art, Folklore, performance, narrative, discourse, and the use of text.[96] Finnegan's discussion emphasises the complexity of definitions and the need for meta-reflection on the characteristics of orality, and it suggests that Ong's contrast with literacy is central to only one possible theory among many others.

Similarly, John Guillory finds that Ong's fixed definitions are problematic.[97] First, he states, Ong's claim that a period of print and writing replaces a historical period of primary orality is too simplistic.[98] Second, Ong's theory contains a theological dispute with his former teacher, McLuhan, centring on the latter's progressive concept of the medium. Ong stresses an orthodox Catholic view of orality as sacred and tends to view literacy as a symbol of the Fall. By contrast, McLuhan's more flexible appreciation of media technology works better in the modern world. In short, Guillory finds that Ong's definitions are too rigid and that the notion of 'secondary orality' is underdeveloped.[99]

Paul A. Soakup defends Ong's work as not definitive, but a significant starting point in the complex field of 'media ecology'. While more nuances are needed to develop Ong's definitions, Soakup appreciates his work's application as a comment on twentieth-century communication studies.[100] Following Soakup, Ong's work could serve as a foundation for

[95] Ruth Finnegan provides a useful discussion of the scope orality and suggest many terms to define contextually, rather than using preconceived definitions, see Ruth H. Finnegan, *Oral Traditions and the Verbal Arts: A Guide to Research Practices* (London: Routledge, 1991), 5-6.

[96] Finnegan, *Oral Traditions and the Verbal Arts*, 1-52.

[97] Guillory, 'Reading Ong Reading McLuhan', 1501.

[98] Guillory, 1493.

[99] Guillory.

[100] Paul A. Soukup, 'Contexts of Faith: The Religious Foundation of Walter Ong's Literacy and Orality', *Journal of Media and Religion* 5, no. 3 (August 2006): 175–88; Soukup, 'In Commemoration'.

analysing contextual orality which is more nuanced than is expressed in the universal notions of primary and secondary orality.

Hartley proposes that while there are natural technological and terminological limitations in his work, Ong's examination is functional as an analytical method. Digital communication has promoted a new kind of social participation and micro-production of communicative products. Thus, Hartley insists that Ong's force is his analytical method, his concern for the relationship between orality and literacy, and communication media's influence on human consciousness.[101] Yet, the claim of writing as an evolution of consciousness 'is a simple overgeneralisation',[102] accompanied by other wrong assumptions about humankind, gender, classroom teaching, the 'Gutenberg parenthesis' (his strict understanding of the 'literacy era'), and generalised assumptions about the brain.[103]

Hartley contends that Ong's binarism overemphasises the significance of the historical shift from orality to literacy. For example, in the five hundred years of the so-called 'Gutenberg parenthesis', where the printing press made reading accessible for everyone, orality still thrived in family life, the arts, drama, music, and social relationships which have always used speech. There has never been a clean period with only literacy, Hartley observes.[104] However, similar to Soukup, he finds there is a pressing need to analyse orality and literacy in today's media world, going beyond the technological and theoretical limitations of Ong.[105] Studies have demonstrated how orality and textuality works well together avoiding Ong's too-categorical and predetermined universal notion.[106] Others oppose the developmental idea that oral cultures are primitive, less civilised, and in contrast

[101] Hartley, 'After Ongism', 207-8.
[102] Hartley, 217.
[103] Hartley, 205-20.
[104] Hartley, 207-9
[105] Ong, *Orality and Literacy*, 206–9.
[106] See for example Hana F. Khasawneh, 'The Irish Oral Tradition and Print Culture,' *Studies: An Irish Quarterly Review* 103, no. 409 (2014): 81–91; Tex Sample, *Ministry in an Oral Culture* (Louisville, KY: Westminster/John Knox Press, 1994); Medina, 'Orality and Context in a Hermeneutical Key'.

to modern literate culture. Instead, they point out the mutual dependence of speaking and writing, hearing, and reading, and not the least, the technological advancement of digitalised communication making Ong's division unhelpful.[107]

There is reason to go beyond Ong's dichotomous definition, as Paula McDowell summarises well, by pointing out that orality has had another meaning historically than merely 'speech without writing'.[108] She correctly questions the evolutionary construction by stating:

> Sociologists, anthropologists, educators, and others debate whether or not the shift from orality to literacy (or from one media form to another) necessarily brings with it any particular cognitive, epistemological, or sociopolitical consequences.[109]

Thus, McDowell appropriately suggests modern scholars look at the combination of orality, actions, literacy, 'and interrelationships of different media forms in different communities, places, and times'.[110] For example, an approach to explaining the link between tradition and orality leads Tex Sample to reject Ong's definitions primary, secondary, and residual orality, and instead he calls it 'traditional orality'.[111] Sample's book is a complementary example of analysing oral Christian culture in today's modern media ecology.

Lastly, the theological bias of Ong is Catholic rather than protestant or Pentecostal, and critics of Ong ask for better expressions than orality exactly because Ong's argument is coloured by his Catholic theological background.[112] Jonathan Sterne, whose bias on the contrary is secular, insists first that the schism between orality and literacy is the same as the

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[107] Ong, *Orality and Literacy,* 213–16; https://lucian.uchicago.edu/blogs/mediatheory/keywords/orality/ [Accessed 6/22/2020].

[108] McDowell, 'Ong and The Concept of Orality', 176.

[109] McDowell, 'Ong and The Concept of Orality', 176.

[110] McDowell, 176.

[111] Sample, *Ministry in an Oral Culture, 9-10.* Sample's book is an interesting and complementary example of reflection on oral Christian culture in today's modern media ecology.

[112] Sterne, 'The Theology of Sound: A Critique of Orality'; Soukup, 'In Commemoration: Walter Ong and the State of Theology'; John Guillory, 'Reading Ong Reading McLuhan,' *Textual Practice* 35, no. 9 (2021): 1487–1505, https://doi.org/10.1080/0950236X.2021.1964762.

Spirit-letter dichotomy in Christian theology. Ong therefore, wrongly reads his Catholic understanding into his analysis and overlooks that early media like painting, architecture, and signs predate orality.[113] Second, Sterne claims that Ong's notion of secondary orality reflects the preparation for the Second coming of Christ where primary orality will be restored, and no longer distorted by literacy, which has removed us from God.[114] Lastly, with reference to Ong's book, *The Presence of the Word*,[115] Sterne demonstrates that Ong's theory of communication is infiltrated by the theological conviction that humanity has lost its ability to listen and relate to God and one another, and thus, Ong's notion of orality is not helpful for a secular theory of communication.[116] Instead, Sterne encourages new studies and ethnographies that can bring new and more valuable insights for communication theory.[117]

While I agree Sterne is right that we need new ethnographic studies to define orality, Soakup disagrees that Ong's theological bias undermines his work, and if we keep his Christian bias in mind, we might be enriched by a better understanding of his lifeworld.[118] Second, and most of all, it is essential to note that while biblical studies had his interest, his study of orality made him a significant scholar establishing the foundation for a theoretical framework in the modern field of communication theory.[119] In summary, despite good arguments claiming the work of Ong is essentially a theological construction, his epistemological analysis of the schism between orality, literacy, and secondary orality, wherever the lines between them are, contains a simple universal question: How do communication media affect people? Yet, towards a definition of Pentecostal orality, the criticism of Ong's universal assumptions suggest we need a contextual study.

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[113] Sterne, 'The Theology of Sound,' 208-9.
[114] Sterne, 208-9.
[115] Ong, *The Presence of the Word.*
[116] Sterne, 'The Theology of Sound,' 213.
[117] Sterne, 208-9.
[118] Soukup, 'In Commemoration,' 824-40.
[119] 'Maranatha: Death and Life in the Text of the Book,' in Ong, *Interfaces of the Word* (Ithaca, NY: Cornell University Press, 2017), 230–71.

To sum up, I have discussed some significant limitations in Ong's notion of orality, which guides the exploration of this thesis. First, I have shown that his definition of orality is too categorical and universal to use. His generalised definition cannot be applied directly to Pentecostalism as a religious movement with its own verbal liturgy, oral spirituality, and charismatic theology.[120] Ong's notion suffers from the many generalisations caused by his quest to show that there are individual epistemological and social psychodynamic differences between orality and literacy. Second, I have demonstrated that his definition creates a historical and evolutionary binarism of orality and literacy, which must be disputed since humanity has a long history of sound, text, speaking, and reading. Third, I have shown that Ong's theological and Catholic bias has contributed to his binarism of orality and literacy which becomes too strictly bound to his theological idealism. Nevertheless, Ong's analysis of orality offers a theoretical foundation for studying the phenomenon of Pentecostal orality, which Pentecostal scholars and others have acknowledged.

2.5 The Pentecostal Engagement with Ong

Few Pentecostal scholars have engaged critically with Ong's binary notion of orality at length. Some still use his construction as a reference in dealing with aspects of Pentecostal orality, while others do not. In an insightful case study of African Pentecostal preaching and Bible hermeneutics, Amos Yong reviews Ong's binary notion of orality and textuality as two distinct epistemologies and rightly assesses that Ong 'has opened up the nature of human orality as an interdisciplinary discussion.'[121] He does not discuss the limitations of Ong's work, but he introduces the schism Ong creates between orality and literacy to demonstrate the difference; textuality creates a separation between subject and object or reader and writer, while orality creates a social common space between 'communicative agents and the

[120] Vondey, 'Pentecostalism as a Theological Tradition'.

[121] Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century*, 45.

vocalisations.'[122] Yong uses Ong's ideas as a theoretical basis and states that although textuality has a place, orality has a far more personal and holistic impact on communication processes. Yet, he adds that 'any theology of orality will need to be regionally focused' and then one can formulate a universal paradigm.

From an Ongian discussion of oral and textual dynamics, Yong calls for attention towards an 'oral modality' where Scripture is therapeutic, saving, and healing when preached and received. Orality has this effect only because of its hermeneutical, textual, and biblical basis when sounds, songs, prayers, recitation, narrativity, memorisation, ritualisation, and the acts of claiming, pronouncing, and declaring are based on Scripture.[123] In analysing the dynamics of African oral preaching, his study ends by challenging the universal church not only to rely on written sources of theology, but to learn from the oral and bodily expressions of the Pentecostal movement.[124] In summary, Yong uses Ong's binary analysis of orality and literacy as an epistemology to study aspects of Pentecostal orality. He illustrates well that Pentecostal speech presents a contrasting and constructive study for more theological and textually oriented studies of hermeneutics and homiletics. Nevertheless, Yong does not give a new definition of Pentecostal orality but relies on Ong's conceptualisation.

Lee Roy Martin cites Ong to define orality in his analysis of 'Pentecostal hearing' in the book of Judges. Martin contends that Ong's notion of orality and biblical culture have common ground with Pentecostal orality and underlines the importance of 'hearing' the biblical text.[125] A spiritualistic and prophetic hearing brings the text to life and directs the oral message towards the reader. In this sense, aurality is both similar and dissimilar to

[122] Yong, *The Hermeneutical Spirit,* 46
[123] Yong, 49
[124] Yong, 43-62
[125] Martin, *The Unheard Voice of God*, 53. Similarly, he states, 'As a Pentecostal, I seek to enter the world of the living, dynamic, charismatic, word of God, a world that is manifested through encounter with God who is in, around, above, below, and in front of every text.'

'reading', as both need to be interpreted inside their specific oral literary context. Yet, the concept of hearing is closer to the Pentecostal hermeneutic than reading, Martin proposes, because

> 1) it is a thoroughly biblical term; 2) it accords with the orality of the biblical and Pentecostal contexts; 3) it is relational, implying the existence of a 'person' who is speaking the Word; 4) it denotes a faithful adherence to the Word, since in Scripture, to hear often means to obey; 5) it implies transformation, since the hearing of the Word produces change; and 6) it demands humility…[126]

Martin's concept of hearing offers significant insight towards a theory of orality, which has the advantage of incorporating Scripture, context, relationships, spirituality, and spiritual transformation towards integration with Pentecostal orality.

Referring to Ong's notion of orality, Martin rightly sees the biblical world and the Pentecostal tradition as comparable, even though the printing press has changed the world from pure orality.[127] Although he uses a binary construction from Ong, the proposal he makes is correct; Pentecostal hermeneutical 'hearing' corresponds with the orality of the Bible, and the Pentecostal oral community: '[the] approach that I call "hearing" is a way to bring together in a holistic fashion, the Pentecostal tradition of orality, the postmodern culture of post-literacy, and the oral dimension of biblical narrative'.[128] Martin's Pentecostal view of aurality as an epistemology works as a Pentecostal hermeneutic informed by the biblical and Pentecostal world, but he is not concerned with defining orality on genuinely Pentecostal terms.

[126] Martin, 53.
[127] Martin, 64.
[128] Martin, 68.

Other Pentecostal authors use Ong for their purpose, like Monte Lee Rice, who follows Ong's binary definition into a traditional binary discussion between orality and literary, to show the need for integration of the two Pentecostal worlds in the Global North (the textual) and South (the oral).[129] The author makes an attractive point, but the binarism of North and South suffers from the same problematic universal categorisation as noted earlier. Similarly, Camery-Hogatt uses Ong's binarism to suggest that the Pentecostal mindset of speech differs from that of literacy and print, and therefore academically trained theologians and pastors must learn to be 'bilingual' for the sake of preaching the Gospel.[130] This is a significant reading of Pentecostal culture and their need for academia in both their adherence to orality and experience-based spirituality. Nevertheless, Camery-Hogatt adopts the binarism of Ong, while a nuanced discussion would be less dichotomous, and other insights concerning orality may be truer to Pentecostalism. That is, Pentecostal scholarship has rightly found Ong's binarism useful to define the oral/aural and textual/academic inconstancy with Pentecostal homiletics, hermeneutics, and Pentecostal culture, but we are still left without a contextual definition of orality.

However, contrary to these applications of Ong's universal conceptualisations, David D. Daniels rejects the orality–literacy binary, which he finds a racial construction between 'ear' and 'eye' cultures, or African and Western cultures. For him, the binarism formulated by Ong and McLuhan, each in their way, is incompatible with the ethnic and cultural plurality of the Pentecostal movement.[131] Rather Daniels suggest that the multiplicity of Pentecostal sounds and texts are oral hermeneutical and epistemological narratives of their sense of God.[132] This theory offers an attractive suggestion to be analysed and perhaps conceptualise Pentecostal orality beyond Ong's theoretical framework.

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[129] Rice, 'Sounds of the Poor that Deity the Rich'.
[130] Camery-Hoggatt, 'The Word of God from Living Voices'.
[131] Daniels, '"Gotta Moan Sometime",' 23–24.
[132] Daniels, 26-29.

Nonetheless, we have only a limited Pentecostal discussion of Ong's notion of orality. I conclude that the orality–literacy dichotomy needs extensive nuances to support an analysis of Pentecostal orality and literacy, and most of all Ong does not attempt to construct a definition of Pentecostal orality.

2.6 Conclusion

This literature review dealing with Ong's conceptualisation provides an initial theoretical framework and terminology for the thesis' research and ensures that the empirical component of my research project discovers new territory. Ong's traits of primary orality, the reliance on memory, and the use of formulaic language have value as examples of orality. Thus, Ong's notion of primary orality can at least be interpreted as an example of ordinary oral–aural epistemology which is authentically human.

Yet, Ong's notion of 'primary orality and literacy' is a speculative evolutionary conceptualisation of human 'consciousness', and his conceptual ideas are a universal formulation, not applicable to a religious Pentecostal context. As valuable as it is, Ong's notion of primary orality is designed by a contradictory methodology, as his research is a scholarly and literary achievement, and not an empirical study of orality. Most importantly, if the premise for orality is the absence of writing and reading, then Ong's definition fails to account for the role of Scripture reading, the use of devotional books, and the recent rise of scholarship in Pentecostal oral culture.[133] Rather, his notion of secondary orality, which still lacks a clear appreciation of textual media and modern technology, is a better integration of Pentecostals' preference for orality combined with cognitive and textual abilities. Still, even while Ong's diligent scholarship helps analyse orality, literacy, and secondary orality as distinct epistemologies, he does not provide a helpful definition that can be applied to the

[133] This is not to dismiss that Ong is aware of the hermeneutical principles involved in the process of gathering and analysing orality that has been written down, see Soakup, 'In Commemoration,' 824-40.

Pentecostal oral categories like prayer, preaching, singing, tongues, and other spoken practices.

Ong's work leaves unanswered questions about the scope and integration of orality, textuality, and digitality in Pentecostal media ecology, and he does not define the theological nature and function of orality as spirituality, despite his theological background. The concept of Pentecostal orality requires interrogation on its own terms, going beyond categorical and universal definitions. We need to construct a new notion of orality freed from the demands Ong makes on the definition, and a theory of Pentecostal orality must be defined by the media ecology of the Pentecostal movement.

While Ong's binarism may serve certain analytical purposes, I recommend that we must leave Ong's categorical definitions behind and instead seek a conceptualisation constructed within a Pentecostal context. For this reason, the next chapter evaluates Hollenweger's classical research on Pentecostalism as an oral movement.

CHAPTER THREE: HOLLENWEGER'S ORAL PENTECOSTALISM

Chapter Two examined Walter J. Ong's notion of orality. I examined his suggestions for the notion of orality, literacy and secondary orality, and underlined the limitations of his definition as a wrong evolutionary and binary definition of orality and literacy. Most importantly I suggested his definition cannot effectively be applied to the context Pentecostalism. After all, Pentecostals practice a religious orality, a certain Pentecostal theological verbalisation of their faith, and a spirituality which Ong's universal definitions are unable to conceptualise.[1] Thus, in the Pentecostal context, it is only natural to turn Walter J. Hollenweger's work on orality, who offers to the most coherent work on the phenomena.

Hollenweger is a chief reference for Pentecostal scholars dealing with orality and he is often perceived as the father of Pentecostal research.[2] Hollenweger's work is rightly appreciated for his historical-theological contribution to Pentecostalism's origin and historical roots,[3] his discussion of evangelism and social justice,[4] his development of Pentecostal studies as formative for intercultural theology,[5] and his discussion of the

[1] See the Introduction of the Thesis for a definition of ecumenical Pentecostalism and their spirituality.

[2] For Hollenweger's background see Ioan Sauca, 'Walter J. Hollenweger: An (Auto)Biographical Account of His Ecumenical Legacy'. *Journal of the European Pentecostal Theological Association (JEPTA)* 41, no. 1 (2021): 9–19. https://doi.org/10.1080/18124461.2021.1894203; Price, *Theology out of Place: A Theological Biography of Walter J. Hollenweger*.

[3] D William Faupel, 'Walter J. Hollenweger: Charting the Pathway of Pentecostal Historiography,' *The Journal of the European Pentecostal Theological Association* 41, no. 1 (2021): 20–34. I agree with Faupel that 'For many scholars, Hollenweger's organisation of the roots of the movement form a seminal approach to formulating a historical-theological perspective of worldwide Pentecostalism.', See Faupel, 23.

[4] Tony Richie, '"Infectious as the Flu:" Evangelization and Mission in the Work of Walter J. Hollenweger,' *The Journal of the European Pentecostal Theological Association* 41, no. 1 (2021): 52–67. Here the author also states, 'In the most extensive literary product of his career, Pentecostalism: Origins and Developments Worldwide, Hollenweger's vigorous concerns for relating evangelism and social justice have become readily apparent.', see Richie, '"Infectious as the Flu:",' 59

[5] Allan Heaton Anderson, 'The Intercultural Theology of Walter J. Hollenweger', *Journal of European Pentecostal Theological Association* 41, no. 1 (2021): 35–51.

prominence of narrative theology and narrative exegesis.[6] He wrote many academic articles, theological books, and fictive plays that apply oral conventions to narrate the Gospel for ordinary people.[7] Furthermore, as a scholar, he analysed and reflected academically on orality and used it in his intercultural, international, and ecumenical work.[8] In his academic career, he developed and encouraged a methodology of narrative exegesis, alongside narrative and intercultural theology.[9] Advancing a profound intercultural, ecumenical, and contextual theology, and bringing together Christianity in its various oral and literate forms, Hollenweger produced numerous plays, poems, music, and stories to make theology accessible for everyone.[10] Thus, his narrative-theological method shines through in his presentation of Pentecostalism and orality.

Pentecostal academia owes much to Hollenweger, first, for preparing the way for academic Pentecostal studies to be taken seriously, being among the foremost Pentecostal scholars in the past century; second, for enlarging the Pentecostal horizon of knowledge and self-understanding; and third, for his defence of a movement that traditional church streams had marginalised.[11] Although Hollenweger's work has already been summarised, rightly appraised, and analysed,[12] his rationale for a definition and conceptualisation of Pentecostal orality remains to be analysed. I start by analysing Hollenweger's definition the 'orality of

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[6] Jean-Daniel Plüss, '"This Is My Story, This Is My Song" the Legacy of Walter J. Hollenweger's Narrative Theology', *The Journal of the European Pentecostal Theological Association* 41, no. 1 (2021): 68–82.

[7] P. Van der Laan, 'Bibliography of Walter J. Hollenweger, (Revised Edition)', *PentecoStudies* 4 (2005): 1–47.

[8] Anderson, 'The Intercultural Theology of Walter J. Hollenweger.'

[9] Anderson; Plüss, '"This Is My Story, This Is My Song'; Walter Hollenweger, *Intercultural Theology: Approaches and Themes* (SCM Press, 2010).

[10] See Price, *Theology out of Place* . For a modern introduction to Hollenweger for a 'new generation of scholars' as the editorial states, see 'Special Issue: The Legacy of Walter J. Hollenweger' in Wolfgang Vondey, ed., *Journal of the European Pentecostal Theological Association*, 1st ed. (Routledge, 2021).

[11] Hollenweger was a Pentecostal pastor until 1958. Anderson describes his positive influence for many Pentecostal academics, and yet also points out his 'love/hate' relationship with Pentecostalism's populistic and superficial forces. See Anderson and Hollenweger, *Pentecostals after a Century,* 21–22.

[12] Laan, 'Bibliography of Walter J. Hollenweger': 1–47; Faupel, 'Walter J. Hollenweger,': 20–34; Richie, 'Revamping Pentecostal Evangelism: Appropriating Walter J. Hollenweger's Radical Proposal': 343–54; Sauca, 'Walter J. Hollenweger: An (Auto)Biographical Account of His Ecumenical Legacy': 9–19; Price, *Theology out of Place.*

liturgy', where he conceptualises Pentecostal liturgy and brings it into an ecumenical discussion.[13] I evaluate his proposal of 'the Black oral root' and demonstrate how Hollenweger's notion of Pentecostal Black orality and theological textuality is a dichotomous polemical construction which carries challenges similar to Ong's problematic binary and universal definition. Thus, I compare Hollenweger's connection to Ong's conceptualisation followed by discussing their limitations towards a theory or Pentecostal orality. The final section discusses some methodological problematic issues raised by others and states the implications of this chapter for developing a new theory of Pentecostal orality.

3.1 The Orality of Liturgy

Hollenweger is occupied with describing Pentecostal liturgy as oral and proposes how it contributes to Christianity. One of his early articles in English concerns 'the orality of liturgy' and describes Pentecostal liturgy as oral, informal, spontaneous, and enthusiastic.[14] He situates his study in the gap of 'liturgiological analysis' of Pentecostal worship, explaining that oral liturgy means the worship service can be memorised so the congregation knows when to do and say what.[15] Furthermore, oral liturgy is dynamic and continually in the making, similar to the organic liturgy of the New Testament's charismatic church environment (1 Cor. 12, 14).[16] For Hollenweger, the involvement of everyone in the liturgy is the chief idea of Pentecostal liturgy. This covers participation ranging from free unplanned prayer sessions and multiple musical instruments accompanying song and dancing, to the congregation's running comments on the preacher's sermon 'by inspiring shouts or critical remarks or questions'.[17] Oral liturgy defines the church service as contemporary with an

[13] Walter Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy', *Studia Liturgica* 8, no. 4 (1971): 207–15.

[14] Hollenweger, 207-15

[15] See footnote 8 in Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 209, where Hollenweger uses the term 'liturgiological analysis'.

[16] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 207.

[17] Hollenweger, 209-10.

ordinary linguistics and modern music to help 'non-literal' people to relate to the liturgy.[18] Yet, although it could seem as an uncontrolled liturgy, Hollenweger notes that ecclesial liturgical elements (Invocation, Kyrie, Confession, Gloria, Eucharistic Canon and Benediction) are present in Pentecostal Church services,[19] and after having analysed a personal visit to Chile, he concludes:

> During the time of participation of the whole congregation, if someone sings a song of praise in the Kyrie part, or gives a prophecy in the Invocation part, he will be corrected either by the pastor, or by an elder, or, if he persists, by the immediate and spontaneous singing of the whole congregation. Most Pentecostals are not aware of the liturgical function of these choruses, yet they are clearly observable. The Pentecostals thus demonstrate that the alternative to a written liturgy is not chaos, but a flexible oral tradition.[20]

The conceptualisation of the orality of liturgy contains a tension between the desired and planned structure of the service and the participation of everyone who feels the Spirit's guidance.

Hollenweger frames the theory that Pentecostal liturgy links back to Seymour's emphasis on reconciliation, which promoted an accessible liturgy of singing, praying, exhortation, and tongues involving Black and White.[21] Yet, in later research, he observes how oral liturgy has left some of its original 'reconciliation':

> From these Black roots Pentecost received its music and its oral culture. Today this Black culture has been transformed in white Pentecostalism to a kind of post-modernism. It is believed: that which works, is also true. Newer Pentecostal churches

[18] Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 169–287.
[19] For an example of liturgical elements in the Catholic mass see: https://www.catholicbishops.ie/wp-content/uploads/2011/02/Order-of-Mass.pdf [Accessed 10/23/2021].
[20] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 210–11.
[21] Hollenweger, 207.

> look more like a TV studio than a church. The modern Pentecostal pastor is more a TV moderator than a theologian or a liturgist. That is responsible both for Pentecostalism's attraction and its weaknesses. The original reconciling ministry has been relegated to Pentecostal churches for the poor.[22]

He regrets this liturgical development since his research has been concerned with prompting the inclusion of the poor and ecclesial marginalised and the reconciliation of Black oral and White literate people. Notably for the present research, Hollenweger underlines the changes of Pentecostal liturgy and, thus, the need to observe its development.

Oral participation in liturgy includes the prominence of speaking in tongues, which is beneficial both for the 'rationally un-skilled' and 'the intellectually overburdened academician'. Spiritual gifts like speaking in tongues are part of Pentecostals' oral liturgy because of its democratic nature; everyone can pray and edify himself (1 Cor. 14:4), both the intellectual and irrational person.[23] When the congregation sings in tongues, they create a 'cathedral of sounds' and a 'socio-acoustic sanctuary'.[24] For the individual, this is a gift of prayer, which 'has a psycho-hygienic and spiritual function.'[25] On the other hand, Hollenweger observes that not all Pentecostals speak in tongues, and he challenges the classical Pentecostal view of tongues as evidence. Rather, one should investigate the relationship between natural human abilities like speaking, dancing, and dreaming.[26] The practice and understanding of the phenomena of tongues among contemporary Pentecostals remains a relevant area of research in the modern rational and secular world.

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[22] Walter J. Hollenweger, 'An Introduction to Pentecostalisms', *Journal of Beliefs and Values* 25, no. 2 (2004): 128.

[23] Hollenweger, *Pentecostalism,* 272. Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 211.

[24] Walter J. Hollenweger, 'Guest Editorial After Twenty Years' Research on Pentecostalism', *International Review of Mission* 75 (1986): 3–13.

[25] Hollenweger, 'Guest Editorial After Twenty Years' Research on Pentecostalism', 7.

[26] A longer summary of Hollenweger's view on tongues is given in Hollenweger, in Hollenweger, 'Guest Editorial After Twenty Years' Research on Pentecostalism', 3-13.

Another major aspect of oral liturgy is worship. Pentecostal worship music relies on memory, a particular feature of orality: 'A Pentecostal lives with his hymns. He knows fifty or hundred hymns with several verses by heart as well as innumerable choruses'.[27] In addition, although there are exceptions, the dominance of simple music and uncomplicated texts penetrates oral liturgy: 'From an artistic point of view, the great majority of Pentecostal hymns are probably valueless. But they have the indisputable advantage of being sung by thousands of people. The Pentecostal movement teaches people to sing who would otherwise remain dumb'.[28] The orality of music is presented in a dichotomous discourse about scored music and literacy versus improvised music and orality. Here, Hollenweger uncovers a dualistic definition and sociological favouritism which penetrates his notion of orality; in this case, the orality of Pentecostal music gives the marginalised a voice and opportunity to sing and ordinarily express their religious affections.

Hollenweger's dualistic notion of 'oral music' does not refer to any specific musical style. Yet, he draws associations with the prominence of Negro Spirituals in African American communities when stressing how essential music is the Pentecostal worship service. Oral music consists of simple choruses that help people sing along easily. It is learned without a fixed score, and different setups of instruments and singers can easily play the music. This setup is contrasted by scored music, or classical music, for the 'trained ear' and the 'literate musician'. The music of oral people is the music of ordinary people. Too many abstract and trained qualifications must be held by people before one can participate meaningfully in written liturgy, while oral liturgy and oral music attract the untrained.[29] Rather than giving a musical or theological assessment of Pentecostal worship music,

[27] Hollenweger, *The Pentecostals*, 464.
[28] Hollenweger, 465.
[29] Hollenweger, *Pentecostalism*, 279–87.

Hollenweger's point is to discuss the sociological and religious gap between the orality of music and liturgy and traditional scored music and pre-planned liturgy.

Since Hollenweger's observation over half a century ago, musical performance has changed, and the oral expression of music works differently from when Hollenweger was writing. Cartledge refers to Hollenweger's concept of orality but adds a contemporary analysis. He notices there is an orality of Pentecostal worship music in the tendency to use self-written songs of praise to express local culture in combination with other streams of church life outside the local church.[30] In this way, Cartledge expands the term 'oral music' to include prepared and rehearsed songs but emerging from local congregations. Another example of modern changes in music is how the Australian Hillsong Church movement has taken the worship music genre into a modern global expression.[31] Pentecostal worship is no longer straightforward chords and texts, but planned, produced, and professional performance, and musicological studies document a remarkable expansion of Pentecostal and Charismatic churches producing worship reaching all continents.[32] In summary, today many of Hollenweger's phenomenological observations of liturgy and music have become somewhat outdated. Thus, the definition of oral music and liturgy needs a new contemporary, theological, and local investigation to uncover these changes.

Together with music, preaching is a major aspect of Hollenweger's discussion of oral liturgy, and he finds 'oral preaching' to be among the most significant breakthroughs of Pentecostalism: 'It is here in a sphere of liturgy and preaching, that the Pentecostal movement seems to me to have made its most important contribution, and not in the sphere of pneumatology, as is constantly and quite wrongly supposed'.[33] Preaching is oral, since it

[30] Cartledge, *Testimony in the Spirit,* 46-52.

[31] Miranda Klaver, 'Media Technology Creating "Sermonic Events." The Hillsong Megachurch Network', *Cross Currents (New Rochelle, N.Y.)* 65, no. 4 (2015): 422–33.

[32] Mark Evans, *Open up the Doors: Music in the Modern Church* (London: Equinox Publishing Ltd, 2006).

[33] Hollenweger, *The Pentecostals*, 466.

tends to be an unwritten and dramatic performance rather than a written presentation. For Hollenweger, Pentecostal preaching is therapeutic for those who hope to overcome their feeling of deprivation of any kind, as might regard cultural status, loneliness, poverty, sickness, racism, and speech difficulties.[34] However, the orality of Pentecostal preaching may lose this vibrancy, he warns, since 'speech is bound to memory'; a natural move into critical examination and the education of pastors will threaten the movement.[35] Nevertheless, educated Pentecostal scholars have later elaborated on preaching to maintain the Pentecostal perspective. This includes the 'vibrancy' and function of Pentecostal preaching as relational and biblical,[36] the distinct methodology of preaching,[37] and the prophetic aspect of preaching,[38] to name some examples. A modern distinct theory of Pentecostal preaching persists, and this research might nuance how it is practised locally.

Concerning the 'orality of liturgy', field studies of contemporary Pentecostalism confirm Hollenweger's discovery of oral participation. In addition, studies show how Pentecostal liturgy has changed today. Daniel Albrecht's well-known case studies demonstrate how Pentecostal liturgy with rituals and multiple rites is both planned and spontaneous, accompanied by various vocal and embodied expressions.[39] Friesen's research underlines the traits of classical Pentecostal liturgy, namely experience, spontaneity, and spiritual gifts.[40] Ryan Davis demonstrates its shortcomings in his discussion of the broad ecumenical theology behind the idea of full participation 'of the laity' and demonstrates how the concept of the 'prophethood of all believers' should lead to an egalitarian perspective on

[34] Hollenweger, *The Pentecostals,* 466.
[35] Hollenweger, 466.
[36] Adam G. White, 'Pentecostal Preaching as a Modern Epistle: A Comparison of Pentecostal Preaching with Paul's Practice of Letter Writing', *Journal of Pentecostal Theology* 25, no. 1 (2016): 123–49.
[37] See for example, Taylor S.O. Drake, 'Towards a Pentecostal Homiletic: A Re-Enchanted Methodology', *Religions* 15, no. 1 (1 January 2024).
[38] See for example, Lee Roy Martin, 'Towards a Biblical Model of Pentecostal Prophetic Preaching', *Verbum et Ecclesia* 37, no. 1 (2016): 1–10.
[39] See Daniel E Albrecht, 'Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality', *Journal of Pentecostal Theology Supplement Series*; 17 (Sheffield: Sheffield Academic, 1999).
[40] Friesen, 'Classical Pentecostal Liturgy'.

Pentecostal liturgy, which still has not been implemented in full.[41] Hence, the orality of liturgy and participation in worship remains an area to research further.

In the search for a definition of Pentecostal orality, Hollenweger's proposal of the orality of liturgy, music, and homiletics is part of sociological polemics favouring Pentecostals as a symbol of marginalised Christianity. For example, he suggests how the process of communication and interaction of the Pentecostal service has a unique ability to promote interpersonal communication not found in other church traditions:

> The central point of this group therapeutic process is to be found in the Pentecostal service. An astonishing degree of communication, never achieved in other churches, takes place in these services. In Pentecostal worship – which only a casual observer could describe as unstructured and unliturgical – everyone can express himself with the means of speech at his own disposal. The criterion is not conceptual clarity but communicability.[42]

Thus, the discussion of oral liturgy becomes an analysis of sociology and religious demographics rather than defining precisely what oral liturgy is.[43] Hollenweger states, in McLuhanian terms, that Christianity needs to rediscover this 'post-literary' liturgy,[44] adopting an oral Pentecostal liturgy that utilises the social, charismatic, and aesthetic dynamics as a force for Christianity, applicable in all church contexts.

The orality of liturgy is therapeutic because there is a 'psychological and therapeutic function of Pentecostal belief and practice'.[45] It gives a healing voice to the marginalised

[41] Ryan T. Davis, 'Participation in the Pentecostal Liturgy: An Ecclesiology of the Prophethood of All Believers.' (PhD diss., University of Birmingham, 2022).
[42] Hollenweger, *The Pentecostals*, 466.
[43] Hollenweger, 459. See also Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 209.
[44] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 212.
[45] Hollenweger, *The Pentecostals*, 457

'who live on the fringes of society'.[46] Hollenweger's message is that the 'pre-printed, pre-worded, and pre-thought' liturgical-historical churches must embrace the oral, charismatic, and free Pentecostal movement to reach an ecumenical consensus.[47] Hence, there is reason to observe today's liturgical expression and development in the global Church and in local congregations.

The rationale for Hollenweger's sociology of oral liturgy comes from various local contexts where non-liturgists are marginalised for their 'spontaneous forms of religious expression', which are 'socially unacceptable'.[48] Examples from his research include marginalised Pentecostals and Charismatics seeking healing in Ghana, persecuted Christians in Chile, and Toba Indians in Argentina.[49] Yet, Hollenweger's sociological assessment of liturgical orality also includes what he calls 'a second Pentecostal Revival', which has reached profiles and leaders in high positions of businesses, politics, education, and culture. These people are also marginalised, he finds, since they long for a more profound spirituality than what theological literacy or fixed liturgy can give them.[50] Put differently, his rationale is grounded in various case studies, and his defence for the marginalised of all sorts is worth examining in today's church life, both in Scandinavia and in Majority World countries.

Aside from Hollenweger's focus on minorities, a final evaluation regarding the orality of liturgy is his tendency to construct a binary notion of the orality of liturgy. As seen above the planned and literate liturgy of traditional churches is contrasted with the spontaneous and oral church services of Pentecostals, and improvised worship and music contrasts scored and rehearsed music. A religious dichotomy between church traditions is constructed, as he says:

[46] Hollenweger, *The Pentecostals,* 457-8.
[47] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 212.
[48] Hollenweger, *The Pentecostals*, 461.
[49] Hollenweger, *Pentecostalism*; Hollenweger, *The Pentecostals*.
[50] Hollenweger, *The Pentecostals,* 462-63.

> The disadvantages of a form of worship which is too exclusively intellectual in its conception, which leaves no room for spontaneity, and which often presents the faithful with sermons and prayers in written form, cause distress not only to the uneducated, but even to theologians and academics; this is shown by the not inconsiderable drift of ministers and ordinands to the Pentecostal movement.[51]

This polarising discussion bears an ecclesiological division which was a product of his time, where there was a tension between the rising Pentecostal movement and the traditional churches. Today, Hollenweger's concept of oral liturgy needs re-examination and a contemporary articulation of its characteristics. New research should consider how orality and experience-based liturgy affects Pentecostalism today with its ecumenical divisions and modern approaches. Some of Hollenweger's observations might be outdated, but the notion of the orality of liturgy is worth considering in terms of its charismatic, ecumenical, sociological, and therapeutic function.

3.2 The Black Oral Root

The influence of African American spirituality on Pentecostalism is a significant argument in Hollenweger's research, which he names 'the Black oral root'. In the English reworking of his original doctoral research in German, *The Pentecostals* (from 1972)*,*[52] he notes that the global and massive Pentecostal growth has to do with 'it's ability to make use of the negro faculties of understanding and communicating by way of enthusiastic spiritual manifestations to build up a community and fellowship.'[53] This communication is seen in 'hymns, speaking in tongues, dreams, spontaneous forms of worship', which also is 'of decisive importance in the Third World'. Furthermore, Pentecostal communication is

[51] Hollenweger, 461.
[52] Hollenweger, *The Pentecostals*.
[53] Hollenweger, *The Pentecostals,* xvii. The German edition from 1969 also has this introduction.

different from the formal language of the 'White man', which relates to 'interior correspondence of sentiments',[54] contrary to the majority world.

Hollenweger does not discuss the 'Black oral root' in his early publications, although he briefly describes the hostile reaction of White churches towards the Black preacher William Seymour when he first came to Los Angeles and founded the Azusa Street Church.[55] In other words, *The Pentecostals* does not propose a theory of the Black oral root, but gives a convincing doctrinal and sociological assessment of the movement in polemical contrast to traditional churches. Yet, after his doctoral research had been reworked and published, he wrote more about the African American influence on Pentecostalism.[56] Thus, it seems Hollenweger developed his notion of the Black oral root after his initial research on the movement was done, although we cannot know exactly when this idea became clear to him.

However, in his later work *Pentecostalism* (1997),[57] the notion of the Black oral root is in full bloom. Here, his presentation of the *Black* oral root is stated as follows:

> The reason for this growth lies in its Black oral root which can be described like this:
>
> - orality of liturgy;
> - narrativity of theology and witness;
> - maximum participation at all levels of reflection, prayer, and decision-making and, therefore, a form of community that is reconciliatory;
> - inclusion of dreams and visions in personal and public forms of worship; these function as an icon for the individual and the community;

[54] Hollenweger, *The Pentecostals*, xvii.
[55] See Hollenweger, *The Pentecostals*, 23-24.
[56] See Walter J. Hollenweger, 'Pentecostalism and Black Power,' *Theology Today* 30, no. 3 (1973): 228–38, https://doi.org/10.1177/004057367303000303; Walter J Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics* (Belfast: Christian Journals Ltd, 1974).
[57] Hollenweger, *Pentecostalism.*

- an understanding of the body/mind relationship that is informed by the experiences of correspondence between body and mind, the most striking applications of this insight being the ministry of healing by prayer and liturgical dance.[58]

Anderson notes over twenty years later, these oral structures rightly encapsulate some of the oral characteristics of Pentecostalism,[59] however, Hollenweger's terminology of the Black oral root has not been included in his discussion.

The 1997 monograph reveals that 'the Black oral root' had become a central historical idea for Hollenweger; he conceives of Pentecostalism's orality as embedded in African American oral culture, or as he claims, 'there is hardly a Pentecostal movement in the world that is not built on Seymour's oral Black modes of communication'.[60] The claim is found in the historiography of William J. Seymour, which shows how he is perceived as the founder of Pentecostalism over Charles Parham. It is the phenomenon of the Azusa Street revival and the claims of Parham's relations to racist fractions and White domination that provide the rationale for Hollenweger.[61] Contrary to Parham's approach to racial segregation, at Azusa Street, all races worshipped together, and Seymour's congregation developed a participatory liturgy that included everyone. Thus, Hollenweger contrasts, dogmatically and dichotomously, the African American mindset as an oral mindset separate from the White literacy mindset.[62]

[58] Hollenweger, *Pentecostalism*, 18. The bullet points are part the quote as it is presented in his book.
[59] See Anderson's presentation in Vondey, *Routledge Handbook of. Pentecostal Theology*, 18-28.
[60] Hollenweger, *Pentecostalism*, 23.
[61] Hollenweger, 18–24.
[62] Hollenweger, 20-40.

However, the rest of the discussion of the Black oral root includes various chapters on cultures such as the Mexican,[63] Korean,[64] Chilean,[65] and other contexts, culminating with his interest in intercultural theology and syncretism. That is, Hollenweger demonstrates how Seymour's 'Black' African American orality influences the Azusa Street and other contexts, but simultaneously, he describes how Pentecostalism adapts various local and oral spiritualities and their cultural contexts. Thus, the global impact of the Black oral root is an overstatement and should be nuanced by other cultural contexts, where there is a preference for oral worship and spirituality.

Hollenweger's argument for the notion of the Black oral root of Pentecostalism is constructed with support from Bonhoeffer's interest in African American Christianity.[66] In the article 'Dietrich Bonhoeffer and William J. Seymour: a comparison between two ecumenists',[67] Hollenweger proposes a theology of 'Black and white, Seymour and Bonhoeffer', which underscores his desire for ecumenism and reconciliation by stating that theology is unbiblical and ahistorical if it is isolated from spirituality.[68]

Bonhoeffer had visited a lively, spontaneous, and charismatic Black Church of God congregation in Harlem, New York. Hollenweger reworked Bonhoeffer's personal observations on this event into a fictive ethnography, illustrating his notion of African oral liturgy.[69] This narrative pinpoints how Hollenweger understands the 'Black oral root'; orality is similar to Jazz music, 'which also originates from Black oral culture';[70] the narrativity of this Black church is theologically and politically relevant;[71] 'maximum

[63] Hollenweger, *Pentecostalism,* 81-98.
[64] Hollenweger, 99-105.
[65] Hollenweger, 117-31.
[66] For a further investigation of Hollenweger's engagement with Bonhoeffer, see Nikolaj Christensen, 'Pentecost for Others: Dietrich Bonhoeffer According to Walter Hollenweger,' *PentecoStudies* 15 (1): 25-45.
[67] Walter J Hollenweger, 'Dietrich Bonhoeffer and William J. Seymour: A Comparison between Two Ecumenists', *Norsk Tidsskrift for Misjon* 39 (1985): 192–201.
[68] Hollenweger, 'Dietrich Bonhoeffer and William J. Seymour,' 200.
[69] Anderson and Hollenweger, *Pentecostals after a Century*, 37.
[70] Anderson and Hollenweger, 36-37.
[71] Anderson and Hollenweger, 36-37.

participation' is present, contrary to the White Western ways of making decisions; and finally 'the dance' is present, which he admits is found primarily in African Black churches and not in White churches.[72] Hollenweger substantiates his view of the Black oral root by referencing Bonhoeffer, as a respected evangelical theologian who had observed African American Church life firsthand.

Another argument for the Black oral root is found in the article 'Pentecostalism and Black Power', where Hollenweger quotes Vinson Synan, who claims that 'the one personality bringing about the Pentecostal Revival in Los Angeles was a Negro [which] is a fact of extreme importance to Pentecostals of all races.'[73] Furthermore, he mentions how Pentecostalism from the early beginning consisted of the poor White and poor Black, quoting historian Frank Bartleman's famous observation of the Azusa Street revival: 'The 'colour line' was washed away in the blood'. Yet, Hollenweger's point in this article was not to define orality, but to propose that 'frozen' literary theology, textual liturgy, and committee debates had to be 'defrosted' by the 'revolutionary' oral Pentecostals.[74] In short, Hollenweger's rationale for the claim of the Black oral root is partly historical.

Furthermore, Hollenweger combines the African American oral tradition and its correlation with Pentecostalism in a theological, sociological, and political debate. He fights rhetorically for the rights of the Black Power movement and the oral Pentecostal movement.[75] The North American Pentecostals need to solve their racial and political divisions, and the scholarly (White) Church world needs to include the oral (Black) Pentecostals.[76] Furthermore, he finds that although 'there are important exceptions', the oral theology of Black people is like the oral delivery of the New Testament before it became a

[72] Anderson and Hollenweger, 39.
[73] Hollenweger, 'Pentecostalism and Black Power': 232.
[74] Hollenweger: 234.
[75] See the entire article by Hollenweger, 'Pentecostals and Black Power'.
[76] Hollenweger, *Pentecostalism,* 39.

writing. The oral nature of the New Testament and Black culture is both misrepresented by 'white Pentecostals' and in the mainline churches as a 'preliminary form of full-fledged European "literary" Christianity.'[77] In summary, his discourse is reconciliatory, using all means to fight for the sociopolitical inclusion of the poor and marginalised who have been oppressed by the 'white elite', to reconcile 'orality and literacy', and to reconcile the marginalised 'Black' Christians with the 'white' ecclesial elite.

Hollenweger's initial research on Pentecostalism's oral preference rooted in oral culture evolved into an ethnic, ecclesial, and sociopolitical orality–literacy dichotomy. His notion of orality is an ideological quest for intercultural theology and social integration. As he explains,

> The Black Power and Pentecostal Movements confront us with acknowledging equal rights to a non-literary theology. Only in the encounter between 'literary' and 'oral' cultures can we find out how far our 'literary' theology (our critical analytical methods) relates to pre- and post-rationality, and what the relationship is between 'the logic of the guts' and 'the logic of the brain'.[78]

Thus, while the context differs from Ong's discussion of psycho-sociological shifts in communication media, Hollenweger's language echoes Ong's and McLuhan's terminology.[79] Yet, Hollenweger is not concerned about communication media. Instead, he works for the ecclesial, theological, and sociological inclusion of Black and White Christianity and various other forms of Christianity like 'the Jesus People,'[80] challenging the closed formal and historical systems of faith in his day.

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[77] Hollenweger, 'Pentecostals and Black Power': 203.

[78] Hollenweger: 237. The quote is Hollenweger's reworking of Hollenweger, *Pentecost between Black and White*, 31.

[79] See Chapter 3.6.

[80] Hollenweger, *Pentecost between Black and White*.

Today, the history of the Azusa Street and the Black preacher, William Seymour, is well accepted as a part of Pentecostal early history and liturgy. Furthermore, Pentecostalism seems to thrive in African American cultures, and the spontaneous elements of their oral spirituality fit 'Black' spirituality.[81] Yet, while African American Pentecostalism might be more physically and orally expressive than the typical Anglo-Saxon church culture, new research tries to revise the limited narrative of the Black spirituality of the Azusa Street as the only origin of worldwide Pentecostalism. Such recent work reorients Pentecostal historiography by pointing out the influence of local holiness revivals, the Welch revival, and other cultural influences which nuance the narrative of Black aesthetics and embodiment.[82] While Hollenweger's seminal work on the historical roots (the Oral, Catholic, Evangelical, Critical, and Ecumenical root) have a theological, historical, and ecclesiological rationale, the Black oral root takes its argument from 'phenomenology', as Anderson puts it.[83] Hollenweger's notion of the Black oral root as a universal phenomenon calls for exploration, and we have reason to reevaluate his argument for the Black oral root.

Adoptions of Hollenweger's oral structures continue his terminology of the Black oral root.[84] I suppose this is what Anderson hints at when he says, 'Putting aside his ideological driven theory and possible hints of primitivism, there are many features of Hollenweger's analysis that are relevant in a discussion of Pentecostal doctrine.'[85] Furthermore, Anderson has recently described Hollenweger's idea of oral structures as a contribution to Pentecostal

[81] See Wolfgang Vondey, 'The Making of A Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,' *Black Theology* 10, no. 2 (2012): 147–68; Alexander, *Black Fire*.

[82] See for example, Jennifer A. Miskov, 'The Welsh Revival and the Azusa Street Revival', in Cartledge and Swobody, eds., *Scripting Pentecost*, 32–52.

[83] Anderson, 'The Intercultural Theology of Walter J. Hollenweger', 45.

[84] See for example, Wolfgang Vondey, 'Pentecostalism as a Theological Tradition an Ideological, Historical, and Institutional Critique', *Pneuma* (Brill Academic Publishers, 2020): 527; Wolfgang Vondey, 'The Making of a Black Liturgy' Anderson, 'Pentecostal Theology as a Global Challenge,' 18–28 in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Routledge Handbooks in Theology Series (Taylor & Francis Group, 2020).

[85] Anderson, 'Pentecostal Theology as a Global Challenge,' 23.

research albeit without discussing the strong Black idealism.[86] Similarly, Felix-Jäger analyses Pentecostal oral communication, not as a Black expression but as an 'aesthetics', including flexible and holistic expression. For him, Pentecostal orality depends on the body and mind, culminating in aesthetic forms of vocal utterance and interconnected embodiment.[87] He insists further that Pentecostal preaching and testimony is a social, holistic, and embodied event.[88] Moreover, additionally, he offers an original analysis of the dynamics of Black Pentecostal preaching, and how vocal utterance cannot be isolated from the mind and body since the 'breathing', 'whooping', 'shouting', 'movements', and 'tongues' are interrelated.[89] In summary, Black orality have similar phenomenological characteristics with Pentecostal orality, but still, the scholarly research features more work towards a common and ethnically neutral conceptualisation.

With appreciation of Hollenweger's research and significant contributions, his proposal of the Black oral root needs to be supplemented for the following reasons. First, his rationale for the Black oral root rests on a historical discussion favouring the Azusa Street revival and the Black preacher William Seymour as the founder of Pentecostalism, which has been nuanced by newer historical and culturally informed research. For instance, Jennifer A. Miskov have shown the White liturgical connections between the revival in Wales in 1904–1905 and the Azusa Street meetings,[90] and others give accounts of local independent beginnings of Pentecostalism.[91] Second, his phenomenological and sociological assessment of Black Power and Pentecostal oral culture seems to be too universal, drawing an unhelpful

[86] Anderson, 18–28.

[87] Félix-Jäger, *Spirit of The Arts*, 93–110; Birgit Meyer, 'Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms'*, South Atlantic Quarterly* 109, no. 4 (2010): 741–63.

[88] Félix-Jäger, *Spirit of the Arts*, 93-101.

[89] Félix-Jäger, 106-11.

[90] Jennifer A. Miskov, 'The Welsh Revival and the Azusa Street Revival,' in Cartledge and Swobody, eds., *Scripting Pentecost*, 32–52.

[91] See Nikolaj Christensen, *Unorganised Religion: Pentecostalism and Secularisation in Denmark, 1907-1924.* (Lieden: Brill, 2022).

categorical binarism between Black orality and White literacy,[92] and we cannot assume it fits all Pentecostal Christians. Such cultural distinction does not define what Pentecostal orality is in theological, philosophical, and abstract terms.

In conclusion, Hollenweger's notion of the Black oral root is constructed by a segment of Pentecostal historiography and a certain spirituality defined by culture. However, he has opened a door for further research when speaking of the African American development of Pentecostal congregations: '[It] might be discussed whether they got this particular oral aspect from their own African tradition, from the Pentecostal missionaries or – as is more likely – from both.'[93] By asserting that local 'Pentecostalisms' exists in various parts of the world, Hollenweger invites to an examination of orality in these local contexts. Thus, I propose that the present study must exceed Hollenweger's theorising by analysing a non-African and non-American context to supplement his work.

3.3 Pentecostal Orality and Theological Literacy

The first aspect of Hollenweger's notion of orality is the orality of liturgy, the second is the Black oral root. The third aspect consists of a variety of sayings and statements about orality and theology, mixing his narrative methodology and intercultural theology. His intercultural theology promotes a balance of reconciliation and appreciation: The West should appreciate the non-Western orality, while the non-Western church should appreciate critical analysis and reflection. The heart of Hollenweger's message is the reconciliation of orality and literacy, Black and White, both outside and inside the global church.[94] He believes the Christian church does not have a future without Christians 'who practice an oral theology as

[92] See Hollenweger, *Pentecost between Black and White: Five Case Studies on Pentecost and Politics*.
[93] Hollenweger, 'Pentecostalism and Black Power.'
[94] Mark J. Cartledge, 'Pentecostal Theological Method and Intercultural Theology', in *Intercultural Theology: Approaches and Themes*, ed. Mark J. Cartledge and David Cheetham (London: SCM Press, 2011), 62–74.

an alternative or compliment to a rational and logical system of terms.'[95] The reason for developing a dichotomy of Pentecostal orality and theological literacy, the Black oral root verses White Christendom, and his proposal of the orality of liturgy, seems to be his theological and ecclesial polemics, favouring marginalised oral peoples. His binary idea of Pentecostal orality, suffers from the same simplistic orality/literary construction for which Ong is criticised.[96]

Hollenweger introduces an ecclesial dichotomy between Pentecostal orality and protestant literacy, where he connects 'the age of the book' to Protestantism, against Pentecostalism as a new kind of Christianity, which communicates in a new way.[97] In explaining his concern for his own writing, he says, 'How can one present in a book – the means of communication of Protestantism – a movement whose main characteristic is not verbal agreement but the correspondence of sentiments?'[98] As with Ong's work, Hollenweger's categorical binary lens on orality comes through in his presentation of theology, ecclesiology, and sociology. He summarises the Pentecostal preference for narrative and oral theology as opposition to the 'ignorant' textual theologians who should learn from Pentecostal means of communication:

> Not through books, but through the parable,
>
> Not through the thesis, but through the testimony,
>
> Not through dissertations, but through dances,
>
> Not through concepts, but through banquets,
>
> Not through a system of thinking, but through stories and songs,

[95] Hollenweger, *Pentecostalism*, 39.
[96] See Chapter 2.5
[97] Hollenweger, *The Pentecostals*, xvii.
[98] Hollenweger, xviii.

Not through definitions, but through descriptions,

Not through arguments, but through transformed lives.[99]

Oral spirituality contrasts the literary theology of the Western, educated church and should be understood as a polemic criticism, which, in his days, marginalised the strength of oral theology.

He builds his case for leaving a strict Western theological mindset by arguing that Karl Barth, Martin Luther, and others were not theological in the same sense as a critical theologian is defined today. Furthermore, he asserts that the value of oral theology has been proven by empirical research of Bible study groups, and formal theology will survive only if academic and critical theology is communicated through oral means.[100] His purpose is thus to challenge the global ecumenical church to appreciate the oral theology of local church congregations.

The rationale for oral theology is biblical, according to Hollenweger, since the significance of orality can be seen in biblical form criticism of the Gospel of Mark. Here, his argument is similar to that of Ong, who endorses Mark for learning more about orality.[101] Hollenweger demonstrates that Mark's terms, definitions, hermeneutics, and conclusion would not be adequate for today's academic requirements, and neither Jesus nor the Gospel writers could have been regarded as critical theologians, since their argumentation would be considered variously flawed if evaluated as if modern-day academic papers.[102] He finds that Pentecostal oral theology aligns with biblical form criticism, which reveals the story, the proverb, the parable, the joke, the dance, the song, 'forms which form-criticism has shown

[99] Hollenweger, *Pentecostalism,* 196.
[100] Hollenweger, 'The Ecumenical Significance of Oral Christianity': 264-65.
[101] Ong, 'Text as Interpretation: Mark and After'.
[102] Hollenweger, 'The Ecumenical Significance of Oral Christianity': 261.

us to be the elementary and original source material of the bible.'[103] In short, Hollenweger underscores the unnecessary contrast between oral biblical theology and the theological academic elite of his time.

The strength of Hollenweger's notion of oral theology is in his application as a polemical discourse favouring the oral Pentecostals over literate theology. He claims that narrative theology functions differently, aligning with the biblical oral world, compared to a static intellectual approach as a system of thought and communication. In his own words, Pentecostals challenge Western theologians (including himself) to 'reoralize our insight, translate our findings into parables, stories, songs, and dramas […] to do real, critical, and helpful theology in the oral language of our own people.'[104] However, in defining Pentecostal orality, Hollenweger creates the same problem as does Ong's universal binarism. One cannot assume that the polarisation of orality and literate theology works in all contexts, and his binary characterisation of Pentecostal orality and ecclesial literacy are too universal.

The dualism Hollenweger's notion creates is a socio-ecclesial construction between the Majority World's oral and narrative theology and the Western world's literate theology. For example, in the article 'The Ecumenical Significance of Oral Christianity', he boldly states that most Pentecostal pastors in the Majority World cannot or will not read and write: 'Their spirituality is not based on books and printed liturgies or on the personal study of the Bible but on the experience of the presence of God in worship and everyday life.' Furthermore, spiritual encounters are communicated orally in 'songs, proverbs, stories, parables and dances, music.'[105] Thus, the theological accountability lies in the congregation rather than on educated Western theologians.[106] Similarly, he claims that 'definitions and distinctions, exact

[103] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy,' *Studia Liturgica* 8, no. 4 (1971): 209.
[104] Hollenweger, 'The Ecumenical Significance of Oral Christianity'.
[105] Hollenweger, 259.
[106] Hollenweger, 262.

historical records do not interest them [Pentecostals]. Our Western exegetical biblical method bores them. They are interested where they are involved themselves.'[107] Yet, Hollenweger implies neither that Pentecostals cannot reflect critically nor that all are analphabets,[108] but that their theological articulation stems from 'the Black, oral tradition of the American slaves', as well as other ecclesial and theological streams which have birthed the movement.[109] Orality in contrast to theological literacy is Hollenweger's narrative plot. His binary definitions illustrate the gap between ordinary spirituality of the Global South and theological literacy from the West.

In summary, Hollenweger constructs a universal socio-ecclesial and binary notion of orality and literacy because his discussion of orality is a polemical response to the historical marginalisation of Pentecostals in the middle of the twentieth century. His aim speaks into his days polarising the textual Western critical mindset against the oral Pentecostal Majority World mindset.

3.4 The Missing Relationship between Hollenweger and Ong

Hollenweger's tendency to polarise Pentecostal oral forms of communication with literacy corresponds with Ong's binary formulations. Yet, there is, to my knowledge, no discussion of Ong's work in Hollenweger's texts on orality. Since both construct the same binary and polemical definitions and discussions, I will explore why Hollenweger and Ong seems unaware of each other, and discuss what could have been gained, for a definition of Pentecostal orality.

[107] Hollenweger, 260.
[108] Hollenweger, *Pentecostalism,* 202-229.
[109] Hollenweger, 202.

Few Pentecostal scholars have been concerned with analysing the relationship between Ong and Hollenweger, although some have brought them together.[110] A main reason for their lacking dependence on each other is that while Ong and Hollenweger were contemporary scholars they operated within two fields of study. Put simply, Ong (1912-2003) was shaped by his catholic and Jesuit background and concerned with English literature and communication media. Hollenweger (1927-2016) was brough up Pentecostal, trained as a protestant theologian and concerned with intercultural theology and the new religious movement, Pentecostalism. Although we cannot know for sure, these might be the reasons for the missing interest in using each other's work. Instead, they were concerned with each their field of study.

However, both scholars were clearly influenced by Marshall McLuhan's research on media ecology, while his definition of orality is quite different to Ong's.[111] McLuhan introduced Ong to the field,[112] while Ong later developed and popularised the orality/literacy binary. Hollenweger only makes a single reference to McLuhan's and Cox's binary ideas and analysis by saying: 'The Baptist theologian Harvey Cox follows McLuhan in believing that the post-literary age has begun',[113] and he does not explain McLuhan's terminology further. Instead, he elaborates shortly on Cox's reflection on the change of communication and the face of the global Church.[114] Hollenweger was at least aware of Cox's mention of

[110] See how Rice brings Hollenweger and Ong together to analyse aspects of Pentecostal liturgy in Rice, 'Pentecostal Oral Liturgy as Primary Theology: "Sounds of the Poor That Deify the Rich"'. See also Martin, *The Unheard Voice of God*, 64–68.

[111] See the discussion in Chapter 2.4.

[112] For an introduction of McLuhan, see Marshall McLuhan*, The Gutenberg Galaxy: The Making of Typographic Man*, (Toronto: University of Toronto Press, 1968); Marshall McLuhan, *Understanding Media: The Extensions of Man* (London: MIT Press, 1994). Ong mentions McLuhan several times. An examination of McLuhan's contribution to the field of Media Ecology is out the scope of this thesis. For an introduction to McLuhan's main books see Janine Marchessault, Marshall McLuhan: Cosmic Media (London: SAGE Publications, 2004), http://ebookcentral.proquest.com/lib/bham/detail.action?docID=254656; Islas and Bernal, 'Media Ecology: A Complex and Systemic Metadiscipline', 1 December 2016.

[113] Hollenweger, *The Pentecostals,* xvii. For the German edition, see https://archive.org/details/enthusiastisches-christentum/page/n7/mode/2up [Accessed 9/24/2021]

[114] Hollenweger, *The Pentecostals,* xvii.

McLuhan's concern with the change in media ecology,[115] but he is more interested in Cox's consideration of the shift of Christianity in the secular world.[116] I speculate that Hollenweger's binary notion of the oral versus post-literary age comes from McLuhan and from Cox comes the ideas of the sacred versus secular world which offered an attractive analysis. This corresponded with Hollenweger's research and motivated his binary formulations, developed almost synchronically with Ong.

Hollenweger's terminology changes from describing Pentecostalism as an 'enthusiastic movement' in his doctoral work from 1965 to an 'oral movement' in his reworked research, *Pentecostalism* from 1997. In Hollenweger's *Handbuch der Pingstbewegung* (1965),[117] the reworked and shortened German edition (1969) and revised English version (1972), he is not much concerned with the terminology or concept of orality. These works are essentially his doctoral sociological and theological discussion of Pentecostalism dealing with its history, doctrine, community, and spirituality, characterised by enthusiasm, pragmatism, spontaneity, emotionalism, tongues, but also ordinary (and oral) theology. Nevertheless, the introduction of *The Pentecostals* (1972) corresponds with the rising academic interest in communication media and orality studies in the middle of the twentieth. Since Ong's scholarship and fame grew from the late 1960s until his popular breakthrough in 1982,[118] later than Hollenweger's primary research in the 1950s and 1960s, Hollenweger could not have known much about Ong.[119]

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[115] McLuhan, *The Gutenberg Galaxy.*

[116] See Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (Princeton, UNITED STATES: Princeton University Press, 2013).

[117] See Hollenweger's original thesis at https://archive.org/details/pts_handbuchderpfings_1422_1/page/223/mode/2up [Accessed 9/24/2021].

[118] Ong, *The Presence of the Word;* Ong, *Orality and Literacy;* Ong, *Rhetoric, Romance, and Technology.*

[119] In September 2020 I presented a pilot research at a seminar at the Centre for Pentecostal and Charismatic Studies in Birmingham, where Allan H. Anderson confirmed for me that he thinks the reason why Hollenweger did not use Ong, was that Ong's work had come forth after 1982, and Hollenweger's primary work was two decades before.

Hence, I suggest that Hollenweger's satisfaction with the term orality comes genuinely from his doctoral research on Pentecostalism but blended with the rising socioeconomic discourse of orality and literacy from the 1960s. The term 'oral liturgy' is a significant breakthrough in his scholarly contributions, presented in 1971.[120] Thus, it seems likely that around this time, Hollenweger realised that the term 'orality' was a better description of Pentecostalism than the term 'enthusiasm' used in his doctoral research.

There is a strong similarity in some of Ong's and Hollenweger's texts that illustrate a common dependence on the same source, probably McLuhan. Hollenweger theorises that 'the characteristics of literary religion is not that it is written, and the characteristic of oral religion is not that it is not written. The characteristics lie in the structure of the material.'[121] Similarly Ong finds 'oral residue' in his analyses of texts.[122] Other examples shows the binary constructions that Ong uses to analyse oral literature is also present in Hollenweger's analysis of oral theology.[123] Hollenweger offers a short and almost Ongian comparison of the term 'oral literature' and the biblical writings in the following way: First, oral literature is easy to memorise, in contrast to Paul's Letter to the Romans, for instance, which is literary; second, as parables do, oral literature engages multiple senses, contrary to propositions; third, oral literature can be accompanied with music and dance, 'whereas literary literature must be (and should be) discussed'; and fourth, oral literature does not provide 'concepts (e.g. the "the Kingdom of God"), but it inspires the celebration of the great banquet, the class-and race transcending eucharist. Oral literature transforms, literary literature informs.'[124]

[120] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy.'
[121] Hollenweger, 'The Ecumenical Significance of Oral Christianity', 262.
[122] See Chapter 2.2 and 2.3.
[123] See for example Ong's analysis in Ong, 'Maranatha: Death and Life in the Text of the Book.'
[124] Hollenweger, 'The Ecumenical Significance of Oral Christianity', 262.

Hollenweger never refers to Ong's work in his discussion of orality, although there is at least one indication that Hollenweger knew Ong's work. Twelve years after Ong had his public breakthrough with the book, *Orality and Literacy*,[125] Hollenweger refers to Ong in a short footnote of the 1994 article 'The Pentecostal Elites and the Pentecostal Poor: A Missed Dialogue?'[126] To my knowledge, this is the only evidence of Hollenweger's mention of Ong. Conversely, I have found no evidence that Hollenweger influenced Ong's terminology, or that he has been referred to by Ong. In summary, while Hollenweger uses the term 'orality' in an Ongian and dualistic way, I propose that his dualistic and sociological terminology is probably influenced by McLuhan, Cox, and other influential thinkers of his early days. Either Hollenweger did not know about Ong's work before 1994, or he did not refer to him because he did not find him necessary for the Pentecostal discussion.

I propose, instead, that during Hollenweger's early research, his comprehension of orality was nascent, mainly informed by his sociological-ecclesial assessment concerning oral liturgy and the Black oral root. When Hollenweger, late in life, reworked his ideas after his professorship in Birmingham, he wrote his distinguished monograph *Pentecostalism* from 1997, [127] where he summarises and presents his fully developed narrative theology of Pentecostalism with oral structures.[128]

The main point in this discussion is to comment on the gap of theoretical discussion of McLuhan's and Ong's influence on Hollenweger's dichotomous constructions of orality and literacy. If Hollenweger had discussed McLuhan's and Ong's work on orality it would have given opportunity to develop a more interdisciplinary notion of Pentecostal orality, instead of his ethnic and historical lens, and he could also have challenged Ong's universal

[125] Ong, *Orality and Literacy,*

[126] Walter J Hollenweger, 'The Pentecostal Elites and the Pentecostal Poor: A Missed Dialogue?', in *Charismatic Christianity as a Global Culture*, ed. Karla Poewe (Columbia: University of South Carolina, 1994), 200–214. The footnote says: 'For the quality of orality see Ong, 1982'.

[127] Hollenweger, *Pentecostalism*.

[128] For a comment on this work see Anderson, Hollenweger, *Pentecostals after a Century*, 22.

generalisations by his contextual analysis of orality. In summary, Hollenweger's work on orality seems to be a missed interdisciplinary dialogue with Ong which could have enriched both Pentecostal studies and the field of media communication. The present research acknowledges Ong and Hollenweger as part of the theoretical framework of orality studies, and the research should not miss the opportunity to be interdisciplinary, which will affect my methodology and theorisation.

3.5 Limitations Toward a Theory of Pentecostal Orality

I have suggested that Hollenweger applied a conceptual framework of orality and literacy like Ong's to the Pentecostal movement's spontaneity, spiritual enthusiasm, and charismatic experiences he had found in his research. His rationale rests on autoethnography, personal reflections as a Pentecostal pastor, examination of several historical-theological sources, and the rich intercultural experiences and observations of his academic and career.[129] Thus, his research describes the orality of Pentecostalism in his days well, and it continues to be a significant historical work for Pentecostal scholars. Yet, I want to underline certain theoretical gaps in his definition of oral Pentecostalism by engaging with other Pentecostal scholars.

The orality of liturgy is a highly significant mark of Pentecostalism, but the nature of worship and its historical origin, practice, and theology of liturgy remain issues of ongoing debate as new places and new historical discoveries are highlighted.[130] While ordinary Pentecostals outside the academy do not usually speak of 'liturgy' or 'sacraments', the fundamental significance of their 'oral spiritualisation' of worship can hardly be

[129] Price, *Theology out of Place*.
[130] For example, see Cartledge and Swoboda, eds., *Scripting Pentecost.*

exaggerated.[131] Thus, how orality, literacy, and digital media work together in the liturgy and sacraments of today's worship remains undefined.

Furthermore, a limitation is that Hollenweger offers a praxis-oriented notion of orality, while, for instance, Vondey fills this gap by offering a complementary philosophical and theological analysis. In introducing the term 'oral sacramentality', Vondey denotes orality as a 'theological epistemology that is born with the outpouring of the Holy Spirit and its manifestation in many sounds, languages, and tongues.'[132] He discusses the liturgy and sacramentality of Pentecostalism by referring to the metaphor of 'the altar'.[133] The 'altar' refers to some form of physical response, physical space, or more spiritual and private encounters with God, as a primary sacramental lens of Pentecostal liturgy expressed in various ways. This sacramental space is created by oral practises like preaching, prayer, anointing, conversion, singing, dancing, praise, and ministry in various forms, including the laying on of hands, healing, exorcism, testimony, teaching, or tarrying before the Lord, and the practice of spiritual gifts.[134] Thus, a deeper exploration of complementary theological and sacramental aspects of orality should go beyond Hollenweger's notion.

Hollenweger's work is naturally bound to his research in the middle of the twentieth century. Recent empirical studies reach beyond Hollenweger's work on orality. Case studies by Peter Marina, Daniel Albrecht, and Mark J. Cartledge underline the primacy of spontaneous orality in worship in Pentecostal liturgy, and offer newer perspectives.[135] Other case studies discover the changing status of oral liturgy in European, African, North

[131] 'Sacraments' and 'rituals' are terms that Pentecostals are unfamiliar with, see Warrington, *Pentecostal Theology: A Theology of Encounter*, 161–62.

[132] Vondey, 'Pentecostalism as a Theological Tradition', 528.

[133] For at deeper introduction the theological concept of the altar, see Vondey, *Pentecostal Theology.*

[134] Vondey, 'Pentecostal Sacramentality and the Theology of the Altar'.

[135] Peter Marina, *Getting the Holy Ghost: Urban Ethnography in a Brooklyn Pentecostal Tongue-Speaking Church* (Lanham, MD: Lexington Books, 2014), https://doi.org/10.1558/ptcs.v13i2.268; Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology*; Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*.

American, and South American contexts.[136] For example, in the European context, Anne E. Dyer's case study shows that the public expression of glossolalia is diminishing, spontaneous participation relates to the size of the congregation, and commenting with 'amen' and 'hallelujah' is rare.[137] Moreover, she finds, 'Whereas Hollenweger emphasises that this style overcomes barriers of race, status and education, and that this has led to great growth, it could also lead to stunted growth in homogeneous language groups; this would create barriers.'[138] Put differently, Hollenweger's concept of orality is a product of his time, and by interrogating other aspects of orality than Hollenweger covers, a more comprehensive contemporary conceptualisation will be possible.

The binary proposal of oral/Black/marginalised and literate/White/elite reflects a historical sociopolitical idealism, which comes through whether dealing with the Black oral root, liturgy, theology, music, preaching, epistemology, or spirituality. The function of orality is therefore reduced to 'a dismantling of the privileges of abstract, rational, and propositional systems although intellectuals also appreciate it.'[139] I suggest we must leave this sociological function behind to focus on orality in philosophical, theological, and interdisciplinary terms. Due to the many Pentecostal subcultures in multiple geographic and ecclesial contexts, the ideological plot of Black orality versus White literacy cannot be applied without critical knowledge of the contexts.

While I acknowledge that Black Pentecostalism is a significant part of the Pentecostal movement,[140] we need more broadly representative work on orality in contexts outside the African American and Majority World. Carefully considered, Hollenweger's seminal

[136] Cartledge and Swobody, eds., *Scripting Pentecost*.
[137] Dyer, 'Pentecostal Worship Practices in Europe'.
[138] Dyer, 145.
[139] Hollenweger, *Pentecostalism*, 3.
[140] Vondey, 'The Making of a Black Liturgy'; Marcia Clarke, 'Pentecostal Spirituality as Lived Experience: An Empirical Study of Women in the British Black Pentecostal Church' (PhD diss., University of Birmingham, 2015); Iain MacRobert, 'Black Pentecostalism'; Marina, *Getting the Holy Ghost*; Alexander, *Black Fire*.

contribution was not to the nature of orality, but the discovery of Pentecostalism's complexity, its global reach, and the many marks which placed Global Pentecostalism in the context of orthodox Christianity. Due to Hollenweger's pivotal research, oral Pentecostalism became more accepted in academic and theological circles.[141] As I have discussed, though, Hollenweger's notion is basically not a definition of 'Pentecostal orality'. Thus, we need to reexamine Pentecostal orality, which demands empirical and oral research in local contexts.

A definition of Pentecostal orality should transcend a universal and binary construction of oral narrativity and theological literacy. Hollenweger's notion of orality is not a definition of Pentecostal orality and its philosophical or epistemological nature, but rather a conversation about the nature of Pentecostalism and its contribution to ecumenical unity and intercultural theological work. As Anderson notes,

> The nexus between Pentecostalism and African religions and cultures that Hollenweger makes is based more on phenomenology than on historical evidence. But it must be taken seriously, because Pentecostalism today is not predominantly a Western movement but has grown so significantly outside the Western world that some 80% of its membership are found there. The crucial point in understanding Hollenweger is that his 'oral structures' form the basis of his assessment of Pentecostalism and its ability to manifest an intercultural theology.[142]

A definition of Pentecostal orality should not be purely phenomenological or cultural because we still need to understand the philosophical and theological rationale. Hollenweger's ideological division of the marginalised and the religious elite is 'a child of

[141] For more on Hollenweger's attraction to Black Pentecostalism, see Anderson, 'African Pentecostalism', in Hollenweger, *Intercultural Theology: Approaches and Themes*, 128–44.

[142] Anderson, 'The Intercultural Theology of Walter J. Hollenweger', 45.

his days', and a false dichotomy that scholars in various fields reject.[143] The marginalisation and persecution of Christian groups associated with oral spirituality and other issues withstands in the twenty-first century,[144] but the conceptualisation of Pentecostal orality should go beyond sociological and ecclesial polemics.

Based on the limitations of binary definitions, I suggest that Pentecostal orality should be explained by concepts derived from grounded categories. Pentecostal orality, oral theology, and spiritual rationality, rest on more than uncritical biblical fundamentalism and personal experiences,[145] and being oral does not entail avoidance of critical reflection, as Hollenweger suggests with hope: Literacy and education can go hand in hand with honouring the Bible, aspiring to gain personal experience, and experiencing charismatic spirituality.[146] The definition of orality does not need to create a categorical and ecclesial gap between oral hermeneutics and textual protestant literacy,[147] but should instead explore the possibility of integrating textuality, orality and the entire media ecology of local churches.

Researchers have proposed abstract definitions of Pentecostal orality. Nestor Medina analyses the Latin Canadian Pentecostals' use of Scripture and offers a contextual analysis of Latino-Canadians instead of giving universal claims. Second, the author examines orality as a way of speaking, hearing, and understanding.[148] Medina's short empirical study and

[143] Paul S. Evans, 'Creating a New "Great Divide": The Exoticization of Ancient Culture in Some Recent Applications of Orality Studies to the Bible', *Journal of Biblical Literature* 136, no. 4 (2017): 749–64; Botha, *Orality and Literacy in Early Christianity*, 8–10. See also the discussion of Ong's wrong binarism and the critique of the so-called great divide in https://lucian.uchicago.edu/blogs/mediatheory/keywords/orality/ [Accessed 3/30/2022].

[144] More research could uncover weather minority religions like Pentecostals and other Free Churches are marginalised politically and religiously in Scandinavia, where the majority church is a liberal wing of the Evangelical Lutheran Church, and in Southern Europe, the Catholic church.

[145] Hollenweger, *Pentecostalism*, 291-307.

[146] Hollenweger, 307-325.

[147] For alternative examples of Pentecostals dealing with orality and hermeneutics, see Simo Frestadius, *Pentecostal Rationality: Epistemology and Theological Hermeneutics in the Foursquare Tradition*, (T&T Clark Systematic, Pentecostal, and Charismatic Theology, 6, 2019); Scott A. Ellington, 'Locating Pentecostals at the Hermeneutical Round Table', *Journal of Pentecostal Theology* 22, no. 2 (2013): 206–25; Kenneth J Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*, Journal of Pentecostal Theology Supplement Series ; 28 (Edinburgh: T & T Clark, 2004).

[148] Medina, 'Orality and Context in a Hermeneutical Key'.

reflection is helpful in considering an oral cultural context other than the African American one to which Hollenweger often refers to.

Wolfgang Vondey's argument of global Pentecostalism's orality as a 'theological epistemology' or 'oral sacramentality', is an abstract conceptualisation to explore.[149] This argument arises from the 'oral and aural events' which reflect a personal transformative revelation of God, not only based on Scripture, but on the various way the Divine communicates, as by 'witness, testimony, preaching, songs, poems, prayers, and charismatic speech'.[150] Furthermore, these oral items are presented in a way that involves 'the whole range of human embodied proclamation: tongues, lips, hands, feet, head, chests, lungs, and heart – all of the body participates.'[151] Finally, Vondey suggests Pentecostal orality is a preference for narrative articulation and formulation of doctrine which does not eliminate Scripture or other doctrinal written statements.[152] Another example to advance Hollenweger's concepts, comes from Simo Frestadius who has demonstrated how orality is the preferred medium of communication for historical Pentecostals in the British Elim movement and how the verbalisation of spiritual experiences and doctrine is an epistemological and rational source of truth.[153] The current study of orality must leave the limitations of Ong and Hollenweger behind, constructing new realisations grounded in oral culture to construct an abstract and clear theory.

3.6 Intercultural Methodology and Pentecostal Orality

Hollenweger's research is the most thorough work on Pentecostalism's orality, yet his proposal needs complementary work, since he does not give a theory of Pentecostal orality.

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[149] Vondey, 'Pentecostalism as a Theological Tradition': 527-28.
[150] Vondey, *Beyond Pentecostalism,* 62.
[151] Vondey, 'Pentecostalism as a Theological Tradition': 528.
[152] Vondey, *Pentecostalism: A Guide for the Perplexed,* 71-72.
[153] For the development of a Pentecostal epistemology, hermeneutics, and rationality using historical tradition as source see Simo Frestadius, *Pentecostal Rationality*; See also Stian Eriksen, 'The Epistemology of Imagination and Religious Experience', *Studia Theologica - Nordic Journal of Theology* 69, no. 1 (January 2015): 45–73.

Instead, the phenomenon needs a conceptualisation considering interdisciplinary and theological studies. Therefore, I end this chapter by evaluating his methodology, to learn what works and what does not work for the task of this research project.

Hollenweger's intercultural theological methodology draws on local contexts as cases which, according to him, should be used syncretistically and responsibly: 'Theology as human response to God should be intercultural, contextual and expressive of everyday life or be in danger of being irrelevant.'[154] His research findings are triangulated by combining field observation, autoethnography, written documents, church reports, statements of faith, statistics, and narrative data in discussion with biblical exegesis and systematic theology.[155] His firsthand, or second-hand, empirical observations derive from such contexts as Mexico, Zaire, South Africa, Chile, and Korea.[156] This approach, among others, was inspired by Zwingli's use of the social, historical, economic, and religious context to construct theology.[157] In short, a study of local contextual theologies was as valid for him as other general academic studies.

His study of 'Mexican flowers and songs' became 'paradigmatic' for his methodology because Pentecostalism was his polemical argument for ecumenicism and an oral Church.[158] Using his intercultural theological method, he took an intermediary and reconciliatory role of creating mutual respect between 'Black and white, poor and rich, illiterates and intellectuals.'[159] Furthermore, his use of narrative exegesis helped him and others to bridge the oral world with Western conceptual thinking.[160] This synthetic work eventually became

[154] Anderson, 'The Intercultural Theology of Walter J. Hollenweger': 40.
[155] See the chapters 'A displaced, not misplaced, methodology', 'Narrative exegesis: Loving and understanding the Bible', and 'Intercultural Theology: Escaping the Ghetto' in Price, *Theology out of Place: A Theological Biography of Walter J. Hollenweger*.
[156] Hollenweger, *Pentecostalism;* Hollenweger, 'Pentecost between Black and White'; Hollenweger, *The Pentecostals.*
[157] Price, *A Theology out of Place,* 33.
[158] Price*,* 36.
[159] Price, 37.
[160] Price, 39-40.

his home field of 'intercultural theology', which appreciates local theologies and invites the global church.

Intercultural theology and contextual case studies invite 'observation' as a valid method to gather data, as it resonates with today's empirical theology, participant observation, and ethnographic research.[161] Hollenweger's examination draws both on empirical observation and secondary sources, for instance, from descriptions of spontaneous services in France where he defends the use of the spiritual gifts (1 Cor.12:8-10) and the same in an account of the 'religious poor' in Italian Pentecostalism.[162] Seemingly, the construction of a working definition of Pentecostal orality naturally follows the empirical footsteps of Hollenweger, pursuing a qualified and well-proven empirical research methodology.

However, Mark Cartledge critically assesses Hollenweger's intercultural methodology and challenges its Pentecostal ethos. Cartledge asserts that the strength of Hollenweger's method is that it is narrative, contextual, and ecumenical, and that it includes ecclesiology and spirituality.[163] Yet, he rightly points out, first, that Hollenweger's method is vague regarding the doctrinal core, which dismisses the classical Pentecostal focus on the fivefold gospel. Second, Hollenweger tends to assume the Pentecostal reliance on the Bible is normative and employs an unnecessary scholarly criticism foreign to the Pentecostal tradition. Third, while faith-based Christian spirituality is at the core of Pentecostal theology, Hollenweger's intercultural theology makes spirituality the pure object of research.[164] Lastly, Cartledge sees Hollenweger's approach as limited, since it does not meet today's expectation of a multidisciplinary method, and he does not explain 'the processes by which oral and

[161] Hollenweger, 'The Social and Ecumenical Significance of Pentecostal Liturgy': 209-210.
[162] Hollenweger, *The Pentecostals,* 460.
[163] Cartledge, 'Pentecostal Theological Method and Intercultural Theology': 69–71.
[164] Cartledge, 72.

local data is identified, gathered and analysed.'[165] Instead, Cartledge suggests using an inter-disciplinary methodology including Pentecostal-Charismatic spirituality, the fivefold gospel, and empirical research addressing the church, society, and the academy.[166] In short, Hollenweger took the first methodological steps in research on oral Pentecostalism, and I agree they should include observations, field studies of churches, ethnography, interviews, and theoretical research — but within a Pentecostal confession.

3.7 Implications for the Conceptualisation of Pentecostal Orality

Ong and Hollenweger both contributed diligently to their respective fields: Ong, in the field of communication media, stressed the epistemological difference of orality, literacy, and technology; Hollenweger, in the Christian theological context, explained Pentecostalism as a significant oral movement in the twentieth century. Nevertheless, Chapters Two and Three underlined that we do not yet have a clear definition of the scope, function, and nature of Pentecostal orality.

Thus, I suggest that we leave the conceptualisation of Hollenweger, Ong and others, to define Pentecostal orality as practical empirical theology. Practical theology is suited for the present research because orality is fundamentally an audible and observable spiritual practice. The phenomenon is practised in a religious context and local cultural settings which cannot be explained by the universal, polemical or binary constructions. Instead, practical theology offers a framework for a critical interdisciplinary and theological research which bridges empirical studies of orality with Pentecostal theology.

In the next chapter, I will discuss how practical theology was used as my research methodology to fill the gap of a clear definition of Pentecostal orality. A definition of Pentecostal orality must be based in the framework of practical theology since Pentecostals

[165] Cartledge, 74.
[166] Cartledge, 74.

are spiritualist practitioner and orality is observable. The methodology needs to engage with practical and empirical theology in the ecumenical Pentecostal movement,[167] and it should seek to construct a definition of orality beginning with empirical theological research. Ultimately, the methodology must close the theoretical gap of a clear theory of Pentecostal orality, and provide an abstract theory considering philosophy, Pentecostal theology and spirituality. Hence, in the next chapter, I will discuss this research project's methodology.

[167] See Anderson, 'Diversity in the Definition of "Pentecostal/Charismatic" and Its Ecumenical Implications': 40-55.

CHAPTER FOUR: METHODOLOGY

The previous two chapters examined the existing discussion of orality in Pentecostalism, and I concluded that to define the practice we need a methodology engaging with practical theology. The framework of practical theology helps this research project to discover orality on its own terms, and to interpret and critically reflect on new empirical data. The methodology I discuss in this chapter thus includes research methods that go beyond the binary constructions, categorical proposals and polemical definition of Ong and Hollenweger, and gathers new empirical data from a local Pentecostal context.[1] Based on the previous chapter's conclusion that no clear theory of Pentecostal orality exists, this chapter discusses my methodology for the aim of defining orality both in empirical terms as the phenomena is practised, and in abstract concepts based on critical reflection.

In the first section I situate the project in practical theology and explain the corresponding epistemological lens which acknowledges Christian orality, spirituality, liturgy, and experience as meaningful practices. Then I give an example of four research cases which demonstrate how various methods can provide data for a project like the present. I apply a constructivist grounded theory and introduce how this methodology worked for the study in the third section. Next, I explain the specific research design and methods employed. Since my empirical research was conducted in Denmark, I describe the contextual Pentecostal and Charismatic landscape and introduce the three congregations. Then I discuss the methods I used including a participant observation, ethnographic interviews, purposive survey, focus group interviews and memo-writing. In the next section I explain the theorising process of constant data comparison, coding, categorising, and analytical memo-writing, and the significant methodological challenges of the research. The

[1] I want to thank Dr. Benjamin Daniel Crace for his valuable comments on this chapter.

final sections demonstrate my awareness of personal bias and offer an overview of my ethical considerations.

4.1 A Pentecostal Approach to Practical Theology

Practical theology has shown its value by focussing on distinct theological issues which challenge, explore, test, and complement formal theology.[2] Practical theology does not promote a particular methodology, which causes researchers to utilise interdisciplinary methods.[3] That is, this thesis' practical theology both aligns with and differs from 'qualitative inquiry'. The research methodology is qualitative and empirical, applying well-proven methods which demonstrate both the limitations of generalisability and beneficial aspects of qualitative inquiry to illuminate the meaning, values, and stories in research participants' lives.[4] Differing from typical empirical theory which tends to promote rational thinking, Pentecostal practical theology deals with the spirituality, and theological convictions of people, which contain a special kind of rationality.

A Pentecostal approach to practical theology has been articulated well by Cartledge suggesting that Pentecostal practical theology should be intercultural, interdisciplinary, empirical, and engage with Pentecostal-Charismatic spirituality.[5] Practical theology might be understood in pastoral and fundamentalistic biblical terms in particular in North American practical theology,[6] but Cartledge calls for a distinct interdisciplinary Pentecostal-

[2] See, for instance, Pete Ward, *Introducing Practical Theology: Mission, Ministry, and the Life of the Church* (Grand Rapids, MI: Baker Academic, 2017).

[3] Bennett et al., *Invitation to Research in Practical Theology*; Ganzevoort, 'The Social Construction of Revelation'; Cartledge, *The Mediation of the Spirit*, 1–30.

[4] Silverman, *Qualitative Research*; Ritchie et al., *Qualitative Research Practice: A Guide for Social Science Students and Researchers.*; Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 9–20.

[5] Cartledge, 'Pentecostal Theological Method and Intercultural Theology': 74.

[6] See Mark J Cartledge, 'Practical Theology: Attending to Pneumatologically-Driven Praxis', in *The Routledge Handbook of Pentecostal Theology*, ed. Vondey Wolfgang (Oxford: Taylor and Francis Group, 2020).

Charismatic approach to practical theology involving interaction with Scripture, a theological study of experience, and the involvement of pneumatology.[7]

Furthermore, Cartledge proposes, practical theology should integrate spirituality and congregational studies, elucidating the relationship between particularity and universality,[8] illuminating that the church's rituals, practices and words, have theological values.[9] Hence, my empirical research works with the epistemological assumption that orality studies of local congregations illuminate their reality, for example, their spiritual construction of meaning, rationality, hermeneutics, and theology. This project's methodology thus includes a Pentecostal qualitative inquiry into the research participants' orality as an intentional paradigmatic, pneumatological, and theological expression.

Thus, Cartledge challenges liberal theological approaches to practical theology, claiming: 'Unlike systematic theology, which appears to have recovered its appropriation of Scripture through "theological" interpretations, practical theology seems either reluctant to use Scripture or under the spell of social science.'[10] This 'spell' furthermore affects religious studies and practical theology through a tendency to neglect pneumatological and Pentecostal questions and biblical perspectives in empirical research.[11] In particular, speaking as a practical theologian in a Scandinavian and German-influenced educational system, the integration of faith's outside the Lutheran confession or liberal theology is foreign to academia.[12]

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[7] Cartledge, *The Mediation of the Spirit*; Cartledge, 'Pentecostal Theological Method and Intercultural Theology'; Mark J. Cartledge, 'Renewal Ecclesiology in Empirical Perspective', Pneuma, no. 36 (2014): 5–24; Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology*, 189–90; Mark J Cartledge, *Narratives and Numbers: Empirical Studies of Pentecostal and Charismatic Christianity* (Leiden, NL: Brill, 2017).

[8] Cartledge, *Testimony of the Spirit*, 167-70.

[9] Cartledge, *The Mediation of the Spirit*, 62–82; Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology*, Explorations in Practical, Pastoral, and Empirical Theology (Aldershot: Ashgate, 2002).

[10] Cartledge, *The Mediation of the Spirit, 44.*

[11] Cartledge, 120-40.

[12] The discussion of the liberal and non-confessional Danish theological education is not relevant here, but in short, the Danish theological faculties hold a liberal idea of confessionally free and objective research, while faith-based theological education is carried out by private institutions.

Practical theology and theological reflections should neither neglect charismatic experiences nor the Bible. Collins contends Scripture should be incorporated into theological reflection as the highest authority for Christians rather than an uncritical reliance on experience.[13] Yet, this does not dismiss, but incorporates the study of faith-based experiences of God the Holy Spirit as the 'architect' of the real world.[14] In addition, Cartledge's take on practical theology is to survey the 'mediation of the Spirit',[15] located not only in the spiritual realm but in the reality of creation, the church, the sacraments, and religious experiences. Thus, being aware of critical and objective research, the present Pentecostal research methodology and epistemology assumed that theologically speaking, the Holy Spirit mediates in creation and church liturgy, as research participants, being believers, rely on the Pentecostal doctrine of Spirit Baptism and Pentecostal reading of the Bible. In short, this thesis's research was built on the central epistemological premise of charismatic spirituality and Pentecostal biblical rationality.

Cartledge and Collins show how the consistent and conscious use of the Bible in empirical research and theological reflection is in place, since Scripture is the primary source to complete 'the hermeneutical cycle' as the central book of Christianity.[16] Cartledge suggests that Christians have always used Scripture to understand God and how individuals have developed theological understanding in the community through participation in the ecclesial life. The critical task is to be aware of the different hermeneutical traditions and the hermeneutical gap between the Bible and modern theology.

The various hermeneutical approaches call for a consistent and critical way of using the Bible. Thus, Cartledge offers a typology of six usages of the Bible in practical theology,

[13] Helen Collins, *Reordering Theological Reflection* (London: SCM Press, 2020), 8.
[14] Collins, 88–116.
[15] For a definition of 'mediation', see Cartledge, *The Mediation of the Spirit*, 64-87.
[16] Cartledge, *The Mediation of the Spirit*; Collins, *Reordering Theological Reflection*; See also Archer, *A Pentecostal Hermeneutic for the Twenty-First Century*.

which are as follows: The first involves an 'a priori conceptual grid' using the biblical framework and hermeneutics outside theology, which filters the reading of empirical, theological, and biblical material. The second applies a prooftext approach which is somewhat random. The third incorporates a strategic selection where reflection is made concerning selected texts in the Bible. The fourth comprises a sustained engagement with a biblical passage or tradition, exegesis of texts, analysis of different biblical traditions, and themes in referring to the subject of research. Fifth, the Bible is used as a problematic text, which should be read critically, and sixth is an exclusive approach where the Bible is used in no obvious way.[17] Consequently, this thesis' methodology carried a critical awareness of the limitations and strengths of the research participant's use of the Bible, which was implicit in the empirical observations, survey, interviews and the research participants' rationality.

Throughout my analysis the Bible served as a central text to validate the oral practices, liturgy, and theology. To follow Cartledge's proposal, referring to Paul Ballard, he lists four ways the Bible informs empirical research. First, the Bible illuminates the contemporary experiences of the study and applies them normatively to the Biblical account. Second, the Bible is a central dialogue partner in this study of Pentecostal and Charismatic worship and spirituality, namely the texts speaking into the phenomenon of orality. Third, the Bible offers 'depository wisdom' for reflection and contextual theology, and fourth, the Bible is a central focus of theological empirical research methodology.[18] Practically speaking, it was significant during the data collection, ethnography, interpretation of data, and abstract analysis to consider bible references, biblical words and images. In short, the Bible was used implicit or explicit to interpret the participant's narratives, liturgical behaviours, and oral experiences as biblical and theological.

[17] Cartledge, *The Mediation of the Spirit*, 32–59.
[18] Cartledge, 33-34.

4.2 Learning from Four Studies in Practical Theology

I examined four practical theological studies by Pentecostal researchers to assess how empirical methodologies and methods work toward developing a theory of Pentecostal orality. While qualitative studies of Pentecostals are common, these four studies illustrate particularly well how practical theology and interdisciplinary methods give new insights. I will briefly introduce these methods: a study of liturgy, a verbatim and congregational study, a field study of charismatic orality, and a sociological-cultural study.[19] The different studies complement each other and demonstrate how different researchers have inspired this thesis' methodology and methods.

Daniel Albrecht studied liturgy, rituals, and rites in an Assemblies of God church, an International Foursquare church, and a church in the Vineyard Movement. He provides a rich and detailed description of the history, context, and characteristics of each of the three churches and their movements, helpful to better understand the research data.[20] Drawing on interdisciplinary sources, he provides a detailed ethnography of three local churches' public services and suggests his findings are generalisable qualities of Pentecostal Spirituality.[21] Albrecht's empirical observation includes an exciting list of rituals, liturgies, and rites like preaching, testimony, worshipping, speaking and singing in tongues, spontaneous praise and prayers, charismatic utterances, different prayer times, altar calls, and more.[22] Furthermore, he notes, 'to a great extent the [Pentecostal/Charismatic] liturgies, moral codes, taboos and "histories" remain in oral form'.[23] Thus, his research demonstrates how congregations are information-rich and oral.

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[19] Margaret M. Poloma and Ralph W. Hood, *Blood and Fire: Godly Love in a Pentecostal Emerging Church* (NY: New York University Press, 2008); Albrecht, *Rites in the Spirit*; Cartledge, *Narratives and Numbers.*

[20] Albrecht, *Rites in the Spirit,* 27–120.

[21] Albrecht, 218–51.

[22] Albrecht, 252-259.

[23] Albrecht, 246.

My research supplements Albrecht's approach, studying three congregations that represent the ecumenical diversity of Pentecostals and Charismatic Lutherans with their oral rituals, rites, and spirituality. In principle, his study demonstrates the possibility of gathering liturgical data for a generalisability theory of Pentecostal ritual. While he offers a seminal and robust ritualistic study, work remains for a supplementary theological, pneumatological, and biblical study of orality.

Cartledge's case study of Hockley Pentecostal Church analysed what he calls verbatim testimony as ordinary theology with the methodology of 'rescripting'.[24] He names his study an instrumental case study,[25] referring to his practical theological research, which employs Jeff Astley's work on ordinary theology.[26] Cartledge demonstrates how to engage with 'rescripting' testimony on three levels: first, 'ordinary discourse', then, 'ecclesial discourse', and finally, an 'academic discourse'.[27] He proposes an epistemology assuming testimonies which uncover three levels: personal narratives, congregational values, and the Pentecostal worldview of God, as actively present by his Spirit in the believer's lives and the church community.[28] His case study was interdisciplinary, and various methods ensured data triangulation.[29]

His research methods effectively demonstrate how to conduct empirical studies engaging with Pentecostalism's narrativity using focus group interviews. These interviews and observations were 'rescripted' theologically from the ground to the academic level.[30] His

[24] Cartledge, *Testimony in the Spirit*.
[25] Cartledge, 21-22.
[26] Astley, *Ordinary Theology.*
[27] Cartledge, *Testimony in the Spirit*, 18-20.
[28] Cartledge, 17.
[29] See also Cartledge's comments on a constructivist methodology of practical theology, where he makes categories informed both by the research participants and theological scholarship in Mark J Cartledge et al., *Megachurches and Social Engagement* (Leiden, The Netherlands: Brill, 2019), 28. Here Cartledge and other scholars bring various anthropological, sociological, and practical theological methods together.
[30] Cartledge repeats his method in six chapters with the same pattern using descriptive data (interviews and observation), interdisciplinary theory, theology, a rescripting and a summary with corrective suggestions, see Cartledge, *Testimony in the Spirit*, 29-178.

methodology does not aim to construct a new theory, but rescripting ensures that new qualitative discoveries are rooted in theology and tradition. That is, his methods of participant observation, document research, and focus group interviews substantiate how orality studies can triangulate oral data from a case study and ignite a competent theological discussion.

A third example of qualitative Pentecostal research comparable with my study is Tania Harris's survey on 'Hearing God's Voice'. Contrasting Cartledge's single case study, her data collection consisted of observations in three Pentecostal churches and interviews with individuals or focus groups.[31] Her observations of churchgoers' charismatic experiences of God speaking to them are comprehensive. The methodology follows Cartledge and Astley's 'rescripting' ordinary Pentecostal experiences. Using participant observation and several interviews, she engages in a theological discussion with the broader Church tradition, both Pentecostal and Catholic. In short, the research exemplifies how qualitative data can be described and how empirical methods can bring practical theology together with ecclesial tradition and learn from ecumenical theology.

Last, the sociologist Peter Marina used grounded theory as the methodology in his ethnographic study of a small African American Pentecostal church in Brooklyn.[32] His 'ethnographic' methods involved gathering data through participant observation and in-depth interviews, from which he constructed categories, analysed data. Marina formed a theory around the participants' search for God,[33] the nuances of 'how to get saved',[34] and a theory of their individualised and empowering 'speaking in tongues',[35] through the grounded theory

[31] Tania Michelle Harris, *Hearing God's Voice: Towards a Theology of Contemporary Pentecostal Revelatory Experience*. Leiden: Brill 2023; Tania M. Harris, 'Hearing God's Voice: The Theology of Extra-Biblical Revelatory Experiences among Australian Pentecostals', *Journal of Pentecostal Theology* 30, no. 2 (2021): 242–62.

[32] Marina, *Getting the Holy Ghost*.

[33] Marina, 131–53.

[34] Marina, 155–85.

[35] Marina, 187–226.

method of 'tentative hypothesis testing'.[36] The project is a detailed and well-written sociological ethnographic study describing the urban context of the church, its members, organisation, and social dynamics. Marina's study also demonstrates how the researcher integrates with the research field and thus influences research participants behaviour.[37] Ethnographic observations, personal observations, and interview excerpts give qualitative depth and insight into understanding the process of salvation in a Black urban Pentecostal context.

Marina's grounded theory is a productive outcome of the empirical data. Although he does not engage directly with Pentecostal doctrine, his sociological ethnography is sufficiently detailed that ordinary theology and church practices are richly represented. Thus, his study attempts to demonstrate how ethnographic research, participant observation, and interview data can construct solid grounded theory illuminating religious ideas, social power, and significant spiritual experiences among Pentecostal church members.

I have evaluated these examples of practical theology and their various methodologies and methods to determine what helps to conceptualise Pentecostal orality. Following Marina, my study applied a grounded theory methodology as my need was to generate a new concept of Pentecostal orality. Inspired by Albrecht, I analysed and listed marks of orality connected with liturgical rituals and rites. Harris inspired the way I categorised and presented my empirical data, and Cartledge demonstrated the methodological use of focus group interviews, observations and surveys. In summary, the methodology and methods of my research applied proven research methods and methodological reflections from these four studies following a Pentecostal approach to practical theology. Nevertheless, I developed a

[36] See the explanation of methods in Marina, 285-292.

[37] Marina explains how the church members related to him, and how they several times attempted to convince him to get saved.

methodology and a mix of methods which served the aim of this particular study, explained in the rest of this chapter.

4.3 Constructivist Grounded Theory

I have discussed how my methodology is rooted in a Pentecostal approach to practical theology. In developing a theory of Pentecostal orality, the methodology aimed neither to test nor to reject the notions of Ong, Hollenweger and others, which I have evaluated. Since I concluded that their proposals do not aim at defining Pentecostal orality, and that no clear theory of the phenomenon exists, the methodology focusses instead on developing a fresh theory of Pentecostal orality in practical and abstract terms based on data from a local Pentecostal context. Consequently, while for instance the methodology of 'rescripting ordinary theology', used be Cartledge and Harris,[38] with its inductive approach is complementary to grounded theory, I chose the latter to clarify that I was searching for a new theory of orality.

Patton claims that grounded theory is among the most used qualitative research methods today.[39] It was first developed by Barney G. Glaser and Anselm L. Straus, who published the seminal book *The Discovery of* grounded theory in 1967.[40] They aimed to connect theory and research by systematically discovering a theory in data rather than testing an existing hypothesis. Glaser's and Strauss' new methodology was a significant breakthrough, since it provided a systematic and flexible procedure to discover an emerging theory from empirical data by constant comparison of data, coding, and analysis, where the focus is not to verify data nor to obtain a certain amount of data, but to generate theory.[41]

[38] See Cartledge, *Testimony in the Spirit*; Harris, *Hearing God's Voice.*

[39] Patton, *Qualitative Research & Evaluation Methods*, 109–11.

[40] Barney G. Glaser, Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research*. (Piscataway: Aldine Transaction, 2004). ProQuest Ebook Central. [Accessed 12/3/2022].

[41] Glaser and Strauss, 21-43.

Moreover, theoretical sampling refines or changes the theory when initial data collection, coding, and categorisation reveal an initial theory. The concept of theoretical sampling includes gathering data that refine the theory and includes 'theoretical sensitivity', which considers the researcher's experience and other theories.[42] The substantive theory is based on empirical data. In the end, as the grounded theory becomes more informed and examined by a broader research community, a formal theory might emerge after the first substantial research has been produced.[43]

This foundational aspect of grounded theory guided my approach to theorising orality by constant comparison and theoretical sampling. The empirical data were used to formulate a theory of Pentecostal orality consisting of substantive categories of Pentecostal orality.[44] Then, informed by theoretical sampling and theoretical sensitivity, I generated a formal theory, which I characterise as a theoretical conceptualisation.[45]

To this point, I have explained the original grounded theory methodology. However, grounded theory was influenced by a turn away from positivist thinking in the late twentieth century, and several grounded theories emerged, inspired by Glaser, who remained in the realist and positivist epistemological school. In contrast, Strauss, Corbin, Charmaz, and others developed situational, contextual, and constructivist methodologies most used today.[46] Thus, the early positivist notion of grounded theory, assuming that a theory can be discovered in data, has been replaced today by several nuanced and critical interpretivist and constructivist methodologies of grounded theory. These methodologies include a pluralism of local epistemologies and constructivist analyses, which assume the mutual construction of

[42] Glaser and Strauss, 45-77.
[43] Glaser and Strauss, 271-77.
[44] See the six substantive categories in Chapter Five.
[45] See the theoretical concepts in Chapter Six.
[46] See a historical and theoretical analysis of the turn from early Grounded theory into several epistemological and methodological schools in *The SAGE Handbook of Current Developments in Grounded Theory,* eds. Antony Bryant and Kathy Charmaz (London, UK: SAGE Publications, 2019).

a grounded theory confined to a context.[47] Grounded theory is used in various research fields and works well with different worldviews, epistemologies, research paradigms, and methods.[48] Hence, my research shows how grounded theory aligns well with a Pentecostal approach to practical theology incorporating empirical methods and interdisciplinary sources.

To construct a genuine and authentic grounded theory of Pentecostal orality, Kathy Charmaz's proposal for constructivist grounded theory methodology was the most suitable, since it accepts the involvement of the research attendees and the researcher. Building on Glaser's and Strauss's original work, she proposes a constructivist paradigm that considers data and theory as an interpretation of reality given by a particular research context.[49] Furthermore, Charmaz's notion of grounded theory research emphasises a flexible and reiterated research process, which I have followed in the data collection.

My findings presented in the following chapters followed the original idea of grounded theory, which emphasises and demonstrates how theory emerges from data.[50] However, constructivist grounded theory incorporated a significant methodological consideration of the reciprocal and social dynamics between the respondents and the researcher. Thus, my research methodology contrasts with the positivistic stance, which employs empiricism to test a preexisting hypothesis, or in Charmaz's words,

> Unlike their position [Glaser and Strauss], I assume that neither data nor theories are discovered either in the data or the analysis. Rather, we are a part of the world we study, the data we collect, and the analyses we produce. We construct our grounded

[47] Bryant and Charmaz, 3-25.

[48] Zoë Bennett et al., *Invitation to Research in Practical Theology*. See also various philosophical aspect of grounded theory in Bryant and Charmaz, *The SAGE Handbook of Current Developments in Grounded Theory*.

[49] For an introduction to the historical developments in grounded theory and the development towards a constructivist stand, see Charmaz, *Constructing Grounded Theory,* 5-21.

[50] Charmaz, 8.

> theories through our past and present involvements and interactions with people, perspectives, and research practices.[51]

In other words, a constructivist stance offered an epistemology that considered me, as a researcher, to interpret sounds, words, and actions as meaningful to the research participants. Strictly speaking, I did therefore not discover a theory; instead, I was an interpreter of data which constructed a theory in line with the interpretivist paradigm.[52] As a constructivist, I accounted for my Pentecostal theological tradition and social context and I perceived the data, findings, and theory as a contextual construction, instead of assuming it was objective and value-free research.

Following Charmaz, I employed 'symbolic interactionism' as a helpful theoretical paradigm to combine with grounded theory.[53] She defines this paradigm as 'a dynamic theoretical perspective that views human actions as constructing self, situation, and society. It assumes that language and symbols play a crucial role in forming and sharing our meanings and actions.'[54] Observing symbolic interactionism, I interpreted the research participants' words, sounds, and actions as a reaction to their local church environment, as their actions carried a meaning developed by the context. In addition, symbolic interactionism claims Pentecostals and Charismatics were not autonomous but social beings, interacting meaningfully with their environment, culture, and social relationships.[55] Thus, grounded theory was here constructed by symbolic interactionism through my influence on the research and with the research participants' worldview shaped by a Church context that

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[51] Charmaz, 17.

[52] For a useful introduction to interpretivism see Ritchie, Jane, Jane Lewis, Carol McNaughton Nicholls, and Rachel Ormston, eds. *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, 1-25. An interpretist approach looks for the meaning behind the studied phenomenon, and treat data as an interpretation and social construction, rather than claiming to have gained an exact picture of the world.

[53] See the historical development in Charmaz, *Constructing Grounded Theory*, 262-264.

[54] Charmaz, 262.

[55] For example, both observations and focus group interviews indicated how participants influenced each other's behaviour and verbal responses. See also Chapter 6.2.3 concerning dialogue and embodiment.

preceded them.[56] Nevertheless, since this study was within the framework of a Pentecostal approach to practical theology, I did not dismiss the research participants' theological rationality at the expense of symbolic interactionism, which leads me to the following discussion.

Because this research project's methodology was constructivist grounded theory research rooted in practical theology, I adhered to the theological premises that religious and charismatic experience, liturgies, rituals, and oral rites contain theological values.[57] I maintained the epistemological conviction that a theology of divine mediation was embedded in the words, songs, prayers, and practices of Pentecostals and Charismatics; in other words, religious practices deal with 'sacred' phenomena defined by the social context it occurs in.[58] Consequently, I interpreted the research findings as a theological conviction and experience that resulted from Pentecostal spirituality. Merging practical theological convictions and constructivist grounded theory, I assumed my findings reflected a Pentecostal-Charismatic orality, constructed contextually by me as the researcher and Pentecostal participants.

Thus, while this research is interdisciplinary, it is not mainly a study of media ecology, sociology, or psychology, but a theological study informed by liturgy, rituals, and rites, ordinary churchgoers' orality, and Pentecostal-charismatic experiences. In this light, Bruce A. Stevens advocates for the terminology of grounded 'theology' instead of grounded 'theory'. Corresponding with the constructivist grounded theory and practical theology, Stevens points out that grounded theory should not only offer exploratory or descriptive research but create theory, or what he calls a 'theology':

[56] For a longer discussion of symbolic interactionism see Charmaz, *Constructing Grounded Theory*, 261-84.

[57] See Chapter 4.1

[58] Bennett et al., *Invitation to Research in Practical Theology*, 70.

> Grounded theory has the potential to be more transparent in theological research, possibly to use audit trails to provide a more structured means of evidencing the findings. This additional rigour would be welcome. It would also potentially add further developments. For example, as a practical point, we might use theological coding instead of theoretical coding. I would like to see the full potential of theological creativity, from the ground up, better realised.[59]

Stevens reviews methods from practical theology like action research, ethnography, and ordinary theology, and he concludes that the theologian must still be careful not to create bad theology from the ground. His solution to avoid theological mistakes is to create a 'community of practice' and ensure a critical discussion with academic theology, the Christian tradition, and the church.[60]

Thus, I constructed a grounded theological theory of Pentecostal orality, and discussed the findings with each of the researched congregations and their pastors; I evaluated my substantive categories and theological concepts at theological seminars, and finally, I discussed my findings with academic theological sources to safeguard against faulty conclusions.[61] Hence, as a constructive grounded theory researcher, I have proposed, tested, and evaluated the theological implications inside and outside the research context.

In conclusion, this methodology of constructivist grounded theory was conducted in the framework of a Pentecostal approach to practical theology. It aimed to develop substantive categories and philosophical concepts of Pentecostal orality. The

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[59] Stevens, 'Grounded Theology? A Call for a Community of Practice', 204.

[60] Stevens; Bruce A. Stevens, 'Grounded Theology: A New Method to Explore Luck', *Theology Today* (SAGE Publications Inc., 1 July 2016), 117–28, https://doi.org/10.1177/0040573616650140.

[61] I presented my theory of oral categories and theoretical concepts as a closure to each research period. I have also discussed my research at church seminars, in sermons, and in teaching. Finally, I am indebted for the feedback from several researchers mentioned in the appropriate place in this thesis. I have discussed parts of the thesis at seminars at The Centre for Pentecostal and Charismatic Studies in 10/01/2019 and 3/07/2023; at the Danish Studie Center for Menighedsbaseret Teologi in 1/30/2020, and at the Swedish Institut for Pentecostal Studies in 10/30/2024.

interdisciplinary study analysed the entire media ecology of speech, sound, body language, text, and digitality. Yet the empirical research enabled me to look beyond psychosocial group dynamics and communication theory to construct a theological notion of orality relying on liturgy, dogmatics, Bible interpretation, and the Pentecostal tradition.[62]

4.4 Research Design and Procedure

In the following, I introduce the research design and show how the different methods worked towards the aim of this thesis. While Glaser and Strauss emphasised a research process delaying the literature review until the end of the fieldwork to avoid bias from existing theories, Charmaz has noted that earlier review can inform research questions and fieldwork with 'sensitising concepts', granting the research a general disciplinary perspective without imposition.[63] Thus, while Chapters Two and Three provided initial theoretical discussions and perspectives on orality, my task was to review Ong's and Hollenweger's assumptions as an entrance to the field, but to fill the gap of a clear definition of orality by empirical research with an open mind. The research design is illustrated in in figure 4.1 and explains how my research was provoked by a theoretical framework and informed by a literature review. Then I selected an ecumenical sample of three congregations, and in a reiterate process I collected data by empirical methods and coded the data until I had reached saturation of the categories. Finally, I constructed a substantive theory of six categories and an abstract theory informed by theoretical concepts, and memos, which were in alignment with the empirical data.

First, I aim to describe the Pentecostal landscape in Denmark and introduce the sample of churches, then I demonstrate, second, the methods of systematic data collection; third,

[62] I believe both ordinary and scholarly Pentecostals would benefit from using the Wesleyan Quadrilateral, see Bevins, Winfield H. 'A Pentecostal Appropriation of the Wesleyan Quadrilateral.' *Journal of Pentecostal Theology* 14, no. 2 (January 1, 2006): 229–46.

[63] Charmaz, *Constructing Grounded Theory,* 30, 305-10.

their targeting of data connected to orality; and fourth, my constant comparison of obtained data with new data throughout the research process, strictly focused on developing a theory and critically representing the examined churches.[64] Thus, this section explains the methodological strength of grounded theory research, with a data collection process reiterated in three churches, comprising coding, memo-writing, and theoretical sampling.[65]

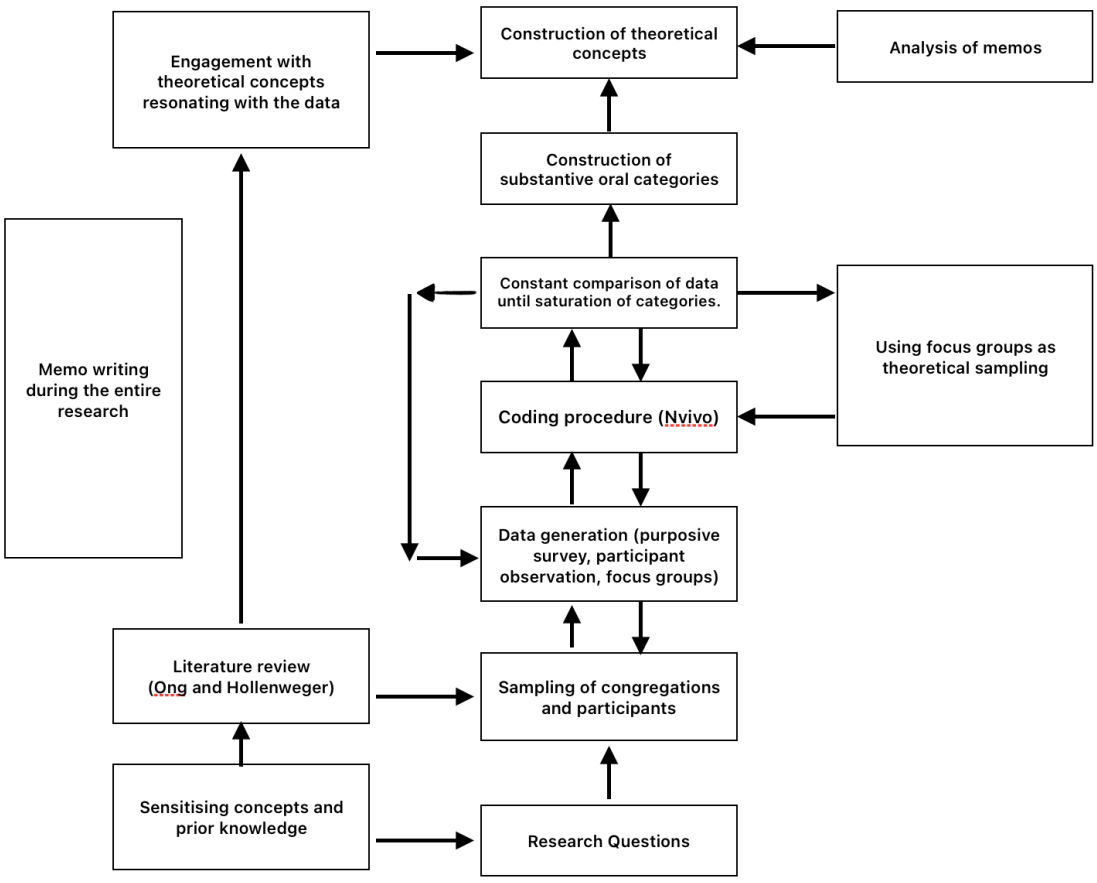

Figure 4.1: The Grounded Theory Research Design[66]

4.4.1 The selection of Pentecostal and Charismatic Churches in Denmark

The sample consisted of three Danish Pentecostal and Charismatic churches accessible to study and containing sufficient data for an ethnographic description and analysis. I employed an inclusive and ecumenical definition of Pentecostalism, which incorporated an

[64] Charmaz, 16-18.
[65] Charmaz, 21.
[66] The figure is inspired by Charmaz, 18, and designed to my specific methodology. The figure is the made by the researcher.

understanding of its complexity and variation in Denmark.[67] Pentecostalism is usually classified into three categories: classical Pentecostalism, the Charismatic Renewal among the mainline churches, and lastly, a catch-all category of Neo-Pentecostal/Neo-Charismatic churches.[68] In Hollenweger's research, 'Neo-Pentecostal Churches' and 'Non-White Indigenous Churches' constitute a third and fourth category.[69] Hollenweger's work has already emphasised the African-American expression of orality,[70] while, as Anne E. Dyer mentions, few academics have written on European Pentecostalism, and most research 'seem to focus on African Pentecostals.'[71] Thus, I made the choice to omit migrant Churches in Denmark, to complement existing studies with research on ethnic Danish orality. This decision was not informed by an exclusive or racial bias; rather, it was to appreciate that Scandinavian-Danish Pentecostalism is under-researched.[72] Since the present study includes a Charismatic-Lutheran church and an independent church, I will elaborate my ecumenical definition of Pentecostalism.

Although the task of defining Pentecostalism is foundational for Pentecostal scholars, I introduce each category to show how they offer different aspects of spirituality and liturgy for the aim of this research. Classical Pentecostal churches are often associated historically with the Azusa Street revival initiated by William Seymour and Charles Parham. The

[67] For an example of scholars who propose an inclusive definition the phenomena of Pentecostalism are among others, Yong, *The Spirit Poured out on All Flesh*; Steven M. Studebaker, ed., *Defining Issues in Pentecostalism* (Pickwick Publications, 2008); Vondey, *Pentecostalism*; Anderson, *An Introduction to Pentecostalism*; A local geographical example is given by Jon K. Newton, 'Mainstream and Marginal Theologies in Australian Pentecostalism', *Journal of Pentecostal Theology* 33, no. 1 (2024): 79–99.

[68] See for example, *The New International Dictionary of Pentecostal and Charismatic Movements,* eds. Burgess and der Maas; Anderson, *An Introduction to Pentecostalism*; Vondey, *Pentecostalism.*

[69] Hollenweger, *Pentecostalism*, 2; Walter J. Hollenweger, 'An Introduction to Pentecostalisms', *Journal of Beliefs and Values* 25, no. 2 (2004): 125–37, https://doi.org/10.1080/1361767042000251555.

[70] See Chapter 3.2.

[71] See Anne E Dyer, 'Pentecostal Worship Practices in Europe,' in *Scripting Pentecost*, eds. Mark J. Cartledge and A.J. Swoboda, 136–51.

[72] A few scholars have done doctoral research on Danish Pentecostalism, see Ib Sørensen, 'Leg Med Ilden' (PhD diss., Southern Danish University, 2010); Tonny Jacobsen, 'The Process of Christian Conversion and Discipleship' (PhD diss., University of Wales, 2010); Christensen, *Unorganised Religion*; Karl Inge Tangen, 'Ecclesial Identification beyond Late Modern Individualism?: A Case Study of Life Strategies in Growing Late Modern Churches', *Global Pentecostal and Charismatic Studies* 10 (Leiden: Brill, 2012).

general traits of liturgical spirituality and orality connect classical Pentecostalism to egalitarianism at all social, ethnic, gender, and intellectual levels, alongside the freedom of individuals to interact liturgically in singing, worshipping, dancing, speaking in tongues, and using the charismatic gifts in the church service.[73] Classical Pentecostals often adhere to the doctrine of initial evidence and believers' baptism, and they favour evangelistic and revivalist expressions, paradigmatically seen in how the preaching ends with an altar call for prayer.[74] Another well-known characteristic is the focus on worship music and the production of new songs reflective of a local orality.[75] Yet, newer studies show how the orality of Azusa Street was influenced by other revivals than Azusa, like the Welsh revival.[76] Similarly, new research suggest that Danish Pentecostalism had no strong connection to Azusa Street.[77] With such correctives, research among classical Pentecostals in Denmark aims to provide new contextual data on the oral spirituality and liturgy of the movement.

The second category of ecumenical Pentecostalism, the Charismatic movement, practises an oral spirituality within the mainline churches. Their liturgy is often carried out with deep consideration and respect for formal liturgical, sacramental, and ecclesial patterns. Yet, as Pentecostal spirituality found its way into mainstream protestant churches such as the Roman Catholic and Lutheran in the 1960s, the liturgy has become freer to allow spiritual gifts, free prayer, testimony, and the like.[78] Still, the Charismatic movement often remains connected to their ecclesial tradition, institutionally, ritually, liturgically, and theologically.[79]

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[73] Aaron Friesen, 'Classical Pentecostal Liturgy' in *Scripting Pentecost*, eds. Cartledge and Swoboda.

[74] Vondey, *Pentecostalism*, 18.

[75] For research and local worship and music and its influence, see for example Monique M. Ingalls and Amos Yong, *The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity*, 2015; Friesen, 'Classical Pentecostal Liturgy'; Mark Evans, *Open up the Doors*; Dyer, 'Pentecostal Worship Practices in Europe.'

[76] Jennifer A. Miskov, 'The Welsh Revival and the Azusa Street Revival,' in Cartledge and Swobody, eds., *Scripting Pentecost*, 32–52.

[77] Christensen, *Unorganised Religion.*

[78] Burgess and der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 477–519.

[79] Vondey, *Pentecostalism: A Guide for the Perplexed*, 19–20.

Examining Pentecostal orality within the Charismatic movement adds ecclesial, theological, and liturgical perspectives on orality different than those the classical and neo-Pentecostal views can provide.

In a third category broadly encompassing churches with a Charismatic or Pentecostal spirituality, but outside classical Pentecostals and Charismatic mainline churches, are the neo-Pentecostal churches.[80] Neo-Pentecostal churches include independent churches and megachurches in the West, as well as Majority World church movements, alongside migrant churches in the Western world (although some belong to the two previous categories). Their liturgy is often variously experimental and reflects their local cultural and geographical context.[81] Due to this category's breadth, their spirituality encompasses various native, creative, cultural, and innovative liturgies, providing a third category of perspectives on orality. Data from this category provide insight into how liturgy, theology, and spirituality differ in nature from the classical Pentecostal and Charismatic approaches and how those approaches are similar across all three categories.

Thus, I conducted research into the scope, nature, function, and practise of orality as a spirituality, considering an ecumenical liturgical Pentecostal context. In this thesis, I refer to Pentecostals as an ecumenical movement, simultaneously using the two categories 'Pentecostals' and 'Charismatics' when differentiating between the Danish Evangelical Lutheran Charismatic stream from the other two categories of classical and neo-Pentecostals in the research sample. In short, the aim is to construct a theory of Pentecostal orality informed by the ecumenical diversity of the Pentecostal movement in Denmark.

Classical Pentecostalism came to Denmark in 1907 by the methodist and newly Spirit-filled pastor Thomas Ball Barratt (1862–1940). Denmark was hard religious soil for the

[80] Michael J. McClymond, 'Charismatic Renewal and Neo-Pentecostalism: From North American Origins to Global Permutations' in *The Cambridge Companion to Pentecostalism* (Cambridge University Press, 2014), 31–51.

[81] Vondey, *Pentecostalism: A Guide for the Perplexed*, 19–29.

Pentecostal Revival, and after external opposition and internal struggles, the movement faced a tragic schism with The Apostolic Church, coming from Wales in 1924.[82] Subsequently, Denmark has had two Pentecostal movements, which matured and developed synchronically albeit without working much together. The Apostolic movement (the *Apostolsk Kirke Danmark*) and the Pentecostal Revival (today named the *Mosaik*) had an official reconciliation in 1998, although informal collaboration happed much earlier. In the 1970s the Charismatic Renewal flourished in Denmark and influenced some Lutheran pastors, who embraced the Charismatic movement. Eventually, after a crisis at the end of the 1970s, the Oasis movement (*Oasebevægelsen*) was founded in 1987.[83] The movement is a charismatic stream inside the Danish Evangelical Lutheran Church, which embraces Lutheran liturgy and sacraments and Pentecostal spirituality in such forms as free worship, spiritual gifts, and personal prayer. Several African and Asian migrant churches, as well as neo-Pentecostal and neo-Charismatic churches exist in Denmark, such as the Vineyard movement, Hillsong Churches, and independent churches.

The relative absence of research on Pentecostalism in Europe, not the least in Denmark, is due to a lack of scholarly interest combined with the scarcity of academic Danish sources. Two-thirds of global Pentecostalism comes from the Majority World, and the movement is little represented in Europe.[84] In the Scandinavian countries, with a population of around 27 million people,[85] classical Pentecostalism has gained much more foothold as a religious movement in population Norway, Finland, and Sweden than in

[82] Only few sources exist on Danish Pentecostalism. At the present the most coherent source on early Pentecostalism in Denmark is offered by Christensen, *Unorganised Religion*.

[83] For at complementary source which supplements Christensen's account from 1907-1924 with later developments see Tonny Jacobsen and Karl Inge Tangen, 'Pentecostal and Charismatic Movements in Denmark and Iceland' in Vinson Synan and Amos Yong, eds., *Global Renewal Christianity*, 215–27.

[84] See William K Kay and Anne E Dyer, *European Pentecostalism* (Brill, 2011), 1–14, http://ebookcentral.proquest.com/lib/bham/detail.action?docID=773414.

[85] https://www.norden.org/da/information/befolkning [Accessed 6/2/ 2024].

Denmark. The Pentecostal movement in Norway has almost 50,000 members;[86] in Sweden, around 85,000;[87] and in Finland, about 49,000 members,[88] while Denmark's 5,900,000 inhabitants include only 5,100 Pentecostals, or up to 9,795 if we consider the *Mosaik* and the *Apostolsk Kirke Danmark* as classical Pentecostals.[89]

Contrary to the general Danish assumption defining only Mosaik as classical Pentecostal,[90] I suggest that there are two Danish movements associated with historical Pentecostalism: Mosaik, strongly associated with Scandinavian classical Pentecostalism and the pioneers T.B. Barrat and Lewi Pethrus, and the Apostolic Church in Denmark associated with the Apostolic Church in Wales.[91] Phenomenologically, theologically, and historically, we should define both the *Mosaik* and the *Apostolsk Kirke* in Denmark as classical Pentecostals. Nevertheless, the Pentecostal and Charismatic movement in Denmark remains low in numbers and in its influence on the secular society.[92] A recent count offers the following membership statistics:

[86] https://pinsebevegelsen.no/om/hva-er [Accessed 6/2/2024]

[87] https://www.pingst.se/english/ [Accessed 6/2/2024]

[88] 'Charismatic Christianity in Finland, Norway, and Sweden: Case Studies in Historical and Contemporary Developments', ed. Jessica Moberg and Jane Skjoldli in *New Religions and Alternative Spiritualities* (Cham, Switzerland: Palgrave Macmillan, 2018), iv.

[89] Larsen, *Kirkeretninger i Danmark: kristendommens veje fra oplysningstid til nutid*.

[90] Raun Iversen, *Ny Praktisk Teologi* (Eksistensen, 2018), 128.

[91] Tonny Jacobsen and Karl Inge Tangen, 'Pentecostal and Charismatic Movements in Denmark and Iceland', in Vinson Synan and Amos Yong, eds., *Global Renewal Christianity*, 215–27.

[92] Since there are few written sources on Danish Pentecostals and Charismatics, I have already used some of these sources in my article Leif Petterson, 'The Landscape of Pentecostals and Charismatics in Denmark', *Journal of Pentecostal and Charismatic Christianity* 43, no. 1 (2023): 44–62. The original research for the article has been reworked and developed for this thesis' introduction of the Danish ecclesial context.

Category	Names of Church Organisations (Examples)	Number of Members
Classical Pentecostals	Mosaik Apostolsk Kirke Danmark	5,000 4,795
The Charismatic Renewal in mainline churches	Oasebevægelsen	The number is not known 50–100 affiliated pastors in Lutheran Parish Churches 18 congregations
Neo-Pentecostal	Vineyard Hillsong Independent Charismatic churches	1,400 2,300 12,000
Pentecostal/charismatic migrant churches[93]	A variety of Congolese, Nigerian, Burmese, Filipino and Tamil networks, congregations	58+ churches

Table 4.1: Overview of Pentecostals and Charismatics in Denmark[94]

Table 4.1 shows the number of Pentecostal and Charismatic adherents in Denmark. The exact number I total has not been calculated since the group is hard to define, but they are outnumbered by the Lutheran Majority church.[95] Lutherans count 80 million adherents in the world and Pentecostals and Charismatics over 600 million, but in Denmark the Pentecostals are perceived with some intellectual scepticism caused by a preference for a common liberal interpretation of Lutheranism.[96] Although Denmark is considered one of the most Lutheran nations in the world with 74% members out of the population of 5 million, only 2.7% are regular churchgoers,[97] while Pentecostal and Charismatic church members attend more consistently.

[93] Data from https://www.migrantmenigheder.dk [last accessed 11/03/2025]; Larsen, *Kirkeretninger i Danmark,* 314-318.

[94] The numbers are recent calculations from 2019-2022. The category of Neo-Pentecostals is from Kurt Larsen, *Kirkeretninger i Danmark,* 302–11; the Oasis movement are from Larsen, 280–83, and the Pentecostal movement from Mads Christoffersen et al., *Kirken Den Er...* (Frederiksberg: Eksistensen, 2022), 179–93.

[95] Alvarsson in Kay and Dyer, *European Pentecostalism*, 38.

[96] For a historical account including the hard religious soil at Pentecostalism's beginning, see Christensen, *Unorganised Religion.* For the state of Pentecostalism in Denmark see Jacobsen and Tangen, 'Pentecostal and Charismatic Movements in Denmark and Iceland', 215–27; and a summary in Petterson, 'The Landscape of Pentecostals and Charismatics in Denmark'.

[97] According to https://www.kristeligt-dagblad.dk/kirke-tro/kun-24-procent-går-i-kirke-hver-uge. [Accessed 7/27/2022]. For more comments on the low Church attendance of Danes see Carsten Bach-Nielsen, 'The Role of the Lutheran Church in Denmark', Zeitgeschichte, vol. 25, 2012; Kurt Larsen, *Kirkeretninger i Danmark*, 372.

Thus, the choice of Denmark as the sample of research has several purposes. First, in explaining orality in a minority church in Lutheran Denmark, it represents an opportunity to better understand the many local expressions of global Pentecostalism. The research adds to other Pentecostal research in Europe and gives opportunity to explore Pentecostal orality in a 'White' European context, as Anne E. Dyer implies: 'The practice of Pentecostal worship in Europe has not been a focus of attention academically; it has assumed to be similar to the rest of the world's expressions of Pentecostalism.'[98] Second, exploring orality in an ethnic White Danish context complements Hollenweger's notion of orality as African American spirituality. Third, Denmark is a relevant location to study because the variety of global ecumenical Pentecostalism is represented in a confined place; and fourth, the historical background of Danish Pentecostalism and little academic research makes Denmark a meaningful case to study.

I undertook empirical research in three Danish congregations not strictly as a case study of three congregations but rather, as a sample of Pentecostal and Charismatic believers who had experience with orality. Thus, the research focussed on the phenomenon of orality without dismissing the sociological and cultural surroundings.[99] I understand case study research as more comprehensive than this project. Still, the findings and conclusions are bound to these three churches. Moreover, I do not claim the three churches represent all there is to say about Pentecostal orality; instead, they represent a qualitative sample for studying orality in Denmark.

Thus, the field work aimed first to provide rich and valuable data concerning Pentecostal orality, while detailed observations of architecture, technical equipment, and demographic analyses were neglected.[100] The three congregations represent a sample of the

[98] Dyer, 'Pentecostal worship practices in Europe', 136.

[99] For at competent discussion on doing case study research, see Robert K Yin, *Case Study Research and Applications: Design and Methods*, Sixth edition, (LA: SAGE, 2018).

[100] My observations included architecture, technology and questions about gender and age.

small Danish Pentecostal and Charismatic milieu. As mentioned in the Introduction, Danish Pentecostalism is not well known in Denmark, due to its lack of breakthrough in one of the most Lutheran countries in the world. Therefore, second, this study expands the knowledge of orality and Pentecostalism to a relatively unexplored place.[101] Third, the congregations were different enough to become a heterogeneous sample, on the basis of which I could contrast and compare Pentecostal orality in different local settings.[102] The three churches were explored using the same research methods, which aimed to gather data representing Pentecostals in the ecumenical and inclusive definition of the movement.

The selection of diverse churches for the data collection followed the standard ecumenical definition of Pentecostalism as Classical-historical Pentecostalism, the charismatic movement in mainline churches, and neo-Pentecostalism applied to Denmark.[103] The research samples represented a part of ecumenical Pentecostalism in Denmark. During the years of my PhD study, I visited over nineteen Pentecostal and Charismatic congregations, and I found my sample were good examples of Pentecostal-Charismatic churches in Denmark. However, every congregation has its own autonomous expression, with many variations, and my results and analysis only speak of the sample.

The classical Pentecostals and the Charismatic movement were most straightforward to identify. The Next Generation church is a classical Pentecostal congregation belonging to the Mosaik Churches (formerly called 'the Pentecostal revival').[104] The New Wine church is an Evangelical Lutheran congregation belonging to the minority of the Charismatic Oasis Movement.[105] However, the neo-Pentecostal/neo-charismatic category is extensive. A

[101] See the Introduction of the thesis pointing to the need for research in the Danish and European Pentecostal Context.

[102] Patton, *Qualitative Research & Evaluation Methods*, 283.

[103] See the discussion of Danish Pentecostalism in the introduction chapter and see Anderson, et. al, *Studying Global Pentecostalism,* 13-27; Vondey, *Pentecostalism*; Anderson, 'Diversity in the Definition of "Pentecostal/Charismatic" and Its Ecumenical Implications': 40–55.

[104] See www.mosaik.one [accessed 1/22/2025].

[105] See www.danskoase.dk [accessed 1/22/2025].

migrant church was not a methodological option, as I sought to construct an ethnic-Danish-grounded theory. The Vineyard movement in Denmark has primary roots in the Baptist and Lutheran-Charismatic movement, and Hillsong comes from Australian Pentecostalism (e.g., services in Hillsong Copenhagen are in English). While these church streams could offer rich data, an independent Free church was chosen. Free Churches refer to a minority of church organisations outside the dominating Evangelical Lutheran Church.

However, the Urban Mission Church is both a Free Church and an independent 'megachurch'-like congregation, and it represents a reflective form of neo-Pentecostalism, 'the way we like church', as one of their Pastors put it.[106] Thus, as a sample, Urban Mission shows how orality is expressed in a large Danish neo-Pentecostal congregation, different from the other two congregations.

The findings and the grounded theory are limited to these three congregations, representing only a part of their ecclesial traditions. The empirical research aimed to gather empirical theological data to construct a grounded theory of Pentecostal orality. The data should, first and foremost, represent the research participants and not the preconceived ideas from Ong, Hollenweger, or others. Attending to constructivist methodology, I continuously focussed on how data were mutually constructed, interpreted, and used. I evaluated my understandings with respondents to ensure that the data were correctly understood and that my observations and participants' responses were accurately represented. Eventually, I achieved a certain degree of qualitative data saturation; in other words, new minor variations of the same oral behaviour constantly occurred, while I came to a point where I could

[106] In this research on Denmark, the term 'mega-church' does not relate to numbers, but the style, organization, and variety of activities apply within a Danish context. My observations, interview with the four pastors, the purposive survey and focus group interviews of Urban Mission Church reflects a 'large' congregation in a Danish Context.

analyse the phenomenon on solid ground. Lastly, I employed a qualitative mindset, focussing on data that gave multiple views to generate a theory.[107]

Table 4.2 give brief demographic data of each church and shows how often the research methods were used for data collection. The frequency of observations or the number of research participants is not significant by the nature of qualitative research, since the main criterion for each research method was data quality. For several reasons, I conducted more observations in Next Generation than in the other two churches I surveyed. First, I wanted to explore orality in a classical Pentecostal congregation to gather rich descriptive data that could represent classical Pentecostal orality. Second, the congregation was geographically close to my home and easily accessible for research. Lastly, the easy access helped me to train and develop essential competencies as a participant observer and become immersed in the field of study. Each church is introduced in Chapter Five before the findings are presented, and again in Chapter Six, before the analysis is presented.

[107] Charmaz, *Constructing Grounded Theory*, 32-35. I had initially completed research in another classical Pentecostal Church, anonymously called 'The Pentecostal Mission church'. However, I found the data insufficient for this research, and I evaluated that I needed better qualitative data. Hence, I arranged with 'Next Generation'. I am not presenting the observations and survey data from the Pentecostal Mission Church, although the contain interesting ethnographic notes. However, I use the focus group interviews as a theoretical sample.

	Next Generation	The New Wine	The Urban Mission
Members	223 members 59% female 41 % male[108]	235 members 55% female 45% male[109]	529 members 46% male 54% female[110]
Denomination or network	The Classical Pentecostal denomination, *Mosaik*	The *Oasis movement* and the Danish Evangelical Lutheran Church	Independent Church Part of the Danish Free Church network
Purposive survey	58 responses	51 responses	112 responses
Participant observations[111]	25	4	5
Interview with pastors[112]	1	1	1
Focus group interviews[113]	6	3	3
Feedback meetings[114]	1	1	1

Table 4.2 Overview of the Data Collection[115]

The following sections explain the methods I applied during this study: a purposive survey, participant observation, focus group interviews, and memo-writing.

[108] 59% female, 41 % male members, 16-25=10% members, 25-60=64% members, 25% members. Besides the official membership a group of estimated 100 children, youth and young adults, are attending the church regularly. Numbers from the church, 01/25/25.

[109] 55% female and 45% male members. 73 members under 16 years and are deducted. Numbers from the church 09/20/2022.

[110] It is estimated that 75 out of 150 baptized teenagers and youth are under 16 years. Adult members: 529. Age: 20-29=20%, 30-39=13%, 40-49=13%, 50-59=27%, 60-69=12%, 70+=14%. 46% male and 54% female members. The numbers from the church, 09/19/2022.

[111] Online services were reviewed at times, to see if new data occurred at services, I was not physically present at, or to check the accuracy of an ethnography. See Appendix One for Fieldnotes from each congregation. The field work included conversation and small-scale interviews.

[112] See Appendix Four for the semi-structured interview questions.

[113] See Appendix Three for interview questions and a tabulation of participants.

[114] The field work included a public announcement by me at a worship service, and a concluding feedback session, where I shared the findings in each congregation. Thereby I could test my findings and assumptions, to represent the congregations most accurately.

[115] See also Table 6.2 for further information of each church given for analytical purposes.

4.4.2 A Purposive Survey

During the first research visit to each congregation in this study, I presented myself and the research project, and I invited everyone to answer a purposive survey.[116] The aim was to get the most considerable number of church members with experience of church life from each congregation. With another doctoral case study in mind, the survey was designed online to be quick and easy to answer.[117] A total population sample of a congregation is demanding, if not impossible, since some will reject the invitation to participate. Therefore, the aim was to gather a working sample with sufficient qualitative responses to generate a theory of orality.[118] Patton notes that in conducting qualitative surveys, one should be aware of the problem with generalising, which belongs to quantitative and statistically reliable surveys. Instead, small qualitative samples focus on 'in-depth understanding'.[119] Small scale surveys can effectively encompass purposive expert samples in gathering information for a study, so qualitative samples need not be dismissed.[120] Furthermore, researchers have noted that small sample sizes can generate useful results in qualitative research; instead of focussing on sample size, it is more important to develop a coherent theory.[121]Thus, the survey was purposive in its focus on congregants' personal experiences with charismatic gifts (1 Cor. 12), prayer, worship, listening to preaching, and other oral phenomena.

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[116] See Appendix Five for the invitation letter and consent. See Appendix Two for the Purposive Survey.

[117] Helen Cookson, 'At The Edge of Faith: An Ethnographic Study of British Pentecostalism' (PhD diss., Durham University, 2008). Helen Cookson handed 400 questionnaires out in four British Elim churches. Due to local practicalities, the responses came in during an extended period rather than at once. 212 (53%) was returned, and she found that tick-box answers were more successful than free writing sections, and more extended responses were often not answered. However, her sample's overall purpose was effectively met.

[118] Before analysing the data, I ensured that all respondents were regular churchgoers, had first-hand experience with Pentecostal and charismatic spirituality, and that all generations (over 18 years old) were represented. Some survey responses were incomplete and there they were not used.

[119] Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 52; Laura M O Dwyer and James A Bernauer, 'Choosing Research Participants and Making Generalizations: Sampling and External Validity', in *Quantitative Research for the Qualitative Researcher*, 2014, 75–97.

[120] Lee-Jen Wu Suen, 'A Comparison of Convenience Sampling and Purposive Sampling.', *Journal of Nursing*, June 2014, 3.

[121] R. Burke Johnson and Isabelle Walsh, 'Mixed Grounded Theory: Merging Grounded Theory with Mixed Methods and Multimethod Research', *The SAGE Handbook of Current Developments in Grounded Theory*, (2019), 519.

The sampling method for the purposive survey focussed on inviting core members of the congregations to participate in the survey. Following Patton's outline of various purposeful sampling methods,[122] I used a 'key-informant sample', a common strategy, providing information and firsthand insights into a group's culture.[123] Thus, I perceived the respondents as experts in their experiences with church culture, spirituality, and liturgy, and their responses were triangulated with data gathered by other methods. The purposive survey gathered important background data from church members with wide church experience. While the survey results are presented in percentages in the next chapter, their qualitative nature is more significant than their statistical evidence. The quantitative measurement displays and confirms the qualitative findings.

The survey was introduced two or three times in each congregation, first verbally and then by online presentation. I explained that the purposive survey was for everyone who wanted to participate and that 'the more responses, the better.'[124] Later, I reviewed the answers and ensured that the respondents fit into the sample as ordinary church members, or 'key-knowledge people', with firsthand experience of the congregation's liturgy, orality, or charismatic spirituality.

The questions were answered on a Likert scale from 1 (strongly agree) to 5 (strongly disagree) to get a variation of responses. I gathered demographic and statistical data about the congregants' experiences with oral spirituality and various liturgical elements. The pastors approved the survey questions beforehand, and following Patton's recommendation, a pilot group tested the questions in advance to avoid any random questions, mistakes, or unclear terms.[125] Finally, the survey was accessible online in the respective Facebook group of each congregation, through a link in weekly news emails, or with a QR code on a paper

[122] Patton, *Qualitative Research & Evaluation Methods,* 266-72.
[123] Patton, 284.
[124] To see how I introduced the research and survey to the churches, see Appendix Five.
[125] See Patton, *Qualitative Research & Evaluation Methods,* 19.

hanging in one of the churches.[126] The survey was anonymous, but respondents were invited to give their contact information if they would volunteer for a focus group interview. The survey contributed to the research as a valuable ethnography displaying the liturgical preferences and spiritual practises of church members.

Table 4.3 shows the number of respondents from each congregation. The number of responses compared with the number of adult church members was satisfactory. Still, I perceived the survey results as a qualitative study and a tool to understand the nature of orality, rather than analysing the demographics of the respondents.

The Purposive Survey	Next Generation	New Wine	Urban Mission
Number of responses	58 responses	51 responses	112 responses
Gender (female/male)	32 females 26 males	34 females 17 males	50 females 62 males
Total members > 16 years	213 members	181 members	454 members

Table 4.3: Respondents to the Purposive Survey

The survey was anonymous, it was conducted in Danish, and participants of all ages over sixteen years were invited. My data asked for gender, age, and church attendance but the analysis focussed the scope, function and nature of orality among all sample groups.

4.4.3 Participant Observation of Sunday Services and Prayer Events

My participation in church services was crucial to constructing a theory of orality grounded in practical theology, providing me with firsthand observations of orality.[127] In anthropology, the term 'ethnography' denotes total immersion into a group for a time to describe their values, behaviours, and lives.[128] Nevertheless, there is an essential difference

[126] See the Purposive Survey in Appendix Two, the answers to the survey in Chapter Five.
[127] See Appendix One for an example of fieldnotes from each congregation.
[128] Ritchie et al., *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, 13, 18, 244.

between an observer and an ethnographer. Participant observers may decide to investigate a certain phenomenon, as Charmaz notes, while ethnographers seek to understand the whole life and processes within a given context, often including various means of data collection. Thus, my approach was a participant observer focussing on a specific phenomenon from the start, targeting 'rich descriptions' in my data.[129] The critical aspect for Charmaz is whether the researcher is merely observing from a distance or is instead immersed in the studied group and stays there.[130] Patton supplements, arguing that qualitative research aims to get close enough to the field and get firsthand observations of a phenomenon, engage in informal ethnographic conversations and interviews, and gather sufficient data for the project.[131] Lastly the observations of orality in the liturgy of public Church services served as the shared framework to interrogate the oral phenomena in each congregation.

The levels of observation are often divided into four levels: the complete participant, the participant as an observer, the observer as a participant, and the complete observer. The complete participant engages in everything the studied group does, opposite of the complete observer, who is not participating in the life of the studied group.[132] I was a participant observer who engaged in the worship services by singing, clapping, lifting hands, and participating in liturgical actions to show respect for the congregants. At the same time, I was listening attentively and observing what was happening in the church.

Since there is no comprehensive theory of Pentecostal orality, the first question was how to identify the features of orality. To open the research journey, Patton proposes that qualitative inquiry contributes to a variety of outcomes, like illuminating meaning, narrating the life stories of people, explaining the function of a phenomenon, giving several

[129] Charmaz, *Constructing Grounded Theory*, 35-38.
[130] Charmaz, 35.
[131] For a methodological discussion of which results to aim at as a participant researcher, see Patton, 27-35.
[132] Ritchie et al., *Qualitative Research Practice*, 246–47.

perspectives on an issue, exploring the results of processes, telling why things matter, and much more.[133] Yet, for this study, the strength of this thesis' methodology was the narrow focus on generating a new theory. Charmaz explains that grounded theory ethnography might contain a variety of observations but becomes 'progressively focused on key analytic ideas.'[134] Thus, observations were an effective way to gather large amounts of ethnographic data.

I attended various worship services as ethnographic research or participant observation.[135] To be open and focus on orality in the broadest sense before entering the fieldwork, I adjusted Charmaz's open-ended question guide, which guided my initial inquiry in the fieldwork, leading to observations of all kinds of orality, like background sounds, small talk, interruptions, and more.[136] With these open questions in mind, I was critically attempting to avoid preconceived ideas of Pentecostal orality. I entered the field alert to seeing, hearing, feeling, and discovering new things. I had valuable conversations with church people, pastors, volunteers, and first-time churchgoers before and after the service. These interactions helped me to understand how congregants reacted to specific oral elements in the services and to assemble a more complete picture of what was happening

[133] Patton, *Qualitative Research & Evaluation Methods*, 13.

[134] Charmaz, *Constructing Grounded Theory*, 37.

[135] I was surprised by the amount of data I was able to discover and describe from the method of observation. This experience aligns with other researchers' experience, see Sonya J. Morgan et al., 'Case Study Observational Research: A Framework for Conducting Case Study Research Where Observation Data Are the Focus', *Qualitative Health Research* 27, no. 7 (1 June 2017): 1060–68.

[136] Following Charmaz, *Constructing Grounded Theory,* 43-44, my questions were applied into my research context as follows: 1. What are Pentecostals' observable oral practices when they are together in public worship services and private group settings? What is oral, and how does it function for the setting? 2. What is not oral, and how does it function? What is the place of reading, silence and listening? 3. What are the impressions, initial thoughts, and ideas of this church setting? 4. How is this local congregation oral, and how does it invite or limit orality? Which kind of people are present and who are not? Who is participating in oral practices, and who is not, and why? 5. What hierarchies in this congregation, and who controls the oral expressions? 6. What do the oral participants take for granted that the non-oral does not? What are the oral people's connection and motivation for orality? 7. How do the oral practices give meaning to the participants, and how do they speak about their church experience? 8. When do church members view oral practices as successful, and when are they not accomplishing what they expect from orality? For example, what is their experience with the effect of preaching, prayer, singing, and charismata in a setting? 9. What theological, epistemological, and sociological understandings are produced or supported in the oral phenomena? 10. What new data and theoretical understanding do I gain from this setting?

outside the researcher's observation.[137] Furthermore, as a grounded theory ethnographer wanting to get thick data and content, I examined their webpages and social media content when needed.[138] In summary, the participant observations gave firsthand data, and I was overwhelmed by the amount of ethnographic data one could gather in just one service.

During the observations, I wrote simple notes on my mobile phone. Simultaneously, I was a participant in worship and was careful not to be disrespectful. After each worship service, I wrote ethnographic notes, and a few times, I reviewed a worship service on YouTube to help my memory. The ethnography was stored safely in the software NVivo.[139] I followed Charmaz's suggestions for making fieldnotes, including descriptions of individual and corporate action, anecdotes and observations, essential processes, the interests of the congregation, the congregants' language, the actors and actions in their setting, and the development of critical ideas.[140] The purpose of grounded theory fieldnotes is to provide data without too much description irrelevant to systematically comparing the essential data, and the notes had to help construct codes and theoretical memos even at the early stage.[141] Consequently, I focussed mostly on gathering data linked to the media ecology of sounds, texts, digitality, and body, and I wrote little of things outside this study's scope. Nevertheless, to get the full picture, at times I examined the authors of hymns, meanings terms, and other references made in the observation.[142] Altogether, the firsthand observations

[137] For ethnographic interviews, see Charmaz, *Constructing Grounded Theory,* 39-41.

[138] For a discussion of using videos in qualitative research see Christian Health, 'Embodied Action: Video and the Analysis of Social Interaction', in David Silverman, *Qualitative Research*. 4. (SAGE Publications, 2016), 311-323.

[139] NVivo 12, see www.lumivero.com. Licence provided by the University of Birmingham. For the record, I did not use NVivo 14, which has an Artificial Intelligence tool.

[140] Charmaz, *Constructing Grounded Theory: Second Edition*, 36–37.

[141] Charmaz, 41-42.

[142] For example, from a Danish researcher's perspective it was inescapable to observe and analyse the significance of Danish National Icon and Lutheran pastor, N.F.S. Grundtvig, (see Appendix Seven: N.F.S. Grundtvig and the Living Word) and seek to explore the systemic theology and core doctrines of Lutherans and Pentecostals (see Chapter 5.2).

of orality in church services became useful ethnographic data for the emerging construction of a grounded theory.

To understand the background of each church and their orality I conducted ethnographic interviews, as Table 4.4. show. I interviewed one pastor in Next Generation, the senior pastor in New Wine, and the four pastors (thus a group) in Next Generation.[143] Before the interview, I reviewed the survey results and tailored the interview to close the gaps in understanding of each church, and they were able to ask questions about the study.[144] Furthermore, I conducted several smaller individual semi-structured interviews with key-knowledge people, to understand better the observations and survey answers, and during the observations, I had several small conversations before and after services, which I noted in my fieldnotes. These small ethnographic interviews and conversations added to a greater understanding of the full context of orality I had observed in each church.

Type of interview	**Date**	**Pseudonym or ID**	**Gender**	**Age[145]**	**Occupation[146]**
Individual	06/04/2023	John	M	40-50	Confidential
Individual	05/04/2023	NX-i	M	40-50	Confidential
Individual	05/04/2023	Marian	F	50-60	Confidential
Individual		"First time visitor"	F	20-30	Confidential
Individual Pastor interview	05/04/2023	Diane	F	30-40	Full time Pastor
Individual Pastor interview	06/17/2022	Dave	M	30-40	Full time Pastor
Group interview with pastors	06/13/2022	Jens, Tom, Kyle and Steven	Male	30-58	Full time pastors

Table 4.4: Overview of Ethnographic Interviews

[143] See the question guide for interview with Pastors in Appendix Four.

[144] See Table 4.2 for an overview of interview with pastor, and interviews with individuals. The interviews were recorded, transcribed, and coded in NVivo 12.

[145] The exact age is not given to keep participants anonymous.

[146] As research I noted the occupation of all research participants, but they kept confidential.

4.4.4 Focus Group Interviews

Focus group interviewing was an effective method in the field study.[147] While in-depth interviews with individuals are very common in grounded theory, I relied on focus group interviews, first, since orality is a relational group phenomenon, and secondly, to conduct theoretical sampling. The focus groups revealed orality as a group phenomenon, gathering qualitative descriptions and discussions of experiences with Pentecostal orality among ordinary church members. Patton maintains that focus group interviews should be chosen over individual interviews when the researcher aims to provide high-quality group characteristics, whereas individual interviews instead provide more private and personal data. The strength of focus group interviews is the diversity of opinion they reveal. As the moderator, I attempted to make the setting a place participants would feel safe sharing their thoughts confidentially, and I guided the discussion to allow everyone to speak. In alignment with Patton's suggestion, the focus groups revealed areas of consensus and disagreement concerning orality.[148] The focus group interviews lasted for 1 hour to 1.5 hour and were conducted on an online communication platform, recorded and transcribed.

The second way I used focus groups was for theoretical sampling.[149] The interviews verified and explained the rationale behind observations and enlarged the theory,[150] as the research findings had become more focussed and informed.[151] Theoretical sampling through interviewing substantiated the research findings, and tentative categories emerging along the way.[152] Therefore, the interviews were conducted after the survey results were gathered and

[147] For more information about the setup of focus group interviews, see Appendix Three and my ethical considerations in section 3.7.

[148] Patton, *Qualitative Research & Evaluation Methods*, 475–80.

[149] Chapter Six explains how I used focus group interviews as a theoretical sampling in the theorising process.

[150] See Charmaz, *Constructing Grounded Theory,* 192-207.

[151] For an insightful discussion, see Geraldine Foley et al., 'Interviewing as a Vehicle for Theoretical Sampling in Grounded Theory', *International Journal of Qualitative Methods* 20 (2021).

[152] Charmaz, *Constructing Grounded Theory*, 192-207.

after the participant research, which informed my interview questions and focus on particular issues.

Focus group participants were people who had volunteered to answer either in the survey or verbally.[153] They were ordinary church members, but key-knowledge persons defined by their knowledge and personal experience of pentecostal/charismatic spirituality. Soliciting such knowledgeable figures to participate is 'among the most common sampling strategies for qualitative inquiry', Patton states.[154] Thus, participants' firsthand experiences were deeply explored, yielding insightful and meaningful data.[155] Furthermore, the participants represented young and old, male and female, long-term members and relatively new congregants, and various socio-economic backgrounds.

The group interviews focussed on generating a grounded theory. Thus, I formulated a question guide to get a theoretical sample.[156] The data related to Pentecostal orality by getting the participants to talk about the nature of their oral spirituality, bodily expressions, the liturgy, the meaning of oral behaviours, and theological reflections about orality.[157] Charmaz suggests that questions be formulated efficiently considering four theoretical concerns for good data collection: theoretical plausibility, direction, centrality, and adequacy.[158] Hence, the interviews posed practical theological questions related to orality, which could explore my data and the emerging theory. During group interviews, I evaluated frequently which kind of data the conversation would provide. Charmaz hints, 'Even experienced interviewers […] may construct interview guides',[159] as well as that for a constructivist, the interview guide is a way to learn how to ask and what to ask. Furthermore,

[153] See Chapter 4.6 for a clarification of ethical and technical issues.
[154] Patton, *Qualitative Research & Evaluation Methods*, 284–85.
[155] Charmaz, *Constructing Grounded Theory*, 65–67.
[156] See Appendix Three for the introduction given to participants and the question guide.
[157] Charmaz, *Constructing Grounded Theory*, 55–82.
[158] Charmaz, 87.
[159] Charmaz, 87.

the guide helps when the researcher needs to improvise and ask questions in a nonthreatening way, she explains.[160] The interviews were semi-structured so I could follow the conversation and responses with interest and openly. All focus group interviews followed the same semi-structured question guide in all groups and churches to ensure that a comparison and contrast between congregations was possible.

Appendix Three contains a full tabulation with date of interview, participants identification or pseudonymous name and their gender. Age and occupation have been modified to protect the confidentiality and anonymity of participants. Their names and identities are confidential, only known to the researcher. Following the standard procedure of qualitative research, pseudonymous names have been given to make their voices more authentic and 'oral'. Table 4.5. gives a brief overview of the focus group participants:

Overview of Focus Group Participants	**Summary from all Congregations**
Number of focus groups	12
Female participants	23
Male participants	27
Ages	19-76
Pseudonyms	See list in Appendix Three
Date of interviews	See list in Appendix Three
Occupations	Students, business owners, retired, office workers, gap year students, teachers, school leaders, engineers, pilots, secretary, businesspeople, consultants, artists, nurses and electricians.
Roles in Church	Ordinary members Worship leaders, preachers, youth leaders, prayer leaders

Table 4.5 Overview of Focus Group Participants

[160] Charmaz, 65-67.

In summary 23 female and 27 male church members participated in 12 focus group interviews. Their aged spanned from 19 to 76 years and their occupations were, who were active as members and volunteers in the churches. The focus groups proved to be more than a gathering of data; it became a rich experience together with ordinary Pentecostals eager to learn more about their Pentecostal/Charismatic spirituality.

4.4.5 Memo-writing

A last significant component of my grounded theory methodology was memo-writing, which I employed from the first congregational visit and throughout the research process to help a theory evolve during all stages of research.[161] I followed Charmaz's intuitive and purposeful approach and wrote small sentences, longer notes and tentative ideas; in other words, memos differ throughout; early memos reflect tentative theoretical ideas at an early stage, while later memos become more analytical and advanced. Thus, memo-writing was used as a theorising process during all research phases.[162] The reflections were an effective method for analysis and theorisation. Charmaz defines memo-writing as, 'The pivotal intermediate step in grounded theory between data collection and writing drafts of papers. When grounded theorists write memos, they stop and analyse their ideas about their codes and emerging categories in whatever way that occurs to them.'[163] In other words, I wrote memos in a variety of ways to serve my immediate needs for reflection and analysis.[164] Chapter Six demonstrates how I used memos to construct theoretical concepts, and it also illustrates how I have attempted to keep the theorisation close to the data.

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[161] See Chapter 4.5.2 and Chapter Six for examples of memos; see Appendix Six for a list of memos.
[162] Charmaz, *Constructing Grounded Theory*, 169-70.
[163] Charmaz, 343.
[164] Charmaz; Melanie Birks, Ysanne Chapman, and Karen Francis, 'Memoing in Qualitative Research: Probing Data and Processes', *Journal of Research in Nursing* 13, no. 1 (January 2008): 68–75, https://doi.org/10.1177/1744987107081254; Bryant and Charmaz, eds., *The SAGE Handbook of Current Developments in Grounded Theory*, 235, 283–86, 297, 313, 322.

As Charmaz proposes, my memos contained anything that helped with the data analysis and tentative construction of a theory, like reflecting on analytical patterns in the data, doing theoretical experiments, and engaging with the theoretical framework and 'sensitising concepts,' which the fieldwork had pushed into the background.[165] Memo-writing was also helpful for theoretical sampling, including reading that corresponded with the field study and developed more abstract theory.[166] Most importantly, the memos were responses to the field observations and data to help critical analysis, turn codes into categories, interact with the data, find relationships, discover gaps, and link the fieldwork with writing the thesis, as Charmaz suggests.[167] Using a data analysis software I could visually play with the ideas and codes, and construct categories from the data.[168] These processes also became memos, and in this way, memo-writing was a crucial part of the constant analysis and reflection process towards constructing a grounded theology.

[165] Charmaz, *Constructing Grounded Theory,* 162-191.
[166] Kathy Charmaz, 'Constructing Grounded Theory Analysis' in David Silverman, *Qualitative Research*, 4: 348-51.
[167] Charmaz, *Constructing Grounded Theory*, 183.
[168] NVivo 12.

In Table 4.6, I give three examples of memos that illustrate their tentative reflections and their difference in scope and function:

Date	Content	Function
14 Dec 2021	What is the function of testimonies? To demonstrate that God works today and is with us (Jesus as healer/provider)	A short reflection
28 Oct 2022	The Bible is the central text of authority for Pentecostals, not their leaders, guest preachers, or any ecclesial organisation. The Bible is interpreted by individuals, although the social influence on hermeneutics should not be neglected (See Archer on Hermeneutics). The Bible is used in several ways (an autoethnographic observation) – perhaps a footnote in the thesis? 1) As a liturgical text read during baby dedication, baptism, communion, and weddings 2) As a preaching text read aloud and explained, whether expository or other kinds of preaching 3) As a reference to a worship song introduced by a worship leader 4) As a reference quoted by a speaker who wants to back up a point 5) In a personal testimony where a specific bible text makes sense 6) As a text supporting the offering 7) As a text in a video, e.g. promoting a mission project 8) As a bible study in a weekly teaching programme, Alpha courses, or the like 9) As a text in the introduction of the service 10) As a text to study in the weekly small groups, prayer meetings, or other weekly activities 11) As a text to read in personal devotion [continues…].	A reflection about the use of text.
23 Aug 2022	There seem to be several axes that determine the expression of Pentecostal orality: 1. Fixed/Formal vs unfixed/informal liturgy (ritual parts, spontaneous, scripted, non-scripted) 2. Charismatic vs non-charismatic orality (worship, children's songs, prophetic, announcements) 3. Vertical vs. horizontal Pentecostal/Charismatic orality [continues…].	An analytical memo.[169]

Table 4.6 An Example of Three Memos

My memos were often written on notes on my mobile phone after a conversation, and during field research. I also recorded several memos by dictating them to my phone returning from a field study. Recorded memos were transcribed and stored in a data

[169] This memo shows how I was playful and experimenting with my analysis and theory. I ended up not using this analysis in my theory, but it helped me to clarify which parts of Pentecostal's verbalisation were connected to their spirituality.

management system. Part 4.4.5 and Chapter 6.1 demonstrate how I analysed and used the Memo to document my theorisation grounded in the empirical data.

4.4.6 The Data Gathering Process

The data collection was conducted from August 2021 through February 2023. From August to December 2021, I started attending services and making fieldnotes in Next Generation during COVID-19 restrictions, which hindered full oral and interactive participation from members in church life.[170] Yet, in January 2022, the COVID-19 restrictions terminated, and ordinary liturgical church life became possible again. From January 2022 to June 2024, I conducted the first round of participant observation in three churches by participant observation, collecting survey responses, and background interviews with pastors. From August 2022 to February 2023, I conducted the focus group interviews as a theoretical sampling connected to the observations. Finally, from February 2023 to June 2024, I returned to the congregations for a feedback session to ensure my findings represented the congregations, and I participated again in church services to monitor any changes regarding my data collection.

4.5 Data Analysis and Theory Generation

I have shown how the methods aimed to gather rich qualitative data that could be analysed to generate a theory. As Patton states, each qualitative method complements the other in providing data that the different methods could not yield.[171] However, Charmaz points out that since data are not unbiased, scrutinising how the researcher collects and interprets data ensures reliability.[172] Each method should, therefore, be used critically, with the awareness

[170] Memo 61 is an account and reflection of orality and COVID-19 restrictions in Next Generation. I decided not to include these issues due to the scope of my thesis.

[171] Patton, *Qualitative Research & Evaluating Methods*, 316-17. See also Johnson and Walsh, 'Mixed Grounded Theory: Merging Grounded Theory with Mixed Methods and Multimethod Research'

[172] For a critical discussion of theorising grounded theory, see Charmaz, *Constructing Grounded Theory,* 225-60.

that every research method is limited and is at risk of producing data errors.[173] The adopted methods ensured triangulation of the findings to minimise this risk.

4.5.1 Coding the Data

I constructed codes from the data, describing oral phenomena, processes, actions, and anything related to orality.[174] Line-by-line coding provided a helpful way to understand the data at the beginning, while I soon managed to code whole paragraphs of the ethnography from observations and interview transcripts. Altogether, 978 codes on various levels and of differing importance, were generated during the coding process.[175]

Coding was a process beginning with initial coding concerned with the actions, words, and processes evident in the data.[176] Charmaz advises that to ensure the codes reflect data, the researcher gives names which describe what is happening in the data rather than constructing abstract codes that could quickly distance later analysis from the data. This approach differs from the quantitative logic connecting data with codes built on preconceived theory.[177] Moreover, grounded theory coding 'surpasses sifting, sorting, and synthesising data, as is the usual purpose of qualitative coding', since the coding aims to generate theory.[178] My initial and tentative codes were descriptive, as I described events

[173] Charmaz, *Constructing Grounded Theory,* 32-34. Charmaz recommends an evaluation of whether there is sufficient data. Applying her guide to my project the questions for evaluation were: Have I collected enough data about the various expressions of oral utterances, the spoken phenomenon, the rationale behind Pentecostal's orality? Do I have detailed accounts of orality and what lays beneath the surface, including the tension, differences, and individual preferences? Have I collected data about changes over time and reactions to that change? Do I know enough about the orality of men, women, young and old, and the differences from church to church? Can I compare the data to construct an analytical concept of Pentecostal orality? Applied from Charmaz, *Constructing Grounded Theory*, 33.

[174] For a discussion of the process of coding see Charmaz, *Constructing Grounded Theory,* 109-61. The coding was done in NVivo 12.

[175] See a full list of codes from my data collection in Appendix Nine.

[176] To assess my codes, I asked the following questions: How does this data deal with orality? What does the data suggest? From whose point of view is this Pentecostal orality? What theoretical category does this data belong to? See Charmaz, *Constructing Grounded Theory*, 116 for Charmaz' application of these questions taken from Glaser & Strauss.

[177] Charmaz, 114-15.

[178] Charmaz, 137.

unfolding: for example, ‘lifting hands’, ‘singing to one another’, ‘praying in tongues’, ‘interrupting’, ‘swaying’, ‘reading’, and ‘silence’.

Focused coding was used to advance the theoretical direction. The task is to see a pattern emerge in the initial codes and determine which codes stand out towards a theory. For Charmaz, these two forms of coding are sufficient.[179] By contrast, Straus and Corbin introduced axial coding, which applies codes to a framework linking conditions, actions/interactions, and consequences.[180] Yet, for Charmaz, the advantage of avoiding axial coding is the ability to construct categories and links between the codes that reflect the data. Dismissing axial coding is more flexible and organic and sticks with the grounded study.[181] Hence, I did not use axial coding; rather, identifying an environmental framework of media ecology served my aim. The focussed codes were, for example, labelled ‘body action’, and ‘commenting’. Figure 4.2 illustrates the hierarchy of my codes; the substantive category is ‘Interacting’ with the focussed codes ‘body action’, ‘commenting’, ‘small talking’, ‘joking and laughing’. The smallest boxes show the initial codes for verbal interjections, like ‘Amen’ and ‘Hmm’. I could trace each code level to its ethnographic document, memo, or transcription of interviews.

[179] See a definition of focused coding in Charmaz, 138-46.
[180] Basically, axial coding asks: ‘when, where, why, who, how and with what consequences.’ See Charmaz, *Constructing Grounded Theory,* 147-48.
[181] Charmaz*,* 148.

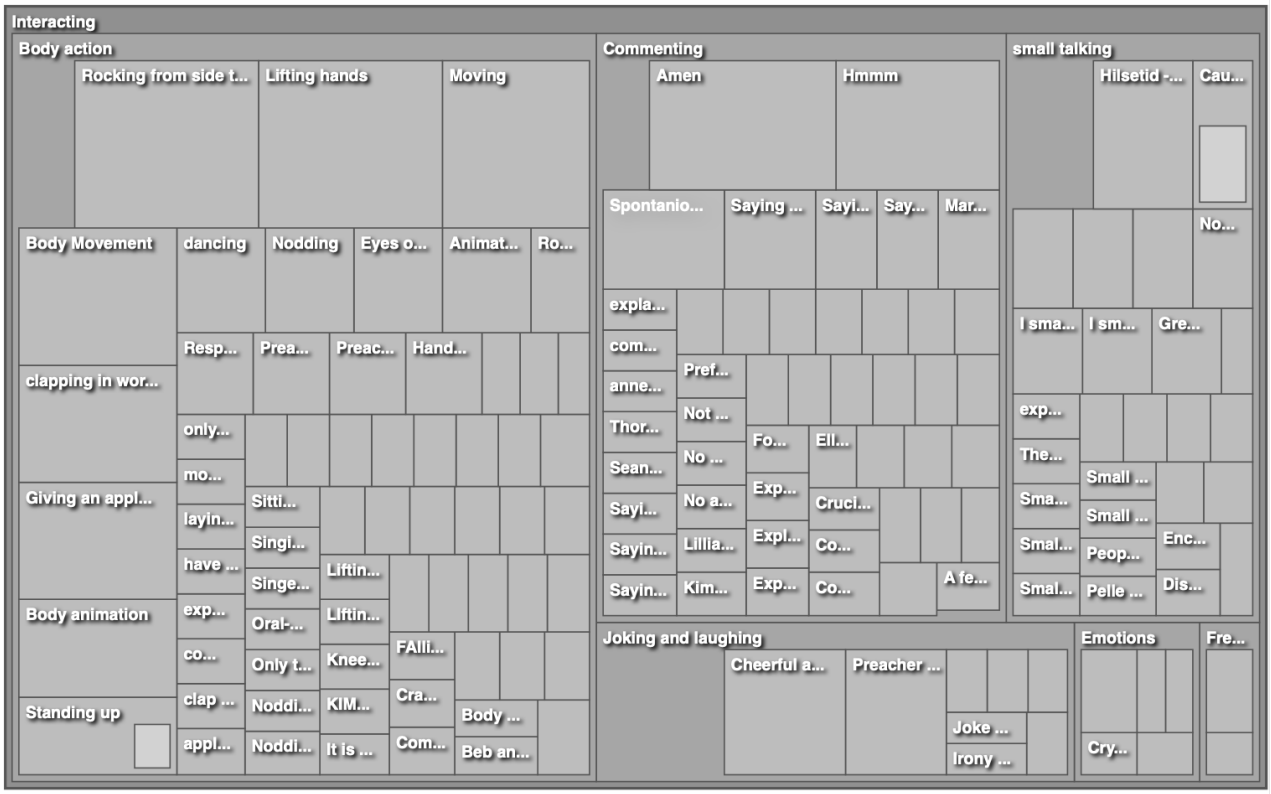

Figure 4.2 Example of Codes showing their hierarchy[182]

I used theoretical coding for observations, actions, communications, and dynamics that seemed to have an analytical value: for example, 'liturgical elements and reflections', 'linguistics', 'different oral frameworks', and 'demography and orality.' The methodological tension was not to impose any previous theory on the emerging codes grounded in the empirical data. Yet, as I developed theoretical sensitivity, my focussed codes were included in more abstract and theoretical categories,[183] culminating in six substantive categories (see Chapter Five) and four theoretical concepts (see Chapter Six).

To clarify, this proposal seeks to clarify the constructing of a theory rather than imposing an existing theoretical frame. The various level of coding added crucial analytical steps.[184] Thus, the coding was a process of initial coding, focussed and theoretical coding,

[182] See Appendix 9 for a full list of codes.
[183] Glaser and Strauss, *The Discovery of Grounded Theory*, 45–77.
[184] Charmaz, *Constructing Grounded Theory,* 155.

and were constructed as markers of Pentecostal media ecology practised in the three congregations.

4.5.2 Analysis of Memos for Developing a Theory

Besides constructing codes from the empirical data, the grounded theory of this thesis emerged from an analysis of the written memos.[185] The memos contained simple and abstract reflections and were linked to all levels of codes, including thoughts, ideas, references, and tentative theories related to the fieldwork.[186] I analysed the memos later, which became crucial to the analytical and prewriting task, as demonstrated in Chapter Six's discussion.[187] They contained significant ideas from the findings and developed the theoretical concepts that became the theory's core idea.[188] As a principle, I analysed the ethnography, transcription of interviews, the purposive survey, and the memos. The findings were coded, compared, contrasted, and synthesised to map the oral landscape of the studied congregations. The constantly reiterated research process from congregation to congregation and the repeated methods used in the same congregations made it possible to formulate a constructivist grounded theory of Pentecostal orality in Denmark.

This constructivist grounded theory is subject to the social influence of the congregations rather than claiming it is a universal, positivist, or objectivist work.[189] Thus, the data, codes, and memos generated a theory as a mutual interpretation between the researcher and the church participants. Namely, the substantive categories will differ from one local context to another, while the abstract theoretical concepts might apply to other contexts. This conceptualisation of the discovered phenomena included critically examining

[185] See the full list of memos in Appendix Six.
[186] Charmaz, *Constructing Grounded Theory,* 169.
[187] Charmaz, 184-85.
[188] Charmaz, 186-91.
[189] For a comparison of the positivist/objectivist and constructivist grounded theory position see Charmaz, *Constructing Grounded Theory*, 232, 236.

the role of my subjectivity. Minimally, this critical reflection develops a theoretical interpretation that makes sense within the local context of Pentecostals and Charismatics in Denmark.

4.5.3 How Translation from Danish to English Affects the Analysis

The fieldwork was done in Denmark among Danish-speaking church members. Thus, following other bilingual grounded research projects,[190] the ethnographic fieldnotes, the transcriptions of the interviews, and the survey results were first written in Danish. However, I shifted to English for coding and memo-writing, which helped me become more analytical and theoretical, as similar native-speaking research projects have done. Nevertheless, while becoming critically attentive to representing the participants, I needed to develop my vocabulary and translation skills to find appropriate terms to analyse the data. I was aware that the translation could weaken some of the data, codes, interpretations, and theoretical categories, and I looked for correct definitions and translations by consulting dictionaries and thesauruses. Thus, translating from Danish to English became a part of the analytical process.

Analysing oral data includes several critical phases that can blur the findings. Here, Walter J. Ong's hermeneutical stages of digital orality were helpful for my self-reflexibility, which were applied as follows.[191] Four stages of interpretation were played out in the current analysis. First, the researcher heard and experienced Danish oral phenomena in observations and interviews. At the second interpretative stage, this oral data became written Danish ethnographic notes or transcriptions of interviews. The strength of letting written field data remain Danish is that I could turn back to documents as close to the field as possible rather

[190] See the discussion of the role of native language and bilingualism in grounded theory studies in Charmaz, *Constructing Grounded Theory,* 331-333.

[191] Ong, Walter J. 'Hermeneutic Forever: Voice, Text, Digitization, and the "I."' *Oral Tradition* 10, no. 1 (1995), 8.

than analysing data filtered by a translation into English. The third interpretative stage was when the Danish notes and transcripts were translated into English codes, memos, and concepts. The critical interpretative task is to ensure that the English translation reflected Danish data. The last crucial part was when this thesis was written in English by this Danish researcher.

Overall, the methodology of this research project included careful consideration of how the English translation can hinder, filter, or better represent oral Danish. At the end of my research, I re-entered the field and presented my findings to each congregation; receiving their feedback helped me ensure that the vocabulary and findings represented them.

4.6 The Role of the Researcher

I have explained how the constructivist grounded methodology carried the epistemological view that the data gathering was a social construction of the researcher and the participants rather than assuming that an objective theory has been discovered in the data.[192] Accordingly, my grounded theory was constructed by the assumption of people familiar with Pentecostalism. It was a methodological strength that I, as a researcher, am also a Pentecostal. The weakness is the bias I bring into the research, although bias is always present. Yet, self-reflexive questions helped me as a researcher to be aware of how the context influenced me and which preconceived ideas I carried.[193]

Before the empirical study, I was aware of crucial areas of attention when a qualitative researcher enters a setting, as Patton suggests:

1. reactions of those in the setting […]
2. changes in you, the fieldworker […]

[192] Charmaz, *Constructing Grounded Theory,* 237.
[193] Ritchie et al., *Qualitative Research Practice*, 22–23.

3. the predispositions, selective perceptions, and/or biases you might bring to the inquiry […]
4. researcher incompetence (including lack of sufficient training or preparation).[194]

The memo-writing helped me be self-reflexive by tracking my thinking progress and sharpening my analytical skills. I also conducted a pilot study before the research process to train myself and prepare to do the official field study.[195] Furthermore, a component of my PhD course was the ongoing discussion with peer researchers and insights from a supervisor who could ask the right questions to help me avoid pitfalls and mistakes.[196]

Reflexivity was a crucial value and a constant component in my study; therefore, this chapter has described how I came to the findings and conclusions. Patton notes that reflexivity includes introspection, self-questioning, and examining how the researcher arrives at their conclusions.[197] To show the reader my self-reflexivity, I often use the first-person, 'I', with active sentence structure.[198] Patton discusses this significant difference of using the academic passive third-person voice against the subjective first-person voice, drawing on Martin Buber's philosophical distinction between 'I-It' and 'I-Though':

[194] Patton, *Qualitative research & evaluation methods,* 704

[195] Early in my PhD course I started to make private ethnographic notes in services I attended. I also made autobiographical reflections to discover my own bias and preference for theological/charismatic orality. Furthermore, I conducted a 'full' private pilot study where I made an ethnography of two services, conducted a focus group interview, and collected survey answers with relation to orality, textuality, and spirituality. I analysed the data, presented them for the participants. I discussed the findings at three academic seminars (The annual European Pentecostal Theological Association (EPTA) conference in July 2019, the Study Centre for Church-based Theology in Denmark (SCMT) seminar in January 2020, and a seminar at the Centre for Pentecostal and Charismatic Studies in Birmingham (CPCS) in October 2019.

[196] Due to conversations with various people mentioned in my Acknowledgements section, I was able to make self-reflexive adjustments as we discussed the rationale behind this research's methodology, methods, and conclusions. I am naturally grateful for this, while I take full responsibility for the accuracy of the research findings and proposed theory.

[197] Patton, *Qualitative research & evaluation methods,* 70.

[198] Patton, 71.

> An 'I-Though' perspective, in contrast [to the abstract objectification of the studied], acknowledges the humanity of both self and others, and implies relationship, mutuality, and genuine dialogue.[199]

Thus, when appropriate, I use the first-person voice to underline for myself and the readers that I am critically aware of the limitations of my insider's perspective and bias.

My upbringing in classical Danish Pentecostalism, the theoretical framework of Pentecostal theology, my literature review, and my theological education informed my bias. The task for me, on the one hand, was to interpret data as neutrally as possible, as explained above. Conversely, rather than seeing myself as a limitation, my insider's perspective had a functional advantage as a constructivist grounded researcher. My Pentecostal background helped me gain access to people with experiences that could otherwise have been too 'private' or 'spiritual' (e.g., speaking in tongues or other spiritualistic phenomena). Instead, they were relatively easily assured that I understood their spiritual worldview and would represent it constructively.[200] Yet, from the very beginning, I presented myself as a researcher from a university, being aware of keeping professional and academic conduct. I wanted the churches to feel safe about the project, not because I am a believer like them, but because I was conducting the research according to the proper academic conduct and ethics.

When a researcher studies a faith community as a participant observer, it is often an implicit scientific assumption that researchers are outsiders and, often, not believers. Yet, in a post-reflection on her congregational field study, Karen Lauterbach rightly states that only a few researchers would assume not to have a religious faith and be outsiders to a religious field study. Since total unbelief is rarely the case, the author finds it is better to acknowledge the degree of belief one has and be aware of the negational and manipulative mechanisms

[199] Patton, 73.
[200] Charmaz, *Constructing Grounded Theory*, 29–30.

present.[201] For example, my positive stand towards Pentecostalism affects the research towards a constructive definition of Pentecostal orality, while a negative experience and attitude towards Pentecostals or religion might yield a deconstructive conclusion. I am a reflexive researcher aware of my insider's perspective, and this grounded theory of Pentecostal orality is informed by Pentecostal insiders but simultaneously it is a result of a solid academic methodological process, appropriate triangulation of methods, guided by an academic theoretical framework.

4.7 Ethical Considerations

Before entering the fieldwork, the project was approved by the Ethics Committee of The University of Birmingham. This process involved the approval of the methods used, a review of the information and consent letters, and a statement ensuring the research participants' anonymity and confidentiality.[202] The names of the congregations and their pastors are anonymised and given a pseudonym in this thesis, although they have agreed that they cannot remain anonymous due to the public announcement of my research project. The survey respondents were anonymous unless they voluntarily wrote their names to volunteer for participation in a focus group. Thus, the names of pastors and focus group participants named in this thesis are anonymised with pseudonymous names. In part 4.4.4 I have noted the dilemma of choosing not to display exact info about the interviewed person's age and occupation, to avoid that their congregation recognises them. I kept a data management plan in accordance with the Conduct of Research at the University of Birmingham.[203]

[201] Karen Lauterbach, 'Making Sense of Religious Experience and the "Problem of Belief" in Fieldwork', *Swedish Missiological Themes* 101, no. 3–4 (2013): 267–80.

[202] See Appendix Five for the information letters and consent forms.

[203] The Data Management Plan covers data capture, management, integrity, confidentiality, retention, ownership, sharing and publication.

I had an initial conversation with the pastors of each church, and they were given a written information letter about the project and their rights to withdraw. The senior pastor signed a letter of consent on behalf of each congregation. Then I presented the project orally at my first church service and in the churches' news mail and their Facebook page. I conducted participant observation from August 2021 to October 2023. The purposive survey was simultaneously given online. Before answering the survey, it was explained and participants were informed that their answers would be used anonymously in the research project. All participants were informed of how to withdraw, and they were invited to write their names and contact info if they agreed to let me contact them for a later interview. Finally, I selected people for the focus group interviews, mainly from those who volunteered after taking the survey. At the same time, the pastors helped me connect with certain key-knowledge members, and finally, I approached some directly since they had already talked with me and showed interest.

The focus group interviews were then conducted online and video recorded. When asking people to participate, I first sent a letter of information and consent, where the interview's purpose was explained, I explained the technicality of the Zoom session, the recording on video, transcription afterwards, how to keep confidentiality inside the group, and everyone's right to withdraw was clarified. All participants gave consent and opportunity to ask any questions or express concerns for the online format were given. I ensured each congregation and research participant was treated with respect, that they gave their voluntary consent, and that their confidentiality and anonymity were respected.

4.8 How the Research Methodology and Methods Interacted

Using constructivist grounded theory methodology, I generated a theory of Pentecostal orality. The methods were helpful to gather qualitative and empirical data, which display what orality is in Danish Pentecostal and Charismatic Christianity but limited to the three

surveyed congregations during the time of research. Each research method aimed at collecting valuable insights and supplement the other methods. The purposive survey aimed at uncovering common tendencies and spiritual preferences of members and their congregations. The participant observation, background interviews and ethnographic conversations focussed on gathering data of public oral behaviour. The focus group interviews functioned as theoretical sampling as church members interpreted and explained the observed oral practices, and the memo-writing aided the theorising by constant methodological reflections, tentative ideas, and analytical work.

The next chapters demonstrate how the methods supplemented each other to form an ethnography of the churches' entire media ecology. This media ecology is the outcome of the empirical methods which were sorted into substantive oral categories and subsequently, the theoretical sampling advanced the analysis enabling me to construct theoretical concepts of Pentecostal orality.

CHAPTER FIVE:
SUBSTANTIVE CATEGORIES OF ORALITY

In the last chapter, I discussed the methodology, methods, and the selection of three Danish Pentecostal and charismatic congregations as the research sample. This chapter presents the empirical findings from the research by a focussed ethnography of the sample's media ecology.[1] Thus, while I define orality as speech and sound in this thesis, this chapter gives a holistic picture of the entire media ecology, to demonstrate how Pentecostal's orality depend not only on the mouth, as it is interconnected to a holistic media ecology of text, body, and multimedia.[2]

I present the empirical data from these three congregations according to age, beginning with Next Generation, from the classical Pentecostal denomination, *Mosaik*.[3] The second congregation, New Wine, belongs to the Charismatic movement, *Oasebevægelsen*,[4] inside the Danish Evangelical Lutheran Church, and the third congregation, Urban Mission, is an independent Pentecostal church and a merger of one classical Pentecostal and two Apostolic congregations, presented in section three.

Although my research focussed on orality, I soon discovered that one cannot understand this vocal phenomenon isolated from its social, physical, and ecclesial context. Pentecostal orality was more complex than I had assumed before the empirical research, as it was interconnected with the congregation's use of digital textuality and multimedia, the involvement of body language, and the findings showed a large degree of individual preferences and experiences. Thus, while my research question concerns the definition of

[1] In the thesis' Introduction, I introduced the term 'media ecology' used in communication studies to define the complexity and interconnectivity of communication media, e.g. orality, literacy, and electronic media.

[2] The concept of aesthetics could also be used as discussed in Chapter 6.1. However, the study of media ecology was the field of Ong, which many scholars have relied on, as mentioned in Chapters One and Two.

[3] See www.mosaik.one [Accessed 1.23.2025]. See the Introduction for a short historical overview of Pentecostalism in Denmark.

[4] See www.danskoase.dk [Accessed 1.23.2025].

Pentecostal orality, I have considered the larger media ecology as it relates to orality. More precisely, I present orality in its liturgical context and media environment as six substantive categories,[5] which Chapter Six brings into a formal and philosophical conceptualisation of Pentecostal orality.[6] In short, this chapter constructs six substantive oral categories found in the liturgical media ecology of Pentecostal and Charismatic congregations.

After briefly introducing each congregation, I describe their liturgical framework which consist of practises and liturgical preferences of each church. Then I describe the primary oral categories that emerged from the participant observations which are refer to as fieldnotes, the responses of the purposive survey presented in tables, and selected interviews which explain what is observed. The substantive oral categories are named by gerunds, which 'avoids static and rigid data categories.'[7] The categories are presented in the liturgical order as they consistently, with few exceptions, appeared in all three churches: worshipping, interacting, praying, ritualising, preaching, and spiritualising.[8] While there were distinctive liturgical and stylistic differences from church to church, this liturgical order of oral categories is not an artificial rearrangement of the three congregations' liturgy. Yet, oral categories, such as prayer and worship, were often repeated later, and other categories overlapped. The first five categories are noted when this oral practice occurred first in the service (and then often throughout the entire service), while the last category, spiritualisation, permeated the entire worship service.

[5] Identifying substantive categories and discussing a formal theory follows Glaser, *The Discovery of Grounded Theory,* 79-99.

[6] See Chapter Four.

[7] Mischka Dunn et al., 'The Application of Constructivist Grounded Theory Methodology in an Urban Planning Doctoral Thesis', *International Journal of Qualitative Methods* 22 (1 January 2023): 5.

[8] All three churches gave feedback and agreed on these categories as I presented and discussed them to test my findings.

5.1 The Next Generation Church: Classical Pentecostal Orality

Next Generation is a classical Danish Pentecostal church founded in 1954 and belongs to the Mosaik movement.[9] Next Generation is a middle-sized church with 223 members in a small village with a population of approximately 2,600. The church building was constructed in 2010 and has an entrance hall and café, a 400-seat large auditorium, and several indoor and outdoor facilities for multiple purposes. The Sunday worship service includes attendees of all ages and backgrounds, but with few other ethnicities than Danes due to its location in the countryside. The weekly activities include gatherings for toddlers with parents, children and youth, and seniors. The yearly programme is simple, containing small prayer meetings, Prophetic evenings, small groups, church camps, and various social activities.[10]

The church is led by a board of male and female elders, a female and a male pastor under thirty years of age, and a senior executive leader over sixty. The survey, observations, and interviews successfully gathered qualitative data. The survey was answered by 60 individuals and provided a representative sample of the congregation demography in gender and age. Most importantly, the data reflect a diversity of experiences and preferences concerning orality among all generations in a classical Danish Pentecostal congregation.

5.1.1 The Liturgical Framework

The Sunday worship services in Next Generation followed a consistent liturgical pattern, which demonstrate preferred framework.[11] Prior to each service, the pastors, the preacher of the day, the worship band, ushers, and technicians met for prayer and briefing. A one-page programme in print was explained at this meeting, showing the order in which the main blocks of the liturgy would occur, yet with no scripted prayers or liturgical texts and with no

[9] See Chapter 4.4.1 for a brief introduction to Pentecostalism in Denmark and Chapter 4.4.6 for statistics of members.

[10] www.mariagerfjordfrikirke.dk [Accessed 2/5/2023].

[11] See Appendix One for an example of an ethnography of a service in Next Generation.

timeframe. There used to be a set timeframe for each activity, but this approach had changed recently, along with a decision to become more open to the 'prophetic' and 'charismatic'.

A pastor or regular church member functioned as the liturgical leader (the *mødeleder*), referred to as the 'host' in this chapter. The host led the congregation through an informal and unscripted liturgy, guiding the congregation from start to finish using ordinary language for the most, often with notes in the hand, but seldom reading directly from them. The Sunday worship service (the *gudstjeneste*) commenced with a worship song or a musically rearranged hymn. Then, the host welcomed everyone, introduced the service, asked congregants to greet one another, and prayed shortly for the service. At a few observed services an informal rite of baby dedication or believer's baptism followed before sending the thirty to forty children out to a separate activity. The host continued by giving announcements and introducing an offering. Then a worship leader and full band with two to four singers led the congregation in a 20–25-minute modern worship singing, followed by a 30–40-minute preaching session. The sermon ended with personal prayer or an altar call giving an opportunity for receiving prayer in the back or in the front of the auditorium. Less often, there was an informal rite of communion before the service ended with a last worship song and an encouragement from the host to enjoy fellowship, coffee, and food together.

Around one-third of the respondents gave unclear answers about their liturgical preferences. Throughout this Chapter, I am careful not to generalise what to learn from the 'partly agree' category since this could mean anything; like the answer might depend on the situation, the respondent does not know what to answer, or other reasons. Table 5.1 illustrates that over half of the survey respondents liked liturgical freedom and spontaneity, and remarkably few disliked it. Fewer than one out of six favoured a fixed liturgy, and few respondents were disposed for a church service characterised by quietness and peace, which corresponds with the observations. Next Generation was often extroverted and oral in

praying, singing, and responding to questions from the platform. In contrast, the opposite was the case during preaching, where the congregation tended to listen quietly.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I love a service with freedom and spontaneity.	32%	27%	34%	3%	3%
I love a fixed liturgy (a form of service).	4%	9%	40%	33%	14%
I prefer quietness and peace during the service.	0%	17%	34%	40%	9%

Table 5.1 Liturgical Preferences in Next Generation[12]

Liturgical guidance was not only given by the host. At times, the worship leader encouraged congregants to be fully engaged in worship and 'open their hearts',[13] shared a personal testimony to motivate the congregation for worship,[14] or spontaneously asked the congregation to allow God 'to touch us this morning'.[15] The services differed slightly in style, focus, loudness level, and participation from the congregation, while the backbone of the service always was worship and preaching.

Bilingualism was assumed at most services. Often one of the four to six worship songs were in English.[16] Sermons could also assume bilingualism when the preacher displayed an English quote on the multimedia screen (although it was explained in Danish),[17] and some preachers introduced New Testament Greek words to clarify a point.[18]

Throughout the service, the speaking was primarily unscripted, and an internal church language was often used. Specific terms and expressions had a special value only for

[12] In Chapter 4.3.1 I point out that although the survey is presented as a quantitative study, it should rather be understood as qualitative data showing the broadness of Pentecostal orality. In general, gender and age only affected the survey answers little. Yet, an analysis of gender equality, age groups and demographics in relations to Pentecostal orality remains to investigated.

[13] Fieldnote, Next Generation, 08/02/2021.

[14] Fieldnote, Next Generation, 09/09/2022.

[15] Fieldnote, Next Generation, 09/25/2022.

[16] Fieldnotes, Next Generation, 09/25/2022 and 01/17/2023.

[17] Fieldnote, Next Generation, 11/10/2022.

[18] Fieldnotes, Next Generation, 09/11/2022 and 09/04/2022.

believers, as with 'service' (*betjening*) referring to personal prayer,[19] or 'calling' as one's life purpose, pursuing 'God's will', encouragements to 'praise the Lord', or 'just proclaim it [whatever you need to say in faith] over your life'. In addition, biblical terms and metaphors dominated like 'sowing and reaping', 'willingness', 'openness', 'boldness' (*frimodighed*),[20] 'hallelujah', 'Jesus', 'God's presence', and 'anointing.' Finally, semi-quasi language like 'hmm', 'amen', and clicking with tongue was common. The host often encouraged the congregations by saying, 'God will meet us', 'we look forward to hearing what God has put on your heart', 'being together with Jesus', 'let us open our hearts', or 'being in expectation'.

A willingness to shortly share personal challenges and experiences characterised the entire service. Small anecdotes, testimonies, and life-experiences were told by hosts, worship leaders, and preachers. These testimonies included personal experiences with God,[21] humoristic stories,[22] personal narratives of God's plan and leadership,[23] testimonies about God's help,[24] and stories of people who had given their life to Christ.[25] Baptismal candidates spoke of God giving 'vision' and the feeling of 'heat inside' and a 'personal faith'.[26] The following example describes a host who used storytelling with several nonreligious everyday references in his introduction to the worship service:

> After the first worship song, the meeting host thanks the drummer: 'Give this financial manager an applause'. People are laughing, clapping, and shouting: 'Juhuu!' He refers to last week's church camp and tells three fun [nonreligious] stories about people there. People are laughing and commenting on the seats. He tells a story from last

[19] An ordinary Danish outsider would understand 'betjening' as the action of a waiter serving you at a restaurant.

[20] The Danish word 'frimodighed' can, in other contexts, mean that people are too 'pushy' in their boldness.

[21] Fieldnotes, Next Generation, 08/2/2021, 11/04/2021.

[22] Fieldnote, Next Generation, 10/29/2022.

[23] Fieldnote, Next Generation, 11/04/2021.

[24] Fieldnote, Next Generation, 10/03/2021.

[25] Fieldnote, Next Generation, 14/11/2021.

[26] Fieldnote, Next Generation, 04/17/2022.

week about a real estate manager and comments on a pastor's pregnancy. Again, the congregation shouts 'juhuu' and claps.[27]

In addition to this observation, the survey reveals a remarkable preference for listening to other's spiritual experiences among the respondents. This dynamic was uncovered in connection to preaching (see the discussion on preaching in part 4.1.6). However, it was uncommon to hear spontaneous testimonies from random congregants in a service.

Short motivational speeches for the offering of money were conducted every Sunday, but often briefly, and at times with 'excusing' rhetoric regarding making a collection for the church.[28] It was more the exception than the rule that the offering was introduced with a Bible verse or linked to a theological idea. Yet, a few times a missions project was introduced,[29] or the practise of 'tithing' was encouraged.[30]

Table 5.2 indicates the linguistic discourse in Next Generation contained a trinitarian balance, with slightly less focus on the Holy Spirit.[31] More freedom for using spiritual gifts spontaneously and moving the altar call and personal prayer from the back of the auditorium to the front was newer inventions, according to the pastors.[32]

What characterises the expression of the worship service?	**Strongly Agree**	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
…focus on who Jesus is	38%	52%	7%	3%	0%
…focus on who God is	33%	52%	14%	2%	0%
…focus on who the Holy Spirit is	28%	47%	17%	9%	0%

Table 5.2 The Trinitarian Focus of Next Generation

[27] Fieldnote, Next Generation, 09/25/2022.
[28] Fieldnote, Next Generation, 08/22/2022.
[29] Fieldnote, Next Generation, 14/11/2021.
[30] Tithing refers to the spiritual practice of giving 10% of one's personal income to the church. Tithing is not mandatory to be a member, and a lesser percentage is also valid as support for the church.
[31] It might reflect that the respondents were more disposed for charismatic practises than others.
[32] Focus group interview, Next Generation, 08/02/2021.

The research uncovered that the liturgical framework in Next Generation was not only built on orality. There were no hymn books, printed sermon notes or leaflets with the programme or lyrics, but a large multimedia screen was constantly used to show lyrics, images, announcements, scripture verses, video clips, sermon notes, and quotes. Most survey respondents were satisfied with using the multimedia screen for reading Bible texts and lyrics, while the need for reading the lyrics was not a necessity for all (see Table 5.3).

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I can sing most songs by heart.	16%	19%	39%	19%	7%
I need to read the lyrics when singing.	2%	41%	24%	17%	17%
It is important to me that you can read bible texts on the multimedia screen.	26%	39%	25%	9%	2%
I love when the multimedia screen is used for images and illustrations.	36%	44%	18%	2%	0%

Table 5.3 Digital Texts and Images in Next Generation

Focus group participants disagreed on how they benefitted from reading. Susanne missed the old days when one could sing the songs from a hymnbook.[33] She would also prefer a copy with sermon points and bible verses to bring home and contemplate, and the images on the screen did not mean much to her.[34] On the contrary, Bente liked to read bible verses on the multimedia screen because she could reflect better on them. Furthermore, she preferred to close her eyes during worship and sing by memory or just listen to the words.[35] Birthe liked to read bible verses from the screen, but preferred there not be too much text, and Jorgen found certain theological quotes too long to digest.[36] Yet, most participants

[33] All names of people in this thesis are pseudonyms and given a fictive Danish name. All participants have given consent to be mentioned in the thesis, and their real names are kept confidentially by the researcher.

[34] Focus group interview, Next Generation, 01/23/2023.

[35] Focus group interview, Next Generation, 01/26/2023.

[36] Focus group interview, Next Generation, 01/26/2023.

preferred to use the large multimedia screen, which constantly supported the liturgy's orality with texts, animations, videos, and images.

Altogether, the liturgy of Next Generation consisted of oral, textual, and digital media assisting the planned, but flexible elements so that the host, worship host, or preacher could freely express what was in their heart. Furthermore, the congregation participated orally or bodily by according to individual preferences.

5.1.2 Worshipping

The services in Next Generation started with one modern song accompanied by a full band, while later in the service, a longer worship session was conducted.[37] Table 5.4 shows that around one out of four had mixed feelings about worship, but for roughly three out of four, singing worship and hymns was a significant spiritual encounter with God. Moreover, around one-half of them improvised by singing or humming an individual song, and four out of ten continued to sing in the space between two worship songs.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Singing worship is the most significant to me.	29%	31%	26%	12%	2%
It is significant to me that we sing hymns.	12%	26%	33%	21%	7%
I often feel God when we sing worship.	39%	32%	25%	2%	2%
I often feel God when we sing hymns.	19%	40%	23%	14%	4%
I experience God in a special way when singing hymns or worship.	30%	42%	23%	4%	2%
I hum or sing my own sung during worship.	23%	19%	23%	12%	23%
I often hum my own song between two worship songs.	13%	27%	29%	20%	13%

[37] Next Generation agreed on these six categories as I presented and discussed them to test my findings 12/13/2023.

Table 5.4 Worship in Next Generation

Both modern worship songs and traditional hymns were used at the observed services. Hymns contained intellectual and poetical texts, while worship songs were often more simple, addressing God in first person, as in the Danish song 'Lord, I want to serve you',[38] 'before I was born, you knew me',[39] and 'Your love is more than I can fathom'.[40] Worship leaders encouraged congregants spontaneously to come 'before God's throne',[41] 'just proclaim it over your life – I know Jesus loves me',[42] and worship was about putting words on 'your faith'.[43]

Some songs were often repeated at the observed services. The song 'I just wanna speak the name of Jesus'[44] was often sung, and the lyrics seemed to have great personal value, as when a worship leader testified about her faith in singing this song.[45] In a personal interview she mentioned how she had learned to 'sing and speak Jesus' over difficult situations: 'I speak English, I speak Danish, and I speak Jesus at times when I don't know how to pray'.[46] Another often-used song was 'The Blessing'.[47] On one occasion, the worship leader broke the song pattern and repeated a proclamation of blessing meditatively.[48] The song was also used during a baby dedication, where the Aronitic Blessing was also recited by the Pastor, and the congregation sang 'The Blessing' afterwards.[49] If there was a hymn in the song set, it was always rearranged from the traditional form and accompanied by modern music. Among other writers, the national icon N.F.S. Grundtvig's traditional songs were valued by Next

[38] "Herre, jeg vil gerne tjene", © Kristian Østergaard, 1891, Christoffer S. Højegaard, Mads Houe, 2020.
[39] "Hvor end jeg end jeg går", © Jesper Primdal Jakobsen, 2018.
[40] "Din kærlighed er mer' end jeg kan fatte", © Line Reckweg, 2017. Fieldnote A17.
[41] Fieldnote, Next Generation, 11/28/2021.
[42] Fieldnote, Next Generation, 09/11/2022.
[43] Fieldnote, Next Generation, 10/03/2021.
[44] © Integrity's Praise! Music, BEC Worship, Abby Benton, Here Be Lions Publishing, Raina Pratt, 2019.
[45] Fieldnote, Next Generation, 11/10/2022.
[46] Fieldnote interview, Next Generation, 10/26/2022.
[47] © Elevation Worship, Kari Jobe, Cody Carnes, 2020.
[48] Fieldnote, Next Generation, 10/29/2022.
[49] Fieldnote, Next Generation, 10/31/2021.

Generation, especially the hymn 'Hail Thee, Saviour and Redeemer', which was often sung passionately.[50] Others of his hymns were specially valued at Christmas.[51]

A musical intermezzo occurred often in the shift between two worship songs, allowing improvisation used by some who improvised a personal song in Danish or moderately in tongues.[52] Some focus group participants said singing in the intermezzo was an opportunity to reinforce what a song was about, like singing, 'You are a good, good father' in a more personal manner.[53] The intermezzo served various purposes for the worship leader: To share a testimony, to encourage,[54] sing a prophetic song,[55] improvise musically,[56] to lead the congregation in prayer,[57] or turn into spontaneous singing led by the worship leader.[58]

The music and singing were arranged but not scored. While the worship band had rehearsed and agreed upon how to play a song, room remained for spontaneous repetition and singing during songs. At times, individuals in the congregation sang spontaneously in alto, soprano, or tenor,[59] and once the worship leader stopped the music and let the congregation sing acapella in three voices while repeating a worship chorus.[60]

Worship was both an oral and bodily spiritual practice for most respondents, as seen in Table 5.5, while a small minority did not use body language when singing:

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I move my body from side to side when we sing.	29%	41%	21%	3%	5%

[50] Fieldnote, Next Generation, 09/09/2022.
[51] Fieldnote, Next Generation, 04/17/2022. N.F.S. Grundtvig was a Danish theologian, politician, author, and hymn writer whose influence on the Danish culture and Evangelical Lutheran Church can hardly be overstated. See Appendix Seven for an introduction to N.F.S. Grundtvig.
[52] Fieldnotes, Next Generation, 09/11/2022, 08/08/2022, 09/09/2022.
[53] Focus group interview, Next Generation, 01/26/2023; "You are a good, good father" is written by Pat Barret, © Pat Barrett Music, 2014.
[54] Fieldnote, Next Generation, 08/08/2022.
[55] Fieldnotes, Next Generation, 09/09/2022, 09/22/2022.
[56] Fieldnote, Next Generation, 08/02/2021.
[57] Fieldnote, Next Generation, 09/25/2022.
[58] Fieldnote, Next Generation, 08/02/2021.
[59] Fieldnotes, Next Generation, 11/10/2022, 09/11/2022.
[60] Fieldnote, Next Generation, 09/25/2022.

I often lift my hands in the air to worship God.	25%	40%	19%	11%	5%
I often close my eyes when we sing worship.	29%	38%	29%	2%	4%

Table 5.5 Body Language Assisting Singing

Observations uncovered how many congregants combined their orality with individualised body language such as clapping, raising hands, sitting, swaying, or standing still prayerfully. It was common to clap to upbeat songs, and people would spontaneously applaud to encourage certain speakers or musicians.[61] Some individuals closed their eyes during worship and prayer,[62] and certain individuals occasionally knelt.[63] Instances of uncontrolled or ecstatic behaviour like shouting, shaking, dancing, jumping, or rolling were not observed in the congregation.[64]

Approaches to singing and using body language was an individual performance. Yet sometimes a service contained a children's song accompanied by gestures, which engaged more of the congregation physically than did usual worship.[65] At other times, singing worship was intensified in a 'crescendo of music, movements, bodily engagement, and strength all over the congregation'.[66] In short, the worship singing in Next Generation was associated with individual physical gestures, even if that meant the personal choice to stand still and sing, while others were more extrovert by moving and lifting their hands.

[61] Fieldnotes, Next Generation, 08/2/2021, 11/04/2021, 09/04/2022. A so-called 'clap offering' was not observed, although this is a practice in some Pentecostal churches.

[62] Fieldnotes, Next Generation, 08/02/2021, 09/11/2022, 10/23/2022, 09/22/2022.

[63] Fieldnote, Next Generation, 09/04/2022.

[64] Some Pentecostal churches are known for their uncontrolled physical movement, dancing, 'holy rolling', or jumping. YouTube contain several video clips showing how Pentecostals and Charismatics use bodily expression.

[65] Fieldnotes, Next Generation, 09/25/2022, 09/09/2022.

[66] Fieldnote, Next Generation, 09/25/2022.

5.1.3 Interacting

Congregants engaged in lively small talk before each Church service, which continued at the coffee time afterwards.[67] After the opening song, the liturgical host welcomed everyone and introduced a greeting time. The congregation was encouraged to 'stand up and greet', 'tell what you did this weekend',[68] or ask, 'When is it ok to decorate for Christmas?'[69] The congregants willingly greeted one another, chatted briefly, and answered if the host gave a question.

Pastor Diane was divided about the greeting time, since it was meaningful for some, but intimidating for others.[70] Nonetheless, the observations discovered a loud and cheerful time of social interaction. Some individuals might chat with their neighbours in transitioning from one liturgical element to another. During communion, some chatted silently while standing in the queue to receive the bread and juice at the front.[71]

Stories and jokes were often told, fostering an atmosphere of cheer. One host made fun of the congregation,[72] and another joked with the drummer.[73] Fun videos were shown,[74] pastors made jokes or made fun of themselves,[75] and some members offered ironic remarks for humour.[76]

As Table 5.6 illustrates, respondents in Next Generation were reluctant to stand too much out in spontaneous expressions like 'Hallelujah' or 'Amen'. Instead, a silent

[67] I had not produced survey questions about small talk and chatting since I discovered this element after the survey had been distributed.
[68] Fieldnotes, Next Generation, 09/11/2022, 10/23/2022, 09/09/2022, 08/22/2022.
[69] Fieldnote, Next Generation, 10/29/2022.
[70] Interview with pastor Diane, Next Generation, 01/27/2023.
[71] Fieldnote, Next Generation, 04/17/2022.
[72] Fieldnote, Next Generation, 09/11/2022.
[73] Fieldnote, Next Generation, 09/25/2022.
[74] Fieldnote, Next Generation, 09/11/2022.
[75] Fieldnote, Next Generation, 10/29/2022.
[76] Fieldnote, Next Generation, 08/29/2021.

confirmation was often expressed with ‘hmm’, or ‘tsk’ (clicking with the tongue).[77] One out of five respondents did not like when others were commenting too loud, although over one-half disagreed with the statement it was bothersome. One out of four commented or nodded during the preaching, but in general preaching was not an interactive performance.

[77] Field Interview with member, Next Generation, 06/04/2023, and focus group interview, Next Generation, 09/22/2022 is used in the analysis chapter to interrogate on the phenomenon of clicking or smacking with the tongue. See Chapter 6.2.4 for a discussion of the click sound.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
During the preaching I often respond with a quiet nod, hmm, yes, amen, hallelujah or the like.	5%	21%	33%	21%	19%
We often clap to confirm what the preacher says.	4%	7%	28%	47%	14%
I do not like when some congregants express themselves loudly, or comment during the service.	7%	14%	26%	43%	10%

Table 5.6 Interacting in Next Generation

In summary, orality in Next Generation was interactive in the congregational chatting, occasional small comments, planned life testimonies shared in videos or in sermons, and personal experiences shared by a host or worship leader. Spontaneous testimonies from congregants were not discovered, and lively and free commentary did not characterise the soundscape.

5.1.4 Praying

After a brief greeting time, the host prayed for the service. Prayers in Next Generation were unscripted and primarily led from the platform, and random congregants did not lead in prayer from their seats, with few exceptions.[78] Yet, all over the auditorium some congregants prayed aloud and some with individual gestures, while others prayed in silence. Prayer times were incorporated during worship, sacraments, preaching, and altar calls. Sometimes prayers were informal, other times emotional, particularly during worship sessions or altar calls where praying could become louder and more intense.

As Table 5.7 shows, most survey respondents indicated that they participated unscripted and orally in prayer. Still, a significant group remained undecided about the

[78] Fieldnotes, Next Generation, April-May 2023.

questions, and noteworthy variations existed in the vocalisation of prayers following personal preferences.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Free prayer, spiritual gifts, and intercession mean a lot to me.	14%	45%	28%	10%	3%
I often pray aloud for myself in between two songs.	2%	16%	20%	41%	21%
I pray inside myself during the service.	22%	39%	25%	10%	3%
I pray aloud for myself during the service.	29%	10%	31%	29%	0%
It is normal for my church that people pray their own prayer aloud.	7%	39%	39%	12%	3%
Prayer is conducted from the platform in my church.	22%	5%	28%	45%	0%

Table 5.7 Praying in Next Generation

The prayers had different functions according to the situation and were hardly ever scripted. However, a few times, the Aronitic Blessing (Num. 6:22-27) was recited by the host.[79] Pastor Diana, one of the three pastors, sometimes used the Lord's prayer in the liturgy.[80] To recite the Lord's prayer was to break with the liturgical oral form of Next Generation's liturgy, and it was her personal choice to do so, inspired by her Lutheran background:

> Moderator: You often use the Lord's prayer, and you said [at a former conversation we had] that it is because of your Lutheran heritage?
>
> Diane: My dad used to pray the Lord's prayer with us, and I have a Lutheran background. So, I use it on one side. It is something missional. When people come from outside, and they are not used to Free Churches, then I have read and heard about

[79] Fieldnotes, Next Generation, 10/31.2021, 10/29/2022.
[80] Fieldnotes, Next Generation, 10/29/2022, 10/29/2022, 09/09/2022, 08/22/2022.

> people who have changed their perspective because that is something they can recognise in the worship service promoting security… I cannot say why, but I think praying freely is fantastic. But I also enjoy reciting learned prayers. Again, my thoughts about being too rootless are, I think there is something fine in sticking to the prayer that Jesus has taught us. Of course, it can become empty and lifeless. But there is something fine to it, and it can gather people. Or it could be me praying or someone else praying. But praying together is something very powerful. I think it unites. We've talked a lot about the issue that services are not something we do individually but it's something that we do together. So, I think that the Lord's prayer is like, we are praying all together now.[81]

Praying the Lord's prayer together was not done often, but the preference was relatively high for some respondents, although the most partly agreed (see Table 5.8).

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I love when we pray the Lord's prayer together	9%	35%	40%	14%	2%

Table 5.8 Praying the Lord's Prayer in Next Generation

An altar call allowing personal prayer was often offered after the preaching. In the first part of the observation period, this intercession happened in the back of the auditorium, with only a few people responding. However, more people responded when the personal prayer was moved to the front of the auditorium.[82]

While most congregants did not use the opportunity for personal prayer, there was a considerable use of personal praying with laying on hands at the communion services. One

[81] Interview with pastor Diane, Next Generation, 01/27/2023.
[82] Fieldnote, Next Generation, April-May 2023.

focus group discussed their different personal experiences with this opportunity.[83] Janni felt she was met by God when going for prayer, and she would like more altar calls.[84] By contrast, Christina admitted she never used the opportunity to receive prayer after communion because she preferred going back to her seat to be with herself and God. Per had mixed feelings about receiving personal prayer at the front of the congregation and felt it moved him out of his comfort zone. Still, he admitted that he experienced God speaking through a prophetic prayer time during communion.

The prayer environment was significantly different at a worship and prayer evening. Many participated loudly in worship, dancing, and praying for one another all over the auditorium. Contrary to the Sunday services, people were encouraged to pray in tongues and prophecy over one another.[85] Prayer, worship, prophetic words, and intercession blended, and since hardly anything was planned beforehand at these meetings, there was room for everyone to participate in ministering, according to the prayer leader.[86]

Occasionally, the platform-led prayer turned into a more participative style involving the entire congregation, like in a 'prayer symphony' with short sentences from the congregation, or when everybody lifted hands to bless newly baptised members, or during a contemplative silent prayer time with lighting a candle by a cross.[87] The research discovered no public emphasis on receiving personal salvation,[88] becoming 'born-again', 'getting saved', and praying the 'sinner's prayer'. Yet, Pentecostal orality as prayer was practised on a broad spectrum, as described above.

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[83] Focus group interview, Next Generation, 01/26/2023.

[84] This focus group interview was done before the church started a two-times six-week sermon series about the Holy Spirit. An invitation for prayer at the front became more common hereafter.

[85] Fieldnote, Next Generation, 09/22/2022.

[86] Interview with member, Next Generation, 03/06/2023.

[87] In Memo 32, 'A Typology of Pentecostal Prayer', 10/20/2022, I have listed various types of Pentecostal prayers. See Appendix 6 for a list of Memos.

[88] For example, I did not observe the common evangelical and Pentecostal approach to receive 'Christ as your personal Savior'.

5.1.5 Ritualising

Next Generation did not emphasise formal sacraments, rituals, or rites, and these terms were not incorporated orally in the liturgy.[89] Instead of fixed rituals and rites, the study uncovered that orality was a way of *ad hoc* ritualising components like communion, baptism, baby dedication, and other types of rites. The survey responses indicate a diversity of preferences regarding rites. One out of seven of respondents desired communion every Sunday, while almost one-half were against. Receiving the Blessing was appreciated only by a few more, but relatively many were against or were undecisive concerning certain formal rites, indicated in Table 5.9.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I think we should have communion at every service.	5%	9%	37%	42%	7%
I prefer communion, baptism, and rituals are conducted informally.	10%	22%	40%	22%	5%
I prefer services where we recite the creed together.[90]	2%	11%	37%	40%	11%
I prefer services where the pastor gives the blessing.	9%	26%	35%	23%	7%
I love when we pray the Lord's prayer together.	9%	35%	40%	14%	2%

Table 5.9 Rituals and Rites in Next Generation

The survey suggests that most respondents in Next Generation were not highly formal. The interviewees differed in their preference for formality or liturgical phrases. Rituals and rites

[89] In this thesis I usually follow Daniel E. Albrecht's terminology of in his ritualistic study. However, at times I follow the research participants, who as ordinary Danes, use the term 'rite' and 'ritual' interchangeably, see for example https://www.kristeligt-dagblad.dk/religion/hvad-er-et-ritual [Accessed 12/30/2024]. Yet, still, Danish academics distinguishes between rite and ritual: https://lex.dk/ritual [Accessed 1/5/2024]. Following Albrecht I perceive the six substantive categories as rites, and understand church services and meetings as rituals, see Albrecht, *Rites in the Spirit*, 252-59.

[90] The reciting of the Apostolic Creed was only a rite in the Evangelical Lutheran congregation, although 13% respondents on Next Generation preferred it.

were fine to some degree, but it was important to many in Next Generation to keep spontaneity and ordinary speech.[91]

At times the dominating ordinary and unscripted rites were broken, as in this baby dedication:

> The Pastor relied much on his notes while explaining the rationale for blessing children with references to church history and gave an exposition of Mark 10:13-15 and other Scriptures. Then everyone was silent while a slide with pictures showed the baby. The Pastor read aloud a prayer for the baby and the parents and gave the Aronitic Blessing. Finally, the congregation joined by singing a song of blessing.[92]

Thus, a baby dedication could be more scripted than the remaining unscripted service.[93] Additionally, at one instance, Pastor Per explained the ceremony of believer's baptism with an exposition of Matthew 28:18-20, and a reflection on the doctrine of 'full immersion' symbolising burial with Christ.[94] Another time the meaning of believer's baptism was explained by referring to Romans 6, where Pastor Per explained 'first, we receive God's yes to us, and after that, a yes to God in baptism'.[95]

Although classical Pentecostals in Denmark are without a ceremonial textual guide or book, the rituals and rites usually followed a traditional pattern. The baptismal rite included, a) an oral bible-theological explanation of baptism, b) a testimony from the candidate,[96] c) a question in the baptismal water tank about personal faith, and d) an answer from the candidate. As well, e) before immersing the candidate into the water, a phrase was said: 'On your own faith and confession, I baptise you [sometimes: 'to Christ'] in the name of the

[91] Focus group interview, Next Generation, 01/26/2023.
[92] Fieldnote, Next Generation, 10/31/2021.
[93] Fieldnote, Next Generation, 10/03/2021.
[94] Danish Pentecostals adhere to believer's baptism, see the doctrine of faith at https://mosaik.one/troserklaering/ [Accessed 7/2/2023].
[95] Fieldnote, Next Generation, 09/09/2022.
[96] Fieldnote, Next Generation, 11/28/2021.

Father, the Son, and The Holy Spirit'. Yet, pastor Diane explained that when a ritual or rite differed it did not cause discussion.[97]

Similar to baptism, communion often followed a pattern: a) The leader introduced communion by reading from 1 Cor. 11:23-29 with a short explanation, b) the congregation was invited to the front where two or more helpers handed out the bread and wine,[98] and c) congregants queued up in silence and some with a face showing devotion to the moment, although others chatted or whispered. The entire congregation walked slowly towards the altar to take communion, and d) the observation registered no ceremonial phrases by the helpers, and Pastor Diane agreed it was an exception if a helper said, 'This is the body of Christ, this is the blood of Christ', also admitting that Next Generation did not have a special liturgy or strong theology of communion.[99] After receiving communion, congregants could walk down to their seats or receive personal prayer from the ten to fifteen intercessors waiting at the front of the auditorium. Usually, around one-quarter or more of the congregation received a quick personal prayer, blessing, or prophetic word accompanied by the laying on of hands by the prayer team.

5.1.6 Preaching

Preaching was a primary component of the liturgy along with the worship service. A sermon was not confined to one style, but it was a mix of different approaches. The preachers built a message around a theme of their own choice, or a given theme, but hardly ever by a given text.[100] Most sermons were constructed around a theme associated with a biblical text. The preachers gave interpretations, related thoughts and ideas of others or themselves, and

[97] Interview with pastor Diane, Next Generation, 01/27/2023.

[98] The observed helpers were ordinary congregants, like old, young, couples, single, a woman new in the faith, and often mature and long-term members.

[99] Interview with pastor, Next Generation, 01/27/2023.

[100] The opposite is true in the Danish Evangelical Lutheran Church, where the pastor must preach from two preselected texts from the lectionary.

illustrated by anecdotes, jokes, or personal stories. In this sense, preaching in Next Generation often meant 'sharing' the Word of God and one's spiritual convictions with the congregation.

A thirty to forty-five minutes of preaching followed a worship session of three to four songs. The preacher and the sermon theme were often introduced at the beginning of the service so that the preacher could enter the stage directly after the worship. Sometimes, a preacher built a transition of prayer from worship to preaching, but usually, they were two separate units.

Preaching was a shared task by many. Next Generation's two young fulltime pastors and the church's senior leader frequently preached, but often ordinary members or guests would also preach. The demography of preachers covered all ages, from eighteen to over eighty. Both men and women preached, as did preachers from other churches like the Apostolic church, the Vineyard movement, and nondenominational leaders.

Table 5.10 shows a particular variation of survey responses regarding preaching in Next Generation. Under half of the respondents found the preaching to be more significant than other liturgical elements, while over one-third were divided, and one out of five disagreed. Respondents were generally satisfied with sermons, whether they were biblical, intellectual, or emotional, used stories and examples, or were especially humoristic. A little more than half of the respondents felt that God often spoke through the preaching, and the 'partly agree' category throughout the answers might indicate many respondents had conditional or mixed feelings.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Preaching and teaching means most to me.	12%	36%	33%	19%	0%
I love sermons which primarily elaborate a biblical text.	17%	44%	29%	8%	2%
I love sermons which primarily have many stories and examples from everyday life.	24%	41%	28%	5%	2%
I love sermons which speak to me intellectually.	11%	46%	32%	2%	11%
I love sermons which touch my feelings.	21%	33%	40%	5%	0%
I love a humoristic sermon.	27%	47%	17%	8%	0%
I love a sermon which is serious.	18%	45%	32%	4%	2%
I often feel God speaks though the sermon.	10%	43%	34%	12%	0%
Preachers in our church often show passion and emotion.	29%	40%	28%	3%	0%
It is normal that people laugh during a sermon.	11%	49%	32%	9%	9%

Table 5.10 Preaching in Next Generation

Sermons were often a mix of rhetorical dynamics and literacy skills using biblical texts, quotes from theologians, personal stories, illustrations, and jokes, culminating in a prophetic word, an altar call, or most often, a concluding prayer.[101] It was common for some preachers to dialogue with the congregation, as in, 'Say to your neighbour: I am sent!'[102] or to use call-and-response to involve congregants.[103] Yet, for most sermons, there was silence and hardly any spontaneous commentary from the congregation.

Every preacher used personal written notes, whether the sermons were expository, thematic, storytelling, anecdotal, or analytical in style. Their informal preaching style

[101] See the distinction between orality and literacy in Chapter Two.
[102] Fieldnote, Next Generation, 10/29/2022.
[103] Fieldnote, Next Generation, 09/25/2022.

involved hand gestures and walking a bit back and forth, and some used more dynamic voicing than others. There was never any intensive emotionalism, shouting, jumping, or dancing by the preacher or the congregation.

Preachers in Next Generation used the large multimedia screen to show the bible texts so the congregation could read along inside themselves. To underline the message, the screen displayed the sermon points, graphical illustrations, images, quotes from theologians or others,[104] and sometimes video clips.[105] As illustrated earlier in Table 5.1, most respondents preferred reading bible texts on the screen, watching images for illustration, and following notes on the multimedia screen. Preaching was, in other words, never purely an oral event but engaged with the reading and literacy skills of preachers and listeners. In addition, the body language of the preacher and digital multimedia assisted the orality of preaching.[106]

The sharing of personal testimonies was not a clear priority or planned practise but often included in the preacher's sermon or a component connected to the preaching theme. For instance, during a sermon series of six Sundays, a new video was played on the multimedia screen each Sunday containing several people's experience with the Holy Spirit.[107] Testimonies did not only serve the preaching well, but was an appreciated activity for a large majority, as Table 5.11 tells.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I get inspired by hearing testimonies of people's experience with God	43%	40%	12%	3%	2%

Table 5.11 Testimonies in Next Generation

[104] Fieldnotes, Next Generation, 09/25/2022 and 09/09/2022.
[105] Fieldnote, Next Generation, 11/04/2021 and 11/28/2021.
[106] By literacy I refer to the preacher's and listener's ability to read, write, evaluate, and communicate respond competently. See the following chapter.
[107] Fieldnote, Next Generation, April-May 2023.

Aside from personal testimonies revolving around what God had done, the stories came from everyday life experiences or ordinary common illustrations that assisted the preacher's aim.[108] Thus, preaching was a significant oral practice, which occasionally made use testimonies to illustrate the message of the gospel as a life experience and personal revelation of God. Most sermons were conducted in a cheerful, informal and interactive style, although the high interaction at worship sessions were a contrast to the little verbal response from the congregation during preaching.

5.1.7 Spiritualising: Using the Gifts of the Spirit

Although Next Generation was a classical Pentecostal church, there was only little explicit focus on speaking in tongues and seeking and using spiritual gifts.[109] Yet, an oral and individual 'spiritualising' of the atmosphere occurred through praying, singing, humming, and using body language, as believers lifted their hands in the air for worship. These bodily and oral utterances reflected charismatic and spiritual encounters with God. A few times, members spontaneously felt they should share a prophetic word during worship or after the preaching. Most often, the host summarised the prophetic messages and the sermon's appeal in an altar call for personal prayer in front of the auditorium.

In contrast to the Sunday services where charismatic activity was moderate or limited, a midweek worship and prayer meeting uncovered the spiritualisation caused by charismatic gifts, prayer, and worship:

> Mostly young people are here, but also middle-aged and seniors. 'God's presence' is a term that is repeated. There are worship, dancing, movement, and prayers for and with one another, and we are encouraged to speak prophetically into each other's lives. The entire congregation is encouraged to speak in tongues. Another person gives a

[108] Fieldnote, Next Generation, 09/25/2022.
[109] In 1 Cor. 14:1 Pauls encourages the Corinthians should 'seek' the spiritual gifts.

> prophetic word about someone experiencing sorrow. Then someone encourages them to come forward with more prophetic words. Shouting and screaming when singing, and some shout 'praise the Lord' in English. Many say 'Jesus', 'oh', and pray quietly but aloud. Prophetic songs from the platform. Short sermon by a young woman. Singing during an altar call. A prophetic word. Then a liturgical silence, a quiet soundscape, a tangible silence, before a woman comes with a new prophetic word.[110]

Still, despite that Next Generation held charismatic beliefs, the Sunday Services displayed a moderate soundscape of individuals praying and singing individually, and no loud tongue-speaking occurred.

Table 5.12 contrasts the observations showing that respondents were more interested in the so-called spiritual gifts (1 Cor. 12-14) than what was displayed at church services. However, the survey suggests that the gift of tongues and other gifts were used moderately in worship, in private gatherings, or were an implicit value, although it seemed absent, limited and not expressed loudly at regular Sunday services.

[110] Fieldnote, Next Generation, 09/22/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I speak or pray in tongues.	38%	38%	9%	7%	9%
I have given a message in tongues which was interpreted.	5%	9%	4%	29%	53%
I have experience with interpreting tongues.	5%	7%	9%	25%	54%
I sing in tongues at worship.	15%	22%	24%	22%	18%
At times I receive a message or a picture from the Holy Spirit to others in church.	12%	26%	18%	23%	21%
I am happy to lay my hands on people who are sick and pray for them.	25%	32%	26%	7%	11%
I am often used by God in a way where others experience him.	10%	17%	40%	19%	14%
I feel touched by God when people come with a spontaneous word from God.	10%	38%	28%	14%	10%
I do not think that the spiritual gifts should have a place in worship services.	0%	2%	7%	34%	57%

Table 5.12 Spiritual Gifts in Next Generation

The majority spoke in tongues, evidently, and a minority did not. Some also sang in tongues (see 1 Cor. 14), while others did not. Additionally, pastor Diane said that tongues hardly ever occurred from the platform and that 'Paul's words about tongues'[111] caused her to pray in tongues only when she needed God's help to pray personally for people.[112]

Many respondents had charismatic experiences with sharing a prophetic word, praying for someone who is sick, or being touched by God, and only 2% agreed that spiritual gifts should not be practised in the liturgy. Prophetic words containing a message from God to someone were shared by ordinary church members. The messages were never spoken in

[111] A reference to 1. Corinthians 14.
[112] Interview with pastor Diane, Next Generation, 01/27/2023.

first-person on behalf of God (e.g., 'So says the Lord'). Instead, the speaker told what they thought was on God's mind. The use of spiritual gifts was cleared with a pastor before given,[113] but at times, the worship leaders or the preacher would share a spontaneous encouragement: 'God wants to do something with you. You are not done. God is working with you!'[114]

Prophetic words concerned God's help for people with 'sickness, depression, and problems',[115] sorrow,[116] facing divorce,[117] God's ability to do miracles 'in a second',[118] and other encouragements to trust in God or to receive prayer. Almost half of the respondents felt God met them this way, while others did not sense God (see Table 5.12).

During the observed services, Next Generation hardly ever preached about or offered a clear prayer for salvation, healing, a prophetic encouragement or receiving the gift of tongues, although a full register of charismatic gifts seemed implicit according to the survey. Jane lamented the difference in charismatic activity compared with the atmosphere of the church where she was brought up: 'There was a word of knowledge every Sunday, tongues with interpretation, and people were healed through prayer. I think there was a revival there… That is something I miss.'[119]

In summary, while the spirituality of this classical Pentecostal church was expressed moderately, the orality of the church was spiritualised by an implicit understanding of the charismatic gifts or the presence of the Holy Spirit, which penetrated all elements of the liturgy. Thus, congregants could testify they had met God, whether it was in worship, interaction, prayer, rites, preaching, or through a charismatic gift.

[113] Fieldnotes, Next Generation, 10/03/2021, 09/25/2022.
[114] Fieldnote, Next Generation, 10/29/2022.
[115] Fieldnote, Next Generation, 10/29/2022.
[116] Fieldnote, Next Generation, 09/22/2022.
[117] Fieldnote, Next Generation, 09/11/2022.
[118] Fieldnote, Next Generation, 09/25/2022.
[119] Focus group interview, Next Generation, 01/26/2023.

5.2 The New Wine Church: Charismatic and Lutheran Orality

New Wine is based in a large town with approximately 120,000 inhabitants and belongs to the Oasis Movement (*Oasebevægelsen*), a charismatic organisation with eighteen congregations inside the Danish Evangelical Lutheran Church (*Folkekirken*).[120] In 2020, 74% of Danes were members of the Lutheran Church, yet only 2.4% attended Church regularly.[121] To contrast this tendency, New Wine with 235 members is a conservative charismatic congregation which aims to make the concept of church attractive again:

> New Wine is a church within the framework of the Danish State Church, a creative and inspiring community of faith […] that invites both critical reflection and personal experience of Christian beliefs through inspirational teaching, dynamic worship, living spirituality and active service for people in our city […]. As an elective congregation (*valgmenighed*), we have great freedom to celebrate the Sunday service in untraditional ways, and our community is characterized by high energy, many volunteers and unpretentiousness. We call it 'state church in new ways'.[122]

During research, I discovered that congregants neither defined themselves as Pentecostals nor compared themselves with Pentecostals. Instead, New Wine took as their reference point their Evangelical Lutheran Church framework.

Fifty-one members over sixteen answered the survey, of which 33% were men and 67% were women. The respondents represented the church well, and observations, focus groups, and ethnographic interviews enabled rich ethnographic descriptions to be derived.

The first section describes the Charismatic-Lutheran liturgical framework of New Wine and how the congregants participated and felt about this. The remaining sections

[120] See https://danskoase.dk/faellesskaber/ [Accessed 9/1/2023].
[121] See https://www.kristeligt-dagblad.dk/kirke-tro/kun-24-procent-går-i-kirke-hver-uge. [Accessed 7/27/2022].
[122] My translation from www.aavm.dk. [Accessed 3/9/2023].

present the six oral categories and how they blended with the textuality, body language and digitality of the liturgy.

5.2.1 The Liturgical Framework

A typical service in New Wine was a mix of an informal atmosphere blended with formal Lutheran sacraments. The church met in an old factory building with a large café, vintage-style painted chairs in the auditorium, and a low platform at the front, in contrast to the old white medieval church buildings, where most Danish Lutherans meet.

Before the service started, the pastor, musicians and other participants met for prayer and a briefing about the programme which was handed out on paper. The average Sunday morning service contained one worship song, a welcome by the host, greeting time, an opening prayer read aloud together, announcements, and a recitation of the Apostolic creed. Sometimes, the sacrament of infant baptism or the confirmation rite was included, followed by a more extended worship session. Then, a member conducted Scripture reading before preaching from the Lutheran lectionary. The Eucharist was celebrated every Sunday, and there was always an opportunity for personal prayer during the last worship session. A closing prayer was read aloud together in the end.[123]

The survey respondents (see Table 5.13) greatly appreciated liturgical freedom and spontaneity. One out of four preferred a fixed liturgy, while over one-half only partly agreed. The focus groups discussed that liturgical freedom and charismatic activity should be carried out in a critical way fitting Lutheran liturgy on the one side, and yet the charismatic stream of New Wine on the other side.[124]

[123] See Appendix One for an example of an ethnography of a typical service in New Wine.

[124] Focus group interviews, New Wine, 08/30/2022 and 09/07/2022; Interview with Pastor Dave, New Wine 06/16/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I love a service with freedom and spontaneity.	20%	35%	37%	6%	2%
I love a fixed liturgy (form of service).	6%	18%	53%	16%	6%
I prefer quietness and peace during the service.	4%	16%	29%	37%	10%
God often meets me strongly in the church services.	12%	33%	41%	14%	0%

Table 5.13 Liturgical Preferences in New Wine

While the Lutheran liturgical parts were formal and scripted, the rest of the service's language was informal, relaxed, and cheerful. For example, the announcements were often given by several people, like a woman introducing Children's church with a teddy bear in her hand,[125] two women interviewing one another to promote small group gatherings,[126] or when a man once interrupted the announcements to ask a question.[127] Appropriate interruptions seemed acceptable, as here: 'During announcements a presenter implies that teens would meet God in their upcoming gathering. The woman who introduced the Children's church interrupts by commenting that "you can also meet God in the Children's church". People are laughing in response.'[128] The atmosphere was informal at some points as one said: 'It is a part of our DNA to be a bit freer concerning our content and form. We want to be an alternative to the [Evangelical Lutheran Church]'.[129] The interviews revealed that liturgical freedom was compared with traditional Evangelical-Lutheran fixed liturgy,[130] rather than identify and compare with Pentecostal spirituality.

The sharing of personal stories and testimonies was not a separate component at the normal worship services. However, Table 5.22 shows that a large majority of congregants

[125] Fieldnote, New Wine, 06/12/2022.
[126] Fieldnote, New Wine, 06/12/2022.
[127] Fieldnote, New Wine, 06/12/2022.
[128] Fieldnote, New Wine, 06/12/2022.
[129] Focus group interview, New Wine, 09/07/2022.
[130] Interview with pastor Dave, New Wine, 06/16/2022, and focus group interview, New Wine, 09/07/2022.

had interest in 'hearing testimonies about other's experiences with God', while a minority partly agreed.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I get inspired by hearing testimonies of people's experience with God.	33%	41%	18%	4%	0%

Table 5.14 Testimonies in New Wine

While verbal testimonies were not shared at the Sunday services, they were shared freely on church camps, in small group meetings, and in the monthly Worship Service Light.[131]

Tonya was tired of meaningless testimonies, and she intimated that she often wondered, 'When is this over?' at Worship Light. She preferred a strict liturgical framework giving only seven minutes in total to share testimonies. In agreement, John commented how he did not miss the testimony times of the old days, finding small groups more suitable and confidential.[132]

By contrast, testimonies significantly influenced Ben: 'I like it, but if it occupies one-half of the sermon it is too much. But if it is something that is relevant and opens [your inner self],[133] then I like this personal aspect'. Stephen agreed that it is nice to get 'a human being' on the biblical ideas promoted in church.[134] Pastor Dave was divided about the testimony time at Worship Light; he wanted people to share things from their lives with God, but on the other hand he was 'surprised how seldom they [testimonies] were suitable to be shared publicly'.[135]

As an equally Charismatic and Evangelical Lutheran congregation, New Wine used a language that merged two ecclesial streams. Lutheran liturgy prescribed the reading and

[131] Focus group interview, New Wine, 09/07/2022.
[132] Focus group interview, New Wine, 09/07/2022.
[133] The text in brackets is included for better understanding.
[134] Focus group interview, New Wine, 08/20/2022.
[135] Interview with Pastor Dave, New Wine, 06/16/2022.

reciting the Apostolic creed, infant baptism, the eucharist, and other rites. Lutheran soteriology was evident in infant baptism, and as the pastor preached once about the Holy Spirit from First Corinthians 12, he added that, 'it is only by the Holy Spirit, that you can say, "Jesus is Lord" and say, "yes" to the confession at baptism and communion'.[136] Yet, they differed from the formal Lutheran scripted prayers and used ordinary self-made written formulations instead, and in general, they avoided a High-Church liturgical atmosphere.[137]

New Wine constantly used a multimedia screen for various texts like the opening and closing prayer, the Apostolic creed, the Lord's prayer, the lectionary reading, lyrics, and preaching notes and illustrations. As Table 5.15 shows, most respondents depended on the multimedia screen for reading, singing, and appreciated illustrations. In contrast, most Evangelical Lutheran Churches use only a hymnbook containing hymns, liturgical instructions, and prayers.[138]

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
It is important to me that you can read bible texts on the multimedia screen.	24%	43%	22%	10%	2%
I love when the multimedia screen is used for images and illustrations.	33%	37%	24%	6%	0%
I can sing most songs by heart.	4%	16%	35%	41%	2%
I need to read the lyrics when singing.	12%	49%	26%	14%	0%

Table 5.15 Digital Texts and Images in New Wine

In summary, the service blended charismatic aspirations, scripted Lutheran liturgy, digital textuality, an informal atmosphere, and unscripted Free church liturgy.

[136] Fieldnote, New Wine, 06/12/2022.
[137] Interview with pastor Dave, New Wine, 06/16/2022 and various fieldnotes.
[138] See https://www.folkekirken.dk/gudstjeneste/liturgi [Accessed 4/5/2023].

5.2.2 Worshipping

New Wine's worship service began with a modern worship song, while the remaining congregants informally entered the auditorium.[139] Later in the service, there was a more extended worship session consisting of three to four songs. The preference for modern worship was slightly higher than for hymns, and over two-thirds of the respondents felt God when singing worship, as Table 5.16 show. A few people indicated they sang or hummed in between worship songs, but this was not observed during research, and over one-half would not sing individually.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Singing worship is the most significant to me.	14%	37%	31%	16%	2%
It is significant to me that we sing hymns.	20%	22%	31%	25%	2%
I often feel God when we sing worship.	24%	47%	22%	8%	0%
I often feel God when we sing hymns.	16%	37%	33%	14%	0%
I experience God in a special way when singing hymns or worship.	20%	43%	23%	14%	0%
I hum or sing my own sung during worship.	11%	17%	15%	33%	24%
I often hum my own song between two worship songs.	10%	8%	20%	37%	18%

Table 5.16 Worship in New Wine

The music and lyrics were often self-produced by the worship band or by the Oasis network and tended to be more intellectual than emotional.[140] Congregants sang with little emotional expression, while the band was livelier, with body language and oral

[139] The pastor of New Wine agreed on these categories as I presented and discussed them to test my findings the 12/5/2023. Later I had the opportunity to discuss the results at a leadership workshop in New Wine the 04/05/2024.

[140] Fieldnote, New Wine, 03/20/2022 and 06/12/2022.

encouragement to sing.[141] New Wine's worship band did not incorporate 'musical intermezzos' in between songs or display a soundscape of individual free prayer during worship.

The pastor was aware that New Wine allowed a variation of preferences for worship styles and explained how singing was a compromise:

> Our staff and writes many children's song in our network. His style is more up-tempo, happy, and close to everyday life. But our choice of songs is a compromise. What can I say? There should be at least one hymn, one English worship song, and at least one children's song every time we have worship. Again, we want to experience the entire Christian life and speak to different kinds of people, right?[142]

The observed services discovered only little bodily engagement in worship. In the long worship session before preaching, people stood up and worshipped, only with a few people swaying and moving and without lifted hands. In the worship session, after preaching and communion, most people sat down and sang, but a few times at the end of the service, a few people stood up to worship by themselves.[143] However, the relatively reluctant body language was broken every time a children's song was sung together. Here, in contrast, most of the congregation was involved in showing the learned gestures with their bodies; young and old moved, clapped, turned around, and illustrated the lyrics with the body. This contrast of body movement, compared with the rest of the worship session, was justified by one member saying the children's song and gestures was aimed at the children and gave 'a sense of being a family'.[144] Another member reported the children's songs and gestures made it easier 'to remember with the body.'[145] Ben, who was a worship leader and songwriter, said,

[141] Fieldnote, New Wine, 4.
[142] Interview with Pastor Dave, New Wine, 06/16/2022.
[143] Fieldnote, New Wine, 06/12/2022.
[144] Focus group interview, New Wine, 08/20/2022.
[145] Focus group interview, New Wine, 09/07/2022.

> Some of the things I like about writing children's songs is the textual freedom… it is possible to say things you cannot express in a sermon… Children's worship is a shortcut to freedom and the body, and it is something that our culture is not good at… I am convinced it releases something.[146]

In other words, New Wine made use of body gestures to teach, create understanding and create freedom for the sake of their children, but very little at the regular singing of worship songs and hymns.

The observations revealed there was little individual body language in worship, which slightly contradicts the survey answers indicating more congregants than observed used body language in worship (see Table 5.17). Almost one-half responded they were swaying from side to side, one-quarter often raised their hands in worship, and two out of four closed their eyes in worship. Almost two out of five did not lift hands in worship, and over one-third were unclear in their answer.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I move my body from side to side when we sing.	25%	24%	37%	12%	2%
I often lift my hands in the air to worship God.	8%	18%	41%	27%	10%
I often close my eyes when we sing worship.	16%	24%	43%	16%	2%

Table 5.17 Body Language Assisting Singing in New Wine

One focus group expressed using their body in worship was an unconscious act, while for others it was a choice:

[146] Focus group interview, New Wine, 08/20/2022.

Moderator: There is also a voluntary movement during worship. There may not be many who raise their hands, but some rock from side to side and cannot stand completely still. Do you move your body during worship?

Joy: Yes, I do. I'm a musical person who has trouble standing still. I'm going to move, whether I want to or not.

Toby: Depending on what kind of melody it is, and Ben is probably the one who gets us out of the holes the most. Yes.

Adrian: Yes, I must concentrate if I'm going to stand still, so I'm also standing and tripping along, just like with the whole body. I'm not fluttering. But it's a Danish stepping from one side to the other.

Tonya: Yes, now we do not sit and listen to a sermon, but now we are active in worship.[147]

Yet, the style of worship had changed with time, and formerly, the body was more engaged, Joy said:

> If I think about it, 15 years back there was more movement if you can call it that. If you were in an Oasis church, people they fell over [in the Spirit]. I don't know if you remember that too. Maybe it was just a different time. And we shouldn't go there. That is not the goal. We don't have to get there, and I don't know whether it was just a style or what? Because I haven't seen it since.[148]

[147] Focus group interview, New Wine, 09/07/2022.
[148] Focus group interview, New Wine, 08/20/2022.

The congregants loved singing both hymns and modern worship, but the style varied, some in favour of Ben, the most charismatic and emotionally free worship leader;[149] others were happier with the present worship style, which was predominantly low-key. This relaxed approach to worship was illustrated by several distractions:

> Children are invited to go out of the sanctuary to their own activity. There is noise from children walking out while the last song is introduced. Everyone sits down except the pastor and a few others who remain standing. While sitting down to sing the last song, a few are nodding and moving the body.[150]

The competing voices of children, the front row standing, most congregants sitting but swaying a bit to the singing; altogether, congregants were still worshipping rather than being distracted. In general, worshippers in New Wine were dedicated to worship in intellectual and introverted ways.[151] Still, when someone stood up, raised hands to worship, hummed, or made their own voice this was part of the liturgical freedom, although it was not the mainstream of expression.

5.2.3 Interacting

In the ecclesial context of formal Danish Lutheran liturgy, which is usually very disciplined and orderly, it was a surprise to discover the amount of small talk and chatting that characterised New Wine before, during, and after the service. By contrast, the verbal interaction during prayers was scripted (read from a multimedia screen), and there were seldom spontaneous comments from the congregation during the service,

[149] Focus group interview, New Wine, 09/07/2022.
[150] Fieldnote, New Wine, 06/12/2022.
[151] Pastor Dave responded to my reading (5.12.2023) of 'intellectual' worship over 'emotional' and noted that he found in the hymns of Brorson and Ingeman, and the songs written by the charismatic church movement was highly emotional. Yet, what I am implying here is not the lyrics but the oral performance in worshipping.

At the first observational visit, the chat continued after the service had begun forcing the remaining people to finish and find a seat.[152] After a song about the 'Spirit God coming over me', and a welcome, the service involved time for greeting one another: 'Tell your neighbour what you had for breakfast', pastor Dave said.

For pastor Dave the greeting time was a reflection of the New Testament Epistles' encouragement to proclaim peace and greet one another.[153] For one focus group, the greeting session had the effect of building fellowship and raising their awareness of the setting.[154] Especially for Neil, it was 'nice to meet and interact with those you are in church with, with one's fellow congregations'.[155]

Apart from the planned interaction, chatting and small talk characterised the communion ceremony. When congregants stood up to receive the bread and wine, they started chatting with one another some before receiving communion.[156] This broke the formal Lutheran eucharistic liturgy, and for some it was a nice way making fellowship, while for others the small talk was disturbing.[157] The pastor said he felt congregants had the maturity to decide how they receive communion, with or without small talk, and 'there is not one way of taking communion'.[158]

The preaching was usually well-received, and a focus group spontaneously responded to my question, shouting out their support for pastor Dave as a biblical exegete and relevant preacher.[159] As Table 5.18 indicates, it was uncommon for congregants to comment or clap during preaching, but most respondents did not mind if someone did so.

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[152] Fieldnote, New Wine, 02/06/2022.
[153] Fieldnote, New Wine, 03/20/2022. For greetings in the Bible see for example Ephesians 6:23-24, Romans 16:16, and 2 Cor. 13:11-14.
[154] Focus group interview, New Wine, 08/20/2022.
[155] Focus group interview, New Wine, 08/20/2022.
[156] Fieldnote, New Wine, 03/20/2022.
[157] Focus group interviews, New Wine, 08/20/2022 and 09/07/2022.
[158] Interview with Pastor, New Wine, 06/16/2022.
[159] Focus group interview, New Wine, 09/07/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
We often clap to confirm what the preacher says.	0%	2%	14%	47%	37%
I do not like when some congregants express themselves aloud, or comment during the service.	4%	16%	33%	37%	10%
During the preaching I often respond with a quiet nod, hmm, yes, amen, hallelujah or the like.	0%	6%	31%	35%	27%

Table 5.18 Interacting in New Wine

One out of five respondents disliked if an attendee commented loudly during a service, while others did not mind.

In general, congregants of New Wine preferred listening quietly during the service. Yet, Ben and John commented with a 'yes, ok, or laugh at times', 'amen', or 'agree!',[160] and Joy said she might say 'wee' after a good time of worship, while Tonya never uttered a 'hallelujah' or other spontaneous things besides laughing.[161] Spontaneous comments to the sermon, like 'amen', 'hmm', or 'hallelujah', hardly occurred during the observations in New Wine, and hardly any respondents agreed (see 3.2.3) that they often comment orally during the preaching.

A relatively large proportion of small talk characterised the last part of the service, where multiple activities happened at once: Children came back to the auditorium from their age-specific activities, others were seeking personal prayer in a corner, and a few congregants were standing during the last worship session, but most sat down. In addition, relaxed small talk was made by some in the back.[162] For Joy, this freedom for small talk

[160] Focus group interview, New Wine, 08/20/2022.
[161] Focus group interview, New Wine, 09/07/2022.
[162] Fieldnote, New Wine, 02/06/2022.

during the end of the service and the many things happening simultaneously was fine, since the concluding part of the service was about sending people into the world.[163]

5.2.4 Praying

There was an opening prayer after the greeting session at the start of the service. Prayers were mostly scripted and associated with Lutheran liturgy and sacraments. These liturgical prayers were self-written and formulated in everyday language, some in humoristic ways, and read aloud from the multimedia screen. In addition, the Lord's prayer was prayed at every church service, following Lutheran liturgy.

Table 5.19 designates the preferences towards free loud prayers in the service. Few respondents prayed aloud by themselves in between worship songs, and over four out of five disagreed that they prayed aloud. The survey illustrates that New Wine was most comfortable with the common reading of prayers from the multimedia screen.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Free prayer, spiritual gifts, and intercession mean a lot to me.	10%	27%	43%	12%	4%
I often pray aloud for myself in between two songs.	2%	4%	8%	51%	35%
I pray inside myself during the service.	20%	35%	29%	14%	2%
I pray aloud for myself during the service.	4%	0%	12%	43%	41%
It is normal for my church that people pray their own prayer aloud.	10%	18%	28%	45%	10%
Prayer is conducted from the platform in my church.	18%	4%	28%	51%	18%

Table 5.19 Praying in New Wine

[163] Focus group interview, New Wine, 09/07/2022.

However, the formal approach to praying loud was broken when the pastor invited the congregation to seek personal prayer after they had received communion. A team of intercessors prayed their own prayers when laying hands on people in the right corner of the auditorium, where a confidential space was placed. During observations, the prayer ministry always continued to the end of the service, even after the service was over.

An intercessor explained how they approached intercession by keeping prayers brief and tried to be self-critical about their theology:

> We are briefer than what we use to be, and we do not say things in ten minutes, because then they need a conversation afterwards, if you want. It is about, just, like we have Oasis Finn's [a fictive name for a well-known Christian theologian author] honest theological approach. We are not prosperity-gospel believers, nor into misery-thinking but we want to lead people into an honest theology. So, people will get a blessing or a short prayer.[164]

There were always some who used the invitation for prayer at the observed services, and Anthon felt that the prayer team had over time become good at keeping intercession short to serve the many seeking prayer. Furthermore, he liked New Wine's attitude towards personal prayer: 'No matter how small your needs are you can go for prayer'. Both Argo and Joanna commented that the over the years the leadership had dynamically 'promoted intercession up and down' to make personal prayer legitimate for all: 'You do not need have to have problems with the devil to receive prayer'.[165]

5.2.5 Ritualising

New Wine's informal and casual atmosphere was no exception in their adherence to the formal evangelical Lutheran sacraments incorporated in the service. In this manner, the oral

[164] Focus group interview, New Wine, 09/07/2022.
[165] Focus group interview, New Wine, 09/07/2022.

category of 'ritualising' revealed that they applied both the ritual of the service and formality of Lutheran rites in relative informality. I observed the two sacraments of infant baptism and the eucharist, and the rites of confirmation, the reciting of the Apostolic creed, church prayers, and the Benediction. Here the orality aligned with the obligations of the Danish Evangelical Lutheran Church. Yet, the opening and closing prayer (*kirkebøn*) were changed, although still scripted, into a self-produced text,[166] and communion and confirmation was changed into a style fitting the congregation.

For pastor David it was 'a bounded task' to follow the Lutheran rituals and rites, but he stressed how he always added his personal introduction to communion.[167] His comment on small talk during the eucharist was that he trusted individual church goers were responsible enough to adjust and respect those who wanted a more silent and formal rite.[168] Furthermore, he modified the common Lutheran rite of infant baptism and gave families the opportunity to make a personal prayer at infant baptisms.[169] Still, pastor Dave found strength in the fact that the Lutheran liturgical words did not depend on him, but had a solid historical tradition. The Apostolic creed 'had value from time to time in different periods of life', as 'the words and content touched' him and others with 'firmness and foundation'.[170]

[166] For more information about the liturgical prayers of the Danish evangelical Lutheran Church, see https://denstoredanske.lex.dk/indgangs-_og_udgangsbøn [Accessed 6/5/2022].
[167] Fieldnote, New Wine, 03/20/2022 and interview with Pastor 06/16/2022.
[168] Interview with Pastor, New Wine, 06/16/2022.
[169] See the ethnography of service with an infant baptism in Appendix One.
[170] Interview with Pastor, New Wine, 06/16/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I think we should have communion at every service.	27%	31%	31%	8%	2%
I prefer communion, baptism, and rituals are conducted informally.	10%	22%	33%	29%	6%
I prefer services where we recite the creed together.	24%	41%	24%	10%	2%
I prefer services where the pastor gives the blessing.	29%	47%	20%	4%	0%
I love when we pray the Lord's prayer together.	24%	35%	31%	8%	2%

Table 5.20 Sacraments, Rituals, and Rites in New Wine

As illustrated in Table 5.20, most respondents were disposed to keep the Lutheran sacraments, recite the creed, and complete liturgical benedictions and prayers. However, several responded, simultaneously, that while Lutheran sacraments are valued, liturgical freedom and informal orality is also appreciated, as expressed in New Wine.

Mainline Evangelical Lutheran Churches recite the Apostolic creed from memory, yet participants in New Wine read the text from the multimedia screen.[171] Reciting the Apostolic creed was significant for some: 'We begin our time of fellowship by confessing who we are… to say *this* is what is on the stage now… for me it builds trust', Alex said.[172] For Janice, reciting the Creed and praying the same written prayers 'in choir' made her feel they had a connectedness, and second, she valued the 'rhythm' of repeating this Sunday after Sunday.[173] For Joy, it had high value that the Creed was displayed in writing on the screen so that newcomers could read along:

[171] Fieldnotes, New Wine, 03/20/2022 and 06/12/2022. Members of the Danish Evangelical Lutheran Church learn to recite the Apostolic Creed in confirmation classes at age 13. Yet, while most recite it from memory, it is available in the back of the Danish Lutheran hymnbook in ordinary Lutheran Churches. New Wine does not use hymn books, but a multimedia screen.

[172] Focus group interview, New Wine, 09/07/2022.

[173] Focus group interview, New Wine, 09/07/2022.

> Why don't the priests in the Folk Church [Evangelical Lutheran Church] refer people to the end of the hymnbook where it is written. For me it has great value that you can read it aloud on the screen. Then you can look at it, or you can at least take part, or have chance to join.[174]

For the focus group participants, reading what others had formulated connected the interviewees with history, the universal Church, and something bigger than themselves, rather than formulating their own personal prayers which could not provide the same rootedness.[175]

Infant baptism integrated both formal liturgical and informal oral elements, as this ethnographic note describes:

> Baptism ceremony. This is carried out as in the Danish Folk church. The ritual has certain reading and answers, and actions which are all scripted.
>
> 'Is the child baptized at home?' (*Er barnet hjemmedøbt?*).
>
> 'No!' (*Nej!*), the congregation answers.
>
> The formal ritual allows for some freedom in each Lutheran church, which is used by the pastor: The baby is presented orally to the church (not read), and then a grandfather enters the stage to pray a free (unscripted) prayer for the child. The family leaves the platform, and we sing a song to the child, where the child's name is inserted several times in the text. There are even memorized-rehearsed gestures and moves to the song, which more than one quarter of the congregation participates in.[176]

In short, New Wine followed scripted Lutheran rites but included unscripted speech and prayers when it made sense for their approach to spirituality.

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[174] Focus group interview, New Wine, 09/07/2022.
[175] Focus group interview, New Wine, 08/20/2022 and 09/07/2022.
[176] Fieldnote, New Wine, 03/20/2022.

Lastly, a memorised pattern of body language followed the rites. Members of New Wine stood up to recite the Apostolic creed.[177] During Scripture reading before the preaching, they remained sitting opposite of Danish Evangelical Lutheran liturgy. They stood up and walked towards the eucharist service stations at the front (not an altar as in traditional Danish Lutheran churches), and after infant baptism the pastor, the baby and the family walked out in procession.[178]

5.2.6 Preaching

In New Wine preaching came after worship, but always before the eucharist. New Wine's pastor was the main preacher, but often laypeople from the congregation, or guest preachers, would also preach.

Table 5.21 shows how respondents in New Wine differed in their preferences for preaching. A relative high percentage responded overall in the 'partly agree' category, which might indicate that the answers depended on the situation. Respondents had a high preference for the church's preaching and teaching, and the preacher's inclusion of stories, examples, and humour was valued together with a variety of preaching styles and characteristics. A young man commented that he preferred an intellectual sermon rather than the sermon (we had just heard together), which was full of personal testimonies and too emotional for his taste.[179] Yet the survey suggests that life stories, intellectualism, and emotionalism were each preferred by some, but for others were less important.

[177] Fieldnote, New Wine, 03/20/2022 and 06/12/2022.
[178] Fieldnote, New Wine, 06/12/2022.
[179] Fieldnote, New Wine, 03/20/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Preaching and teaching means most to me.	14%	41%	29%	14%	14%
I love sermons which primarily elaborate a biblical text.	14%	41%	32%	10%	0%
I love sermons which primarily have many stories and examples from everyday life.	12%	45%	41%	2%	0%
I love sermons which speak to me intellectually.	18%	29%	47%	6%	0%
I love sermons which touch my feelings.	16%	35%	39%	10%	0%
I love a humoristic sermon.	16%	51%	24%	8%	2%
I love a sermon which is serious.	10%	51%	37%	2%	0%
I often feel God speaks though the sermon.	18%	29%	37%	12%	2%
Preachers in our church often show passion and emotion.	10%	31%	37%	16%	6%
It is normal that people laugh during a sermon.	14%	43%	31%	8%	4%

Table 5.21 Preaching in New Wine

The congregation were happy with their preachers, especially the pastor. One focus group participant explained how they loved Pastor Dave's style of explaining the biblical context and using examples from everyday life without too many illustrations. Stories and illustrations should have a clear purpose, they stressed.[180] Others stated that sermons should have theological substance and speak into people's lives.[181]

Preaching started with a reading of scripture by a church member, before the preachers delivered their sermon. Almost one-half of the respondents agreed that 'I often feel God speaks through the sermon' while others partly agreed or disagreed (Table 5.21). Pastor Dave had a 'low view' of his sermons, as he put it. He did not see his preaching as

[180] Focus group interview, New Wine, 09/07/2022.
[181] Focus group interview, New Wine, 08/20/2022.

something special. What was heard was important: 'Faith comes by hearing, and from what is being said, right? So, my favourite reply and comment [from congregants] is when people say they heard God say something [to them during the preaching], that I actually never had said.'[182] The congregant, Ben said that 'one could easily fall into the trap of asking each other "how good was the sermon", instead of asking "what did God say to me, today?"'[183] Sermons should be intellectually stimulating, but they would work only if 'there is something of God and some of the Spirit at work'.[184]

Hence, preaching was a major element conducted mostly by pastor Dave, but others was also given the opportunity both untrained lay persons and preachers from other church denominations, including Pentecostals.

5.2.7 Spiritualising: Using the Gifts of the Spirit

The spiritual gifts were not a liturgical element, although an implicit theological conviction from the 1970s Charismatic renewal.[185] The observed services did not contain public speaking in tongues, spontaneous prophecy, healings, singing in the Spirit, or similar oral gifts. New Wine was not very extroverted and charismatic in presentation. Yet, at the end of the service, there was always an opportunity for personal prayer for healing and help in a corner of the auditorium. In their own way, New Wine broke with the formal ecclesial orality of the Danish Evangelical Lutheran Church and constructed a spiritual orality that was informal, personal, and immediate.

Nevertheless, Charismatic spirituality and Spiritual gifts were not strongly evident in the liturgy of the observed church services. Spontaneous prayers, comments, prophetic words, or private tongues were not heard during the observations. Most congregants sang

[182] Interview with pastor Dave, New Wine, 06/17/2022.
[183] Focus group interview, New Wine, 08/20/2022.
[184] Focus group interview, New Wine, 08/20/2022.
[185] See the Introduction for a short background of the Charismatic movement in Denmark and sources in the footnotes.

without lifting their hands and were silent during prayers and in between songs. Nevertheless, at the end of all services, there was an invitation for personal prayer and charismatic ministry, which seemed natural to everyone. Songs were also Charismatic in their theology, like, 'Send us your Spirit…' and conversations with members indicated this was a charismatic church.[186] As seen in Table 5.14, respondents felt the discourse of the service emphasised Jesus and God slightly more than the Holy Spirit.

What characterises the expression of the worship service?	**Strongly Agree**	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
…focus on who Jesus is	43%	47%	10%	0%	0%
…focus on who God is	47%	45%	8%	0%	0%
…focus on who the Holy Spirit is	35%	39%	22%	4%	0%

Table 5.22 The Trinitarian Discourse in New Wine

Despite the lack of public individual charismata, almost all respondents disagreed with the statement, 'I do not think the spiritual gifts should have space in the worship service', over half of the respondents had the gift of speaking in tongues, and more than a quarter had the gift of prophecy, as shown in Table 5.23.

[186] Fieldnotes, New Wine, 02/06/2022 and 06/12/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I speak or pray in tongues.	26%	17%	13%	4%	40%
I have given a message in tongues which was interpreted.	5%	2%	0%	21%	72%
I have experience with interpreting tongues.	2%	0%	2%	24%	71%
I sing in tongues at worship.	6%	2%	22%	24%	47%
At times I receive a message or a picture from the Holy Spirit to others in church.	8%	18%	32%	18%	25%
I am happy to lay my hands on people who are sick and pray for them.	16%	31%	28%	16%	10%
I am often used by God in a way where others experience him.	8%	24%	41%	12%	16%
I feel touched by God when people come with a spontaneous word from God.	12%	18%	41%	29%	12%
I do not think that the spiritual gifts should have a place in worship services.	2%	0%	6%	31%	61%

Table 5.23 Spiritual Gifts in New Wine

Focus group interviews revealed that some congregants whispered in tongues at times, and Ben had learned to speak silently in tongues inside himself.[187] Table 5.23 shows the group of tongue-speakers (42%) were almost as big as the group of non-tongue-speakers (44%), while 13% partly agreed. Singing in tongues, interpretation of tongues, and prophetic words were less common, while over one-half were willing to pray for sick people.

The practice of spiritual gifts was consciously expressed in introverted manners at the public service,[188] so that 'people could come into church from the street' and feel at home.[189]

[187] Focus group interview, New Wine, 09/07/2022.
[188] Fieldnote, New Wine, 03/20/2022.
[189] Interview with Pastor, New Wine, 06/16/2022.

Thus, because some members had a stronger desire to see 'more movement [of the Holy Spirit]' they organised 'listening nights' (after the time of the observations), where one could learn how to listen to God's voice.[190]

The members of the prayer team considered themselves as the 'prophetic people' of the church and were open to using spiritual gifts in their intercession ministry. The intercessor team were trained in how to pray and how to prophesise since, several felt they had the gift of prophecy.[191] They critically reflected on their praxis and attempted to speak cautiously as one intercessor said, they do not proclaim: '"I hear the Lord say", but rather we are conscious about saying, "I am getting this - could be something?" So, we are trying to be humble about it.'[192]

Furthermore, prophetic words, tongues, and spontaneity were more common and acceptable at the Worship Light meetings, church camps, and annual national convention.[193] At an annual New Age conference in the city, the prayer team and ordinary members of New Wine formed a ministry team who talked and prayed for people.

New Wine's orality was characterised by a personal and spiritual orality constructed by their adherence to formal evangelical Lutheran rites and the desire to be a charismatic church with spiritual gifts to serve people's needs. The oral categories are conscious and meaningful actions of their personal and corporate spirituality, whether they appeared as in a shape that seemed formal or informal, Charismatic or Lutheran, spontaneous or scripted.

[190] Focus group interview, New Wine, 09/07/2022 and Interview with Pastor Dave, New Wine, 06/16/2022.

[191] Fieldnote, New Wine, 03/20/2022.

[192] Focus group interview, New Wine, 09/07/2022.

[193] An observation from the Oasis movement's annual summer camp, YouTube (confidential address) [Accessed 01/17/2023].

5.3 The Urban Mission Church: Neo-Pentecostal Reflections of Orality

Urban Mission was chosen as a sample of an independent 'free church' (*selvstændig frikirke*) in Denmark, different from denominational forms of classical Pentecostalism and the Lutheran Charismatic movement. Furthermore, Urban Mission has 529 members and hosts a megachurch style, which affected the orality.[194] The congregation is based in a big church building in the second largest city in Denmark with approximately 250,000 inhabitants, and the congregation was more diverse culturally, ethnically, and socially, including disabled people. The survey, observations, and focus groups were useful methods for data collection, and they provided a good representation of orality in Urban Mission.

In the first section I describe the Neo-Pentecostal/Individual Pentecostal liturgical framework of Urban Mission and how the congregants participated and felt about this. The subsequent sections present the six oral categories and how they blended with the textuality, body language and digitality of the liturgy.

5.3.1 The Liturgical Framework

Similar to Next Generation and New Wine, Urban Mission had a briefing meeting with the worship service participants before the service started. The first two services observed were characterised by online streaming, where the host addressed the online viewers in the welcome and at the end of the service. Participant observations of three services showed a common pattern of welcome, greeting time, worship, announcements, offering, preaching, worship, and closing.[195] The fourth observed service began with worship before the welcome and greeting.[196] A pastor or church member functioned as the host and the worship services

[194] According to size as a criterion (e.g. over 2000 church goers), no Danish congregation is a mega-church. However, in this case style, marketing strategies, and multiple activities during the week, television broadcast, characterises mega-churches according to a Danish definition. See https://www.kristendom.dk/spørg-om-kristendom/hvad-er-en-megakirke [Accessed 2/7/2023].

[195] Fieldnote, Urban Mission, 01/09/2022, 01/16/2022 and 03/13/2022. See the ethnographic notes from a service in Urban Mission in Appendix One.

[196] Fieldnote, Urban Mission, 02/12/2023.

were planned by the minute with the help of a smartphone app, so that all participants and technical crew knew what was going on and when.[197] Still, there was a liturgical freedom for things that were not planned, if someone wanted to share something spontaneously, one focus group reported.[198]

As Table 5.24 indicates, most respondents preferred a worship service with freedom and spontaneity, and the majority were not attracted to a service with a fixed liturgy with quietness and peace. However, still over one-third respondents only partly agreed with relevant survey items.

	Strongly agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
God often meets me strongly in the church services.	19%	35%	37%	7%	2%
I love a service with freedom and spontaneity.	24%	42%	30%	3%	2%
I love a fixed liturgy (form of service).	3%	11%	31%	44%	12%
I prefer quietness and peace during the service.	6%	6%	40%	45%	3%

Table 5.24 Liturgical Preferences in Urban Mission

The liturgical elements were unscripted, but well-considered to meet the vision and style for which the pastors aimed.[199] Two pastors discussed their view on liturgy in their podcast series called 'Reconsidered' (*Genovervejet*),[200] where Pastor Tom stated that Jewish, Catholic, and Pentecostal church services looked the same containing reading of Scripture, homily, prayer, and worship, and he continued, 'Some historical churches have formalized their liturgy […] but it is not directly from the bible.' Pastor Kyle commented:

[197] Fieldnote, Urban Mission, 01/16/2022.
[198] Focus group interview, Urban Mission, 09/06/2022.
[199] Interview with Pastors, Urban Mission, 06/13/2022.
[200] This podcast-series offers over one hundred public podcast episodes reconsidering many religious issues, and the pastor's critical examination and reflection illustrates one of the differences from classical Pentecostal congregations in Denmark.

> Perhaps the "services" with Jesus were much more dialogical, fellowship oriented, and about eating together, and doing stuff together […] All liturgies contribute to doing worship in ways that help different people meet God. I prefer the livelier and more modern.

Pastor Tom further remarked, 'There are also different brands of clothes.'[201]

While the respondents and focus group participants were happy with their liturgical form, a first-time visitor was not as appreciative, as this fieldnote illustrates:

> This girl was a first-time visitor, who was invited by another girl from church. I asked how she liked the service, and she truthfully admitted that she missed the liturgy from the Lutheran Church. Instead, she liked stillness and predictability, although she did not see herself as 'religious.' Yet, she could see that others were meeting God, although she found it weird that people were lifting their hands. I told her that we sang a hymn from Grundtvig last Sunday, but this seemed not to impress her.[202]

Yet, in contrast to this outsider's experience, Pastor Jens explained how the congregation had drawn Christians from conservative Lutheran churches who longed for a stronger charismatic spirituality. Likewise, some young adults mentioned how they felt God met them and spoke to them through the service they just had attended.[203]

Urban Mission had a multicultural minority, and the services were translated from Danish into English through headsets. The worship was bilingual as songs were sung both in Danish and English.[204] In general, an ordinary speech was used throughout services.[205] Rhetorical oral dynamics occurred at times as in this trifold repetition: 'God wants to be so

[201] Fieldnote, Urban Mission, 03/13/2022.
[202] Fieldnote, Urban Mission, 01/16/2022.
[203] Fieldnote, Urban Mission, 01/16/2022.
[204] Fieldnote, Urban Mission, 01/16/2022.
[205] Fieldnote, Urban Mission, 01/16/2022.

close to you, when you are facing crises, when you are facing trials, when you are facing things in your life', or 'I am reading in the bible that' (repeated three times),[206] or when a preacher ended a prophetic word with 'amen, amen, amen.'[207]

Urban Mission's pastors spoke in ordinary language everyone could understand.[208] The liturgical style succeeded in being modern, entertaining, and attractive for participants, although the orality included a particular terminology with spiritual and value-laden words, for instance, 'being bold' to seek God,[209] or 'take it in' to accept the felt presence of God, 'the Word of God', 'The Power of the Holy Spirit', 'the Spirit is right here!', 'the Kingdom of God', 'spiritual family', 'let worship flow from our hearts', 'God's presence', 'being still for God', or 'it is not by coincidence'.

Josephine reflected on how Christians were taught to have a personal grammar and 'use all the voices we have':

> I think it is normal with worship and prayer, but we are also taught that there are differences in the way how we say thank you to God. If you read in the book of Psalms, we learn how to use all the voices we have. Someone can write a poem, and someone can do something practical. For myself, I could paint a picture and that could be a worship song for me. I think we should use our own voice and our own words, and I have realized that for others it could be walking in nature, and it's so important to have different languages. Or, if you are sick or have a specific need, it is important you use a language where you can meet God.[210]

Having your own voice and words meant that every member should be able to express their spirituality in a personal fitting way. Examples of various ways to connect with God include

[206] Fieldnote, Urban Mission, 01/16/2022.
[207] Fieldnote, Urban Mission, 03/13/2022.
[208] Interview with Pastors, Urban Mission, 06/13/2022.
[209] Focus group interview, Urban Mission, 09/06/2022.
[210] Focus group interview, Urban Mission, 08/04/2022.

the multiple styles of the six different worship bands and the creativity of the Holy Spirit Night, a monthly event making room for several ways to pray and worship.[211] This variation of spiritual styles and personalised expression was also illustrated in the many different sermon styles, and especially one including interviews in a coach and testimonies on video (see 3.3.6 on preaching). Lastly, the church also hosted a two-hundred-member gospel choir and made evangelistic gospel services once a month.[212]

Despite a willingness to host different styles in worship, prayer, and preaching, Table 5.25 shows the respondents found the content of the oral discourse focussed on all three persons of the Trinity. The survey illustrates a slightly less focus on the Spirit in the church, or it might indicate the respondents' preference for more charismatic spirituality. That Urban Mission's theology was trinitarian is still clear.

What characterises the expression of the worship service?	**Strongly Agree**	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
…focus on who Jesus is	45%	44%	8%	1%	1%
…focus on who God is	44%	45%	10%	1%	0%
…focus on who the Holy Spirit is	40%	43%	17%	1%	0%

Table 5.25 The Trinitarian Focus of Urban Mission

The observations indicated no trinitarian imbalance; the liturgical-oral discourse was trinitarian, employing reflective rhetorical dynamics, some religiously laden terms, spiritual sounds, and at times, silence, exalting God, and not giving pastors or other people a special spiritual status.

[211] Fieldnote, Urban Mission, 05/02/2022.

[212] Aarhus Gospel Singers is a choir that meets every Tuesday in the church facility. Many members are non-church goers or church-seekers, and some are new-born Christians. The monthly Gospel service has the aim of doing mission among the choir members, and to invite unchurched people from in the city in an alternative way.

Most liturgical elements were complemented by digital texts and visuals on a large multimedia screen that could be seen well from the entire five-hundred seat auditorium. The screen was variously used to show lyrics for songs, notes for sermons, video presentations for the offering, videos in a sermon, biblical texts to accompany preaching, pictures of children getting dedicated, announcements and promotion of church activities, images, cartoons, and illustrations.

Three out of five survey respondents found it useful to read Bible verses on the multimedia screen, although others did not (see Table 5.26). Four out of five enjoyed pictures and illustrations on the screen. The dependence on reading lyrics while singing was relatively high as well, despite around one-half stating they sang most songs from memory.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
It is important to me that you can read bible texts on the multimedia screen.	21%	39%	26%	10%	4%
I love when the multimedia screen is used for images and illustrations.	31%	49%	17%	3%	0%
I can sing most songs by heart.	17%	32%	34%	12%	5%
I need to read the lyrics when singing.	10%	34%	37%	16%	3%

Table 5.26 Digital Texts and Images in Urban Mission

The dependence on lyrics, biblical texts, and illustrations was confirmed by the focus groups. A senior member said he took pictures of the screen with his mobile phone if he wanted to remember something. Another participant said he wrote notes on his mobile phone. One focus group participant preferred not to look too much at the multimedia screen to concentrate on singing worship, but most participants found reading the text helpful in

worship.[213] To sum up, the liturgical framework in Urban Mission effectively offered modern, creative, spiritual, and digital media communication of the Gospel to the city.

5.3.2 Worshipping

A regular Sunday meeting started with a worship song. Singing was appreciated much in Urban Mission and was led by one of several modern worship bands from the church.[214] Worshippers said that they felt God touching them and speaking to them during worship.[215] The focus on music is illustrated in the events of the following fieldnote from a church service:

> The worship leader announces that we are going to sing a new song and therefore we should learn it first. So, the worship leader makes a song rehearsal and teaches the congregation line by line.
>
> The worship leader says, 'now we take it from the top' and we acknowledge the rehearsal is over. Still the worship leader guides a bit though this song about setting your hope in God.
>
> The multimedia screen shows the text as always with images of the city in the background.
>
> In between the first and second song, the congregation initiates a clap offering while the worship leader stands with lifted hands and closed eyes.
>
> Another member of the band now leads in an English song about the Holy Spirit. She improvises freely over the song several times. No one else seems to do this. […]

[213] Focus group interview, Urban Mission, 08/04/2022.

[214] The church agreed on these categories as I presented and discussed them to test my findings the 02/1172023.

[215] Focus group interview, Urban Mission, 08/04/2022, 08/29/2022, and 09/06/2022; Fieldnote, Urban Mission, 01/16/2022.

> A musical intermezzo is used by the singers to sing spontaneously, 'come fill us', or just 'mmm', or tones without words.[216]

Observations revealed how worship in Urban mission was characterised by many musical intermezzos where the singers improvised and sang their own song.[217] The musical intermezzos engaged certain respondents (see Table 5.27), who were humming or singing their own song during worship or in between two songs. However, other respondents stated they did not participate this way.

A large proportion of respondents stated they had a sense of God when singing contemporary worship songs, and fewer felt the same when singing hymns, as seen in Table 5.27.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Singing worship is the most significant to me.	23%	26%	39%	10%	2%
It is significant to me that we sing hymns.	11%	18%	32%	32%	7%
I often feel God when we sing worship.	42%	41%	16%	2%	0%
I often feel God when we sing hymns.	28%	36%	32%	4%	1%
I hum or sing my own sung during worship.	18%	19%	29%	17%	17%
I often hum my own song between two worship songs.	14%	21%	26%	26%	13%

Table 5.27 Worship in Urban Mission

Hymns were always arranged in a renewed modern tune, which matched the popular worship songs, like at the first observed service where a hymn by the national icon N.F.S. Grundtvig was sung:

[216] Fieldnote, Urban Mission, 03/13/2022.
[217] Fieldnote, Urban Mission, 01/09/2022 and 03/13/2022.

> Singing a Grundtvigian hymn (to movements and lifted hands). A particular Danish Pentecostal expression. One of the very beloved songs from N.F.S Grundtvig was the first song in the worship set. (This is very interesting, as Grundtvig plays a huge role in the state church.) It is not accompanied by an organ, but piano, guitar, bass, and drums. The singers are not a classically trained choir, but a modern music band and singers, who could as well perform professionally.[218]

A range of personal preferences for body language assisted the worship singing in Urban Mission. Although Sunday worship was more formal and calmer than the so-called Holy Spirit Nights, many in the band and congregation employed personal body language to assist the singing (see Table 5.28). The use of the body was voluntary and occurred in individual ways like moving, lifting hands, closing eyes, swaying from side to side, although not everyone was bodily active.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I move my body from side to side when we sing.	31%	32%	22%	12%	3%
I often lift my hands in the air to worship God.	22%	37%	28%	11%	2%
I often close my eyes when we sing worship.	26%	39%	31%	4%	1%

Table 5.28 Body Language Assisting Singing in Urban Mission

The observations recognised certain individuals standing out, and the level of bodily engagement differed from person to person:

[218] Fieldnote, Urban Mission, 01/09/2022. For the song in English, see http://danishchurch.vancouver.bc.ca/pipermail/families_danishchurch.vancouver.bc.ca/2021-April/000419.html [Accessed 1/9/2022]. In the Danish Lutheran Church N.F.S. Grundtvig is the most significant hymnist and popular theologian besides Martin Luther, and has influenced Danish culture as it is today, see Appendix Seven.

> The service is led by a female pastor…. Her style a communication is very informal, passionate and she is active during the service with her body language; she moves moderately but is still dancing, lifting her arms in the air. This was visible because she was standing in front of the two hundred people gathered this morning.[219]

Other times, the worship band was more expressive in their body language: 'There is a lot of gestures, movement, and dance by the worship band on the platform, while only one fourth of the congregation have their hands in the air and moves from side to side.'[220]

Sunday worship was planned, and congregants liked to sing and worship according to the programme, not diverging too much. For Jim and others, it was significant to use body language because it imparted a holistic experience of psychological and social grounding, as well as awareness of God:

> Jim: It is easier for me to take part in the worship. It's OK to feel the music. It's OK to want to be a part of the music. So, I think it's something holistic. I believe there's a connection between the body and the psychological, and that is what is in it for me. If you're listening to good music, then you are moving. So, it's about what the music does to me do. I find it nice to be a part of it and it's a nice place to be.
>
> When I say 'hmm'. I'm combining it with nodding. When I raise my hands, for me, personally, it's about surrendering or saying, 'God I am receiving', but for me it can also be that I become very conscious about where I am in this room. But sometimes I am conscious about where I'm standing and then I don't do things.[221]

Jay said that lifting his hands showed 'intimacy', and swaying was spiritual, but he also expressed concerns for people around him:

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[219] Fieldnote, Urban Mission, 01/16/2022.
[220] Fieldnote, Urban Mission, 03/13/2022.
[221] Focus group interview, Urban Mission, 08/29/2022.

> What are they thinking about me? So, sometimes I must just surrender. I become more conscious about myself and the room I am in, rather than focusing on God. But then I do it anyway just to overcome…Regarding swaying, there is a kind of a trance in it. You find a rhythm that you are used to and comfortable with, and there's a kind of spirituality in that situation also. I think this is, at least for me, how I feel about it.[222]

However, Rakel did not see body language like swaying from side to side as spiritual encounter, but simply as a reflection of modern music and concert culture:

> So, you just stand straight and let the body react a little to the music and what there is of sensory impressions and divine spiritual impressions in a worship service. Your body becomes a part of the movement, it is organic, and as a Jannik says, if you are a little stiffened, and a little locked when you come, well then, one can be softened, and be part of something moving. And I think that it's like going to a Festival and or concert or, for the sermon to standup comedy, and so that's also what you see in Ted talks, or standup, that there's a lot of body in it, and what I put into a parallel to that.[223]

Jannik expressed disagreement with Rakel and said that worship was a 'free space for the soul', where he could allow himself to forget his job and have spirit-body experience that we would not reduce to a simple cultural reflection.[224] In summary, the rationale for body movements was both religious and cultural, reflecting the congregants' personal dispositions.

There were incidents of silence in Urban Mission. 'Standing in God's presence' was a posture during worship, like in a musical intermezzo were the worship leader said, 'Let us stand here a moment in the presence of God'. The atmosphere included silence, but with the

[222] Focus group interview, Urban Mission, 08/29/2022.
[223] Fieldnote, Urban Mission, 01/16/2022.
[224] Focus group interview, Urban Mission, 08/29/2022

music still playing.[225] Being 'silent for God' could also refer to a spiritual and physical rest while the worship band played, as at this Holy Spirit Night: 'During the evening two to three persons use the sack chairs and lie down as sleeping. They are silent. One guy has his arms stretched up in the air while laying down'.[226]

In summary, Urban Mission worship was characterised by modern style and hymn singing with intermezzos given space for free singing, humming, and praise. Reading and singing from the multimedia screen was a significant help for many. Individuals followed the worship band in a reflective, but free manner accompanied by body language. Yet, also sitting, standing still, and not using body was also common and included in this freedom.

5.3.3 Interacting

Orality in Urban Mission evolved in a community of people chatting and interacting before and after the worship services.[227] When the services began, people sat down and paid attention to what happened from the platform. After the first worship song, the host asked people to greet one another during the welcome speech.[228] While this interaction was a planned element of the liturgy, the four pastors agreed they did not want to hinder anyone in their small talk at any time of the service. The pastors agreed upon how the function of greeting and interaction was to create a family-feeling and a relaxed atmosphere. Yet, during communion they would expect people not for small talk.[229]

Congregants felt a freedom to chat at all times during the service. During a worship session at a Holy Spirit Night, four people started chatting while a person was sharing a prophetic word, as recounted in a fieldnote:

[225] Fieldnote, Urban Mission, 01/09/2022.
[226] Fieldnote, Urban Mission, 05/02/2022.
[227] Fieldnotes and interview with member, Urban Mission, 11/17/2022.
[228] Fieldnote, Urban Mission, 01/09/2022.
[229] Interview with pastors, Urban Mission, 06/13/2022

> The music is playing while the prophetic words are given. The worship leader gives a prophetic word about the Holy Spirit as water from heaven. Yet, while the word is given four people around me start greeting each other, since they had not discovered each other yet.[230]

As a personal aside in my fieldnote, I observed, 'Nothing is too holy for small talk.'[231]

The chatting atmosphere was also evident in the services' offering time, where people used an app to transfer the money offering or paid with credit card in the back, and small talked with their neighbours while the band played a long musical intro to the coming worship session.[232] Yet, at one service there was a rare silence during the offering: 'There is a remarkable silence during the offering time, as if people are enjoying that no one is singing or speaking. Yet, a few people are whispering together.'[233]

However, congregants' interactions encompassed more than small talk. Focus group participants noted that spiritual sounds were common in Urban Mission, like whispered prayers, saying, 'ss, ss' (a contraction of 'Jesus, Jesus'), a 'click' thought of as a meditative sound,[234] commenting during the preaching, or sighing and, finally, tongues, humming, and responding with a 'hmm'.[235]

[230] Fieldnote, Urban Mission, 05/02/2022.
[231] Fieldnote, Urban Mission, 05/02/2022.
[232] Fieldnote, Urban Mission, 01/09/2022, 01/16/2022, and focus group interview with pastors, Urban Mission, 06/13/2022.
[233] Fieldnote, Urban Mission, 03/13/2022.
[234] See Chapter 6.2.4 for a definition and discussion of the click sound.
[235] Focus group interview, Urban Mission, 08/04/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
During the preaching I often respond with a quiet nod, hmm, yes, amen, hallelujah or the like.	9%	22%	31%	28%	10%
We often clap to confirm what the preacher says.	5%	15%	25%	34%	21%
I do not like when some congregants express themselves aloud or comment during the service.	7%	18%	35%	31%	8%

Table 5.29 Interacting in Urban Mission

Table 5.29 illustrates verbal interaction during the service in Urban Mission. Almost one in three responded somehow to the preaching, while more than one in three did not. One in four did not like an atmosphere of spontaneous commentary, while one in four did not mind, and one-third had a mixed response. Overall, the interaction in Urban Mission was moderate and considerate of others, also leaving freedom for individual expression.

5.3.4 Praying

Usually, the host asked the congregation to join in prayer after the greeting time, blessing the service and the people who were present. Prayers during the service were guided from the platform, unscripted and formulated by the person leading in prayer, but involving the entire congregation who participated vocally or silently, as they preferred.

Due to the size of the assembly, neither in the opening prayer, during worship, nor later did Urban Mission practice a time for open prayer where anyone in the auditorium could lead prayer.[236] Yet, short prayers of praise and thanks were made spontaneously by worship leaders, and the congregation prayed along with moderate loud prayers and music in the background, as this fieldnote observes: ‘Silent personal prayer during worship times, while

[236] Smaller Pentecostal congregations in Denmark often make room for congregants to spontaneously lead in prayer from their seats.

music is playing, congregants are giving private thanks, and perhaps I heard some tongues, but not sure'.[237]

There were never shouts or very loud prayers, comments, or thanksgivings, but it was possible to hear people joining in: 'People are praying freely where they are standing. It is not loud and rather quite controlled, yet personal.'[238] Although praying was orally reserved, the Pastors did not want to control the congregation's prayer engagement.[239] The Holy Spirit Night praying was also relatively controlled: 'No one is praying loudly in tongues or in their own language. Although the liturgy is free and unplanned there is order, and everyone knows how to behave.'[240] However, the Holy Spirit Night contained certain times where the praying got a little louder and turned into a prayer symphony: 'I hear people praying in Danish, and a sound of many voices praying in their own words altogether. (This sound of many people praying is like a 'prayer symphony' of intercession, tongues, prophetic prayers, and words; an oral egalitarian participation).'[241]

Prayer was conducted in multiple ways. Some congregants prayed aloud but privately, with body language assisting their words.[242] Simone prayed inside herself or whispered a prayer, and usually she would not pray in tongues on a Sunday Service,[243] while Joan preferred more use of written prayers.[244] Urban Mission did not emphasise an 'altar call' with intercession, and they were rather quick to terminate the service. Instead, personal prayer was offered after the service, but it was used by few congregants at the observed

[237] Fieldnote, Urban Mission, 01/16/2022.
[238] Fieldnote, Urban Mission, 03/13/2022.
[239] Interview with Pastors, Urban Mission, 06/13/2022.
[240] Fieldnote, Urban Mission, 05/02/2022.
[241] Fieldnote, Urban Mission, 05/02/2022.
[242] Fieldnote, Urban Mission, 03/13/2022 and Holy Spirit Night, Urban Mission, 05/02/2022.
[243] Focus group interview, Urban Mission, 08/29/2022.
[244] Focus group interview, Urban Mission, 08/04/2022.

services. By contrast, many participants accepted an invitation for personal prayer and were ministered to at the Holy Spirit Night.[245]

Table 5.30 illustrates the varied approaches to praying in the congregation. Praying freely and orally was highly valued by some, for others this activity was valued conditionally, and only one out of ten said they 'pray aloud' during the service, depending on their definition of what is 'aloud' or 'loud' (in Danish *højt* means both).

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
Free prayer, spiritual gifts, and intercession mean a lot to me.	18%	38%	27%	16%	2%
I often pray aloud for myself in between two songs.	5%	21%	16%	43%	16%
I pray inside myself during the service.	19%	37%	35%	9%	0%
I pray aloud for myself during the service.	1%	9%	33%	41%	17%
It is normal for my church that people pray their own prayer aloud.	2%	19%	35%	36%	8%
Prayer is conducted from the platform in my church.	7%	15%	25%	32%	20%
I love when we pray the Lord's prayer together.	8%	27%	44%	19%	2%

Table 5.30 Praying in Urban Mission

The pastors preferred unscripted prayers, as their notion was that one could read a prayer aloud without being fully present. Instead, an unscripted prayer demanded presence.[246] Nevertheless, the free liturgical approach to prayer was not a perceptibly loud congregational performance, other than at the Holy Spirit Night, while people prayed along quietly, individually, and dynamically.

[245] Fieldnote, Urban Mission, 05/02/2022.
[246] Interview with Pastors, Urban Mission, 06/13/2022.

5.3.5 Ritualising

Urban Mission did not use the terms 'sacraments', 'rites', or 'rituals', but they emphasised a freedom to ritualise their ordinances. If there was a rite of believer's baptism, baby dedication, or communion, it was conducted before the second and long worship session. Communion occurred less than once a month in Urban Mission. The respondents (see Table 5.31) differed on how often they wanted communion; around one-half did not want communion every Sunday, while one in four did. Around one in three wanted rituals to be formal, less than one in three preferred rituals to be informal, and more than one in three were undecided. Overall, respondents had different opinions about the frequency and formality of the rites of communion, baptism, the blessing, and praying the Lord's prayer.

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I think we should have communion at every service.	7%	18%	22%	47%	6%
I prefer communion, baptism, and rituals are conducted informally.	12%	17%	38%	31%	3%
I prefer services where we recite the creed together.	5%	9%	26%	46%	14%
I prefer services where the pastor gives the blessing.	7%	27%	28%	31%	7%
I love when we pray the Lord's prayer together.	8%	27%	44%	19%	2%

Table 5.31 Rituals and Rites in Urban Mission

Urban Mission is an independent church with a classical Pentecostal/Apostolic church background, and similar to their ecclesial roots its common liturgical practice included neither the Apostolic creed, the Aronitic Blessing, nor the recitation of the Lord's prayer.[247] Table 5.31 reveals the diversity among members, since a minority of respondents would like these oral rites in the liturgy.

[247] This comparison is limited to my knowledge of practises in seventeen Danish Classical Pentecostal Liturgy.

Focus group participants discussed a variety of preferences for rituals and rites. Jim, a young man with Lutheran background, wished communion occurred more frequently, but added that he found theological vagueness in the practice of communion in Urban Mission. Jay, a middle-aged man with a long Pentecostal background missed that the Aronitic Blessing was given at the end of the service, and that there were an invitation, altar call, and prayer for salvation at each service. Others were fine with the church downplaying the formal rites as it was.[248]

One observation included the rite of baby dedication with the following order: Bible reading, presentation of the baby, and unscripted prayer of blessing by the pastor and by family members. Yet, the ethnography uncovered a high degree of spontaneous conversation and joking, and a freedom in how to perform a rite was evident. In short, orality in Urban Mission was ritualising in its own way to express their critical reflection on church liturgy, charismatic style, and other liturgical issues. Still, the services itself was a predictable ritual and a well-known way of doing things.

5.3.6 Preaching

Urban Mission valued various forms of preaching, teaching and sharing their experiences with God. After a long worship session ending with a prayer, the preacher entered the stage. Worship and preaching were the two core elements of the liturgy in Urban Mission. Table 5.32 shows that almost half of the respondents agreed that preaching meant much to them. Almost six out of ten felt God speaking to them, while a large percentage only partly agreed. The preferences for sermon styles were multiple, and remarkably few disagreed on any aspect; that a sermon should be biblical, have stories and examples, be humoristic, be serious, and speak to both the intellect and feelings.

[248] Focus group interview, Urban Mission, 09/06/2022.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Preaching and teaching means most to me.	12%	36%	33%	19%	0%
I love sermons which primarily elaborate a biblical text.	16%	48%	28%	2%	2%
I love sermons which primarily have many stories and examples from everyday life.	23%	43%	31%	4%	0%
I love sermons which speak to me intellectually.	24%	41%	26%	6%	0%
I love sermons which touch my feelings.	21%	45%	27%	6%	0%
I love a humoristic sermon.	26%	51%	19%	3%	0%
I love a sermon which is serious.	19%	51%	26%	4%	1%
I often feel God speaks though the sermon.	18%	40%	26%	4%	1%
Preachers in our church often show passion and emotion.	30%	39%	28%	3%	1%

Table 5.32 Preaching in New Wine

Thus, preaching styles and content were highly appreciated, and the congregants were satisfied with their preachers' many differences.

Urban mission had a cheerful atmosphere, and preachers often used humour. Jannik commented how humour was 'opening up' a relational and human level of communication, and he also thought it opened 'one up for the spiritual things …[although]… preaching should not be one long joke'. Generally, focus group respondents found it was nice with space for being humoristic.[249]

During preaching there was not a loud verbal engagement and response from the congregation, other than frequent clapping. Yet, a few individuals interrupted the silence and spoke or commented during preaching, as I observed in this fieldnote:

[249] Focus group interview, Urban Mission, 09/06/2022.

> Response by the congregation: ‘Hmm’ is the typical comment but done silently. Laughter occurs many times during the sermon. ‘Aarh’ is said a few times as comment, and an ‘amen’ silently. A few participants talk silently along with the preacher, and some suggest the next word before the preacher: ‘hidden’, ‘sins forgiven’.[250]

The observation did not uncover a soundscape of loud and spontaneous ‘hallelujahs’, ‘amens’, or comments on the sermon. The observation thus corresponds with Table 5.29, showing a diversity of preferences for commenting unless the preacher asked people to respond as during this sermon: ‘The preacher encourages the congregation to illustrate “long nostrils” for one another, many are laughing, and some are animating it’.[251]

The congregation was often in pure listening mode during the preaching, although most respondents agreed that their pastors and preachers often showed passion and emotions:

> Preaching by one of the pastors of the church. The preacher is a white man in his 50s, and he is one of the pastors of the church. He walks forth and back, gesticulates with his arms, lungs, voice, and his face to state what he wants […]. The preacher speaks loudly and shouts a few times. The voice is dynamic in the discant register but also calm. Rhetorical questions for the congregation are not answered by everyone, but some do with a nod or silent mumbling […]. He speaks silently, and the pace goes down, now almost whispering: ‘This is our Father, and this is what he has created us to’ […]. Throughout the sermon, the preacher’s body language is affirming the message, e.g. ‘God is close’ is illustrated with both arms put on the chest.[252]

[250] Fieldnote, Urban Mission, 01/09/2022.
[251] Fieldnote, Urban Mission, 03/13/2022.
[252] Fieldnote, Urban Mission, 01/16/2022.

This kind of preaching was more emotional and dynamic, probably resonating with the part of the church who longed for seeing more of the gifts of the Spirit (see section 4.3.7).

A focus group had some issues with what they called 'old-fashioned Pentecostal preaching' style. Raised in classical Pentecostalism, Rakel would normally avoid an 'old-fashioned Pentecostal style of preaching' like the above, but she admitted being deeply touched by a specific missionary and guest preacher who recently visited the church. The missionary, she recalled, was authentic and engaged, preaching powerfully about reconciliation and forgiveness.[253]

By contrast, Jannik found this 'old-fashioned' sermon powerful, but too long. For him good preaching was a sermon that was well-prepared, gave new biblical insights, had revelation, and encouraged him to 'to read and study deeper, and think: Wow, how good is this?'[254] Other focus group participants stated that a sermon should be well-prepared and have engaging content, alongside a dislike for the old Pentecostal preaching style that dominated the church in years past. As one focus group participant said,

> Many years ago, if the preacher was shouting louder, then it was more prophetic, or holy, or something. I cannot follow that, like, if someone raises his voice to convince someone about something. I am actually really open for sharing [prophetic] words and charismatic disposed, but I have a hard time with that. But I like when there is humility in what people say, like, you can judge this yourself. I am not very happy for those saying: 'Thus saith the Lord', and by the way you can do this in many ways. I find it becomes manipulating, and I really dislike that.[255]

[253] Focus group interview, Urban Mission, 08/29/2022.
[254] Focus group interview, Urban Mission, 08/29/2022.
[255] Focus group interview, Urban Mission, 08/29/2022.

Yet, another focus group agreed that the style of preaching was not important if the content was good, and the preacher was sincere:

> Ruth: For me it [a preacher's movement] is not important at all. It is secondary if the person stands still. It is more important that it [the sermon] is well-considered and that the person is living out what he says. Then it doesn't matter if the person stands still [the group agrees with a 'hmm'].
>
> Moderator: So, how about the opposite, if a preacher runs around on the platform, how do you feel about that?
>
> Ruth: I try to respect that, as long as it is not too disturbing, so that you can focus on what he is saying.
>
> Moderator: So, you are going for the content?
>
> Ruth: I try not to condemn the culture, personality, or what it can be, like ethnicity.
>
> Moderator: Others?
>
> Gudrun: For me it is also about being sincere. Is this something the preacher is doing because he has been at a preaching course, and that to engage the congregation he needs to ask, 'have you also experienced this then lift your hands'? So, if it [a preacher's style] is something that is in line with the preacher's personality and it comes naturally, then I can accept it all. But, if I sense this is forced, then it can be disturbing for me.[256]

[256] Focus group interview, Urban Mission, 08/04/2022.

Altogether, the congregants had various preferences for preaching. Preaching styles in Urban Mission varied, including a thematic sermon,[257] expository preaching with congregational interactions,[258] old-Pentecostal preaching with stories and prophetic ministry,[259] and a post-modern style with interviews and reflections.[260] The preachers in Urban Mission consisted of a senior guest preacher/missionary, middle-aged preachers, young adults, males and females, and the regular preachers had Danish, Tamil, Korean, German, and Faroese backgrounds. In summary, preaching in Urban Mission was a multicultural and multisensory blend of oral dynamics, sermon styles, and backgrounds.

The preachers in Urban Mission were rarely telling faith stories or personal 'testimonies', except for one preacher who had included testimonies from congregants in her sermon.[261] When a focus group discussed the issue of preaching, they expressed that they missed hearing personal faith stories, as Joan remarked:

> I miss it [personal stories] at times. I think it is rare that we hear a personal sermon. Preaching is often more theological […] [But if the preacher used examples from their own lives] you can sit to a sermon a think, wow, [it is amazing] you are telling this about your children and wife and your leisure-time, and it about the preacher's life. But I feel it [testimonies] can create a vulnerability and authenticity, where there is space for people. I think it is great as it creates and atmosphere and a culture. So, I can miss that it [preaching] becomes relatable with every-day examples and not only theological preaching.[262]

[257] Fieldnote, Urban Mission, 01/09/2022.
[258] Fieldnote, Urban Mission, 03/13/2022.
[259] Fieldnote, Urban Mission, 01/16/2022.
[260] Fieldnote, Urban Mission, 02/12/2023. By 'postmodern' I refer to the break with modernistic ideas of worship and theology. See https://www.britannica.com/topic/postmodernism-philosophy [Accessed 12/30/2024].
[261] At one service the preacher conducted planned interviews and a video testimony, Fieldnote, Urban Mission, 02/12/2023.
[262] Focus group interview, Urban Mission, 08/29/2022.

Similarly, the survey responses demonstrate how significant it was for congregants' faith to hear others sharing their experiences with God, as Table 5.33 shows:

	Strongly Agree	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I get inspired by hearing testimonies of people's experience with God	48%	35%	15%	1%	1%

Table 5.33 Testimonies in Urban Mission

In Urban Mission, as well as in Next Generation and in New Wine, the focus group discussions and/or survey show a large inconsistency between the observation of services where there were hardly any testimonies outside the sphere of preaching, and the massive interest in hearing them (see Table 5.33).

Whether placed in the sermon, in an interview setting, or allowed at other times in the service, sharing personal faith stories would be highly appreciated.[263] Stories from everyday life would be 'faith-inspiring',[264] by telling how 'God intervened' in sickness, financial problems, or a situation in everyday life. Going further, Jay also longed for more powerful testimonies, which he sarcastically called 'robbery stories' (*røverhistorier*), which for him referred to spectacular (but true) miracle stories of God's help in life.[265] Jim was a little worried about too many testimonies and added that there must be balance between biblical Gospel preaching and testimonies; only if the entire service was Scripture-based would he find it acceptable to have with many stories.[266] Some sermons hardly contained examples

[263] A study of small groups in Urban Mission might illuminate a more precise picture of the scope, practice and function of stories and testimonies.

[264] Focus group interview, Urban Mission, 08/04/2022.

[265] Robbery stories (r*øverhistorier*) refer normally to stories who are inventing the truth or full of exaggeration. Yet, in this context Jay was using the term sarcastically in his own way.

[266] Focus group interview, Urban Mission, 09/06/2022.

from real life,[267] while others had many.[268] Other sermons emphasised heavy biblical material,[269] and still others contained a prophetic vibe.[270]

In short preaching was a strong oral category in Urban Mission with much success due to its skilled preachers. But it is an important finding that sharing personal testimonies about God's intervention in life was practised lesser than then research participants preferred, since this was a large inspiration for their spiritual lives.

5.3.7 Spiritualising: Using the Gifts of the Spirit

Spiritualising in Urban Mission regards how they constructed a form of spiritual and charismatic orality, in worship and in musical intermezzos, and how they used the spiritual gifts in the variety of liturgical elements (see 1 Cor. 12-14). To embrace more charismatic freedom in the church, than was practised at Sunday morning services, the monthly 'Holy Spirit Night' was offered. Here the worship was explicit charismatic and spontaneous, as when the congregation sang a song 'in the Spirit' (see 1 Cor. 14:14-16):

> "Singing hallelujah, aaah, to the Lord of Lords" the worship leader sings spontaneously, and the congregation joins in with "singing in the Spirit" either singing in tongues, or in their own language.[271]

These gatherings were also a free oral framework where most people were engaged with body and soul: 'People are constantly praying, worshipping, and engaging in each their individual way. Some standing, sitting, kneeling, praying in the Spirit, singing in the Spirit. Everyone seems to be engaged in their own way and connect with the atmosphere of the Spirit.'[272]

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[267] Fieldnote, Urban Mission, 01/09/2022.
[268] Fieldnote, Urban Mission, 02/12/2023.
[269] Fieldnote, Urban Mission, 03/13/2022.
[270] Fieldnote, Urban Mission, 01/16/2022 and 03/13/2022.
[271] Fieldnote, Urban Mission, 05/02/2022.
[272] Fieldnote, Urban Mission, 05/02/2022.

The Sunday services had no separate time in the liturgy set apart for using spiritual gifts, although everyone could freely approach the pastors or host if they wanted to share something.[273] The oral gifts like tongues, prophecy, and healing, which dominated early Pentecostalism, were not observed at Sunday services. A congregant regretted the diminishing spiritual gifts:

> I came to the church 5 years ago, so that is what I can speak from. And I think that there has been a decrease of charismatic things happening on Sunday services. We look nicer while, earlier, worship was more expressive. Worship today is more of a produced program. It is both good and bad. With regards to the Holy Spirit Nights, I think they have become more a place for people who are very spiritual and not for all kinds of people, who just want to sit a worship Jesus. That is my understanding of the charismatic and the Holy Spirit Nights.[274]

Although tongues and prophecy were not given much attention at Sunday services, the 107 survey respondents from Urban Mission had personal experiences with the spiritual gifts listed in 1 Cor. 12.[275] Table 5.34 specifies that a large group of respondents had never given a message in tongues that was interpreted afterwards, and as few as 4% had experience with interpretation of tongues. Yet, one in four sang in tongues during worship, more than one-third gave prophetic words and images, only one in ten would not pray for the sick, and fewer than one in ten disagreed that spiritual gifts should not be part of the service. Thus, the moderate use of charismata and reflective style in Urban Mission revolved a matter of what to allow and do in the public services.

[273] Interview with Pastors, Urban Mission, 06/13/2022.
[274] Focus group interview, Urban Mission, 08/04/2022.
[275] Eight respondents had mistakenly answered strongly agree or agree to the statement "I do not have any experience with the Spiritual gifts" while they later affirmed having experience with tongues and/or healing.

	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I speak or pray in tongues.	41%	32%	12%	9%	7%
I have given a message in tongues which was interpreted.	5%	5%	11%	28%	51%
I have experience with interpreting tongues.	1%	3%	9%	30%	57%
I sing in tongues at worship.	8%	13%	30%	29%	20%
At times I receive a message or a picture from the Holy Spirit to others in church.	9%	27%	21%	32%	11%
I am happy to lay my hands on people who are sick and pray for them.	22%	31%	35%	8%	3%
I am often used by God in a way where others experience him.	7%	24%	34%	28%	7%
I feel touched by God when people come with a spontaneous word from God.	10%	24%	42%	19%	5%
I do not think that the spiritual gifts should have a place in worship services.	2%	5%	6%	26%	62%

Table 5.34 Spiritual Gifts in Urban Mission

Table 5.34 demonstrates that almost nine out of ten disagreed that spiritual gifts should not be used in worship services. Pastor Steven thought that it was more important to use spiritual gifts in people's everyday lives, but when the charismatic gifts occurred in a worship service, the content should be evaluated and demonstrate something extraordinary from God: 'We would like to encourage people to practice it [spiritual gifts] much more in everyday life, so that it does not become like a Sunday thing.' Furthermore, the pastors agreed that if someone wanted to share a prophetic word Sunday morning, it should have a 'wow-effect' and give a sense of God speaking clearly.[276]

[276] Interview with Pastors, Urban Mission, 06/13/2022.

Most interviewees prayed in tongues aloud only at home, doing so only internally or not at all at worship services. Jay was an exception, praying aloud in tongues in the intermezzos between worship songs:

> Yet, I have noticed that I often pray in tongues worship songs, and I feel for me, is a way of keeping the momentum. Especially, if I have been affected by the worship, then I feel I somehow maintain the spiritual by praying in tongues, in fact. And then it is evident, that there is a lot [praying in tongues] at the Holy Spirit Nights, when we pray together before the service, also quite loud, I mean the entire team, and we really push it, like, very loud.[277]

The focus group expressed that speaking in tongues was primarily for personal use, and should not occur from the platform in correspondence with 1 Cor. 14 as Jim said:

> I agree very much that we should see what Paul says: that we are speaking to ourselves for edification. And if we say something with words we understand, then it is for everything. Paul also says that we should interpret what is being said in tongues. I once saw this in a Vineyard church where the pastor, explained very calmly that we believe that we can speak in tongues and we can interpret tongues, and he explained it in a very easy and accessible way. But this is different because then it is for the edification of the entire church.[278]

Jim and Jay agreed that tongues should be private and, in general, the spiritual gifts should be allowed and used only with permission and discernment of the leading pastors.[279]

Contrary to the relative many who acknowledged their experience with using spiritual gifts, only few people used the invitation to receive prayer at the end of the service. One

[277] Focus group interview, Urban Mission, 09/06/2022.
[278] Focus group interview, Urban Mission, 09/06/2022.
[279] Focus group interview, Urban Mission, 09/06/2022.

focus group stated that prophetic words and prayer for people were more common at the Holy Spirit Nights.[280] At these nights, many congregants participated in multiple prayer activities, while others were silent:

> The congregation are given the opportunity to respond by lifting their hands if they feel 'powerless'. Then they are invited to stand up and the intercessors and people around them are invited to pray for them. Two to four people gather around each of the 12–15 people standing up for prayer. Around 30–40 people are not praying for others. I hear people praying in Danish, and a sound of many voices praying in their own words altogether.[281]

In summary the oral spiritualising of Urban Mission was controlled and moderate, but their charismatic spirituality came through during worship (see section 4.3.2), in preaching (see section 4.3.6), and prayer which assumed 'God's presence'. The spiritual gifts were implicit in the spirituality of the congregants, but for those who wanted more charismatic experiences, the monthly Holy Spirit night was more relevant. Still, the awareness of the Holy Spirit always spiritualised the worship with its musical intermezzos, interaction and commenting, prayer, rites, and preaching. This spiritualisation gave freedom to individuals to sing, speak, pray, and use spiritual gifts meaningfully to serve the individual and the congregation.

5.4 Comparison of the Findings

In these Danish congregations Pentecostal orality exists in a complex media ecology constructed by sounds, lyrics, Bible texts, bodies and digital multimedia. The observations indicate that Pentecostal orality is an individual and joint practice expressed by six

[280] Focus group interview, Urban Mission, 08/04/2022.
[281] Fieldnote, Urban Mission, 05/02/2022.

substantive categories of worshipping, interacting, praying, ritualising, preaching, and spiritualising.

All three churches made use of a contemporary worship style with a variation of individual body language, but the associated with spiritual singing, musical improvising, humming and speaking to God at musical intermezzos, was not observed in New Wine. While Next Generation and Urban Mission showed a diverse bodily approach to worship defined by the individual congregant's spirituality, most congregants in New Wine preferred to worship without humming, lifted hands, and swaying. Yet, worship singing had a high priority in the congregations, and the style was modern, containing of both self-produced songs and songs from the global worship industry. New Wine was most diverse in their music style, spanning from folk music to bossa nova rhythms, hymns, and contemporary worship. According to the survey, worshipping had more spiritual impact on the research participants than preaching had. Small talk during the service (at the end of the service) occurred mostly in New Wine, but a greeting time in the beginning of the service was a regular pattern of social interaction in all three churches. Only in Next Generation and Urban Mission, a minority of congregants interacted moderately aloud with comments and sounds, to confirm if something was good, while praying times engaged the entire two congregations in individual and varied prayer styles. In New Wine prayers were mostly read aloud together from a text, and there was only little individualised oral and bodily participation, closer to their Danish Evangelical Lutheran liturgical tradition.

Ritualising designates a local approach to conduct the rite of a church activity, namely the frequent rites like baptism, communion and dedication of children. New Wine ritualised Lutheran liturgical orality and rites by adding their own local practises, and similarly, Next Generation and Urban Mission ritualised their local rites by merging Lutheran, Pentecostal and other Free church traditions into their liturgy. The orality of church services, the songs,

rites, and spirituality, was following the church year; New Wine followed the Danish Lutheran church year, while Next Generation and Urban Mission emphasised Easter, Pentecost, and Christmas. All congregations employed a more traditional and formal orality at funerals, weddings,[282] at infant baptism (New Wine), baby dedication (Next Generation and Urban Mission), believer's baptism (Next Generation and Urban Mission), [283] at confirmation (New Wine) and partly formal at the rite of blessing the youth (Next Generation and Urban Mission). There was a clear similarity in the form between the rites of infant baptism and baby dedication, and between the rite of confirmation and blessing the youth, although the ecclesial theology was different from the Lutheran and Pentecostal.[284]

Preaching was conducted both by theologically trained pastors and lay people, both men, women, young and old.[285] All three congregations were highly satisfied with their preachers and their sermon content whether the style was expository (explaining a biblical text), thematic (preaching around a theme), or narrative (making a point by stories). Personal preferences for preaching styles dominated the data, but the variation of the many different preachers seemed to meet the many ideas of a good sermon. The research data uncovered that there was an appreciation of all the very popular pastor's use of Scripture, humour, illustrations, and faith narratives, whether shared in preaching or at other times. However, while testimonies were a highly significant inspiration for the congregant's spirituality and

[282] During research I attended a funeral in Next Generation and a wedding ceremony in Next Generation and Urban Mission, but due to the private character of the events I did not make an ethnography of these.

[283] Due to the researcher's limited time, believer's baptism was not a part of the observations in Urban Mission, but still a practise like Next Generation.

[284] A discussion of the theology behind these rites is not the aim of this thesis, but traditionally classical Pentecostals in Denmark adheres to a Baptist and symbolic view of ordinances, while charismatic Lutheran's adheres to a Lutheran sacramental view. Nevertheless, I propose that Pentecostals are more sacramental/Lutheran in their view, by believing in the prophetic Spirit of Christ present working during the church service, including during communion and baptism.

[285] Since my focus was on the phenomenon of orality, and due to lack of space, I have not presented much data concerning gender and spirituality, although I have collected survey data from 250 respondents, who can be divided into age and gender. The sample of churches seemed to demonstrate an egalitarian view on orality, spirituality and ministry, meaning that both men and women may lead, speak and serve at all levels.

faith, with few exceptions, sharing a personal testimony or faith story was not a conscious and clear practise in the liturgy of the congregations.

Time of public altar calls with prayer at the platform as response to the sermon, were rare at the beginning of the research, but services often ended with an invitation for prayer, healing or help. A time of worship singing always followed the preaching giving opportunity to reflect on the message, while praying with people was practised most consistently in New Wine, who offered prayer every Sunday after receiving communion. At the end of research, Next Wine and Urban Mission implemented more space for an altar call or a public invitation for prayer.

All three congregations were affected by their surrounding cultural and political context. The Covid-19 pandemic and restrictions terminated at the beginning of research in January/February 2022. This influenced the observations of orality, physical interaction, and the liturgical form at the beginning of research.[286] Soon, the war in Ukraine and other political changes made the world more unstable which influenced the churches' public prayers.

More than two-thirds of respondents had the gift of speaking in tongues in Next Generation and Urban Mission, and almost half of the respondents in New Wine. Members of all three churches had a high desire for exercising the spiritual gifts and experience a sense of God's presence. However, many chose not to speak in tongues aloud at Sunday worship services, and prophetic words, public prayer for healing, or other spiritual gifts were only used occasionally. Instead, the churches referred congregants with a desire for experiencing more of the spiritual gifts to monthly prayer gatherings (Next Generation), prophetic listening evenings and a monthly 'light' worship service (New Wine), and Holy

[286] In Memo 40: Oral Liturgy and Corona, I have extensively noted how Corona-restrictions affected church life and orality in Next Generation, to be aware of how the early research might be limited by these conditions. However, soon after the pandemic, I observed the congregations were back to the normal handshaking, singing and relating to one another.

Spirit Nights (Urban Mission), which contained much more extrovert charismatic activity. Separate gatherings in small groups, everyday life, church camps, and prophetic events were more suitable for exercising the spiritual gifts than the regular public services, due to the size of the congregations and to the need of controlling the timeframe, and to make it easy for outsiders to participate in worship. Thus, while public charismatic activity, outside the relative lively worship singing and orally moderate times of prayer, all three churches were a clear example of Pentecostal/Charismatic Christianity in Denmark.

The orality of Danish Pentecostals and Charismatics are to some degree influenced by the Lutheran theologian, N.F.S. Grundtvig, especially in New Wine as a Lutheran church. His hymns were often sung in all three churches, and since his ideas infiltrate Danish society and Danish Lutheranism, members, worship leaders and pastors could easily mention his name without introduction.[287] Yet, the data only show that while Grundtvig was appreciated as a national historical icon and an appreciated hymn writer, his theological and egalitarian ideas of 'the living word', 'the significant discovery', and 'living interaction',[288] was probably an underlying cultural assumption, but the informal oral spirituality of the churches could not be attributed to his theory.

In summary, this chapter has outlined the complexity of Pentecostal media ecology as six oral categories consisting of sounds, words, and songs, merged with body language, textuality and digital multimedia. The data indicate that orality cannot stand alone but is intertwined with a larger media ecology. The basic categories and properties of Pentecostal orality reveal a remarkable individual plurality or polyphony of oral preferences constructed by individual and local church spirituality. Thus, the data suggests that Pentecostal orality is an oral articulation integrated with the individual's autonomous embodiment of spirituality,

[287] It is out of the scope of this thesis to discuss the theories of N.F.S. Grundtvig. However, he is significant for a discussion of orality in Denmark, and with reference to my data, I have included a discussion in Appendix Seven.
[288] See Appendix 7.

with congregational and individual theological rationalities, and with the social-liturgical framework and local ecclesiologies. The central finding is that Pentecostal orality consists of various oral categories, multivocalities, and multiple spiritualistic expressions which arise from experience of being filled with the Spirit. Following this fundamental suggestion, I will discuss an abstract theory in the next chapter.

CHAPTER SIX:
THEORETICAL CONCEPTS OF PENTECOSTAL ORALITY

The previous chapter presented a research process utilising participant observation, a purposive survey, and individual and focus group interviews in three Pentecostal-Charismatic congregations. The resultant findings have been sorted into six substantive categories constructing a complex and systemic media ecology of worshipping, interacting, ritualising, praying, preaching, and spiritualising. This chapter aims to advance the empirical findings and translate the substantive categories into theoretical concepts that answer the thesis' research question: What is Pentecostal orality and how can a localised expression be conceptualised? In short, I will argue that Pentecostal orality is a polyphonic epistemology.

The current chapter's theorisation combines the empirical data from the former chapter, my memo-writing, the focus group interviews as theoretical sampling, and the thesis' theoretical framework. The memo-writing recorded early reflections, tentative ideas, research commentary, analytical notes on congregational observations, and ideas emerging from individual and focus group interviews.[1] Since the focus group interviews served as theoretical sampling, they provided explanations and interpretations of the observations and the purposive survey together with the theoretical framework. Thus, the focus groups furthered the conceptualisation of Pentecostal orality.[2] Lastly, connecting the six substantive oral categories with the theoretical framework of this study, several abstract concepts were constructed and analysed to define a formal theory, which I call a 'theoretical conceptualisation'.[3] These substantive categories and the theoretical concepts were presented

[1] See Appendix Six for a list of memos.

[2] See Chapter 4.3.3 and 4.4.1 for a discussion on theoretical sampling in focus group interviews.

[3] As mentioned in Chapter Four, the data led me to the decision of presenting two levels of the grounded theory. The terms 'substantive theory' and 'formal theory' do not have a strong emphasis in Charmaz's constructivist grounded theory. I still distance the methodology to classical grounded theory, by following Charmaz, see Charmaz, *Constructing Grounded Theory*, 225-259. I present the findings as substantive and

for my research sample of three congregations to ensure the theory was grounded in the data.[4] The feedback was appreciative and helped to strengthen the theory and sharpen my conclusions based on empirical research.

The current proposal of a theoretical concept of Pentecostal orality derives from the empirical data presented in the previous chapter. Thus, I present examples from the data throughout this chapter, not to contrast or separate orality from literacy as Ong and Hollenweger have done, but to analysis the dynamics of orality in its media ecology. I refer to the empirical data to demonstrate how the theory is grounded in empirical research.

In the first section, I analyse the media ecology by applying the concept of theological aesthetics, and then I synthesise the findings from Chapter Five. I present my methodological procedure for the theoretical conceptualisation to elucidate that the theory is grounded in the data and not a preconceived theoretical framework. Subsequently, I will argue that Pentecostal orality should be defined as a polyphonic epistemology. I discuss the concept of epistemology, the acoustic and philosophical concept of polyphony, and the concept of dialogue which illustrate the oral articulation of internal and external voices. In the final section I discuss the concept of sacramentality to define the spiritual and charismatic dimension of Pentecostal orality.

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theory as formal, see Glaser, *The Discovery of Grounded Theory: Strategies for Qualitative Research*; See also the distinction between 'low-level' and 'higher-level' categories in Margaret M. Cullen and Niamh M. Brennan, 'Grounded Theory: Description, Divergences and Application', *Accounting, Finance & Governance Review* 27 (2021): 1–19. My presentation is, despite the statistics and tables intended describe orality following Charmaz' use of ethnography for presenting grounded theory, see for example Lillemor R.M. Hallberg, 'The "Core Category" of Grounded Theory: Making Constant Comparisons', *International Journal of Qualitative Studies on Health and Well-Being* 1, no. 3 (2006): 141–48.

[4] The first feedback session was in Urban Mission, 2/21/2023 with all who were interested; with New Wine's pastor in December and by email 12/18/2023 and a feedback session church leaders 5/5/2024; the feedback session in Next Generation was an open gathering the 12/14/2023, and I discussed my work at a seminar for Classical Pentecostals the 3/8/2024. The churches approved the findings, the six substantive categories and the theoretical concepts.

6.1 Analysis of the Media Ecology

The media ecology of orality, textuality, embodiment and digitality reflects to some degree what Ong called 'secondary orality', and aspects of Hollenweger's notion of the 'orality and liturgy.[5] Since I have argued that we need to go beyond Ong's universal and binary definitions, and Hollenweger's polemical and ethnic definitions, I will instead analyse the media ecology as a Pentecostal theological aesthetics. This relates the studied media ecology appropriately to Pentecostal philosophy and theology, before I specifically discuss how I constructed a grounded theory of orality.

The media ecology of the three congregations defines a Pentecostal aesthetics, since the oral substantive categories are multisensory practices. In other words, the data show orality is not only an acoustic phenomenon of sound waves, but a cognitive, emotional and spiritual experience. Felix-Jäger discuss how theological aesthetics refuses to differ between non-aesthetic categories of rational preaching or the cognitive aspect of reading a text, and aesthetic categories of music, art and dance. Instead, he proposes that an aesthetic approach to Pentecostal worship considers how orality, music, visual arts, and embodiment speaks to all the human senses and the heart.[6] This holistic approach seems to resonate with the integrated oral practises described as local Pentecostal media ecology.

Thus, the examined churches' Pentecostal media ecology offer insight into certain aspect of Pentecostal aesthetics like musical performance (reduced to singing worship in the research sample); images, typographical design and photos used for illustration in preaching; the dramaturgical aspect of rites and sacraments, and the embodied physical and oral expressions of spirituality running through the entire church service. Felix-Jäger also mentions embodied practices like flag twirling, prophetic dance, choreosonic modes

[5] See Chapter Two and Chapter Three.

[6] Steven Felix-Jäger, 'Arts and Aesthetics, The pursuit of beauty through the outpour of the Spirit', in eds. Vondey, *The Routledge Handbook of Pentecostal Theology,* 335-356.

combining orality and embodiment, and the spontaneous commenting along the worship service.[7] While, for instance, dancing was replaced by swaying, and shouting was replaced by moderate comments and quasi-language, the participants' orality and embodiment still demonstrate how Danish Pentecostal are aesthetically minded in an engagement with a holistic media ecology.

The philosophical field of theological aesthetics has not been embraced much by Pentecostals, as Edmund J. Rybarczyk states, while an aesthetic optic brings clarity and understanding of the arational practices of Pentecostalism. As he says, the physical realm as an aesthetic space, 'profoundly shapes our identities',[8] and bring important explanations to Pentecostalism. He challenges Pentecostal-charismatic churches, who are often reluctant to use their resources on architecture, arts and design on the expense of mission and spirituality, to embrace the advantages of aesthetical theology.[9] Similarly, Felix-Jäger, underscore how liturgical spaces and art fosters a place of worship, although Pentecostals are only beginning to discover its potential.[10] Dance and body movement spells out 'the Spirit falling on all flesh', worship singing is a passionate language of music, and orality is a rhetorical embodiment of the Spirit. Finally, churches architecture, can be seen as an incarnational, theological and biblical reflection materialised in a building with 'theo-poetic' metaphors.[11]

To give context for the following analysis of what I have termed 'the media ecology', I found the Danish research sample suffers from a lack of intentional and expressive

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[7] Felix-Jäger, 339.

[8] Edmund J. Rybarczyk, Pentecostalism, Human Nature, and Aesthetics: Twenty-First Century Engagement, *Journal of Pentecostal Theology,* 21 (2012): 241. See also the call for more engagement with aesthetic analysis by Birgit Meyer, Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms, South Atlantic Quarterly 109, 4, (2010): 741–763. https://doi-org.bham-ezproxy.idm.oclc.org/10.1215/00382876-2010-015.

[9] Rybarczyk, 240–59

[10] Steven Félix-Jäger, 'Installations and Sacred Spaces: A pentecostal engagement with visual liturgical art', *Journal of Pentecostal and Charismatic Christianity,* 42:1 (2022), 72-85, DOI: 10.1080/27691616.2022.2042047.

[11] Felix-Jäger, *Spirit of the Arts.*

aesthetics, common to charismatic Protestantism. Yet, to begin with, some aesthetic choices seem to have been made concerning the architecture, which can be seen as a theological and biblical reflection materialised in a Next Generation's 1400 m2 church building has a front like a ship of steel made of a large window section. The building is designed with the vision of being a multi-functional and cultural place for the entire town. The four-hundred-and-twenty-seat auditorium is built like a concert place and has hosted several secular events besides the primary use as a church. Inside the building only no religious artefacts are found, to support this vision.

New Wine meets in a former factory building and with their refurnished chairs and inventory they could as well have been an urban intimate concert place. This probably constructed the comfortable, cosy and informal atmosphere. Yet, a cross and an altar at the platform linked the church to their Evangelical Lutheran tradition, which their liturgy also evidenced.[12] The church building of Urban Mission is a large factory building rebuild into a 2000 m2 building signalling it is a church by its name on the front, window mosaic with a cross and a large simple cross at the main entrance. Thus, the architecture of the building corresponds with their vision of being their own kind of church in the city.[13]

These church buildings are aesthetic spaces with light productions, large multimedia screens, and professional sound systems which facilitates the idea that these three Pentecostal/charismatic churches have a shared focussing on a certain aesthetics: Musical performance in worship, preaching and platform-oriented activity, and metaphysical and supernatural aspects of the Christian faith which concerns Pentecostal-charismatic spirituality and orality.

[12] See the introduction to New Wine in Chapter 5.2 and their ritualising in 5.2.5.
[13] To protect the anonymity of the churches, I have not provided the sources of my information.

The aesthetics and orality displayed in the liturgy and media ecology of the research sample appreciates the performance of worship leaders and preachers. Miranda Klaver examines this issue of leaders and pastorpreneurs (a contraction of pastor and entrepreneurs), who often are in focus in megachurches due to their authority given by their aesthetic leadership performance.[14] Contrary to Klaver's mention of the global tendency of one charismatic leader who building a large church organisation, the three congregations operated with several preachers and worship leaders to filled out this function.

Yet, the modern style of all three churches had, with some variation, implemented the aesthetics of neo-Pentecostal megachurch spirituality which seems to attract believers and church seekers: A worship band of skilled musicians and passionate singers and the use of several preachers speaking and performing on the stage. The charisma, performance and clothing of the worshippers and preachers on stage was usually informal and casual. Altogether, I find the aesthetic value of the sample of congregations resonates with Klaver's analysis of a Dutch case study: The growth, fellowship, media technology, modern liturgy and vitality is a proof of the embodiment of God's power and presence.[15]

Felix-Jäger proposes an aesthetic method of seeing 'embodied worship practices' as a pneumatological outcome, enabling Pentecostals to understand their aesthetics in theological ways.[16] A Pentecostal theology of aesthetics underlines the pneumatological imagination of Pentecostals as a way to understand the media ecology of Pentecostal worship. In other words, the outpouring of the Spirit is seen as the explanation of Pentecostal embodiment and spirituality. I suggest the media ecology of texts, multimedia, oral practises and embodiment

[14] Miranda Klaver. 'Pentecostal Pastorpreneurs and the Global Circulation of Authoritative Aesthetic Styles.' *Culture and Religion* 16, 2, (2015): 146–59. doi:10.1080/14755610.2015.1058527.

[15] Klaver, 157.

[16] Felix-Jäger, 'Arts and aesthetics': 341-344; For a coherent introduction of Pentecostal aesthetics see Steven Felix-Jäger. *Pentecostal Aesthetics: Theological Reflections in a Pentecostal Philosophy of Art and Aesthetics*. (Boston: BRILL, 2015). Accessed November 1, 2025. ProQuest Ebook Central, and Felix-Jäger, *Spirit of the Arts*.

is manifestation of the incarnated Spirit, following the 'outpouring of the Spirit on all flesh' (Acts 2:17-18). While an aesthetic theological analysis is not the purpose of this thesis, this brief introduction connects the holistic media ecology with Pentecostal theological assumptions of aesthetics as Spirit-filled embodiment.

The following section specifically compares and analyses the oral substantive categories of the media ecology and draws on my analytical memo-writing along the research process, to develop tentative theories of the phenomenon. Since the substantive categories intersect, they must be theoretically integrated. For example, praying overlaps with worshipping; spiritualising overlaps with interacting; and interacting overlaps with preaching. In addition, these integrated oral dynamics included aspects other than orality, as congregants combined speech and sound with body language and gestures, and since they used digital multimedia to assist their praise, preaching experiences, and theological experiences.[17] Illustrating this systemic and interrelated dynamic of the congregation's media ecology, Table 6.1 compares the substantive categories with three dominating types of communication media: orality, body language, and digital multimedia including textuality.[18]

[17] Chapters 5.1, 5.2, and 5.3 show the substantive categories as they emerged in each congregation. In this Chapter I synthesise the field data. Memo 4, 'Biblical literacy', 14. Dec 2021 and Memo 6, 'Orality a part of a larger ecology', 4. Aug 2022 reflects my observations about orality as part of a larger media ecology.

[18] This table might fall under the term 'axial coding' which nevertheless have its weakness of imposing properties on the data. Instead, this diagram is constructed by the data's categories rather than preconceived characteristics.

Substantive Categories	Orality (examples)	Body Language (examples)	Textuality/ multimedia screen (examples)
Worshipping	Singing Humming	Swaying, jumping Clapping Raising hands Dancing Gestures of children's songs Individuals standing or sitting Closing eyes	Reading lyrics Images behind lyrics
Interacting	Greetings and small talk Informal conversations Emotional outbursts Communal and individual Comments and responses Interruptions or spontaneous activity See 'worshipping' Jokes and laughter	Shaking hands Hugging As in 'worshipping'	Non-textual, spontaneous interaction
Praying	Informal and formal prayers Altar call or opportunity for personal prayer after the service Reading prayers aloud (Lutherans) Reciting the Lord's prayer	Lifting hands into the air (Pentecostals) Laying on of hands Closing eyes	Written prayers (Lutherans)
Ritualising	Informal sacraments and rites Formal orality of sacraments and rites (Lutherans) Reciting the Creed (Lutherans) Believer's baptism (Pentecostals) Infant baptism (Lutherans) Giving the Aronitic Blessing	As in 'praying'	Reading the Creed from a multimedia screen (Lutherans)
Preaching	Listening Commenting Reading bible passages loud Preaching Storytelling, testimony, anecdotes	As in 'interacting' The preachers using their entire body and vocal	Bible texts Sermon notes Images and illustrations on the multimedia screen Video
Spiritualising	Spiritual gifts (tongues, singing in the Spirit, prophesying) Commenting	As in worshipping and praying	Non-textual

Table 6.1 The Substantive Categories Engaging with Orality, Body, and Textuality/multimedia screen

Table 6.1 illustrates how Pentecostal orality is inseparable from body language and the multimedia screen's textuality/visuality, since the congregants were combining speaking and reading, singing and swaying, praying introvertly or extrovertedly, and interacting within their respective liturgical framework.

While the oral categories were present in all three congregations, the acoustic and physically observable output was higher in Next Generation and Urban Mission than in New Wine. Moreover, Next Generation and Urban Mission displayed more instances of individual, spiritual and spontaneous orality, while by contrast, New Wine purposely mixed instances of Charismatic orality, like worship and prayer, and Lutheran liturgical orality. Table 6.2 compares the congregational differences and similarities relying on their respective ecclesial traditions.

	Next Generation	New Wine	Urban Mission
Ecclesiological tradition	Classical Pentecostal	The Charismatic Movement inside the Evangelical Lutheran Church	Independent church merger with Neo-Pentecostal aspects
Doctrines and orality	Classical Pentecostal doctrines like 'initial evidence' (glossolalia) Egalitarianism Spiritual gifts desired and used in church services A spirituality of experiencing God	Evangelical Lutheran doctrines affecting formal Lutheran orality of sacraments Charismatic theology is a desire but approached critically	Critical reflections on classical Pentecostal and Apostolic theology Contemplative spirituality and reflective style while upholding Pentecostal and Charismatic doctrines
Oral liturgy	Unscripted liturgy Non–time-framed liturgical elements Interactive in prayer and worship Musical-charismatic intermezzos Moderate commenting to preaching Regularly altar calls and often prophetic words Digital textuality	Scripted and unscripted liturgical elements Small talk during the end of service Least interactive in prayer and worship No charismatic intermezzos No commenting in preaching Spiritual gifts in personal prayer or occasionally Digital textuality	Unscripted, time-framed liturgical elements Moderate interaction in prayer and worship Musical-charismatic intermezzos Moderate commenting to preaching Prophetic words mostly at special events Digital textuality
Primary or secondary orality and literacy	Greeting time Oral interaction Spiritual gifts like prophetic words Oral literacy and digital multimedia Bible-based literacy	Greeting time Limited spontaneous and orality Limited use of spiritual gifts at Sunday services Theological Lutheran literacy	Greeting time Moderate oral interaction Moderate use of gifts at Sunday services Bible-based literacy

Table 6.2 Differences and Similarities of Pentecostals and Lutheran Charismatics[19]

[19] See Chapter Five. All observations are a time-bound snapshot, and my aim is not to present a case study of the churches, but to define Pentecostal orality.

The oral similarities between the three churches lie in their ordinary and informal language, cheerful and humoristic communication, contemporary worship music and musically arranged hymns, rituals and rites with local elements added, and most notably, their desire to experience Christ in a personal transforming way.[20] In this sense, all three churches were similar, although their liturgical styles differed.

The orality of liturgy, to use Hollenweger's expression,[21] was expressed through aspects of oral spontaneity, planned or unplanned body language, and a constant use of digital textuality. However, Next Generation and Urban Mission were more flexible and informal in their ritualising, for example when conducting baptism, and communion, while New Wine valued the formal Lutheran orality of sacraments.[22] New Wine worshipped with hardly anyone lifting their hands in the air, no one praying aloud for themselves, no humming, and no singing between songs, while Next Generation and Urban Mission frequently used body language, commenting, and musical intermezzos to sing spontaneously and pray individually.[23] Congregants in New Wine mostly avoided spontaneous interaction, and they did usually not comment during the preaching. Next Generation and Urban Mission tended to pray aloud during prayer and worship, and some interacted individually during the worship service, but always moderately.

Nevertheless, despite ecclesial, theological, and liturgical differences, members in all three congregations showed similar oral preferences. For example, some Lutherans (New Wine) wanted more charismatic orality in the church, and some Pentecostals (Next

[20] Altar calls, personal prayer, and divine encounters are common experiences for Pentecostals and Charismatics, see Vondey, 'Soteriology at the Altar: Pentecostal Contributions to Salvation as Praxis.': 223–38; Vondey, 'Pentecostal Theology: A Conversation on the Full Gospel.' *Journal of Pentecostal Theology* 28, no. 1 (2019): 32–45; Tania M. Harris, 'Hearing God's Voice: The Theology of Extra-Biblical Revelatory Experiences among Australian Pentecostals.' *Journal of Pentecostal Theology* 30, no. 2 (2021): 242–62.

[21] See Chapter 3.1. I am not using Hollenweger's notion, as stated in Chapter 3.7.

[22] See Chapter 5.1.5, 5.2.5, and 5.3.5. In this chapter, 'Pentecostals' include Next Generation and Urban Mission, and Charismatics refers to Charismatic Lutherans. Yet, for the most I name the congregations, to signal that the data is specific to these congregations.

[23] See Chapter 5.1.2, 5.2.2, and 5.3.2.

Generation and Urban Mission) wanted more formalised orality.[24] The three churches shared convictions about personal faith in Christ, the value of prayer with the laying on of hands, and they appreciated modern worship and charismatic theology (1 Cor. 12–14). However, the liturgy of Next Generation and Urban Mission was shaped more by individual congregants' orality than New Wine's.[25] Instead, New Wine's reluctance towards incorporating individual extroversion and too much charismatic orality, was replaced by an introspective, meaningful expression in reciting their ecclesial tradition's historical creeds, prayers, and sacraments, not found in the other two churches.

The research uncovered that despite the dichotomous definitions of orality by Ong and Hollenweger,[26] Pentecostal orality is not a contradiction to textuality or literacy and does not exclude scripted orality. Instead, the data displayed how so-called 'oral Pentecostals' and 'literate Lutherans' appreciated spontaneous orality like glossolalia, spontaneous charismatic gifts, small talk, interaction, oral liturgy, and humour.[27] Similarly, most respondents preferred using the multimedia screen, ensuring they could understand and participate in the liturgy by reading texts, watching images, and contemplating on quotes and artistic visuals.[28] Table 6.3 distinguishes 'unscripted orality' from 'visual-textual orality', illustrating that Pentecostal orality relies not only on memory, intuition, or inner spirituality but simultaneously on texts, images, and visual presentations on the multimedia screen.[29]

[24] See Chapter 5.1.7, 5.2.7, and 5.3.7.

[25] See the description of the three congregation's liturgical frameworks in Chapter 5.1.1, 5.2.1, and 5.3.1.

[26] See Ong's definition of Orality and Literary in Chapter Two, and Hollenweger's notion of Pentecostalism's oral structures and theological literacy in Chapter Three.

[27] By 'oral Pentecostals' and 'literate Lutherans' I am referring to Hollenweger's many dichotomous sayings. See Chapter 3.3.

[28] See how orality, body language, digitality and the reading of texts are blended in Chapter Five.

[29] See Chapter Five.

Substantive Oral Categories	Scripted/Visual Orality	Orality Independent of Text
Worshipping	Singing by reading the lyrics	Singing by memory, in tongues, or through own vocal improvision
Interacting	Singing a children's song from a text using gestures	Greeting time and small talk Interaction by personal commenting and utterances
Praying	Reading the Creed or prayers displayed on Screen (only Lutheran liturgy)	Praying in one's own words
Preaching	Reading aloud from the Bible, looking at images, illustrations, and video	Storytelling, testimony, or preaching without reading from any text
Ritualising	Following formal Lutheran rituals and rites (Lutherans) or reading from notes (Pentecostals)	Informal and varied approaches to rites
Spiritualising	Including a bible verse in a prophetic word	Using the spiritual gifts by mouth

Table 6.3 Examples of Scripted and Unscripted Orality

The empirical data suggest Pentecostal orality is not exclusively oral, but rather an inclusive performance of formal and informal orality, textuality, body language, literacy, multimedia, and scripted and unscripted communication strategies. This mixed oral and literate media ecology was a pattern in every congregation. To take the most striking example of the variation within one congregation, the liturgy of Lutheran New Wine contained the most formal and scripted rituals, but simultaneously, the worship service involved more small talk than the other congregations.[30]

Each congregation used mixed oral, literary, and digital communication strategies according to their ecclesiological preference. Yet their liturgy followed roughly the same pattern of worship, greeting, prayer, rituals, offering, announcements, worship, preaching, and prayer, with few exceptions. As Chapter Five described, every substantive category was

[30] For the small talking in New Wine, see Chapter 5.2.3.

accompanied by body language, scripted and un-scripted elements, multimedia, and most significantly, a spiritualisation of orality, reflecting that the members in these churches were relying on a profound spirituality superior to the words, songs, comments, and sounds meeting the ear.

The mixed approach of oral-textual-bodily communication led my memo-writing into abstract reflection during the research. After five months of observing services in the Next Generation, I crafted an 'early theoretical memo' defining orality as an epistemology with several properties:

> Pentecostal orality is a sacramental embodiment of sounds, body movements, and speech, which makes sense for people who have had a personal experience of an encounter with Jesus through the Holy Spirit.
>
> Pentecostal orality must link with Pentecostal doctrine. In the three churches, this means 1) belief, confession, and practice according to the Bible as God's word, 2) belief in the baptism of the Spirit/filling of the Spirit with charismatic gifts following, 3) salvation through personal faith and confession, 4) a sanctified speech and new life of believers, 5) personal engagement in prayer and worship, 6) [unfinished sentence].
>
> What I have found until now from my 'autoethnography' is:
>
> Pentecostal orality is an epistemology (how they communicate, speak, hear, understand, believe, and think). Theological and spiritual truths become valid when experienced, spoken, explained, and prophesied.
>
> 1) Pentecostal Orality is Sacramental (A God–Human encounter in all elements, e.g. worship, prayer, charismatic, the daily life world and in bible reading)

2) Pentecostal Orality is Charismatic (Expressions of the vocal/charismatic gifts, affections becoming responses)

3) Pentecostal Orality is Narrative (Storytelling, narrative preaching, testimonies listened to)

4) Pentecostal Orality is Hermeneutical (the bible is used in several ways in ordinances, testimonies, charismatic gifts, preaching, and exposition).[31]

The memo was an early attempt to start theorising but, to be self-reflexive, it was undoubtedly also influenced by my theoretical framework rather than a grounded theory.

Fortunately, I avoided this methodological mistake, as I became immersed in field observations and interviews in other churches, meeting hundreds of congregants and trying to simplify the definition of Pentecostal orality. My memos circled other tentative concepts of orality as a 'life hermeneutics',[32] 'vertical and horizontal orality',[33] 'variation of preferences',[34] the 'polycultural and polysonic',[35] the 'multivocal', the 'egalitarian', and 'pluralistic rationalities'.[36] Eventually, to summarise my ideas, I developed memo 39 (see Diagram 6.1). Here, I pondered on the systemic interrelatedness and complexity of the studied media ecology, summarised in the notion of 'polyphony' denoting the multifaceted observations, the variations of preferences in the survey, and the individual spiritualities discovered in focus group interviews.

[31] Memo 5, 'Early advanced Memo', 15. Dec. 2021. See the list of memos in Appendix Six.
[32] Memo 33, 'Primary and dialogical orality', 8. Mar 2022.
[33] Memo 8, 'Vertical-horizontal', 26. Mar 2022.
[34] Memo 9, 'Variations in focus groups', 5. Aug 2022.
[35] Memo 26, 'Not unisonic but polysonic', 8. Oct 2022.
[36] Memo 38, 'Pentecostal Orality is egalitarian', 12. Dec 2022.

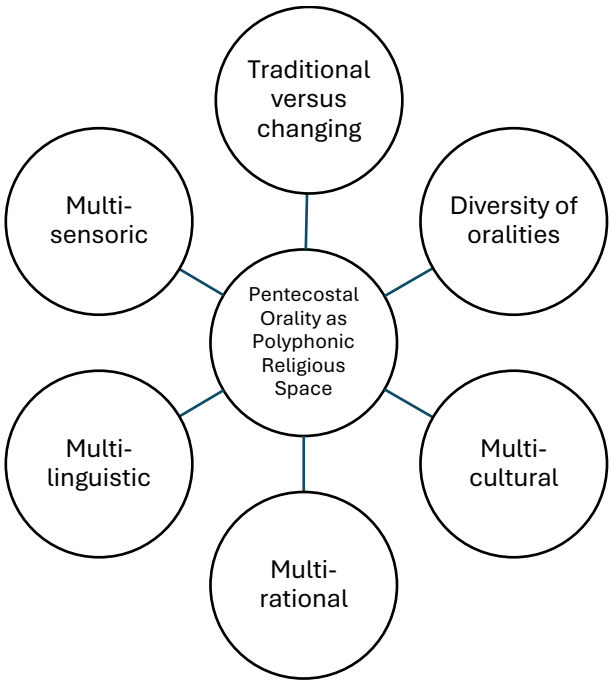

Diagram.1: Memo 39 – A Mind Map Tentatively Theorising the Complexity of Media Ecology[37]

At this point in the theorisation, I did not consider 'epistemology' as a core concept like in memo 5, but only as one plausible concept among others. Instead, I found that 'polyphony' could summarise the many individual sounds, voices, and preferences found in the responses of the research participants. My observation was that a conceptualisation of Pentecostal orality, according to the complexity of the data, did not reveal orality as a singular, monocultural, or monophonic concept, but the opposite. I discovered, or heard, a soundscape of ecumenical Pentecostalism, which was polyphonic with its many sounds, rhythms, and languages, its many rationalities and liturgies, spiritualistic diversity, and the use of various forms of communication.

However, in the final theorisation phase, which occurred during the reading, analysis and writing of the thesis, I compared my data, codes, and memos again. Classical grounded theory differentiates between 'substantive' categories emerging directly from the data and 'theoretical' or 'formal' concepts, which elevate the discussion to an abstract and analytical

[37] Memo 39, 'Mind map of the complex media ecology', 8. Nov. 2022.

level.[38] Thus I connected the findings to the theoretical framework of orality, the theorising process eventually led me to the realisation that Pentecostal orality could best be conceptualised theoretically as a 'polyphonic epistemology'. Thus, the remaining part of this chapter discusses my formal theory of Pentecostal orality, constructed by empirical data and theories resonating with the data.

6.2 A Theoretical Conceptualisation

The previous part of this chapter clarified the methodological process towards a theoretical conceptualisation. This section answers the main research question, 'What is the function and nature of Pentecostal orality and how can a localised expression be conceptualised?' by constructing a formal and yet grounded theory, which I define as a 'polyphonic epistemology'.

My initial proposal is that Pentecostal orality is foundationally an epistemology since it is a way for Pentecostals to speak, hear, communicate, reflect, and grow in knowledge about God. Second, the data suggest that Pentecostal orality is inherently 'polyphonic' in its myriad sounds, voices, narratives, and personally meaningful experiences. Thus, the concept of polyphony is analysed both as a musical and philosophical term. Third, I discuss the notion of 'dialogical embodiment' to explore the rationale for the polyphony of personal voices. Lastly, I discuss how Pentecostal and charismatic spirituality and sacramentality underline the theological and experiential expression of polyphonic epistemology. In short, all four concepts are integrated and needed to explain the nature of Pentecostal orality as a polyphonic epistemology.

[38] Charmaz, *Constructing Grounded Theory,* 247-48. Hallberg, 'The 'Core Category' of Grounded Theory: Making Constant Comparisons.': 141–48. See also the distinctions of substantive and formal theory in Bryant, Charmaz, *The SAGE Handbook of Current Developments in Grounded Theory, 96-111.*

6.2.1 Pentecostal Orality Is an Epistemology

All six substantive categories of worshipping, interacting, praying, ritualising, preaching, and spiritualising suggest orality is an epistemology, in the sense that these categories were a source of learning and a form communicating, reflecting and structuring the research participants experiential understanding of the Divine. [39] Defining orality as an epistemology, aligns with the common Pentecostal definition of epistemology; more than a pure rational philosophy of thinking, it is the philosophical discipline of evaluating both cognitive and metaphysical rationalities.[40] Consequently, the Pentecostal notion of epistemology combines cognitive skills with spirituality, subjective narrativity, affections, and embodiment.[41] Hence, I will synthesise my data with scholars who discuss the concept in relation to the experiential and affective dimensions of Pentecostal orality.

Focus group participants discussed epistemological issues including how rational thinking and spiritual experiences work together. For example, Soren reflected on 'you can communicate to people who are used to understand things intellectually…and then you can continue to reach their hearts', which was his main concern.[42] Josefine's worship with raised hands was a holistic and epistemic way of 'giving yourself to God'.[43] Filip and Bente liked to 'pause and reflect' on the lyrics in worship,[44] and Susanne lamented the shift from using

[39] Epistemology can be defined as the 'philosophical discipline which concerns the form, definition, structure, origin, and limits of knowledge.' My translation of https://denstoredanske.lex.dk/erkendelsesteori [Accessed 11/23/2023].

[40] For an introduction to some of the significant discussions within the field of epistemology see Quentin Smith, *Epistemology: New Essays*, (Oxford University Press, 2008); John Turri, 'Epistemology: A Guide', *New York Academy of Sciences Series*, 2013; For Pentecostal views on epistemology see Lee Roy Martin, 'A Pentecostal Perspective on Theological Implications of the Verbal Inspiration of Scripture,' *Dunamis: Jurnal Teologi Dan Pendidikan Kristiani* 9, no. 1 (May 29, 2024): 1–22; Simo Frestadius, 'In Search of a "Pentecostal" Epistemology: Comparing the Contributions of Amos Yong and James K.A. Smith,' *Pneuma* 38, no. 1–2 (2016): 93–114; James K. A. Smith, 'Thinking in Tongues : Pentecostal Contributions to Christian Philosophy' *Pentecostal Manifestos* (Grand Rapids, MI: William B. Eerdmans, 2010), 48–62.

[41] For example, see this inclusiveness in Yoon Shin, 'Pentecostal Epistemology, the Problem of Incommensurability, and Creational Hermeneutic: The Harmonious Relationship between Affective and Cognitive Knowledge,' *Pneuma* 40, no. 1–2 (2018): 130–49.

[42] Focus group interview, Next Generation, 09/12/2022.

[43] Focus group interview, Next Generation, 01/26/2023.

[44] Focus group interviews, New Wine, 08/20/2022 and 09/07/2022.

hymnbooks and physical Bibles to the use of a multimedia screen where texts would disappear again.[45] Bente liked to read Scripture from the screen to reflect on them, while Janni preferred not to have any lyrics and texts to watch during the service.[46] Additionally, some focus groups discussed how the variety of interactive comments during preaching was a way to confirm and process what was being said in preaching or testimony,[47] and finally, the strengths and weaknesses of telling testimonies and life stories in preaching were balanced against more direct reliance on the Bible.[48] Altogether, the focus groups delivered the key to interpreting the variety of verbal expressions as an epistemology. Orality was a preferred way to understand Scripture, experience the Spirit, and explore God personally.

Memo 6 is an early reflection written after a focus group interview. Here, I used the term 'epistemology' as part of a flow between body, mind, and soul: The observation of free personal movements assisting orality led me to perceive orality and body language as an epistemology interconnected with orality:

> Body-mouth-mind-soul. Hollenweger has already claimed this, although this is not a Black epistemology. It is not necessarily a sacramental action, although, for some, it is. Thus, the flow is sometimes
>
> 1) Sacramental = the person feels an encounter with God ➔ a free mouth/body response
>
> 2) An oral epistemology = the person understands and believes what someone is singing or what someone is saying ➔ free mouth/body
>
> 3) Narrativity = persons are met in their immediate needs; the song or words resonate with their life story ➔ free mouth/body
>
> 4) Written epistemology = people read by themselves – mainly on the multimedia

[45] Focus group interview, New Wine, 08/20/2022.
[46] Focus Group interview, New Wine, 09/07/2022.
[47] Focus group interview, Urban Mission, 08/04/2022.
[48] Focus Group interview, Urban Mission, 09/06/2022.

screen – or in their Bible – or they listen to the loud reading of Scripture – or read the text for the song ➔ free body/mouth or introvert response.[49]

My reflection concerned the observation of voices, sounds, speaking, and acting as an oral epistemology since, for the Pentecostals in this example, it was a means to express, share and hear the truth, to ritualise and express doctrine, to speak and sing about or address God, and to spiritualise their epistemic encounter with the Spirit.

Table 6.4 specifies this epistemological nature of Pentecostal orality according to the six substantive categories.

[49] Memo 5, 'Early advanced Memo', 15. Dec. 2021

Oral Category	Type of Orality	Epistemological Function
Worshipping	Music and singing	Verbalises and narrates in a personal manner a spiritual truth or appraises the presence of God Worship intermezzos reinforce Divine truth and the experience of God Reading helps remember lyrics and reinforces understanding
Interacting	Interacting with sounds, body and comments	A spiritual approvement of knowledge A spiritual contemplation on truth Connects the congregation spiritually and socially Body language reinforces revelatory understanding and communicates with God
Praying	Praying, thanksgiving, and praise	Proclaiming and approaching God's realm with body, mind, and soul asking for His intervention
Ritualising	Ritualising ordinances like baby dedication, communion, or baptism Liturgical guidance and encouragement	Speaking about God's intention with the rite Builds ecclesial, local, and communal knowledge Builds an ecclesial community intending to know God
Preaching	Preaching and testimony	Demonstrated the preacher's hermeneutical competency Constructs theological, spiritual, and practical application of the Bible Explains what the preacher feels the Spirit says to people today Reading helps remember texts and points, and reinforces understanding
Spiritualising	Charismatic speech	Gives messages and blessings from God to one another

Table 6.4 Orality as Epistemology[50]

The six substantive categories function as an oral epistemology responding to a momentaneous experiential understanding at individual and congregational levels. The data illustrate an oral, narrative, aesthetic, and bodily epistemology, without neglecting rational

[50] See descriptions in Chapter Five.

and analytical dimensions. That Pentecostals gain spiritual and theological knowledge orally has been illustrated in other empirical studies as well.[51] The theoretical conceptualisation of orality as epistemology is, furthermore, substantiated theoretically.

The concept of oral epistemology has long been considered by the movement's scholars in different ways. James K.A. Smith is one of the chief scholars discussing the Pentecostal notion of narrative and spiritualistic epistemology. Smith suggests that the traditional view of epistemology focusses narrowly on rational information, while Pentecostal epistemology is characterised by experiences and testimonies, which draws the listener into the transformative power of God's salvation story, similar the narrative aesthetics of film does.[52] Daniel Castelo agrees with Smith's notion, which he notes is the idea of 'an affective, narrative epistemology' that relies on the seminal work of Steve Land: Smith 'stresses with explicit reference to Land that Pentecostal spirituality is both a ground point for Pentecostal theology and philosophy and that it involves its own account of knowledge, a kind of "affective understanding."'[53]

Furthermore, Castelo adds that Land's work on Pentecostal spiritual rationality relies on Karl Barth and Don Saliers' discussion of prayer as a 'theological epistemology'.[54] Thus, the Pentecostal understanding of epistemology differs from traditional philosophical structures emphasising intellectual rationality, but has rather a Barthian emphasis on the role

[51] Medina, 'Orality and Context in a Hermeneutical Key'; Tania Michelle Harris, *Hearing God's Voice*; Benjamin Daniel Crace, *Keeping the Faith in Exile: Kuwait-Coptic Orthodox Diasporic Spirituality* (Leiden SE: Brill Leiden, 2023).

[52] Smith, *Thinking in Tongues*, 48-85.

[53] Castelo, 'Pentecostal theology as spirituality' in Vondey, ed., *The Routledge Handbook of Pentecostal Theology*, 35.

[54] Daniel Castelo, 'Pentecostal Theology as Spirituality' in Vondey, ed., *The Routledge Handbook of Pentecostal Theology*, 32-33. See also Karl Barth and Don E. Saliers, Dan E. Saliers, ed., *Prayer*, from the translation of Sara F. Terriened, 2nd edition, (Westminster John Knox Press, 1985). For a helpful overview of Barth's epistemology see Daniël P. Veldsman, 'Karl Barth's Epistemology: A Critical Appraisal', HTS, vol. 63, n.d., 1337–45; Kevin Diller, 'Theology's Epistemological Dilemma: How Karl Barth and Alvin Plantinga Provide a Unified Response' in *Theology's Epistemological Dilemma*, 1st ed., Strategic Initiatives in Evangelical Theology (Westmont: InterVarsity Press, 2014).

of spirituality in knowledge construction.[55] Vondey reckons that orality is a theological, pneumatological, and spiritualistic epistemology that is 'experiential and practical'.[56] Similarly, Yong surmises that Pentecostals reflect Luke's pneumatological epistemology which is 'embodied and affective'.[57] In short, the Pentecostal discussion underscores the concept of a holistic and narrative epistemology.

Simo Frestadius offers one of the most coherent empirical and theoretical arguments for the notion of experiential epistemology on the Elim foursquare tradition. He forcefully outlines how British Pentecostal epistemology is not a rational and philosophical concept, but a Biblicist rationality depending on oral tradition.[58] His definition of epistemology encompasses the notions of rationality and hermeneutics,[59] which support the data in this project: The six categories refer to a verbalisation of experiences in the present, intersecting with rational doctrines, cognitive reflections on spirituality, and hermeneutical practices of biblical interpretation and application.

Frestadius' findings of a Pentecostal epistemology rely on Alister MacIntyre's methodology and meticulously outline the Elim movement's tradition-dependent rationality in their shared history and biblical pragmatism.[60] Furthermore, he shows that Elim's Pentecostal epistemology is shaped by the movement's historical events, 'biblical pragmatism', and religious practices, rather than abstract philosophical and theological approaches. Frestadius concludes that these narrative and experiential dynamics best capture the Elim movement's rationality, hermeneutics, and epistemology.[61] Thus, his research

[55] Castelo, 'Pentecostal theology as spirituality', 36.

[56] Vondey, 'Pentecostalism as a Theological Tradition.' *Pneuma* 42 (2020): 521–35; Vondey, 'Soteriology at the Altar', 235. See also his mention of play theory, and how orality is part of this notion in Vondey, *Pentecostal theology*, 12-20.

[57] Amos Yong, 'Many Tongues, Many Senses: Pentecost, the Body Politic, and the Redemption of Dis/Ability' *Pneuma* 31, no. 2 (2009): 167–88.

[58] Frestadius, 'In Search of a "Pentecostal" Epistemology: Comparing the Contributions of Amos Yong and James K.A. Smith'.

[59] Frestadius, *Pentecostal Rationality,* 9-44.

[60] Frestadius, 9-44.

[61] Frestadius, 6.

suggests that Pentecostal orality as an epistemology is not only experienced-based, but Scripture-based, since it repeats, articulates, and applies biblical hermeneutics. Similarly, the congregants in my study demonstrated this kind of rationality or epistemology when they, consciously or unconsciously, implemented biblical ordinances orally (in communion and baptism), vocalised biblical spiritualities (in worship and prayer), and used biblical speech patterns (in preaching and expressing the spiritual gifts).[62]

Frestadius concludes that experiential rationality is central to the conceptualisation of Pentecostal epistemology:

> [For] Pentecostals, as for many other Christians, the knowledge of God is to be transformative in nature, and without such transformation, the knowledge itself becomes meaningless and possibly even dangerous (see 1 Cor. 8:1; Jam. 2:19). This suggests that unless the theological epistemologist is rightly disposed towards the Christ of the Full Gospel, it is more than likely that Christ may not be revealed to the seeker, because the fundamental purpose of the Full Gospel is not to increase one's theological knowledge but to call one to participate in its transforming reality.[63]

The data show the epistemological aim of encountering Christ infiltrated each substantive category, whether in a Pentecostal spontaneous-individual sense or a Charismatic Lutheran-sacramental sense. The outpouring of the Spirit at Pentecost is the theological rationale and hermeneutical key, as Vondey frames it: 'The global orality of Pentecost emerges from a theological epistemology that is born with the outpouring of the Holy Spirit and its manifestation in many sounds, languages, and tongues'.[64] Thus, the concept of oral

[62] See Table 5.5.
[63] Frestadius, *Pentecostal Rationality,* 210.
[64] Vondey, 'Pentecostalism as a Theological Tradition', *Pneuma* 42 (2020): 521–35.

epistemology is constructed by Spirit-filled believers seeking and experiencing a revelatory and transforming encounter with Christ, which has to be articulated verbally.

Worship singing and preaching were two primary events in the Pentecostal-Charismatic liturgy, besides the Lutheran Sacraments as a third crucial activity in New Wine. With the different ecclesial traditions in mind, the survey sample indicates that worship dominates more as an epistemological experience of God and source of transformative knowledge over preaching:

Classical Pentecostals	**Strongly Agree**	**Agree**	**Partly Agree**	**Disagree**	**Strongly Disagree**
I often feel God when we sing worship.	39%	32%	25%	2%	2%
I often feel God speaks through the sermon.	10%	43%	34%	12%	0%
Charismatic Lutherans					
I often feel God when we sing worship.	24%	47%	22%	8%	0%
I often feel God speaks through the sermon.	18%	29%	37%	12%	2%
Individual Pentecostal					
I often feel God when we sing worship.	42%	41%	16%	2%	0%
I often feel God speaks through the sermon.	18%	40%	26%	4%	1%

Table 6.5 Comparison of Worship Singing and Preaching.[65]

Table 6.5 shows that over two-thirds of the respondents often encountered God's presence through singing worship. By contrast, just over half of respondents felt God speaking often in preaching, indicating that worshipping embodies experiential epistemology better than preaching, which was less emotional and interactive than worship. The data suggest that although Pentecostal preaching might follow the respondents' preferences for testimony and humour,[66] preaching, with its more textual nature, offers another kind of

[65] Comparison of Chapter 5.1.2 and 5.1.6; 4.2.2 and 5.2.6; and 5.3.2 and 5.3.5.
[66] See 'Preaching' in Chapter 5.1.6, 5.2.6 and 5.3.6.

knowledge, which is less experiential and emotional. With orality in mind, it seems plausible to suggest that the congregation's moderate 'call and response' or little oral interaction with comments like 'amen', 'hmm', and 'hallelujah' hinders the same experiential spirituality and epistemology which characterise worship.

Pentecostal preaching in Denmark differs from other more lively Pentecostal contexts where there is more focus on the preacher. Lee Roy Martin suggests that preaching is part of the Pentecostal DNA. He refers to Hollenweger, who observed that preaching is a primary feature of orality, as Pentecostals prefer hearing over reading and enjoy the revelatory interpretation of Scripture which preachers provide. Yet, Martin notes also that today, preaching in the West is less dominated by orality due to the increasing level of education.[67] Nevertheless, many celebrity preachers, bishops, apostles, and evangelists receive attention for their communicative and narrative skills, oral Bible hermeneutics, and their charismatic verbalisation of spiritual gifts.

In the surveyed congregations, Danish preaching often tended to be more literacy-based than orality-based, contrary to common views on Pentecostal preaching.[68] Worship and preaching, as a transformational oral epistemology, thus need a more varied conceptualisation than a simplistic anti-intellectual assumption about Pentecostals. The respondents' experience of the divine presence in worship and prayer could suggest that Pentecostals might hold views of new Gnosticism and a dualistic view on epistemology. For example, the reformed theologian Michael Horton accuses Pentecostals of holding a great

[67] Lee Roy Martin, ed., *Toward a Pentecostal Theology of Preaching* (Cleveland, Tennessee: CPT Press, 2015), 1–2.

[68] Martin; Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century*, 43–62; Drake, 'Towards a Pentecostal Homiletic: A Re-Enchanted Methodology'; White, 'Pentecostal Preaching as a Modern Epistle: A Comparison of Pentecostal Preaching with Paul's Practice of Letter Writing'.

dependence on 'Gnostic tendencies'.[69] Aspects of Gnosticism are according to Horton seen in individualism, subjectivity, the search for God's immanence rather than his transcendence; tendencies to be 'anti-sacramental' and 'anti-historical', and the belief in tongues as a nonhuman language.[70] Yet, this study suggests the opposite: while Danish Pentecostals' oral worship is intimate, subjective, and experiential, both worship and preaching showed a constant interplay of multimedia texts, notes, lyrics, bible verses, and quotes. Furthermore, there was a continual reference to the Bible in all sacraments and rites of the service, and in all three churches most pastors had at least a bachelor's degree in theology or another field.[71] While Pentecostals' orality may attract 'gnostic', or dualistic tendencies in their longing for a subjective experience, Pentecostal and Charismatic congregations form a hermeneutic community of the Spirit's work, and reliance on Scriptural evaluation, as Archer has demonstrated.[72] In short, orality as epistemology relies not only on spiritual and subjective experience, but on biblical textuality facilitated by the theological literacy of the pastors, and the discernment and reflection of the congregation.

Defining Danish Pentecostal's and charismatic's worshipping as an oral epistemology resembles with the global worship music phenomena of Pentecostal churches.[73] Yong shows that worship is a transformational epistemology, and his analysis can be applied to

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[69] See https://www.monergism.com/new-gnosticism-it-age-spirit-or-spirit-age [Accessed 11/22/2024]. A Pentecostal response to Horton's pneumatology which is both appreciative and critical of his lack of engagement with Pentecostal theologians is given in Wolfgang Vondey, 'Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life, Written by Michael Horton,' *Pneuma* 39, no. 3 (2017): 410–12.

[70] See https://www.monergism.com/new-gnosticism-it-age-spirit-or-spirit-age [Accessed 11/22/2024].

[71] See the analysis of the media ecology in Part 5.1. The analytical memo 4 ,14 dec 2021 states: 'I see that the bible is used and has several functions: 1) It gives the preacher or speaker a common accepted reference point. Pentecostals view the Bible as the highest authority, and thus the Bible is loaded with spiritual, social and theological capital. 2) It is used as an argument or rationale for liturgical action like baptism, baby dedication, communion or tithing and offerings. 3) The Bible is referred to or read from in prophetic words. 4) The Bible is used as a preaching text. 5) Bible verses are quoted or referred to, assuming the congregation know what is means or says. Singing from a text on a screen is normal. I do not know the texts by heart. Yet, at times I, like others, can close my eyes, and sing partly from memory. Thus, the singing moves from text to heart to mouth. Emotions are passionate, intimate, and personal.'

[72] Archer, *A Pentecostal Hermeneutic for the Twenty First Century.*

[73] See the data in Chapter 5.1.2, 5.2.2 and 5.2.3. showing how Danish worship not only use the same music style of contemporary worship but even sing English lyrics rather than translating into Danish.

substantiate the conceptualisation of orality as an epistemology.[74] First, there was a 'globalising' of Pentecostal worship evident as Danish worship leaders utilised well-known English songs, and the congregations regularly sang in their second language, English. Second, Danish Pentecostal worship functioned as an oral epistemology designated by the kinesthetics of swaying, lifting hands, and showing emotions, which are part of the Pentecostal way of constructing meaning.[75] Third, worship, with its subjective participation of individuals, congregants' emotionalism, and associated kinesthetics, is not an anthropocentric epistemology, as Horton might claim,[76] but a theocentric one.[77] Fourth, since music and liturgy consist not only of sound, but comprise an epistemology which constructs theology, spiritual discernment and healthy pastoral responsibility are needed to ensure a sound theology in preaching and worship.[78] The interviews affirmed that the pastors and congregations took mutual responsibility for discerning the liturgical elements, which underlines that orality, rites, and transformative experiences in all forms communicate a message.

In conclusion, applying the concept of epistemology to the data designates that Pentecostal orality verbalises, sings, prays, and expresses a theological rationality, hermeneutics, and spirituality. While testimony, preaching, and worship were obvious sources of transformative knowledge, I suggest all six substantive categories demonstrate that Pentecostal orality is by nature an epistemology.

[74] In the following discussion I apply the evaluation of other researcher's work by Yong, 'Conclusion Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal' in Ingalls and Yong, *The Spirit of Praise*.

[75] See Chapter 5.1.1, 5.2.1, 5.3.1.

[76] See the previous paragraph.

[77] Yong, 'Conclusion Improvisation, Indigenization, and Inspiration', 285.

[78] Yong, 285-86.

6.2.2 Polyphonic Epistemology

The concept of epistemology explains the nature of the oral utterance illustrated in the data but does not sufficiently describe he phenomenon of Pentecostal's oral epistemology. This section discusses how polyphony provides a theoretical conceptualisation of the data and justifies the Pentecostal notion of orality as an epistemology. On the macrolevel, Pentecostal orality is a global polyphony of different Pentecostal and Charismatic streams and congregations with each their sound of liturgy, spirituality, and cultural expression. On the microlevel, individuals contribute to a local polyphony with their own sound, voice, and personal understanding.[79] The concept of polyphony describes the individual verbalisation of faith and systemic complexity running through the six substantive categories. The many epistemic sounds, utterances, and personalised modes of expression emerging from individual spirituality can best be captured in the musical and metaphorical term 'polyphony'.[80] Polyphony describes the musical plurality of physical sounds and rhythms. Applied as a conceptual metaphor, the term describes the many rationalities of individual behaviour.

To begin with, the worship services displayed how Pentecostals and Charismatics used various means to express their spirituality. This phenomenon was named 'voices' by a respondent:

> Joan: I think it is typical with worship and prayer, but we are also taught that there are differences in how we say 'thank you' to God. And if you read in the book of Psalms, we learn how to use all the voices we have. Someone can write a poem, and someone can do something practical. And for myself, I could paint a picture, and that could be a

[79] Venke Aure and Mimesis Heidi Dahlsveen, 'The Third Site: Blending Polyphonic Methodology and Epistemology', *Nordic Journal of Art and Research* 11, no. 1 (3 October 2022): 1–23, https://doi.org/10.7577/information.5061.

[80] Some memos summarise my tentative reflections on observations of polyphony, like Memo 26: 'Not unisonic but polysonic', and Memo 38: 'Pentecostal orality is egalitarian'. See Appendix 6.

> worship song for me. I think we should use our own voice and our own words, and I have realised that for one [person], it could be walking in nature, and it is so important to have different languages. And if you are getting sick or have a need, it is essential to have a language where you can meet God.[81]

Joan's reference to the many individual 'voices' that express an individual's spirituality is an appropriate term to rationalise the plurality of Pentecostal speech, sound, song, testimony, body language, and pneumatic experience. The notion of several 'voices' is best captured by the musical term 'polyphony', both literally and philosophically.

'Polyphony' derives from musicology and can be defined as 'a style of musical composition employing two or more simultaneous but relatively independent melodic lines.'[82] Polyphony is the opposite of 'monophony', while 'homophony' designates music where all voices submit to the same melody. Polyphony as a musical term is synonymous with 'counterpart' designating tones that go in different directions,[83] and both terms are essential in music, as the musical professor Sven Hroar Klempe propose: 'The two terms [polyphonic and counterpart] are almost inseparable in music, as both emphasise harmony and independence of the voices. The fundamental question therefore would be: Is it possible to envisage harmonised music which is not polyphonic?'[84] Klempe recognises that polyphony is implicit in music making but illustrates how the phenomenon can be applied effectively and literally in language and cultural studies.[85] An example of this application is research exploring the theological nature of Georgian polyphonic chant. By drawing on

[81] Focus group interview, Urban Mission, 08/04/2022.I have also used this quote in Chapter Four.

[82] https://www.merriam-webster.com/dictionary/polyphony. [Accessed 9/20/2023]. I have a musical background and was well acquainted with musical polyphony before I discovered how the term could be applied philosophically. For a scholarly reflection on aspects church music and the many dimensions see the collection of articles in Edward Foley, ed., 'Music: Its Theologies and Spiritualities: A Global Perspective,' *Religions*, 2020, www.mdpi.com/journal/religions.

[83] https://denstoredanske.lex.dk/polyfoni. [Accessed 9/20/2023].

[84] Sven Hroar Klempe, 'Implicit Polyphony: A Framework for Understanding Cultural Complexity,' Culture and Psychology 24, no. 1 (March 1, 2018): 60–79.

[85] Klempe, 60-79.

ecclesial, historical, musical, iconographic, and liturgical material, Nun Sedonia demonstrates how musical polyphony looks by notation, and how this analysis can evolve into a theological reflection of sound related to text, liturgy, and the orthodox tradition.[86] Thus, following polyphonic methodology, I propose Pentecostal orality has different layers of epistemology, spirituality, pneumatology, oral liturgy, and sociology.

Klempe's methodology helps explore Pentecostal polyphony as a 'soundscape', as some scholars have named it.[87] However, the musical lens of polyphony has not been articulated much in Pentecostal studies.[88] The thesis' research sample uncovered 'monophonic' aspects of Danish Evangelical Lutheran orality in New Wine, as when church prayers were recited or the Apostolic creed were read together, or when they ritualised from the scripted Lutheran liturgy during infant baptism or the eucharist.[89] By contrast, Pentecostal orality consists of a polyphony of songs, prayers, and comments created by individuals multiply participating in the liturgy. Furthermore, Pentecostals' unscripted ritualising of baptism, baby dedication, and communion constructed a polyphonic ritual relying on the liturgist's decision as to how a specific ritual or rite should be carried out. The data suggests that Pentecostal polyphonic rites do not have greater spiritual value than traditional monophonic Lutheran rites, but only that they function and sound different.

The Pentecostal soundscape is thus a polyphonic epistemology in the musicological sense with its plurality of counterpointing sounds, utterances, text readings/or recalling from memory, body gestures/or none, tones, and voices produced by individuals rather than a common scripted voice. However, Pentecostal liturgy still followed a commonly agreed way

[86] Nun Sidonia, 'Polyphony and Poikilia: Theology and Aesthetics in the Exegesis of Tradition in Georgian Chant', *Religions* 10, no. 7 (Basel, Switzerland: 2019): 402.
[87] Daniels, 'Gotta Moan Sometime': 5–32.
[88] Joel Hinck, 'Heavenly Harmony', *Pneuma* 40, no. 1–2 (2018): 167–91.
[89] See Chapter 5.2.

for individuals to behave and participate, an 'oral score' relying on Pentecostal tradition,[90] which facilitates freedom of polyphonic dynamics, sounds, melodies, embodiment, rhetorical preferences, and prayers. While there were exceptions in which no one commented or interacted with the preaching,[91] the data illustrate that Pentecostal orality is by nature a polyphonic epistemology. The absence of a mono-typical soundscape or fixed liturgical script allowed new oral expressions from service to service.

Table 6.6 lists the polyphonic epistemology of the six substantive categories. The Lutheran rites of New Wine, or the recitation of the Lord's prayer in Next Generation, are considered as monophonic, and therefore excluded.

[90] Focus group participants expressed different approaches to the freedom of orality, especially Jay, Rakel, Ester, Jannik in Urban Mission, and Peter, Janni and Susanne in Next Generation. The research uncovered an oral traditioning of liturgy corresponding with Frestadius' argument for the Elim Churches' tradition-specific rationality corresponds with Frestadius, *Pentecostal Rationality*.

[91] Fieldnotes, Next Generation, 08/29/2021; Urban Mission, 03/13/2022.

Oral Category	Polyphonic Epistemology by Individuals (Examples)
Worshipping	Singing modern hymns and contemporary worship Musical intermezzo Spontaneous singing Singing in the Spirit Clapping Feet making sounds while stepping from side to side Singing with lyrics
Interacting	Hmm Tse Amen Hallelujah Greeting time Small talk
Praying	Prayer for the service Blessing someone Praying for needs
Ritualising	Sacraments (Lutherans) and ordinances (Pentecostals) with local oral adaption Communion in different forms Rituals with unscripted speech, prayer, prophecy
Preaching	Personal anecdotes Testimonies Expository preaching Thematic preaching Narrative preaching Reading aloud from the multimedia screen
Spiritualising	Prophetic words Tongues Healing Altar calls and Personal prayer

Table 6.6 A Typology of Pentecostal Polyphony[92]

Table 6.6 illustrates the polyphony of sounds, styles, approaches, and individual contributions to the liturgy. This wide variation in the polyphonic media ecology yet always contributed to the overall direction of the service, and during the research, nothing seemed out of control. The substantive categories uncover the oral epistemology as contrasting, competitive, and complementary polyphony constructed by individual believers.

However, the musicological definition does not fully embrace the depth of the individual congregant's embodiment of faith. A more profound and significant conceptual

[92] See Chapter Five.

approach than the acoustic-musical understanding is developed by the Russian philosopher and literary scholar Mikhail Bakhtin (1895–1975). His seminal work, *Problems of Dostoevsky's Poetics*,[93] highlights Dostoevsky's novels as a 'polyphonic' genre designating how his characters are developed as individuals with their own consciousness, lives, and ideas, making a polyphony of stories.

The many voices of individual and autonomous life narratives contrast with monophonic writing, carrying only one dominating voice and narrative. Monophonic writing limits the many characters' autonomy in favour of one person's narrative, as Bakhtin explains:

> *A plurality of independent and unmerged voices and consciousnesses, a genuine polyphony of fully valid voices is in fact the chief characteristic of Dostoevsky's novels*. What unfolds in his works is not a multitude of characters and fates in a single objective world, illuminated by a single authorial consciousness; rather *a plurality of consciousnesses, with equal rights and each with its own world*, combine but are not merged into the unity of the event [the italics are the author's].[94]

Bakhtin criticises Western novelists' tendency to dismiss individuality and autonomy by a 'fundamentally monophonic (homophonic) European novel', while Dostoevsky's polyphonic characters develop as 'unfinalised'.[95] Bakhtin's philosophical definition of polyphony therefore accounts for a plurality of ideas, concepts, and contradictory views, which all have authority, emphasising the multiple levels and voices which are not found in a monophonic paradigm.[96] In the same way, the conceptualisation of Pentecostal oral epistemology as polyphony can explain the egalitarian participation in the liturgy.

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[93] Mikhail Mikhaĭlovich Bakhtin, ed. Caryl Emerson, *Problems of Dostoevsky's Poetics: Mikhail Bakhtin*, Acls Humanities E-Book (University of Minnesota Press, 1984).
[94] Bakhtin, 6.
[95] Bakhtin, 8.
[96] Bakhtin, 18-20.

Polyphony opposes the prominence of one pastor's orality, one worship leader's singing, or any other dominating voice overruling the congregation as objects. Instead, Pentecostal media ecology facilitates a multiplicity and complexity of subjective personal narratives and unfinished stories of the Christian life.

Some biblical scholars have applied the Bakhtinian notion of polyphony in ways that substantiate my use of it to conceptualise Pentecostal epistemology. For example, Barbara M. Leung Lai promotes a Bakhtinian analysis of the subjective 'I' and interior world of biblical characters in analysing the plurality of lenses on biblical texts.[97] She demonstrates how polyphony and dialogism create compellingly contrastive perspectives in the Book of Ecclesiastes.[98] Another example are the authors of the book *Bakhtin and Genre Theory in Biblical Studies,* who demonstrate that the biblical texts resonate well with several of Bakhtin's analytical features.[99] In short, the use of Bakhtin's terms suggests that polyphony is an appropriate conceptualisation of Pentecostal orality.

Many of Bakhtin's analytical terms, like 'dialogical', chronotype', and 'heteroglossia', resonate with the definition of Pentecostal polyphonic epistemology. Polyphonic epistemology explains the 'dialogical narrative' of alternative voices speaking together, and it explains the individual congregants' construction of spiritual meaning and theological truth that opposes or complements a monological narrativity.[100] Pentecostals adhere to common Christian doctrines, but their theological sensemaking is an individual narrative in dialogue with songs, sermons, testimonies, and social fellowship. 'Chronotype' (Greek for time and space) designates when an author merges or creates multiple fictional worlds connected to the actual world of the writer. In this sense, Pentecostal polyphony is a

[97] Barbara M Leung Lai, 'What Would Bakhtin Say about Isaiah 21:1-12? A Re-Reading', *Old Testament Essays* 23, no. 1 (2010): 103–15.

[98] Barbara M Leung Lai, 'Making Some Sense of the Paradox: Polyphony, Conflicting Ideologies, Dialogism, and the Dialectic Dynamics of Ecclesiastes', *Old Testament Essays* 34, no. 3 (2021): 902–14.

[99] Roland Boer, ed., *Bakhtin and Genre Theory in Biblical Studies*, Semeia Studies; v. 63, (2007).

[100] Boer, 1-3.

chronotype of the research participant's time and space, since they tend to include their lifeworld into the time-framed worship experience. Lastly, 'heteroglossia' (Greek for different languages) is Bakhtin's definition of a language not restricted to ordinary literary conventions. The concept of heteroglossia resonates with the congregants speaking in tongues or commenting with quasi-language during praying, worshipping, or preaching. In other words, a Bakhtinian definition of polyphony supports the rationale for the concept of polyphonic epistemology, not only as an acoustic soundscape of learning, but as a multifaceted personal narrativity expressed in individualised, meaningful modes.

More comparison of Pentecostalism and Bakhtin's ideas and ethics would be beneficial for the analysis of Pentecostalism's existential, ethical, and egalitarian dynamics. Yet, the definition of Pentecostal polyphony must include spiritual, transformative, and cognitive formation. Vondey examines the orality of Pentecost in Acts 2 as a 'linguistic behaviour' and discusses how the outpouring of the Spirit promotes a 'behavioural theology' with significant implications for the mission of the modern public church.[101] His discussion entails the eschatological and multilingual dimension of Pentecost, which brought Babel's ungodly 'monolingual imperialism' to an end.[102] The eschatological speech act of the day of Pentecost involves all senses and all means of communication to express who God is to the entire world, as the 'outpouring of the Spirit liberates the church from the tyranny of a single linguistic behaviour'.[103] This polyphony illuminates a behavioural theology of multiple sounds, body languages, and senses employed in liturgy that is theologically grounded in Pentecost.

Vondey insists on using the term 'othertongues' (*heteroglossae*) to explain the eschatological Spirit's equipping of linguistic behaviour on the day of Pentecost. The reason

[101] Wolfgang Vondey, *The Scandal of Pentecost: A Theology of the Public Church* (London and NY: T&T Clark International, 2024), 119–21.
[102] Vondey, 130-32.
[103] Vondey, 31.

is that the term signifies the theological fulfilment of the narrative of Babel, where the polyphony of languages was a judgement on the world. Luke's account in Acts illustrates the Spirit's outpouring as a heteroglossic behaviour for the benefit of all hearers (Acts 2:39). Furthermore, Vondey provides a helpful discussion of 1 Corinthians 14, which involves Paul's reference to Isaiah's concern for foreign languages, Philo's discussion of homoglot (same language) and heteroglot polarisation, and the use of Bakhtin's theory. In essence, Bakhtin's analysis leads Vondey to conclude that the polyglossia after Babel can be just as destructive for humanity as the monoglossia (one language) of Babel. Instead, Vondey's definition of heteroglossia refers to the possibility of the Spirit speaking and acting in heterogenous eschatological-prophetic ways, through ordinary and charismatic speech acts participating in God's mission in the world.[104] Vondey's aim is to discuss that Pentecostal orality is not a polyphonic confusion but a heterophonic and linguistic behaviour in the world caused by the outpouring of God's Spirit.

I concur with Vondey's theological definition. Nevertheless, I employ the musical and philosophical definition of polyphony because it corresponds best with the empirical data. The concept of Polyphony incorporates heteroglossic behaviour as the theological rationale of the Spirit's outpouring at Pentecost. Polyphonic epistemology is, therefore, not a cacophony of individuals in opposition to God, but it describes the autonomous narrative sounds unified in the musical performance of a complex media ecology. Furthermore, I suggest polyphonic epistemology describes the charismatic media ecology Paul corrects in Corinthians 12:12–20, stressing the contribution of the many parts (Greek, *polys melos*) of the body.[105] In conclusion, the musical and metaphorical use of polyphony describes the many simultaneous layers of epistemological sounds, songs, and prayers, all to point towards

[104] Vondey, *The Scandal of Pentecost*, 150-168.

[105] Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament*. Logos Bible Software, 265. [Exported from https://app.logos.com, 01/15/2024].

the Kingdom of God. Aligning with Vondey, I suggest Pentecostal orality is not a 'polyphonic confusion', but a Spirit-given speech act for the benefit of the world.

The research discovered no spiritual discrepancy between monophonic and polyphonic epistemology. Despite different approaches to liturgy, orality and body language, Pentecostals and Lutherans alike learned about God and encountered God at equal measure, according to their personal faith and engagement in the liturgy. Yet, there was an acoustic difference between monophonic and polyphonic epistemology in the three churches. The data illustrate how the Evangelical Lutheran tradition offered a monophonic and text-based model of liturgical rites,[106] while the Charismatic and Pentecostal vocalisation displayed an unscripted polyphonic narrativity.[107] For example, the praying, singing, and preaching of Pentecostals was often pragmatic, *ad hoc*, and polyphonic through individuals' participation. By contrast the Lutheran traditions' orality like the recitation of the Apostolic creed, shared reading of prayers, and conducting the Eucharist, was a 'monophonic' confession.[108] Nevertheless, the focus group answers revealed that this monophonic orality was as genuine, spiritual, and meaningful for the Lutheran-Charismatic congregants of New Wine, as the polyphonic and individualised orality was for the Pentecostal congregants. Put differently, a personal and soteriological perception of confessing faith of the heart as a response to the Gospel (Rom. 10:9-14) was an epistemological premise whether it was assumed in the Pentecostal-Charismatic polyphonic mode or the Lutheran monophonic mode.[109]

Consequently, polyphonic epistemology in the examined congregations refers to the many personal faith-based narratives expressed and heard by voices praying, worshipping, interacting, listening, and constructing a polyphonic liturgical framework. Furthermore,

[106] See Chapter 5.2.1 and 5.2.5.
[107] See Chapter 5.1.5 and 5.3.5.
[108] See Chapter 5.2.5.
[109] I am not implying that all orality in New Wine was monophonic, but only that their reliance on Lutheran liturgical elements was an acoustic kind of monophony. The Lutheran soteriology in New Wine included infant baptism see Chapter 5.2.4.

polyphony clarifies how the individualised and autonomous voices, body expressions, and spiritual gifts at work have significance and value simultaneously and are not given authority over anyone. Instead, each individual congregant's story with God is respected as part of the main story of the Gospel, and thus the liturgical framework ensures a uniting narrative.[110] Polyphony, with its individualised charismatic utterances, sacramental elements, narrative dynamics, and individual spiritualities, is still in dialogue with the narrative of the full gospel, as Vondey puts it: 'In principle, the truth of this narrative depends on the meaning attributed to it by the collecting memory of the community. The fact that Pentecostals have a four- or fivefold narrative suggests the significant influence of gatekeepers or guardians of what is considered the truth of the tradition.'[111] Ultimately, pastors and leaders could step in as 'gatekeepers' ensuring order during the service. Vondey's assumption seems to be right: Church members and visitors seemed to have an intuition of spoken or unspoken liturgical limitations, while Pentecostal polyphony allowed every personal narrative to be told, sung, prayed, preached, and heard.

A therapeutic narrativity is embedded in the concept of polyphonic epistemology. The faith-based vocalisation of theological convictions and spiritual experiences is a sort of narrative therapy, designating how people make sense of a sequence of life experiences.[112] All oral categories can potentially become a kind of therapeutic narrativity, for example when worshippers said they were singing and 'speaking Jesus' over their family problems,[113] when personal prophecies were given,[114] in the person-specific ritualising, or when praying for each other. The concept of narrativity corresponds well with Hollenweger's development

[110] For instance, the three pastoral interviews indicated that the leadership protected both the theological content and liturgical liberty for individuals. Also, ordinary congregants in focus group interviews expressed concern and awareness for orthodox theological content and Pentecostal orthopraxis.

[111] See Vondey, 'Pentecostalism as a Theological Tradition.' *Pneuma* 42 (2020): 531.

[112] This follows a therapeutic definition, see for example, Martin Payne, *Narrative Therapy: An Introduction for Counsellors*, 2nd edition. Electronic Resource. (London: SAGE, 2006).

[113] See the personal interview with a worship leader in Chapter 5.1.2.

[114] See Chapter 5.1.2

of narrative theology,[115] namely his definition of the 'narrativity of theology and witness',[116] and with other Pentecostal scholars' discussion of spirituality.[117] Furthermore, Ellington's argument for a narrative approach to faith rather than a propositional one,[118] is reflected in the data showing that one of the highest values (eight out of ten respondents) of oral spirituality was testimony.[119] However, the observations of church services hardly ever discovered spontaneous instances of testimonies, but they were always planned as part of a sermon, in videos, as an introduction to the worship, or in short anecdotes of a host leading the worship service.

Testimony and narrativity were, from the beginning, a part of Pentecostal spirituality, as Land discloses in his seminal book *Pentecostal Spirituality.*[120] Narrativity entails oral storytelling connecting the testifier with the listener, and merges the believer's life story with God's story:

> Thus, in testimonies, the apocalyptic telos was the force pulling the testifier along as she or he told of the providential events, the remarkable miraculous happenings, the eventful existence of the journey toward the Kingdom of righteousness, holiness and power, which was even then at work. Everyone listened, identified, and responded in

[115] Plüss, 'This Is My Story, This Is My Song'.

[116] Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 18.

[117] Ellington, 'Can I Get a Witness'; Wolfgang Vondey, 'Pentecostal Theology: A Conversation on the Full Gospel', *Journal of Pentecostal Theology* (Brill Academic Publishers, 2019), 32–45, https://doi.org/10.1163/17455251-02801004; Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*; Land, *Pentecostal Spirituality*; Smith, 'The Closing of the Book: Pentecostals, Evangelical, and the Sacred Writings', 49–71.

[118] Ellington, 'Can I Get a Witness'

[119] 84% of classical Pentecostals, 74% Charismatics, and 83% individual Pentecostals (see 4.1.6, 4.2.6 and 4.3.6).

[120] For a Scandinavian interaction with Land's work see John Daniel L. Andersen, 'Om Religiøse Følelser Og Deres Teologiske Værd', *Scandinavian Journal for Leadership and Theology* 9 (30 May 2022): 45–69, https://doi.org/10.53311/sjlt.v9.66; Land, *Pentecostal Spirituality: A Passion for the Kingdom*; Smith appraises Land's emphasis on 'narrativity' in Smith, 'The Closing of the Book', 54.

> hopeful longing, which served to sanctify and form them as a body of witnesses. Stories merged with *the* story.[121]

Land's notion of an affective apocalyptic story expands the understanding of the substantive categories of orality, with an essential narrative dimension as congregants apply truth or momentous spiritual encounters into their own life stories. Spirituality and liturgy are 'Pentecostal practices', coming from an epistemological way of forming and expressing Pentecostal doctrine.[122]

According to Land, 'oral-narrative formation', is capable to theorise Pentecostal speech like tongues, prayer, testimony, worship, and music, motivated by the Spirit's 'affective' and 'apocalyptic' work in the believer.[123] Thus, since 'tongues, interpretation, wisdom, knowledge, prophecy, teaching, testimony, praise and so on, all are intensively personal, intensely cooperate, and eschatological oriented',[124] oral narrativity constructs a polyphonic epistemology. The research data illustrate how personal narrativity often was a tangible experience of God performed bodily and orally in the substantive categories underlining the connection of therapeutic narrativity to the concept of polyphonic epistemology.

Lastly, behind the conceptual idea of polyphony lies a social ethic echoing the Pentecostal idea of egalitarianism, or 'the prophethood of all believers. Ryan Davis argues that a genuine 'prophetic' egalitarianism can be implemented in a participative liturgy by exploring Pentecostal pneumatology and its implications for liturgy.[125] The data demonstrate an egalitarian understanding of spirituality and promote an ethics by which each person is treated alike from the pulpit, where anyone is allowed to preach and conduct communion to anyone in the congregation, who may prophecy, pray, and express their spirituality

[121] Land, *Pentecostal Spirituality,* 106.
[122] Land, 91.
[123] Land,105.
[124] Land, 106.
[125] Davis, 'Participation in the Pentecostal Liturgy'.

interactively.[126] The theological argument for egalitarianism constructs an ethics of orality, which avoids making persons into objects, as monophony risks doing. Instead, polyphonic 'dialogism' upholds a relational function, allowing individuals to speak, act, and live in a social response to other individuals, things, or ideas.

As Bakhtin notes, polyphony does not mean excluding individuals from relationships with one another, but the autonomy of each self is respected. Thus, without losing this self, everyone must to an extraordinary extent broaden, deepen, and rearrange their consciousness (to be sure, in a specific direction) to accommodate the autonomous consciousnesses of others.[127] The media ecology of all the three congregations revealed that neither egalitarianism nor polyphony created an anti-authorial autonomy or a cacophony of sounds.

Pentecostal orality is, I suggest, a polyphonic epistemology embedding many simultaneous sounds, epistemologies, and personal life narratives which account for the oral construction of their media ecology. Polyphonic epistemology is created by the many independent preferences for spirituality (as the survey illustrated), personal narratives, and experiences (as the focus group interviews indicated), as well as the multiplicity of individual expressions demonstrated in worship. Since the term polyphonic relates to narrative and dialogue, I will define orality further by exploring the concept of dialogical embodiment.

6.2.3 Dialogical Polyphony

Pentecostal believers' orality does not develop autonomously in the sense that they are not affected by anything but themselves. Rather, polyphonic articulation and narrativity is an

[126] In Chapter Five I describe the churches egalitarian variety of ministers, worship leaders and preachers representing all genders, ages, and ethnicities among preachers.

[127] Bakhtin, *Problems of Dostoevsky's Poetics*, 68; For an example of ethics and polyphony, see Kathryn Lachman, *Borrowed Forms: The Music and Ethics of Transnational Fiction*, (Liverpool University Press, 2014), 29–59.

embodiment of a dialogical phenomenon constructed by several internal and external sources. I prefer the concept 'dialogical' over 'embodiment', first, because it accords with the empirical findings where dialogical refers to the acoustic polyphony of sounds and voices, dialogue and action involved in speaking, singing, and praying. Furthermore, the data uncovers individuals' internal dialogue with themselves, interaction with inner convictions, and their social negotiation of theological, liturgical, and spiritual interpretation.[128] Second, the notion of dialogue resonates with the data, and makes deeper sense of the data.

For a discussion of Pentecostal orality grounded in the data, I propose a conceptualisation different from Yong's term, the 'dialogical Spirit', which, in short, designates his pneumatological method of listening to people of other faiths, yet remaining faithful to the limits of Christian theology.[129] Instead this section goes beyond his methodological definition of the dialogical Spirit and explains the vocal action of the Spirit by the concept of dialogical polyphony. To achieve this aim I will integrate the Pentecostal discussion of embodiment, and a free use of Bakhtin's functional ideas of dialogue, and propose a concept of dialogue which develops the notion of polyphonic epistemology.

As I have unfolded the concepts of polyphony and epistemology, it seems right to conclude the six substantive categories of orality comprise a dialogical and embodied response to a complex of internal and external sources. The concept of dialogical embodiment defines Pentecostal orality both as an acoustic communication and as a philosophical and theological epistemology. I contend that Pentecostal orality is embodied dialogically within a liturgical framework defined by socioreligious interactions, texts, and images on the multimedia screen, individual religious expectations, and local norms for

[128] This definition is inspired by Edda Weigand, *Dialogue – The Mixed Game*, (John Benjamins Publishing Company, 2010). ProQuest Ebook Central, http://ebookcentral.proquest.com/lib/bham/detail.action?docID=623305, 34–38.

[129] Amos Yong, *The Dialogical Spirit: Christian Reason and Theological Method in the Third Millennium*, ProQuest E (Wipf and Stock Publishers, 2014, 2014), 281–90, http://ebookcentral.proquest.com/lib/bham/detail.action?docID=4534620.

orality informed by Pentecostal ecclesiology.[130] This definition resonates with constructivist methodology, maintaining that research findings are a social construction of the researcher's bias and ideas, and the research participants' beliefs and narratives. Furthermore, according to constructivist grounded theory, theoretical concepts connect 'events and situations, meanings and actions, and individual and social structures'.[131] Nevertheless, to represent the sample of Pentecostal-Charismatic believers appropriately, I claim their dialogue is not merely a social construction, but a personal embodiment of their dialogue with God. The concepts of dialogue and embodiment allow fair incorporation of Pentecostal beliefs, as well as the inclusion of certain sociological undertones.

An interdisciplinary definition of dialogical embodiment complements the conceptualisation of polyphonic epistemology by realising the intertwined complexity of concepts defining Pentecostal orality. The ecclesial liturgical framework constructs an oral media ecology indicating Pentecostal orality is not merely an individual and autonomous expression. Instead, as Vondey suggests, there is a dialogical dynamic behind individual expressions: 'Individual affections are always embedded in communal affections and vice versa, so that the communal experience of God verifies and interprets the individual experience.'[132] Similarly, Pierre Bourdieu's concept of 'habitus' designates how individual dispositions, actions, and interactions are influenced by their social context,[133] suggesting that Pentecostals' dialogical response to God has both a social dimension together with a

[130] See Table 5.8 for an analysis of the media ecology as a dialogical epistemology. My reflection upon the concept of dialogue was first stated in acoustic terms in memo 33, 'Primary and dialogical orality': 'Pentecostal Orality is 'Dialogical' (Dialogue forth and back between the platform, conversation with God, prayer, etc..), in particular with the many interruptions in [xx] church.'. See Appendix 6.

[131] Kathy Charmaz, '"With Constructivist Grounded Theory You Can't Hide": Social Justice Research and Critical Inquiry in the Public Sphere', *Qualitative Inquiry* 26, no. 2 (1 February 2020): 167, https://doi.org/10.1177/1077800419879081.

[132] Vondey, *Pentecostal Theology*, 25.

[133] Karl Maton, 'Habitus', in *Pierre Bourdieu: Key Concepts*, ed. Michael Grenfell, Second edition, (London: Routledge, 2014), 48–64.

spiritual one. Therefore, a theory of Pentecostal orality must include the diverse ecclesial, spiritual, social, and cultural contexts.

Pentecostal scholarship utilises the concept of embodiment to explain how the social, spiritual and theological context affect rituals, practices, and behaviours.[134] Michael Wilkinson suggests that Pentecostal worship embodies an encounter with God and summarises how four assumptions direct the Pentecostal body towards worship. First, bodies are shaped by their social and religious setting; second, embodiment expresses interactional rites created by repeated engagement in the same social group. The third assumption is that embodiment shapes believers to participate not only in the sacred, but also in the demands of the secular and daily world. Lastly, the notion of embodiment leads Pentecostals to explore the interdependent reinforcement of the orthodoxy, orthopathy, and orthopraxy of Pentecostalism.[135] By applying the discussion of Pentecostal orality to Wilkinson's proposal of embodiment, sounds, words and songs are not autonomous practises but defined by a dialogue with the Spirit of God, by ethical convictions, social factors, and by religious expectations. Using this lens, the purpose of Pentecostal orality is ultimately a doxological embodiment in all spheres of life, beginning with the believers encounter with God, but soon acted out in orality, worship, ministry and acts of service to the world.

Dialogical polyphony is thus a spiritual, social, bodily and psychological embodiment. Bakhtin defines the process of embodiment by underlining the unavoidable role of external and internal context in an author's characterisation of persona.[136] For him, polyphony is

[134] Peter Althouse, 'Inner Healing, Embodied Emotions, and the Therapeutic Culture of Christian Healing Ministries', *Pneuma* 45, no. 2 (2023): 177–99, https://doi.org/10.1163/15700747-bja10096; Yong, 'Many Tongues, Many Senses: Pentecost, the Body Politic, and the Redemption of Dis/Ability'; Vondey, 'Pentecostalism as a Theological Tradition', 528.

[135] Michael Wilkinson, 'Worship: Embodying the encounter with God', in Vondey, ed., *The Routledge Handbook of Pentecostal Theology*, 117-125.

[136] For an introduction, see Michael Mayerfield Bell, *Bakhtin and the Human Sciences: No Last Words*, 1st ed., Theory, Culture & Society (London: SAGE Publications, Limited, 1998).

constructed dialogically among interpersonal beings, not isolated individuals.[137] The author, the character, and the reader are part of these dialogues, or regarding this thesis's project, the researcher, the research participants, and the reader of this thesis all participate in the interpretative dialogue of what Pentecostal orality is.[138] Polyphonic epistemology is a narrative dialogue where speakers react vocally to a meaningful encounter with God, as well as to their confrontation with a social context, the church and the world.

To substantiate how polyphony is dialogical embodiment, the Bakhtinian concept of 'ventriloquism' provides a helpful analytical lens. Ventriloquism carries the idea that polyphonic expressions are in dialogical relation to one another. Thus, language, sounds and actions are communicative elements on multiple levels and represent a variety of reactions, modifications, mediations, and performances within a confined context. Ventriloquism is complex to analyse since it signals that words are double-voiced and carry more than one message simultaneously.[139] Pentecostal orality as 'ventriloquial' suggest that vocalisation might be one of several responses to God's Spirit, a rational response to an inner dialogue about faith or unbelief, a narrative response to feelings of suffering or hope (see Rom.8:18-26), or a psychological response embodied by social context and ecclesial context.

The notion of ventriloquism, embodiment and dialogue emphasise that Pentecostal polyphony is only autonomous as the individual expresses a personalised narrative spirituality. Pentecostal orality embodies several social and religious dialogues with internal and external influences. First, since the Pentecostal worldview is spiritual, charismatic speech and affective body language are a dialogical and embodied response to the eschatological Spirit speaking and working in believers. However, spirituality and religious

[137] Mikhail M. Bakhtin and Michael Holquist, *Dialogic Imagination: Four Essays*, *Dialogic Imagination* (Austin: University of Texas Press, 1981), 295.

[138] Bakhtin, *Problems of Dostoevsky's Poetics*, 18.

[139] François Cooren and Sergeiy Sandler, 'Polyphony, Ventriloquism, and Constitution: In Dialogue with Bakhtin: Polyphony, Ventriloquism, and Constitution', *Communication Theory* 24, no. 3 (2014): 225–44.

utterances are a 'double-voiced' merging of the natural voice with the human realm, or in other words, a Pentecostal understanding of the spiritual world is not absent of 'common humanity'.[140] Since Pentecostal embodiment carries the affections of fallen and forsaken humanity, the dialogical embodiment of personal narrative constructs a voice which connect the speaker spiritually, socially, and physically with God's redemptive story.

Second, Pentecostal orality embodies an ecclesial dialogue with the local Pentecostal community and churches worldwide.[141] The observations discovered how each church developed its aesthetic, spiritual, and oral expression of liturgy, which, following the notion of 'habitus', was determined by the socioreligious context. In the three congregations, speaking, singing, and verbalising was then a voice of 'ventriloquist' church members: each using a voice of personal preferences for spiritual gifts, worship, preaching, prayer, and other liturgical or ritual components. Personal convictions and preferences were embodied in singing, swaying, standing still, raising hands, clapping, and interacting.

Third, Pentecostal orality is a free epistemic and individualised response to global Pentecostal worship phenomena and practises, contrasting with the fixed Evangelical Lutheran way of praying, ritualising, and preaching, which characterises the Danish ecclesiological practise.[142] The Pentecostal tendency to interact and comment correspond with typical marks of global Pentecostal worship,[143] and yet, the Danish congregations displayed a moderate, reserved, and culturally attuned voice. The interpretation of the soundscape as moderate is of course a subjective interpretation of me, as the researcher, and

[140] Vondey, 'Pentecostalism as a Theological Tradition', *Pneuma* 42 (2020): 528.

[141] I define the Pentecostal framework as a tension of doctrines, spiritualities, and other trends which influences the movement, for an overview of this definition, see Vondey, *Pentecostalism.*

[142] Here, I am not referring to the Charismatic-Lutheran Oasis churches, but to the formal, written and predictable liturgy used in most Danish Evangelical Lutheran Churches.

[143] For works on global Pentecostal worship, see Ingalls and Yong, *The Spirit of Praise*; Martina Björkander, *Worship , Ritual , and Pentecostal Spirituality- as- Theology*, ed. William K. Kay, vol. 48, 2024; Martina Prosén, 'Pentecostal Praise and Worship as a Mode of Theology', *Faith in African Lived Christianity*, 2019, 156–79, https://doi.org/10.1163/9789004412255_009; Cartledge and Swoboda, eds., *Scripting Pentecost*.

the problem is to define a common sound level and communicative traits of Pentecostal worship. However, the substantive categories portray orality in a local and global framework, illustrating the concept of dialogical embodiment. In short, Pentecostal orality is a complex dialogical embodiment of polyphonic epistemology responding to the believer's internal voices and external context.

The concept of dialogue suggests polyphonic epistemology is both a spirituality, a social construction, and a human reconstruction of inner theological convictions. For example, orality seems, at times, to be a dialogical and fragile unfolding of several voices: The subjectively and felt voice of the Holy Spirit, the voice of Scripture working in the believer, the voice of social and cultural expectations of liturgy as a gatekeeper against undesired behaviour, and the voices of the larger Pentecostal-Charismatic framework. Table 6.7 illustrates the substantive categories of Pentecostal orality as a dialogical embodiment:

Substantive Category of Pentecostal Orality	**Polyphonic Epistemology (Examples)**	**Examples of Dialogue (Some Responses Fit Several Substantive Categories)**
Worshipping	Singing in Danish, English, and tongues	A bilingual response in worship A dialogue with a personal narrative
Interacting	Commenting during preaching Participating in worship or prayer with personal body language	A response to the liturgical framework A response to God's presence
Praying	Praying along with the liturgist in their own words Praying at an altar call	A dialogue with the liturgist and with God at 'the altar'
Ritualising	Participating in a rite which is conducted orally without a script	A ritualised oral response to bible hermeneutics
Preaching	Listening, commenting, and interacting with a message	A spiritual response to the preacher, the message, or God
Spiritualising	Singing and praying in the Spirit, prophesying, praying for people	A spiritual response to the liturgical framework and charismatic theology

Table 6.7 An Example of Polyphonic Epistemology as Dialogue[144]

Table 6.7 illustrates how oral practises like singing, commenting, praying, listening and receiving spiritual gifts is an embodiment of a dialogue initiated spiritually, ritually, socially or by other means. Polyphonic dialogue is not merely a social construction but a response to the internal or external voices of the Spirit. Polyphonic epistemology is a spiritual and charismatic practice, but also a personal response to the complexity of socioreligious, doctrinal, and rational constructions of reality. That is, Pentecostal orality is in hermeneutical dialogue with voices framed by their desire to express an orthodox (right doctrinal), orthopathic (right affections), and orthopraxical (right praxis) Christian spirituality.[145] This dialogue captures Pentecostal orality as a complex embodiment of multiple, socioreligious, and internal voices.

Yet, most of all, the data suggest that a constructivist analysis of dialogical orality should not dismiss the Pentecostal conviction of God speaking and working sovereignly in

[144] This is a synthesis of data from all three congregations.
[145] Yong, *The Hermeneutical Spirit*, 57.

believers. Therefore, the Bakhtinian 'ventriloquist' theory and sociological theories of context and habitus cannot fully express the phenomenon of Pentecostal orality. As dialogue, Pentecostal orality is situated in an external socio-ecclesial media ecology but simultaneously engages with the research participants' faith-based and personal spirituality; it is a spirituality more than acoustic soundscape and sociological habitus. The theoretical conceptualisation of dialogical embodiment underlines the individual's subjective engagement with spirituality which is both introspective and extrospective. Since Pentecostal orality is a polyphonic dialogue with a social, psychological and spiritual realm, I end this theorisation with a discussion of epistemology and sacramentality.

6.2.4 Sacramental Epistemology

The word 'sacrament' was not used by Next Generation or Urban Mission, while New Wine was comfortable with the term and the sacramental theology of their Lutheran tradition.[146] I frame Pentecostal orality as sacramental epistemology, since for the research participants, all the oral categories refer to an epistemic and transformational dialogue with the spiritual realm. I do not use the term 'sacramental' in the traditional Catholic or Lutheran way, which emphasises the role of the clergy administering particular sacraments.[147] Instead, I propose that the Pentecostal spiritualisation of orality is fundamentally a sacramental epistemology, because the research participants narrated how the Spirit reveals God to humans who in response speak, sing, and pray to verbalise that encounter. First, I will compare the data with

[146] Next Generation (see Chapter 5.1.5) was more open to formalised rites than Urban Mission (Chapter 5.3.5), while only New Wine can be considered a sacramental church in the traditional sense of the term (Chapter 5.2.5). Next Generation and Urban Mission spoke about communion, baptism, baby dedication and youth blessing as 'rituals' (denoting 'rites'). According to the survey, for them, the rite tended to have a symbolic function, which explains why they were not as appreciative of rituals as the Charismatic Lutherans, who expressed delight in the Lutheran sacramental theology. The Pastor in new Wine was a bit uncomfortable with my extended use of sacramental.

[147] Compare an evangelical approach in Harper Brad and Paul Louis Metzger, *Exploring Ecclesiology*, (Grand Rapids Mich: Brazos Press., 2009) with the Pentecostal discussion of sacraments Macchia, *The Spirit-Baptized Church: A Dogmatic Inquiry*, 185–200.

the Pentecostal view of sacramentality, and second, I will explore the Pentecostal spiritualisation of orality as a charismatic and prophetic epistemology.

Pentecostals hold a *sui generis* sacramental theology.[148] The Pentecostal notion of sacramentality exceeds the traditional ecclesial and liturgical oralities and texts, and displays a holistic, tangible, emotional, physical, rational, and spiritual experience of Christ by the Spirit. Vondey and Yong's definition of sacramentality is extended from traditional rites in church life to the emphasis on the Spirit working in the rites, spiritual gifts, and transformational events.[149]

Vondey and Green challenge Pentecostals, who often do not feel at home with sacramental theology, to explore the notion of a sacramental worldview and understand how human reality and the spiritual future of God's Kingdom merge in a pneumatic-eschatological space.[150] Sacramentality bridges a gap of theological clarification: 'Where the pneumatological imagination is often abstract, not yet formed, sacramentality offers Pentecostals real and corporeal images for the articulation of their dreams, vision, prophecies, and tongues.'[151] Applied to both Charismatics and Pentecostals, the concept of sacramentality includes, rather than opposes, ecumenical and historical practices of the sacraments. The sacramental dimension of orality is polyphonic, narrative, and dialogical, or as the authors put it, 'Pentecostals navigate their way through a world of "embodied affections" that can rightly be called a sacramental sensibility because it embraces the

[148] For a Pentecostal view on sacramentality, see Chris E.W. Green, 'Sacraments: Rites in the Spirit for the presence of Christ' in Vondey, *The Routledge Handbook of Pentecostal Theology*; Joseph Lee Dutko, 'Beyond Ordinance: Pentecostals and a Sacramental Understanding of the Lord ' s Supper', *Pneuma* 26 (2017): 252–71; Vondey, 'Pentecostal Sacramentality and the Theology of the Altar'; Macchia, 'Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience'.

[149] For example, see Vondey, 'Pentecostal Sacramentality and the Theology of the Altar'; Yong, *The Spirit Poured out on All Flesh,* 136.

[150] Wolfgang Vondey and Chris W. Green, 'Between This and That: Reality and Sacramentality in the Pentecostal Worldview', *Journal of Pentecostal Theology* 19, no. 2 (1 January 2010): 243–64, https://doi.org/10.1163/174552510X526250.

[151] Vondey and Green, 'Between This and That', 264.

surrealistic view of Christian existence between the human and the divine.'[152] Following Vondey and Green, I suggest, sacramentality is a 'conceptual ability' which also describes Pentecostal orality.[153] Sacramentality includes the formal ritualisation of Charismatic Lutherans, the altar calls of Pentecostals, and the aspects of human-spiritual orality.

Since the Pentecostal notion of sacramentality is not limited to formal sacraments and rites, the concept can include any polyphony with a pneumatological dimension. Vondey defines Pentecostal sacramentality not as a human quest to encounter God, but as the Spirit from heaven arriving at Pentecost and now embodied in liturgical action and speech.[154] The original Pentecost is Vondey's argument for defining sacramentality pneumatologically: first, the outpouring of the Spirit creates a sacramental environment of encountering God; second, the altar as metaphor constitutes a human–divine space of response to the transformational and salvific work of Christ; and third, Pentecostal sacramental practices are both Christological and pneumatological, as the Spirit manifests itself in the liturgical community. Thus, Vondey's proposal is that Pentecostal sacramentality does 'not replace liturgical or sacramental representations in the church' but is extended into physical and oral manifestations and charismatic spirituality.[155]

Hence, I term the spiritual encounters and practises in the research as a sacramentality. This conceptualisation aligns with the findings in Martina Björkander's empirical research project of the liturgy, rituals, and rites of two Kenyan congregations, suggesting that Pentecostal spirituality has 'an implicit sacramentality'.[156] Her study interprets church life as sacramental embodiment and sacramental action,[157] and she proposes that worship creates an

[152] Vondey and Green, 260.
[153] Vondey and Green, 262.
[154] Vondey, 'Pentecostal Sacramentality and the Theology of the Altar.'
[155] Vondey, 103.
[156] Björkander, *Worship, Ritual, and Pentecostal Spirituality-as-Theology*, 17.
[157] Björkander, 74.

'intensified sacramental presence'.[158] This understanding of a sacramental experience of the presence of the Holy Spirit seems to be implied in all categories, as Table 6.8 demonstrates.

	Polyphonic Dialogue (Examples)	**Sacramental Epistemology (Examples)**
Worshipping	Singing to God in a narrative and personal way	Experiencing God through a spiritual encounter in Worship
Interacting	Commenting on a speech with spiritual sounds and words	Accepting speech as God-inspired and life-transforming
Praying	Praying to God in own words out of personal narrativity, longing, need, or thanksgiving	Feeling God hearing the prayer, ministers to the praying person, and sends an answer to prayer
Ritualising	Participating in communion, baptism, offering, or other rites with personal issues in mind	Experiencing the grace of God in the rite; God calling, comforting and helping
Preaching	Preaching and listening to life testimonies	Feeling touched by God through listening and commenting as a move of the Spirit
Spiritualising	Praying and singing in the Spirit or using other spiritual gifts	Sensing the work of the Holy Spirit as tangible

Table 6.8 Sacramental Aspects of Polyphonic Dialogue[159]

Table 6.8 illustrates how Pentecostal orality as polyphonic dialogism is a sacramental event 'at the altar',[160] whether as a metaphorical or spiritual event or as a visible/audible response.

The data indicate that a rational epistemology was not the primary driver of Pentecostal orality, while it may still be part of it. Instead, the motivation of being oral was to achieve a sacramental space with Jesus as the centre, or what Veli-Matti Kärkkäinen calls an incarnational response to the Christ of 'the Fivefold Gospel'.[161] Yet, this Danish research sample did not uncover all aspects of the Fivefold Gospel or clearly illustrate an incarnational response. With classical Pentecostal lenses, evangelistic sermons on salvation or physical healing were not a theme during research, and while the full gospel was implied in preaching and singing, altar calls for salvation and healing were sporadic. The dimensions

[158] Björkander, 377.
[159] See Chapter Five.
[160] Vondey, 'Soteriology at the Altar'.
[161] Veli-Matti Kärkkäinen, '"Encountering Christ in the Full Gospel Way": An Incarnational Pentecostal Spirituality', *Journal of the European Pentecostal Theological Association* 27, no. 1 (April 2007): 5–19, https://doi.org/10.1179/jeb.2007.27.1.002.

of Christ as Savior, Healer, Sender, and Spirit Baptiser were incorporated in singing, preaching, and storytelling, while Christ as Sanctifier generally was less clear.[162]

Vondey, asserts that spiritual words and sounds are forms of an 'oral sacramentality among Pentecostals, an anamnesis that is focussed not only on the word but on the entirety of embodied rituals.'[163] The concept of oral sacramentality was explicitly played out when church goers were encouraged to seek God and address their needs to him in a worship song, prayer, or some kind of altar call. A physical altar call with prayer at the platform was not observed in the Charismatic Lutheran services of New Wine, but a trained and prophetic prayer team offered personal prayer after the Eucharist every Sunday.[164] Next Generation offered prayer in the back of the auditorium after the sermon, while personal prayer at the front followed the occasional rite of Communion. By the end of the research period, their practice of altar calls changed dramatically, and an altar call with personal prayer for needs was offered in the front of the auditorium most Sundays. In Urban Mission, an invitation for personal prayer was offered after the public service had ended, or at the monthly Holy Spirit Nights.[165]

Certain Urban Mission members discussed their feeling that 'traditional altar calls' were neglected in the public service: 'It has been up and down how much attention we have given to an altar call for salvation where you can give your life to Christ. We should pay attention to this and speak about the opportunity to give your life to Jesus.'[166] However, others were more hesitant, because such an altar call could be too subjective, or unnecessary, as one said:

[162] Summary of Fieldnotes.
[163] Wolfgang Vondey, 'Pentecostalism as a Theological Tradition.' *Pneuma* 42 (2020): 528.
[164] See Chapter 5.2.3.
[165] See Chapter 5.3.3.
[166] Focus group interview, Urban Mission, 09/06/2022.

> I love the way we have worship services. When you have friends with you, it should be for people to come and get things in small doses. I remember saying to our pastor that I think it was the same people always coming to prayer at the altar call. It was intimidating when the same people always stood in the prayer line. After a nice worship service, you had to touch their bad conscience and make a prayer for salvation. I have said, in a humoristic way, that Jesus died once and for all. In other churches, you do not have to go forward to get saved every Sunday. However, it is right that sometimes, at church camps or summer camps, there is room for prayer, and I have also been going for prayer these times. Moreover, I think that is a super nice way to do it because I also need to go for prayer.[167]

Similar to this focus group participant, Pentecostals and Charismatics were often divided on how much they appreciated a public altar.

The research data raise the question whether a public altar call is a significant ritual for Pentecostals and Charismatics in Denmark, while Vondey rightly assumes Pentecostal liturgy and orality rely, at least, on the altar call 'metaphor', as a foundational rite, signifying a human–divine encounter.[168] The altar call and the offer to pray for salvation, healing, and other needs were approached moderately and with only little emphasis; often as a prayer after a sermon, an offer to meet with the prayer team, or a physical space, while the metaphor of 'the altar', or a 'sacramental intensification' still was a foundational rite displayed during worship and public prayers.

Contrary to the little to moderate emphasis this Danish research sample illustrate,[169] Björkander agrees with both Josh P.S. Samuel and Albrecht, that the altar call is a primary

[167] Focus group interview, Urban Mission, 01/08/2022.
[168] Vondey, 'Pentecostal Sacramentality and the Theology of the Altar'.
[169] I acknowledge this is an interpretation of me as the researcher. Yet, my assessment builds on the data; at summer camps, church camps and prayer nights, there is high emphasis on physical altar calls and charismatic sacramentality, compared to the weekly Sunday meetings.

activity in Pentecostal liturgy together with preaching and worship.[170] In Björkander's empirical observation, she notes the prominence of the 'altar/response rite' following the preaching,[171] but she also discusses how the use of time constitutes a main factor in the liturgical scheme of other rituals and rites.[172] While the expression was not like a traditional altar call at the front of everyone, New Wine consistently allocated time for personal prayer in the allocated prayer space, and all three congregations finished the service with some kind of personal response in prayer and worship.

Contrary to the moderate oral interaction during preaching, and the moderate response to altar calls was the time for worship, which respondents from all three churches valued highly as a 'sacramental' event.[173] The musical intermezzo, or spontaneous music and singing in between worship songs, was common in Urban Mission and Next Generation, which facilitated a sacramental space marked by singing in the Spirit, praying, prophesying, or contemplating while the music played.[174] Notably, the musical intermezzos between worship songs assumed that organised music co-constructed a sacramental musical space, and thus assumed a combination of musical planning and improvised singing.[175] Furthermore, the worship services were acted out in 'the presence of God' (*Guds nærvær*) named by worship leaders, pastors, and respondents,[176] implying the church service as sacramental space.

The spiritualisation by sounds, speeches, prayers, songs, and body language suggests the assumption of sacramentality as the grace of God through Christ igniting believers to

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[170] Björkander, *Worship, Ritual, and Pentecostal Spirituality-as-Theology*, 22, 78–80.

[171] Björkander, 170, 173.

[172] Björkander, 160-177.

[173] The word sacramental is applied to music by me, and not by the respondents. This usage aligns with a music study, discussing the sacramentality of musical sounds, tones, and human voices. See Braxton D. Shelley, '"I Love It When You Play that Holy Ghost Chord": Sounding Sacramentality in the Black Gospel Tradition', *Religions* 11, (2020), 452, doi:10.3390/rel11090452, 136.

[174] See Chapter 5.1.2 and 4.3.2

[175] See the testimonies and survey answers in 4.1.2 and 4.3.2.

[176] A text search on my data stored in NVivo 12 for 'God's presence', indicates this terminology characterise Pentecostals more than Lutheran Charismatics.

verbalise their encounter with the Spirit. Thus, all substantive categories contained an epistemic 'spiritualisation' of words, songs, rites, and actions pointing towards the abstract concept of sacramentality.[177] Certain comments and para-lingual sounds of interaction during prayers and preaching had a sacramental function for research participants who had this preference.[178] More frequent than the infrequent 'hallelujah', 'yes, or 'amen' was some sounds of approval like 'hmm', and some preachers employed 'clicking' with the tongue.[179]

Clicking did not seem spiritually significant, but since it was a notable phenomenon, both recognised by the researcher and research participants, I will analyse the nature and function. Tongue-clicking did not characterise all speakers; however, when interviewing for unique sounds, focus group participants mentioned it occasionally, and Jacob even labelled it 'the Pentecostal click', among other sounds:

> Moderator: Which oral sounds (not words) do you hear in your church?
>
> Jacob: The Pentecostal click.
>
> Moderator: People are clicking their tongue. What does that mean?
>
> Jacob: Intensity. Being present in God's presence.
>
> Moderator: Like this [clicking with the tongue]?
>
> Jacob: Yes, like this [clicking with the tongue]. There are some cultural things we do in a subculture. It happens in churches.
>
> Tom: When people pray, they make sounds such as 'mmmm' or 'mmmm'. People use sounds which confirm that you back up the person praying.

[177] The category of Spiritualisation is described in Chapter 5.1.7, 4.2.7, and 5.3.7, and Table 6.1 and 6.2 in this Chapter.

[178] See Chapter 5.1.3, 5.2.3 and 5.3.3.

[179] See a short definition of clicking in https://www.britannica.com/topic/click-speech-sound [Accessed 12/30/2024].

Jacob: It has the same meaning as saying, 'Amen.'

Anna: When I was young, we should give Jesus a clap offering and say 'woooh'.[180]

For this focus group in Next Generation, nonverbal sounds were an oral sacramentality; a charismatic, spiritual response to 'being in God's presence'.

For others, a sound like clicking could be a natural sound, when pausing in a speech to think, or an undertone of sighing, as Paul mentions in Romans 8, a respondent stated.[181] Pentecostal click sounds are an unexplored field, which could, similar to other communication studies, interrogate to the human, social, linguistic, and spiritual aspect of paralinguistic articulation.[182] To the degree that a click was an embodied spiritual response of an individual, it may be a para-linguistic sacramental expression. Yet, I suggest according to my data, the 'Pentecostal click' is too vague to formulate clearly as a common sacramentality. 'Clicking' might by caused by a dry or nervous mouth, to make a thinking pause, or clicking may be a sacramental sighing, as Ruth indicated in the following focus group interview from Urban Mission. This focus group also provided a catalogue of words and sounds, denoting that there was a paralinguistic polyphonic soundscape of during worship:

Moderator: What are the sounds you often hear in church?

Dina: Hmmm. Amen. Yes. Come on.

Borge: Nodding [the respondent mistakenly mentioned a body language]

Ruth: Thank you, Jesus.

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[180] Focus Group interview, Next Generation, 08/21/2023.

[181] Interview with member in Next Generation, 06/04/2023.

[182] For research on click sounds, see Boonny Sands, ed., *Click Consonants*, *Empirical Approaches to Linguistic Theory* 15 (Leiden, NL: Brill, 2020); Peter Ladefoged and Anthony Traill, 'Clicks and Their Accompaniments', *Journal of Phonetics* 22, no. 1 (1994): 33–64, https://doi.org/10.1016/s0095-4470(19)30266-9; Florian Lionnet, 'Paralinguistic Use of Clicks in Chad', in *Click Consonants*, 2020, https://doi.org/10.1163/9789004424357; Wm G Bennett, 'Click Phonology', in *Click Consonants*, 2020, https://doi.org/10.1163/9789004424357.

Gudrun: Jesus, Hallelujah, Amen, yeah.

Anders: Amen!

Joachim: Yes! Amen!

Dina: Jesus.

Borge: Looking at the person beside me.

Moderator: 'Looking at the person beside me', what does that mean?

Borge: It is usually my wife. It is when there is something that affects us. For some reason, the same things make us look at one another.

Dina: Shaka. So good. Wow.

Ruth: Sighing.

Dina: Thank you, God.

Anders: I do not use so many words. I speak in tongues by myself.

Dina: Powerful!

Moderator: Thank you. Dina what does 'Shaka' mean?

Dina: It was an attempt to say: 'speaking in tongues' (laughing).

Moderator: Sighing, what is that?

Ruth: It is just like a click… I do not know if you can… It is like a click…Maybe it is a part of speaking in tongues or just saying. I do not know precisely how to explain it. It is something that I hear.

Moderator: Can you explain how it sounds?

Ruth: Click like this [She is having a hard time repeating the sound and defining what the sound is about].

Moderator: Anders, you are not using that many words, you say?

Anders: No, I can speak in tongues for myself, and I can also laugh if there are things to laugh off, but I am not the kind of person who sits and says 'amen', 'yes', or something. I am more like listening more. I do not use as much – what can you say – breaking out into sounds. I am usually more extroverted, but more private with these things.

I think it is okay sometimes. Other times, I feel that it is self-produced, like… I should not judge what is what, but sometimes – now I am just honest – sometimes it can be a little – that is how I view it – unnatural and seeking attention to yourself, especially if it is the same person again and again. Other times, it seems very spontaneous.[183]

The focus group suggested a plurality of interactive clicks, tongues, words, and notably, Borge mentioned looking at his wife, which is a body expression. It seems that this interactivity illustrate a sacramental response to God, a dialogical polyphony, a narrativity and epistemology. Nevertheless, this interactivity was for Anders, at times a 'self-produced' orality which was more egocentric than theocentric. Thus, polyphonic interaction may be sacramental, charismatic and prophetic, but also ambiguous since the motivation for speaking, uttering, and interacting has an individual rationale. Sounds are ventriloqual and dialogical, and what is of the flesh and what is a sacramentality of the Spirit is hard to discern, according to the research participants.

At a few observations, the sense of sacramentality or charismatic spirituality was hard to discern, as noted in a personal memo.[184] An occasional lack of planned sacraments/ordinances or charismatic spirituality was also recorded in this early fieldnote

[183] Focus group interview, Urban Mission, 08/04/2022.

[184] Memo 56, 1 May 2022, Methodological Memo: 'Charismatic orality moved from the liturgy to the cell group, prayer nights and private. I am wondering about why I do not hear more tongues and prophecy in the three churches. Perhaps moved out of the service to their cell groups, and everyday lives? I have to ask.'

from a worship service in Urban Mission which states: 'No prophetic words, no tongues, no charismatic words, no sacraments.'[185] While this incident only was observed once, a lack of charismatic spirituality, rituals or sacramental practises was a concern for Vibeke from Next Generation:

> Moderator: What if we hear almost no tongues, amens, or hallelujahs for the next ten years? How would you feel about that soundscape?
>
> Vibeke: For my part, I would not participate in that church. How do we feel about that soundscape? I think there is excitement for Jesus, and I would not omit that. However, should it look in a particular way? No, it should not. It should just come out. I do not care if people cannot stand up on the floor [falling] because they experience God's presence heavily, or if you stand still, or are on your knees, or if you laugh or scream, or I do not know, shake, or what you do.[186]

Most services in all three congregations showed strong sense of sacramental orality as described in Chapter Five, but there was more spontaneous charismatic orality like tongues and prophecy, and a freer and louder atmosphere at prayer meetings, church camps, summer camps, and Holy Spirit nights.[187] The free, spontaneous and extrovert use of spiritual gifts has been moved out of the Sunday service to more specific gatherings aimed at using the spiritual gifts. At Sunday services, the expression of Pentecostal orality was generally conducted in moderate and controlled ways.[188]

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[185] Fieldnote, Urban Mission, 04/08/2023.

[186] Focus group interview, Next Generation, 01/23/2023.

[187] Fieldnote, New Wine, 03/20/2022, 06/12/2022; Newsletter Invitation from New Wine about 'Listening-prophetic evening': a training to hear from God and prophecy. Fieldnote, Holy Spirit Night, Urban Mission, 05/04/2022. Fieldnote, Encounter Prayer Meeting, Next Generation, 09/22/2022, and Fieldnote, Next Generation, Leader's conference, 03/11/2022.

[188] Focus group interviews, Next Generation, 01/26/2022; New Wine 09/07/2022; Urban Mission, 09/06/2022.

However, the data indicate that oral sacramentality is not only vocal, as it can be experienced in silent and introverted contemplation. One focus group discussed orality and spiritual experiences as a spectrum between loudness and silence:

> Soren: I would not say that you express yourself proportionally with the experience of God's presence. First, I would not do that because you cannot judge how people experience it. Some people do not speak in tongues and have never experienced the charismatic, but they have a strong sense of God's presence.
>
> On the other hand, I would say that the fellowship that exists when many people worship God in the same way can move something in the spiritual world. It can provide a breakthrough for people who are sick or bound in different ways, where the Holy Spirit somehow receives the freedom to minister to people.
>
> Vibeke: Well, the presence of God is there already. It has to do with our focus, but God is there already. For example, if we pray for the Holy Spirit to come, he is already there. However, sometimes, it has to do with our focus on things. Another thing is that we cannot control God. So, sometimes, God's presence hits you. This is very internal language, but sometimes God just comes; you cannot do anything about it, and it can manifest in many ways.[189]

Soren was careful not to limit orality and tongues as the only manifestation of God's presence, and Vibeke stressed that the presence of God was not bound to any expression. On the other hand, she stated that the Holy Spirit can manifest and compel a person to certain things. Yet, a evidential loss of personal control in ecstatic behaviour was not observed during the empirical research.[190]

[189] Focus group interview, Next Generation, 01/23/2023.
[190] See Chapter 6.1.7, 6.2.7, and 6.3.7.

The concept of oral sacramentality embodies all human–divine expressions, including nonverbal sounds and words located at a continuum from introvert silence to extrovert orality. This continuum displays the polyphonic differences of sacramental utterance found in the variety of oral preferences of the survey respondents. Notably, I hardly heard instances of shouting, and the sacramental silence on the other send of the continuum illustrates that it would be wrong to conclude that Pentecostal sacramental expression is only oral, loud, and extroverted. Instead, Pentecostals move back and forth between silent and loud pneumatic-sacramental orality, and there is a shared freedom of oral expression, as Janni said: 'Yes, I believe the Holy Spirit makes me freer, although I am not the loudest person.'[191] In short, the polyphony of sacramentality is ambiguous, complex, and flexible since it reflects a human and subjective vocalisation in dialogue with a spiritual intervention.

I end this part by analysing the preference for spiritual gifts (1 Cor. 12:8-10) as a sacramental oral epistemology. Although the exercise of public charismata was more prevalent at other gatherings than the regular Sunday Service, more than 93% of respondents were open to using spiritual gifts during worship.[192] Soren defined charismata as a Pentecostal (oral) tradition, referencing Scripture:

> [We need to] define what charismatic means because charisma, in essence, means gift. We belong to a church with a tradition of focusing on the manifestation gifts the Corinthians speak about [1 Cor. 12:8-10]. They are a part of my natural life with God. That is the way I express myself. Through my spirit, or from spirit to spirit, I speak in tongues when it is natural and controlled. I do not just speak in tongues suddenly when meeting people. However, I pray in tongues when we are together in congregations where it makes sense and when it is okay to speak in tongues.

[191] Focus Group Interview, Next Generation, 01/26/2023.
[192] See Chapter 5.1.7, 5.2.7, and 5.3.7.

> And sometimes I also experience that I, in fact have another language, another tongue than I usually speak. Then I can hear it. It is another tongue than I usually use when speaking in tongues.
>
> And a last thing, typically at a worship service, or if you are gathered for prayer and worship, then I sing in the Spirit, and that is again another third language I sing in.[193]

Charismata were essential for classical Pentecostals, qualified by their oral ecclesial tradition and by Scripture. Additionally, the significance of glossolalia was underscored, as three out of four Pentecostals spoke in tongues and as almost half of the Charismatic Lutherans respondents spoke in tongues.[194]

At times in Next Generation and Urban Mission, the soundscape of prayer revealed silent mumbling and private tongues and prayers, although difficult to distinguish and identify, and the attitude towards praying in tongues in public was ambiguous. For some, there were no limits, while others maintained a reluctancy caused by a self-controlled and hermeneutical conclusion of Paul's warning not to speak too much in tongues publicly (1 Cor. 14:19):

> Helene: I sing a lot in tongues and pray in tongues, and I do it all.
>
> Steffen: Well, I also sing in tongues when we sing in the Spirit during worship. And I think that is nice. I am obviously a bit more reserved with speaking in tongues at services because Paul says he would rather speak ten thousand words in his own language so people can understand than five words in tongues. So that is how he puts it, and I am probably more cautious, and I say that you ought not to speak a whole lot

[193] Focus group interview, Next Generation, 09/12/2022.
[194] See Chapter 5.1.7, 5.2.7, 5.3.7.

in tongues, I mean during the service, because it also says that there should be one to interpret what you say.

Moderator: Henrik, do you have anything to add?

Henrik: I would like to challenge you. I cannot state this correctly. Regarding worship in the Spirit, I mean singing in the Spirit. A professional musician has heard it here, and he says it is something special. I mean, humanly speaking, you cannot organize this kind of singing with all those levels of tones …. [long explanation continues].[195]

Helene was not limiting herself orally, while Steffen's rationale for being careful at services was a counterintuitive biblical interpretation, compared to his classical Pentecostal tradition. Henrik felt a need to ensure that I and the readers of my project understood the supernatural aspect of singing in the Spirit. Another focus group explained how tongues were diminishing in other places, but felt stimulated and spiritually revived by the gift, except for one young person who boldly said she did not have the gift.[196] A third group discussed how it was natural, with less oral charismata due to the hundreds of congregants who could not all participate in one service.[197] In short, the responses display polyphonic, autonomous, and ambiguous ideas of public tongues, yet the underlying paradigm is the sacramental world of the Spirit.

The idea of orality as a distinct Pentecostal characteristic was challenged by Susanne, a long-term classical Pentecostal, who saw oral interaction only as a culture and not as particularly Pentecostal:

[195] Focus group interview, Next Generation, 09/22/2022.
[196] Focus group interview, Next Generation, 09/13/2022.
[197] Focus group interview, Urban Mission, 09/06/2022. According to their pastor, New Wine preferred that no one spoke aloud in tongues during the service. Interview with pastor Dave, 06/16/2022.

> Susanne: If it were to be Pentecostal to… or that it should be something spiritual to say: "mm, yes, preach it, amen", and all sorts of little utterances too. I do not understand that to be spiritual at all. It is a culture you create, just the culture of that place or area or country. Or something they say to achieve recognition by someone else? Yes, I think so.[198]

However, for Janni, spontaneous orality was a sign of the Spirit:

> Janni: I believe we have the Holy Spirit in the free churches [churches outside the Danish Lutheran Evangelical Church], which makes us have another connection with God. How can I put it? We are more spontaneous and rejoice more about our salvation because it is with us in our daily lives. And I think that is why we are sitting during a preaching and say: 'Hallelujah'.
>
> Moderator: If I may ask more, is it your personal experience that your everyday life with the Holy Spirit makes you freer, or how?
>
> Janni: Yes, I believe the Holy Spirit makes me freer, although I am not the loudest person. I would like to do it at times, but I restrict myself.[199]

Janni and Susanne both came from Next Generation, but they differed in their view of whether Pentecostal orality was a sacramentality by Spirit as the initiator or a cultural and immature means to communicate. Thus, not all Pentecostals practise spontaneous and oral narrativity, as Sussanne stated above. Still, the data indicate oral sacramentality is released by a personal decision to engage in the human–divine dialogue, which reveals itself as the freedom to sing, dance, and interact orally.[200]

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[198] Focus group interview, Next Generation, 01/23/2023.
[199] Focus group interview, Next Generation, 01/26/2023.
[200] Focus group interviews, Next Generation, 09/12/2022; 01/23/2023.

The implicit, or explicit, theological conviction behind the research participants' sacramental worldview was the assumption of 'baptism in the Spirit' or 'being filled with the Spirit'.[201] Janni expressed this (see above) by saying, that 'we [the Pentecostals] have the Holy Spirit', as if other Christians do not have it. Nevertheless, what she probably meant was elaborated as she spoke about her personal experience of salvation and the Spirit's presence in everyday life. The survey data confirmed that the respondents were practitioners of various spiritual gifts, the observations demonstrated the spontaneity and rejoicing in the Spirit, Janni referred to, and the focus groups consisted of Spirit-filled believers.

As Spirit-filled Christians, the pursuit of charismatic sacramentality manifesting God's presence was a dominant motivation among the congregations, but often in structured ways, during expected rites as the worship session, after the preaching, or at altar calls with an opportunity for prayer by the laying of hands. Even at the observations, where the churches hardly ever taught explicitly about the spiritual gifts, still a pneumatic experience was implicit, aligning with a 'sacramental view of life', as Vondey terms it.[202]

The respondent's discussion of spirit-filled orality did not refer to the classical passage of Acts 2, but directly or indirectly to 1 Corinthians 12–14,[203] as a primary text of a charismatic theology. As Macchia says, Paul teaches the Corinthian church to manage the spiritual gifts appropriately, encouraging a variety (or in this thesis's context, 'polyphony')

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[201] Due to my ecumenical definition of Pentecostalism, I use the terms interchangeably. For an inclusive definition of Spirit-Baptism see Macchia, *The Spirit-Baptized Church*, 11-47. Frank D. Macchia, "Spirit Baptism", in *The Routledge Handbook of Pentecostal Theology*, ed. Vondey, 247-255.

[202] Vondey, 'Pentecostal Sacramentality and the Theology of the Altar'; Vondey, *Pentecostal Theology: Living the Full Gospel*, 19.

[203] In my view, Danish Pentecostals adhere to a classical Pentecostal view on the charismatic gifts as discussed, for example, by Warrington, *Pentecostal Theology: A Theology of Encounter*, 69–95; Yet, charismatic spirituality has also influenced the contemporary Pentecostals and Charismatics, like John Wimber and Kevin Springer's book, *Power Healing*, (HarperOne, 1986) translated into Danish as, *Helbredelse – Hvad, Hvorfor, Hvordan*, (Forlaget Scandinavia, 1988). Danish Pentecostals and Charismatics assume that gifts of the Spirit in 1 Cor. 12:8-10 are a supernatural accessible for Spirit-filled believers. Tongues, prophecy, healing and words of knowledge have been a primary focus. The Danish Pentecostal view on healing probably resonates with the balanced Norwegian view expressed in Karl Inge Tangen, 'Healing in the Pentecostal Tradition: A Scandinavian Perspective', *Journal of the European Pentecostal Theological Association* 41, no. 2 (2021): 124–40, https://doi.org/10.1080/18124461.2021.1954277.

of service, ministry, and gifts as a body of Christ, and to seek prophetic speech which exhorts the church, practised in love and in order.[204] Most Danish Charismatics and Pentecostals interpreted the charismatic gifts as forms of supernatural empowerment by the Holy Spirit, yet, Pentecostal scholars challenge the classical and narrow definition with refreshing ecumenical and holistic views.[205] However, I suggest for a definition of 'Pentecostal orality', and not 'charismatic orality', uncovering the term 'Pentecost' is more important, since charismatic gifts are the overflow of the Day of Pentecost.

Pentecostal orality is a sacramentality of God's work in the outpouring of the Spirit (Acts 2:1-38). The term 'Pentecostal' relates to sacramentality because the outpouring of the Spirit is a graceful experience 'at the altar' of the resurrected Christ as Saviour, Sanctifier, Baptised, Healer, and King,[206] At the beginning of the twentieth century, Pentecostals rediscovered the possibility of being filled with the Spirit, and the associated 'eschatological affections', involving the longing to know and see God working out His will in the believer's life. As Land frames it, the Pentecostal life is a sacramental life, driven by 'apocalyptic-Pentecostal' affections seen in 'testimonials, songs, prayers, offerings, manifestations of gifts, ordinances, and so on – all the elements of Pentecostal worship – are instrumented for the evoking and shaping of thanksgiving and praise.'[207] Thus Pentecostal orality refers to the initiation of a new life in the Spirit. It is more than primary and simplistic orality but rather an entire Christian life made possible by the Spirit. Pentecostal orality is not possible to produce by intellectual learning or immersion into a certain church culture, but only by the continuous invitation by the Spirit to be touched, transformed, and moved by God.

[204] Macchia, *The Spirit-Baptized Church: A Dogmatic Inquiry,* 202–203.
[205] See Macchia, 200–205; Yong, *The Spirit Poured out on All Flesh*, 292–96.
[206] See Vondey, *Pentecostal Theology,* 37-151.
[207] Land, *Pentecostal Spirituality,* 135-136.

On the one hand, the congregations in this study had a theological openness towards prophetic speech and spiritual gifts to occur, both in Sunday services and in prayer meetings. On the other hand, prophetic words, prayer for healing, and other charismatic gifts were not a strong emphasis in the public gatherings.[208] Instead, the data indicate that Pentecostal orality is connected to a personal dedication to practise the Christian faith in ordinary life. A personal faith, personal spirituality and a personal desire to serve God in the world penetrates all the empirical data. Pentecostal orality as sacramental epistemology is transformative and leads believers to proclaim freedom and salvation to the poor (Luke 4:18-19).

Pentecostal scholars often define the Spirit-filled community as a prophethood, which resonates with the substantive category of spiritualisation and the concept of sacramentality.[209] Pentecost is a multisensory, oral, and aesthetic experience,[210] and it is a 'theophany' that creates a 'prophethood of all believers'.[211] Roger Stronstad's work on Luke-Acts's pneumatology beginning with Jesus' birth, life, and prophetic characters in Acts serves a foundational text in this understanding. His work aims to instruct the contemporary church to be a prophetic community in word and service, over anything else the church might see itself as.[212] This prophetic identity is more than a superficial orality, as Stronstad puts it: 'Too often the Pentecostal, charismatic movements focus on the experience, the emotion, and the blessing more than they do on Spirit-filled, Spirit-led, and Spirit-empowered service.'[213]

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[208] See Chapter 5.1.7, 5.2.7, and 5.3.7.

[209] See for example, Wolfgang Vondey, *The Scandal of Pentecost*, 175–211; Robert Menzies, 'Review of Luke Timothy Johnson's Prophetic Jesus, Prophetic Church', *Journal of Pentecostal Theology* 22, no. 1 (2013): 17–25, https://doi.org/10.1163/17455251-02201004; Davis, 'Participation in the Pentecostal Liturgy: An Ecclesiology of the Prophethood of All Believers.'

[210] Yong, 'Many Tongues, Many Senses: Pentecost, the Body Politic, and the Redemption of Dis/Ability.' *Pneuma* 31, no. 2 (2009): 167–88. Félix-Jäger, Steven. *Spirit of The Arts.*

[211] Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*, (Sheffield: Sheffield Academic Press, 2010), 48–65.

[212] Stronstad, *The Prophethood of All Believers*.

[213] Stronstad, 120-22.

Vondey similarly explores the biblical basis for public 'prophet witness' through a comprehensive exposition of the Old Testament prophetic types of Christ, but how the New Testament passages reveal his rejection of normative and exclusive expectations of the prophet in favour of the weak.[214] Christ's prophetic ministry was signalled by his miraculous signs, prophetic utterances, and personhood, and was 'undoubtedly dominated by the normative view of the prophet endowed with power from above'.[215] However, to the regret of his opponents holding the power of society, he modified the role of the prophet to be inclusive of the marginalised poor and weak. Vondey underline that being charismatic or prophetic is not a call to spiritual magic or an authoritative exercise of power, but a 'scandalous' empowering of ordinary humanity to be a Church following in the footsteps of Jesus in his servanthood.[216] While the terminology of being 'prophetic', or 'charismatic' is biblical and meaningful, the obligation of Pentecostal orality as sacramental is to become a public witness of God in words and deeds.

Terming prophetic and charismatic activity as sacramental must not miss the soteriological and missional aim of God's redeeming work. God's activity in believers is not a limited sacramental forgiving of sins and proclamation of salvation but a transformation of the entire human life to a godly life. Björkander puts it well by saying that the *via salutis* is sacrificial and doxological since it involves the entire Christian life and being, and as she says: 'When encountering God and being transformed, all of life must be put on the altar. The *unio mystica* leads to *orthodoxa,* and songs are vehicles for that sacramental and sacrificial process.'[217] Orality as a sacramental encounter with God, leads to repentance, obedience, and daily worship, which is underlined by the data; the survey respondents, focus group members, preachers, congregants and research participants expressed a personal faith

[214] Stronstad, 208-232.
[215] Vondey, *The Scandal of Pentecost*, 208.
[216] Vondey, 232.
[217] Björkander, *Worship, Ritual, and Pentecostal Spirituality-as-Theology*, 407.

in Christ and a commitment to embody the gospel in their daily lives. Sacramental orality is not isolated to the mouth, but integrates the ear, mind, soul and body and is a holistic Spirit-filled spirituality as it affects the entire human life.

The definition of Pentecostal orality as sacramental, charismatic and prophetic emphasise a theological obligation; oral sacramentality as prophetic grace is not limited to local liturgical events, spiritual words or songs, but must overflow into a holistic mission by God's Spirit, working in and for humanity.

6.3 Conclusion

This empirical research in Pentecostal and Charismatic Christianity in Denmark suggests that Pentecostal orality can best be defined as an epistemology which is polyphonic, dialogical, and sacramental. This conceptualisation took a holistic view on the empirical data into account. Oral practices occur in a media ecology of text, digitality, and body language and constructs an individual spirituality. Thus, I analysed how orality was a dialogical construction depending on reading of biblical texts, worship lyrics, quotes and sermon illustrations on the multimedia screen, and I noted that individual verbalisation and body language associated a plurality of spiritual preferences. Thus, the data opposes the idea that orality is a binary contrast to literacy, or an ecclesial, ethnic or sociological dichotomy of oral narrativity and scholarly thinking. Using memo-writing to reflect on the data and considering how my tentative ideas resonated with an appropriate theoretical framework, I eventually arrived at four theoretical concepts.

Pentecostal orality is essentially an epistemology, demonstrated in the oral categories. When the research participants were worshipping, interacting, praying, ritualising, preaching and spiritualising, it was always about learning and knowing God in a life-transformational way. Thus, Pentecostal oral epistemology is not a rational discipline, but more a matter of experiencing who God is, as read, sung, preached and vocalised. Orality as transformational

epistemology constructs an individual narrative spirituality which I have conceptualised as polyphony. Polyphonic epistemology refers the many individual songs, prayers, body postures, comments and spiritualities that Pentecostals and Charismatics demonstrate. Drawing on the musical and philosophical terminology of polyphony, I suggested that polyphonic epistemology explains the sounds, narrativity, and individual spirituality displayed in the liturgical environment of three congregations.

Furthermore, I showed how the concept of dialogue helps conceptualise polyphonic epistemology. Polyphony is an autonomous spirituality of the believer, but human beings are part of a dialogue with their own internal voices and other's voices, and for Pentecostals and charismatics, the Holy Spirit's voice. Thus, dialogue refers to ventriloqual orality as an embodiment of several contextual matters influencing vocalisation; the Spirit's work in the believer, but also the liturgical manners, cultural and ecclesial expectations, faith and doubt, hope and suffering, articulated in worship, prayers, interactions, silence, embodiment and spiritual gifts.

The theorisation culminated in the suggestion that Pentecostal orality, as polyphonic epistemology, is sacramental. Using the Pentecostal notion of the Spirit's sacramental work, which exceeds the traditional perception of the sacraments, I suggested that the spirituality of Spirit-filled speech is sacramental since it is a dialogue with God, already working in the believer by His grace. The research uncovered that when spiritualisation of orality happens, it is by the distribution of spiritual gifts or caused by the Pentecostal identification of being a prophethood of all believers. Thus, the oral categories presented in the thesis are a charismatic and prophetic utterance by the Spirit, which resonates with the Pentecostal definition of sacramental theology. In conclusion, I argue from the Pentecostal point of view, that polyphonic epistemology refers to a sacramental intensification expressing the presence of the Spirit and the salvific work of Christ in that act of speech.

Scripture encourages Christians to enjoy Spirit-filled orality, which is articulated not with human words and rationality, but with Spirit-filled wisdom, words, and songs (1 Cor. 2:13, Rom. 8:26, Eph. 5:18-20). As an embodiment of a spiritual epistemology, this conceptualisation differs from other notions of orality. Pentecostal orality claims to be a dialogical and sacramental interaction with the creative power of Jahve Ruach, who shaped the world by speech (Gen. 1:1-3), with the God who gave breath and speech to humanity (Gen. 2:7). Orality is an embodiment of the Spirit in the believer, similar to the incarnation of Christ, the *Logos*, whose mysterious human/Divine nature, resonates with the mystery of Pentecostal orality and embodiment (John 1:14).

The discussion in this chapter implies that for Pentecostals orality is an epistemology, not reduced to pure rational proposals, but a theological epistemology embracing the doxological, holistic, and soteriological aims of Christian orality. Polyphonic epistemology suggests Christians can have a genuine narrative, existential, authentic and transforming dialogue with the Trinity. If the orality of Christian traditions does not embody the sacramentality of God's grace, then speech, singing, and praying are empty religious activities. Instead, Pentecostal orality represents a sacramental, dialogical and polyphonic epistemology immersed by an encounter with Christ by the Spirit.

CHAPTER SEVEN:
CONCLUSION

Based on the empirical research in Danish Pentecostal and Charismatic Christianity, I have proposed that Pentecostal orality is a polyphonic epistemology. To explain this the concepts of epistemology, polyphony, dialogue and sacramentality have been employed. I have thereby attempted to close the gap of a reasoned theory of Pentecostal orality and respond to the numerous notions of the phenomena involved. This chapter briefly summarises the thesis and its key findings. Then, I respond Ong and Hollenweger, who have dominated theoretical discussions of Pentecostal orality. Lastly, I propose my contributions to research for theology and other fields, and I end by suggesting certain possibilities for future research.

Summary of the Thesis

In the Introduction, I described the theoretical gap of a clear definition of Pentecostal orality and how the Pentecostal discussion of orality has concentrated on either Ong or Hollenweger. Therefore, I began by evaluating Ong's concepts of primary orality, literacy, and secondary orality, followed by Hollenweger's notion of the orality of liturgy, the Black oral root, and his binary construction of orality and theological literacy. The assessment of Ong demonstrated his definitions are too universal and general, and at times wrong, to apply to Pentecostalism, although some scholars have employed them. The examination of Hollenweger shows he is more concerned with a dichotomous definition of Pentecostalism's socio-ecclesial position than with defining Pentecostal orality. Ong and Hollenweger provide a baseline understanding of the study of orality in Pentecostalism – however, they do not specify a formal theory of Pentecostal orality. Accordingly, I undertook empirical work to construct a new theory.

Then I discussed how a constructivist grounded theory could be used in Pentecostal practical theology, which considers elements of experience, spirituality, liturgy, Scripture,

and Pentecostal doctrine. Participant observation was used effectively to get first-hand experiences of orality and the media ecology of Pentecostal and Charismatic churches in Denmark. A purposive survey gathered data which illustrated the large variety of preferences and personal experiences with orality and focus group interviews were useful as theoretical sampling which explained and advanced my interpretation of observations.

By using grounded theory six substantive categories of orality were constructed, displaying a complex interconnected media ecology. I used the approach of analysing the findings in that ecology's full context of orality, textuality, body language, and digitality, and found it impossible not to view orality as a systemic, holistic and embodied spirituality. Assisted by memos written during research, theoretical sampling in focus groups, and the theoretical framework of this study, I was able to construct a formal grounded theory of Pentecostal orality, which I have defined as an epistemology characterised by the abstract concepts of polyphony, dialogue, and sacramentality.

Limitations

The research sample was limited, but as a qualitative study I gathered sufficient and thick descriptive data for the task. My aim was not to provide three complete case studies, and I have not presented a full profile of the studied churches, their doctrines, and all the aspects of each congregation. Instead, I have limited this study to describing the substantive oral categories and their relation to text, multimedia and body motion. The classical Pentecostal congregation, Next Generation had the loudest and most spontaneous soundscape of worship, participation, and Spiritual gifts. The Lutheran Charismatic congregation, New Wine, combined the Evangelical Lutheran tradition with charismatic orality, and the church was not marked by oral spontaneity and expressive individual body language to the same degree as the other two churches. The individual Pentecostal congregation, Urban Mission,

gave insights in a Danish neo-Pentecostal church with its liturgical megachurch style and reflective theology and orality.

The findings presented elements I had not considered before producing the purposive survey, after the congregations had started answering the survey, I realised that small talk, greeting time, and chatting were a common part of the liturgy. Thus, despite its relevance, questions about small talk were not included in the survey. Second, at the beginning of research I was surprised by the reserved or moderate spontaneous and charismatic orality in the congregations. However, the study was only a snapshot, and all three churches had changed in different ways by the end of the research. With this limitation of timeframe in mind, my purpose was to gather sufficient data to construct a theory, rather than uncover every nuance of the churches under observation.

The research participants have voluntarily offered their insights. Thus, there is a socio-ecclesial bias and interest which have affected the results. This is probably why a large proportion of respondents answered 'partly agree' to many questions in the survey, and why Pentecostal/charismatic orality was a positive thing. Negative, deconstructive discussion or controversial opinions were not the focus of the research. Yet, each observation and interview continued to give new nuances of their liturgical orality, and I concluded that there could be endless nuances of personalised orality. Nevertheless, I experienced saturation of the qualitative data during the period of study; my observations have uncovered diverse kinds of oral behaviour, the survey has gathered data covering a large variety of spiritualities and oral preferences, and the focus group interviews have collected various stories and different reflections on orality.

Hence, the research is limited to a small sample of churches and responses. Adding more Danish congregations to the survey would have given different kinds of description, and again adding a migrant church would have given more diversity to the theory of

Pentecostal orality in Denmark. Nevertheless, I still claim my research sample is representative of Danish Pentecostal-Charismatic spirituality, and more fieldwork would only add further phenomenological description of the same theory I propose.

The data collection was limited to public church services, and prayer meetings, a funeral, a wedding, a few baptisms, a few communion services. Therefore, I used data triangulation to ensure I had covered all patterns and oral behaviours. A substantive category should occur in all three churches and be confirmed by all three methods. The abstract concepts of orality should cover not only Classical Pentecostalism but be a conceptualisation of the Spirit's outpouring at Pentecost.

Key Findings

My research problem was the gap of a clear definition of Pentecostal orality, which displayed the need for a comprehensive examination of its scope, function, and nature. The first key finding was that the scope of Pentecostal orality was defined in the ethnographic description of the three churches' media ecology, defining limitations by the individual's spiritualisation of orality, body language, and oral engagement with literacy skills and digitality. The second finding was that the function of orality can be defined by the six substantive categories of worshipping, interacting, praying, ritualising, preaching, and spiritualising, and the third key finding was conceptualising the nature of Pentecostal orality as a polyphonic, dialogical, and sacramental epistemology.

First, regarding the scope of Pentecostal orality the research illustrates it is intertwined with a larger media ecology and not simply a verbalisation untouched by the surrounding media context. The six substantive categories illustrate the complexity of defining the scope of Pentecostal orality, since verbal utterance is in dialogue with a diverse and systemic media ecology integrating orality, textuality, digitality, and body language. Thus, the scope of Pentecostal orality is defined not only by its contrast to literacy, as Ong suggests, but is

better framed by the six substantive categories of worshipping, interacting, praying, ritualising, preaching, and spiritualising. These oral categories are both a communal and a nuanced individual expression of Pentecostal spirituality and faith.

Second, the findings show the function of orality in three Danish congregation's media ecology. The data describe Next Generation's preference for a classic Pentecostal oral spirituality in a process towards more openness to spiritual experiences, charismatic worship, and new focus on altar-calls at the end of their services. New Wine's orality was on a stylistic journey, with their intention to be a charismatic alternative to the Danish Evangelical Lutheran Church, and the congregation displayed an interesting mix of small talk, contemporary music, formal Lutheran rituals and rites, and always an opportunity to receive prophetic prayer at the end of services. Urban Mission's orality was a search for 'God's presence', defined by critical reflection and a contemporary modern liturgy in a mega-church after Danish standards of size.

The six oral categories in the media ecology substantively define the function of Pentecostal orality as a doxological practise focussed on glorifying God, a narrative behaviour of continuous submission of one's life to Christ, and a prophetic-charismatic-sacramental spiritualisation of words, music, action, and content. In essence, the implicit expectation of communication with Christ in God's manifesting presence by the eschatological-prophetic Spirit produces oral utterance of all kinds, categorised in the six substantive categories. The research findings indicate that Pentecostals love encountering God together, but this also assumes that without a personal faith, confession, and spirituality lived out in their daily lives, this attitude would not make sense. The narrativity and spirituality of the six substantive categories functions as an existential structuring of believer's life around the Pentecostal faith.

A last key finding is the discussion of the nature of Pentecostal orality. I defined Pentecostal orality as an epistemology which is polyphonic, dialogical, and sacramental. I discovered that a purely rational notion of epistemology could not theorise the phenomena but that a definition of epistemology focussing on transformational knowledge, aesthetics, narrativity and biblical hermeneutics resonated with the empirical findings.

The claim of epistemology was rooted in the concept of polyphony denoting the many sounds and expressions discovered even within the same local congregation. The findings uncovered a significant variation of individual, oral, textual, digital, and liturgical preferences among church members. The concept of polyphony encapsulates how congregants sang, spoke, prayed, and embodied a personal narrativity. The media ecology elucidated the variation of individual polyphonic verbalisation and oral behaviour in a shared spirituality centred on the epistemological experiencing Christ in a life-transforming way. In summary, the data indicate that there are as many preferences for spiritualised orality, textuality, body language, and digitality as there are congregations and individual worshippers.

The discovery of this complex verbalised embodiment of epistemology led to the application of the concept of polyphony, referring to the many competing and autonomous sounds. Yet, other aural characteristics and metaphorical phenomenon sounded in the liturgical soundscape, such as harmony (e.g., worshipping together), homophony (e.g., worshipping with same preferences), heterophony (e.g., worshipping with different preferences), and cacophony (e.g., worshipping chaotically). Although the research presents Danish Pentecostal and Charismatic orality as moderate and controlled, it not monophonic (e.g., worshipping in one shared way as with Lutheran liturgical orality). Thus, I choose the term ‘polyphonic epistemology’ to describe this orality, the soundscape of many individuals experiencing and knowing God in the moment and articulating that encounter.

To further advance the nature of polyphonic epistemology, the research found that words, songs, and sounds are expressed in a dialogue with context and by individual voices. The concept of a spiritualistic and oral epistemology emerged as the analysis identified how the function and nature of Pentecostal orality was not rational but beyond cognitive reflection, disclosing experiential, spiritual, and life-transforming knowledge of God. The conceptualisation of polyphony and dialogue resonated with Bakhtin's work which underlines the individuality, narrativity, and inner voices of people. The polyphonic surface of Pentecostal orality not only uncovers these many sounds and individual voices but serves as a philosophical metaphor for Pentecostals' narrativity and personal spirituality. The dialogical dimension indicates that orality is more than a social construction of communication, but a dialogical response to the infilling of the Spirit and a touch of God 'at the altar'. Pentecostal orality thus emphasises the dialogical merging of epistemology and spirituality.

Most of all, discussing the spiritual dimension of Pentecostal orality as an epistemology culminated in the Pentecostal notion of sacramentality. Here, the analysis of empirical data showed the spiritualisation of orality as a Divine encounter, and the charismatic-prophetic nature of the respondent's orality. Vondey's terminology of 'the altar', his Pentecostal theology of experiencing Christ, and the notion of eschatological sacramentality resonate with this thesis' primary findings. Pneumatic orality is a prophetic and sacramental overflow of the encounter with Christ by the grace of God, and often an unavoidable response to the Spirit's outworking of salvation, healing, and power in the Pentecostal life.

The sacramental orality of both Pentecostals and Charismatics is grounded in their understanding of the day of Pentecost (Acts 2). The outpouring of the Spirit to each Spirit-baptised believer makes it possible to experience the Spirit's polyphonic dispensing of

various gifts, workings, and ministries in the Body of Christ (1 Cor. 12-14). Thus, the concept of 'sacramental orality' encapsulates a worldview where God incarnates through Christ by the Spirit in believers' songs, prayer, words, and utterances (Eph. 5:18-20). Polyphonic, dialogical, and sacramental epistemology suggests that from a believer's perspective, human–Divine orality is possible, initiated by the eschatological Spirit (Rom. 8:18-27). In sacramental and trinitarian terms, this perspective proposes that Pentecostal orality is a sacramental sign of God dispensing His grace, love, and salvation in believers, who allow the Holy Spirit to lead us to Christ.

In summary, the key findings display the scope of orality in a complex media ecology of orality, text, body language and multimedia. The function of orality was defined as worshipping, interacting, praying, ritualising, preaching, and spiritualising, and the nature of orality was found in the concept of epistemology characterised by polyphony, dialogue and sacramentality which I suggest closes the gap of a clear definition.

Correcting Walter J. Ong: The Notion of Pentecostal Orality

The findings resist Walter J. Ong's universal binarism of orality and literacy, since orality is a dialogue within the media ecology of orality, textuality, digitality, and body. As stated in Chapter Two, Ong does not define what Pentecostal orality is, although there are resonances with his work in the findings. Thus, his definition of 'secondary orality', designating a digital age including orality and literacy, was illustrated in how the congregations synthesise primary orality (not depending on text), literacy, and technology, as well as how it affected the rationality and spirituality of the research participants. Yet, still, secondary orality does not define Pentecostal orality.

Many respondents depended considerably on the multimedia screen's lyrics, sermon notes, and images, and they enjoyed the literacy of biblical exposition and rational arguments in the preaching. Some appreciated sermons speaking to the intellect (literacy),

others to the heart (orality).[1] Both Pentecostals and Charismatics enjoyed the 'primary orality' of jokes, personal storytelling, illustrations, and testimonies,[2] and Ong's analytical terms of 'formulaic devices' and 'mnemonics' was discovered in the linguistical findings, for example, in the employment of biblical phrases and expressions, images from the Bible, and several religious and value-laden metaphors, sayings, and terms.[3] In summary, the examined liturgical frameworks presented a rich opportunity to examine 'primary orality', 'secondary orality', and 'literacy' with Ong's analytical work in mind.

However, I have suggested that Ong incorrectly defines 'secondary orality' as 'post-literal' and 'residual', meaning that 'literacy' and 'technology' is evolutionary, and suppress and undermine 'primary orality'.[4] The data show, by contrast, how modern oral cultures, like the Pentecostal and Charismatic, utilise an integrative media ecology. Pentecostal spirituality fluctuates between primary orality, literacy, and digitality. Primary orality (defined as absence of written sources) was evident in spontaneous spiritual utterances in musical intermezzos, tongues, prophecy, the 'click', testimony, altar calls, prayers, and interaction. Simultaneously, an unmistakable 'literacy' supported the formation of polyphonic epistemology, namely in the reading of lyrics and the textual focus on the exposition of Scripture enacted in the same liturgical framework.[5] It was a significant observation that while Ong laments that literacy and secondary orality diminish human proximity and 'innocent' primary orality, for the research participants, orality and literacy interplay in a dialogical sacramentality. For the orally disposed Pentecostals, the biblical text continued to be crucial to the spirituality and ecclesial community, and oral Charismatics still preferred

[1] See Chapter 5.1.6 and 5.3.6. The Lutheran Charismatics were lightly more hesitant towards too much emotionalism, see 5.2.6.

[2] See Chapter 2.2.

[3] See Chapter One and for example, Ong, *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*.

[4] Ong, 'The Literate Orality of Popular Culture Today.'

[5] See for example Chapter 5.1.5 and 5.1.7.

the literacy of Lutheran sacraments because it gave identity and rootedness in history.[6] Moreover, while Next Generation and Urban Mission were more disposed to spontaneous orality than New Wine, many among them had theological and analytical-literate considerations of rituals, rites, practices, and doctrine.[7] Both oral Pentecostal and Charismatics would say that the revelation of Christ in the Bible (literacy) is the foundation for their oral articulation.

Contrary to Ong's formulation, the study has shown to what extent Pentecostal orality is experiential and informal, but not in binary contrast to literacy, rationality, and formality. Instead of Ong's polarisation, Pentecostal orality displays both 'phonocentrism' and 'logocentrism' to twist Ong's terms, since the media ecology of sound, speech, and songs, demand both human intuitiveness and intellectual skills.

However, I agree with Ong's encouragement to analyse how literate and digital media risks alienating humanity, and overrule proximity, relationship and authentic community.[8] Danish Pentecostals and Charismatics seem to favour experiential orality over theological literacy, but most are not antirationalists. The embodiment of Pentecostal Bible hermeneutics, the formal theological training of pastors in all three churches, and the use of texts and quotes during the service display a sacramental logocentrism in the very etymological sense of the *logos*: Christ as the Word of God, and central key in understanding Scripture. In short, the study redefines phonocentrism as a desire for the Spirit's polyphonic speech (1 Cor. 12-14, Acts 2:1-4) and logocentrism as a Christological hermeneutics interpreting the Biblical text.

[6] See Chapter 5.2.

[7] The focus group interviews mentioned in Chapter 5.3 give examples as well the data set. See the contrast between 5.2 (containing Lutheran liturgy) and 5.1. and 5.3. This assumption was confirmed in a review of the data in dialogue with the Charismatic Lutheran pastor the 12/06/ 2023.

[8] Ong, 'The Literate Orality of Popular Culture Today', 153-176.

In contrast to Ong's evolutionary thinking of a pure primitive orality and secular sophisticated literacy, this thesis highlights Pentecostals' primary concern for a personal revelation of Christ by the Spirit, no matter whether Divine truth is mediated orally or textually in Scripture.[9] Phonocentric and logocentric behaviour meets in Pentecostal orality, manifested by the Sprit with and through Scripture (2 Tim. 3.16-17).[10] Pentecostal orality is 'phonocentric' by the 'linguistic behaviour' initiated at Pentecost,[11] but it neglects neither rational thinking, analytical theology, nor critical evaluation, since the encounter with the Divine Logos, Christ, is the significant foundation.[12] Furthermore, the study demonstrates that to participate fully in Pentecostal oral liturgy, one must be able to read the song lyrics and Bible texts on the screen, to understand both Danish and English, and comprehend the theological and poetical images displayed in preaching, worship songs, and traditional hymns. In short, the findings contrast Ong's definitions and indicate a better integrative conceptualisation of Pentecostal orality as a polyphonic, dialogical, and sacramental epistemology.

Correcting Walter J. Hollenweger: The Notion of a non-Black Oral Root

The definition of Pentecostal orality as polyphonic epistemology goes beyond Hollenweger's dichotomous and polemical discussion of Pentecostalism, and particularly his universal narrative of the Black oral root. The key findings resonate with aspects of his

[9] See Luke's account of the two disciples walking Emmaus where Jesus opened up the Scriptures (Luk24:32) and compare with Pentecostal bibliology, for example see Warrington, *Pentecostal Theology*, 180–205; Archer, *A Pentecostal Hermeneutic for the Twenty First Century: Spirit, Scripture and Community*; Smith, 'The Closing of the Book'; Harris, *Hearing God's Voice*.

[10] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody Mass: Hendrickson Publishers, 1994), 793–94.

[11] Vondey, *The Scandal of Pentecost*, 117–58.

[12] For Next Generation's classical Pentecostal bibliology, see https://mosaik.one/troserklaering/. Urban Mission did not mention the 'Bible' in their doctrines, but demonstrated it in the observations, see https://www.ckirken.dk/da/925-2/. Charismatic Lutherans rely on Evangelical Lutheran doctrine, although with a more evangelical conservative bibliology, see https://www.folkekirken.dk/om-troen/bibelen [Accessed 2/10/2024].

definition of the 'orality of liturgy',[13] but disregards his claim of the Black oral root.[14] The 'narrativity of theology and witness' resonate with aspects of my discussion of polyphony and narrativity;[15] 'maximum participation at all levels of reflection, prayer, and decision-making and, therefore, a form of community that is reconciliatory' relates to the abstract definition of polyphonic and dialogical interaction. The notion that the 'inclusion of dreams and visions in personal and public forms of worship; these function as an icon for the individual and the community' is not clearly evident in the data, but at least theologically included in sacramentality and resonates with a theology of the prophethood of all believers.[16] Finally, 'an understanding of the body/mind relationship that is informed by the experiences of correspondence between body and mind, the most striking applications of this insight being the ministry of healing by prayer and liturgical dance', is evident partly in the respondents' epistemological body language, oral participation, and emotionalism,[17] while healing by prayer and liturgical dance hardly ever occurred in the research sample. Hollenweger's notion of orality is only descriptive for his purposes, and this thesis has suggested we use an abstract conceptualisation.[18] Therefore, the substantive categories and the theoretical concepts were found to describe Danish Pentecostal orality more correctly.

The data did not support Hollenweger's notion of the 'Black oral root' as a universal rationale for orality or definition of Pentecostal oral culture. The research participants revealed no awareness of being influenced by Black spirituality. By contrast, some respondents explained their swaying and moving was like going to concerts, and others commented on the difference between European and African spirituality.[19]

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[13] Hollenweger, *Pentecostalism*, 18.
[14] For a reminder, see Chapter 3.3.
[15] See Chapter 6.2.1.
[16] See Chapter 6.2.4.
[17] See Chapter 6.1 for an analysis of the entire media ecology which I suggest is a systemic environment.
[18] See Chapter 6.2.3.
[19] Focus group interviews, Urban Mission, 08/29/2022 and Next Generation, 11/22/2022.

There is, indeed, a Black oral root to Pentecostalism,[20] yet, this study points towards the complementary notion of a non-Black oral root. Chapter 3.2 has briefly reviewed some alternatives to Hollenweger's proposal, and while my aim was not to test his claims, this research suggests there are at least four 'non-black oral roots' of Danish Pentecostalism: The biblical texts, the Pentecostal theological tradition, the history of Danish Pentecostalism, and the idea of orality present in the Danish culture.

First, the research participants used the Bible as the key text to evaluate and promote their oral practises. Thus, the biblical encouragements to be oral seemed to be inspiration, like confessing a personal faith (Rom.9-10), preaching the Gospel (Rom.10:17), seeking prophetic words (1 Cor.14:1), controlling our speech (Eph. 4:25-32), speaking boldly with wisdom to non-believers (Col.4:1-6), speaking the Words of Christ (Col.3:16), and letting the heart flow over in praise and thanksgiving (Eph.5:19-20). Most of all 1 Cor. 12–14 resonates with the concept of polyphonic epistemology as a key to explain Pentecostals orality of tongues, prophecy and other charismata.[21] While Scripture is a key text for all Christians, Pentecostals take Paul's encouragement to be polyphonic and charismatic literally.

Second, in Chapter 3.5 and 6.2 I have mentioned Pentecostal scholars who see the movement's orality as theological phenomena. This thesis' theological engagement with the Pentecostal tradition indicates that their longing for a narrative, sacramental, prophetic, epistemic and transformational experience of Christ by the Spirit, defines their spiritual orality rather than a Black or White tradition.

Third, there does not seem to be a direct historical or cultural link between Denmark and William Seymour's African American orality. Instead, Danish classical Pentecostals

[20] See Wolfgang Vondey, 'The Making of A Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes,' *Black Theology* 10, no. 2 (2012): 147–68; Alexander, *Black Fire*.

[21] See Appendix 10 for an exposition of 1. Cor.12-14.

associate themselves historically with Norwegian and Swedish Pentecostalism, as Chapter 4.4.1 has stated. It was mostly Danes from the traditional Lutheran Churches, together with methodists and Baptists, who conducted meetings in Copenhagen in 1907 of on, characterised by prayer, singing and testimony. Danish Pentecostals have an ecumenical oral root. Finally, the ministry of the celebrity actor Anna Larsen Björner led revival meetings all over the country. [22] The Apostolic church, influenced by the Welch Revival in the first quarter of 1900, started in 1924 and thus the Azusa narrative can be supplemented with the Danish.

Lastly, the research sample of all three churches referred to the Danish Lutheran theologian and national icon N.F.S. Grundtvig (1783-1872).[23] He is not a Pentecostal, but his ideas are a strong part of the Danish Culture and therefore assumed in the Danish Pentecostal culture as well. I trace his influence as a non-Black oral root, since, during research Grundtvig was mentioned in implicit and explicit ways.

Grundtig's hymns were sung often at church services,[24] which at one occurrence excited a female (Pentecostal) member from Next Generation to post in her Social Media story: 'I love when we do not throw the baby out with the bath water! [heart emoji, #Grundtvig]'.[25] Pastor Dave from the Lutheran-charismatic church told he appreciated Grundtvig's view on human and spiritual freedom and referred to him as a 'charismatic

[22] Larsen, *Kirkeretninger i Danmark*, 242-250; Christensen, *Unorganised Religion.*

[23] This part about Grundtvig occurs in a fuller version in Appendix Seven. See Petterson, 'The Landscape of Pentecostals and Charismatics in Denmark'. See also Appendix Seven: N.F.S. Grundtvig and the Living Word. For an English introduction to Grundtvig see *N.F.S. Grundtvig: A Life Recalled: An Anthology of Biographical Source-Texts / Translated from the Danish and Edited by S.A.J. Bradley.* Grundtvig, N. F. S. (Nicolai Frederik Severin), 1783-1872. Selections. English. 2008; v. 1, 2008; Korsgaard, Ove. *N.F.S. Grundtvig: As a Political Thinker, Translated by Edward Broadbridge*, 2014; Broadbridge, Edward. *The School for Life: N.F.S. Grundtvig on Education for the People (Translator and Editor); N.F.S. Grundtvig on Education for the People*. Aarhus: Aarhus University Press, 2011; Steven Borish, 'N.F.S. Grundtvig as Charismatic Prophet: An Analysis of His Life and Work in the Light of Revitalization-Movement Theory.' *Scandinavian Journal of Educational Research* 42, no. 3 (1998): 237–56.

[24] Fieldnote, Urban Mission, 01/09/2022; Fieldnotes, Next Generation, 04/17/2022, 09/09/2022 and 11/13/2023; in the case of New Wine, they were well acquainted with the Evangelical Lutheran Church's hymnbook with 791 hymns which hosts 254 of Grundtvig's 1500 hymns.

[25] Fieldnote, Next Generation, 11/13/2023.

Christian', according to his many hymns about Pentecost and about God in creation.[26] In short, all three examined churches valued Grundtvig's hymns. Although Pastor Diane had not reflected upon how Grundtvig's notion of orality influenced Pentecostalism,[27] a focus group had knowledge of Grundtvig' notion of orality. Susanne said she found that Grundtvig's legacy today was seen in the preacher's ability to preach without reading a text.[28] Peter agreed and added that, the free church tradition reflects Grundtvig's concept, 'the living word' in the personal examples and storytelling by the preachers.[29]

'The Living Word' is for Grundtvig a number of things, from ordinary language and relatable sermons,[30] ordinary speech and thought over scholarly and rational theology,[31] and his notion of the Significant Discovery ('mageløse opdagelse') which concerns the assembled congregation where the Holy Spirit is present in the spoken word (uttered in the Apostolic Confession and the Lord's Prayer). [32] Christ is the Living Word coming alive in preaching,[33] and by the sacramental words at the Eucharist.[34] His idea of orality favours ordinary conversation over academic discussions,[35] a preference for the 'mother-tongue'

[26] Interview with Pastor, New Wine, 06/16/2022.
[27] Interview with Pastor, Next Generation, 01/27/2023.
[28] A school system used mainly by young adults as a gap year without academic studies but with a special focus on ordinary orality, democracy, and community building. See www.FFD.dk.
[29] Focus group interview, Next Generation, 01/23/2023.
[30] Larsen, *Kirkeretninger i Danmark,* 54–62.
[31] Grundtvig, N. F. S.: 'Vor Kirke-Lære om den Hellige Skrift', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Https://tekster.kb.dk/text/gv-1834_543-txt-root.pdf. [Accessed 12/19/2023].
[32] Grundtvig, N. F. S.: 'Til Christne Venner', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Https://tekster.kb.dk/text/gv-1833_517-txt-root [Accessed 12/19/2023].
[33] Grundtvig, N. F. S.: 'Ordets Opstandelse', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Https://tekster.kb.dk/text/gv-1834_538-txt-root.pdf [Accessed 12/19/2023].
[34] Grundtvig, N. F. S.: 'Herrens Bord', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Https://tekster.kb.dk/text/gv-1833_513-intro-root.pdf [Accessed 12/19/2023].
[35] Grundtvig, N. F. S: 'Er Lyset for de Lærde blot', in Grundtvig, N. F. S.: *Grundtvigs værker*, Aarhus Universitet, Kulturvidenskab. Https://tekster.kb.dk/text/gv-1839_624_1-txt-root.pdf [Accessed 12/19/2023].

which he praises whether it comes in by publishing or oral discourse[36] and is a complex of ideas.[37]

Grundtvig's notion of orality is in contrast to pure academic theology and scholarly discussion which limits ordinary people to access the gospel and have a personal encounter with Christ, to develop a genuine Christian faith, and in general to be a part of building a free and democratic society, which orality supports.[38] My aim is to illustrate that in Grundtvig's ideas of orality, are points of reference with both Walter J. Ong and Hollenweger, who writes a century later, and that that Danish culture is sympathetic with his ideas, even in Pentecostal and charismatic churches.

While 'an argument of absence' for the notion of a Black oral root is invalid, the research suggests instead that the orality of Danish Pentecostals and Charismatics is a dialogical embodiment of a variety of internal and external influences. The research proposes Pentecostal orality is shaped socially by local, ethnic, cultural, and corresponding ecclesial contexts, and shaped theologically by a sacramental, charismatic, and prophetic view of the presence of God's Spirit in the world. The data do not yield evidence of Hollenweger's claim of African American spirituality defining Danish Pentecostal orality, but rather a moderate, Scandinavian tempered, and perhaps Lutheran-Grundtvigian–inspired expression of global Pentecostalism.[39]

Furthermore, Hollenweger's sociological and narrative dichotomy of theological orality and literacy is rejected by the present research project on the same basis as Ong's

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[36] Grundtvig, N. F. S.: 'Til Gotfred af Ghemens Skaal den 24de Juni 1840', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Https://tekster.kb.dk/text/gv-1840_664-intro-root.pdf [Accessed 12/19/2023].

[37] Finn Abrahamowitz, *Grundtvig: Danmark tillykke,* DK: Informations Forlag, (2000), 147-170.

[38] For more about a possible connection of Grundtvig and Pentecostalisim, the Danish professor, Jørgen Thaarup compares the preference for orality by John Wesley and Grundtvig in his doctoral thesis, Thaarup, Jørgen. 'Kristendommens Morgenstjerne.', PhD Diss, Göteborgs Universitet, (2015).

[39] I have only hinted to the influence of Grundtvig which was expressed occasionally in the use of his hymns, his democratic, ecumenical and religious ideas of freedom, and not the least his large influence on the Danish Evangelical Lutheran Church. A thorough investigation of Grundtvig and Pentecostal orality would be interesting for future research. See Chapter Five and Appendix 7: N.F.S. Grundtvig and the Living Word.

binary ideas. Pentecostals rely both on unscripted orality as well as on written sources and theological education, and most congregants prefer reading song lyrics, sermon notes, and biblical text on the multimedia screen.[40] However, Hollenweger's sociological bias in favour of the oral and marginalised of his time could inspire a needed apology for oral and experience-seeking Pentecostals in Denmark, which often stands in contrast to the Danish Lutheran, Grundtvigian, and rational culture.[41] Nevertheless, the data do not indicate that Danish Pentecostals and Charismatics feel marginalised either economically, intellectually, or religiously.

Hollenweger's observation of how oral liturgy changes over time towards more strict production and scripted liturgy was evident in certain observations and interviews where respondents longed for the former times with more physical altar calls or revivalist meetings. Other research participants would not like to return to the old-fashioned charismatic practices.[42] The research indicates that when intellectualism and the detailed planning of liturgical orality take over, it can be at the expense of free spirituality, worship, and the research respondents' experience of God.

Hollenweger lamented changes he saw in Pentecostal liturgy towards more produced worship service.[43] Similarly, the research indicates that the modern-day approach to services, preaching, and altar calls may undermine the full dimension of Pentecostal orality, as well as a balanced focus on 'Pentecostal Fivefold Gospel encountered at the Altar', as Vondey has upheld. However, further studies might reveal how faith and spiritual hunger is changing and that perhaps society and churches increasingly long for a reflective but tangible spirituality.

[40] Urban Mission: three out of four pastors had an academic degree; New Wine: one pastor out one. Next Generation: two pastors out of three.

[41] See the Introduction.

[42] See Chapter 5.1.7, 5.2.7 and 5.3.1.

[43] Hollenweger, 'An Introduction to Pentecostalisms', 128.

I find the churches in this survey to be still defined largely by their oral media ecology, but I share Hollenweger's 'fear' that Pentecostals will leave their 'oral ethos', if they become too culturally attuned into mainstream Christianity. The Evangelical Lutheran Church's dominance in Denmark has probably influenced some Pentecostal churches with a hesitance towards too much spiritual orality and charismata. However, the focus groups opposed this resistance by signalling a longing for more charismatic and sacramental spirituality, and worship services revealed an increasing oral and charismatic freedom over the course of the two years of my observations. By understanding the sacramental role of orality in all its substantive categories, by emphasising encounters at 'the altar' in metaphorical and physical forms, and by rejecting rationalism at the expense of experience, churches in Denmark and Scandinavia will hopefully continue to practice Pentecostal orality.

In short, the thesis complements Hollenweger's notion of orality as a local, contextual, and modern-day study of Pentecostalism in Scandinavia. Moreover, the research corrects Hollenweger's polemical concept of the Black oral root by demonstrating a movement of cultural localities with both Black and non-Black historical roots.

Contribution to Pentecostal and Theological Studies

This project contributes to research as an empirical and local illustration of the scope, function and nature of Pentecostal orality, and how Pentecostalism is oral in the rather uncharted field of Denmark. This included, first, an analysis of the theoretical gap of Ong and Hollenweger's notion of orality. The review, comparison and evaluation of their theories of orality, illuminates the problem of adopting their universal and dichotomous conceptualisations of orality and literacy to theorise Pentecostal orality. Thereby I have offered a correction to their definitions, considering the empirical work of this research project. However, I have also brough their theories together out of an appreciation for their foundational analysis of orality, and the theoretical framework they provide. Thus, I have

demonstrated how their work encourages a continuing analysis of how various media communication shape people in their historical, cultural, and Pentecostal settings.

The second contribution to theological research is the demonstration of how empirical studies work for practical theology. My thesis illustrates that empirical and qualitative methodologies can bring new insights on unresolved theological issues that are not sufficiently defined theoretically. While theology is often viewed as a systematic, biblical, and textual enterprise, empirical research and Pentecostal practical theology is constructed by practice, liturgy, testimony and spirituality. Thus, I encourage theologians to consider this kind theorising, which both respects the Pentecostal emphasis on experience and pragmatics and simultaneously attends to the necessity of critical evaluation to respect the Christian tradition.

Furthermore, this empirical study's methodology offers insights about Pentecostals and Lutheran Charismatics in Denmark. The selection of Denmark as a research context is significant because it illuminates how the orality and theology of Pentecostalism are practised, comprehended, and implemented, not only in the Global South, which is well-researched, but in a Scandinavian nation where it is a minority religion. The ethnographies drawing on participant observations show Danish Pentecostal and Lutheran Charismatics' moderate orality individually, with a cultural sensibility marked by local ecclesiology, Danish culture and global Pentecostalism. The interviews uncover their theories about the liturgical media ecology and spiritual practices, and the survey results show the spiritual preferences of Danish Pentecostals and Charismatics with regards the study. The study, as an ethnography of Danish Pentecostal/Lutheran Charismatic liturgy and spirituality contributes to a field of few written sources, since Denmark is underrepresented in Pentecostal research.

The third contribution to theological studies is the large variety of findings, which indicate that one cannot assume that one style of oral spirituality fits all Pentecostals. For

example, the Sunday worship services contained less charismatic orality than expected, as well as less commenting during preaching and prayer, and in general less individual spontaneity. However, this moderate presence of typical classical Pentecostal features like public tongues, prophecy, and emphasis on prayer for healing, was challenged by the surveys and focus group interviews, where many answers showed that most respondents spoke in tongues and appreciate workings of the spiritual gifts, while their reluctancy was about not going back to an old-time charismatic style. Thus, the Sunday morning services seemed to balance congregants' preferences, and instead, all three congregations organised separate gatherings with more charismatic focus on prayer, prophecy, healing and spontaneity. In addition, conferences and camps were another place to express a freer charismatic orality, with testimonies, spiritual gifts, and informal gatherings. Yet, the research showed that not all Pentecostals and Charismatics speak tongues, and the variety in personal spirituality was broader than one might expect.

Most respondents appreciated liturgical freedom, but the expression of this value was individual and pluralistic. Some longed for a freer orality, while others expressed concern and discomfort with too much freedom, and still others were concerned about public tongue speaking, meaningless testimony, and an oral spirituality stuck in the past. Similarly, views differed on the frequency and theology of communion in Next Generation and Urban Mission, and views differed on balancing storytelling in preaching against biblical exposition, as well differing in liturgical, musical, charismatic and social respects. Eventually this media ecology of freedom, although moderate, became evident as a polyphonic soundscape of individuals' sounds, words, songs, testimonies, personal narrativity, and spirituality.

The findings of six substantive oral categories can encourage further reflection and analysis of Pentecostal churches' oral practises. For example, a major discovery was that

worshipping had higher value as a spiritual encounter than preaching, which in turn was more rational. Thus, there is reason to consider how congregations in general can use singing more intentionally to promote sound Christian doxology, with lyrics promoting trinitarian doctrine, and using music to give Christians a meaningful worship experience of God. Concurrently, the findings give reason to explore how the twenty to thirty-five minutes of preaching can be used better for both spiritual growth and meaningful spirituality. Preaching was distinct from the more intense singing worship, which prompts consideration of whether preaching is too literate and depends too much on bible-theological content. If Pentecostal orality is prophetic-charismatic or sacramental, then the oral rhetorical style of sermons could consider reflecting that emphasis. Or is it intentional that preaching speaks more to the intellect, while worship engages emotion, body, and mouth? For preaching to remain oral and construct a polyphonic, dialogical, and sacramental epistemology, I suggest preaching ought to include more storytelling, testimonies, and a stronger 'prophetic dimension' (1 Cor. 14:1-4); after all, the words of Christ were sacramental and life-transformative in all possible ways, and not merely intellectual information.

Furthermore, for preaching to align better with the Pentecostal oral tradition, some form of interaction through culturally appropriate forms could be useful even in the Scandinavian and European world. Thus, recalling Ong and Hollenweger's characteristics of orality, improvement of the oral quality of preaching would include using rhetorical devices like 'call and response' (almost absent in the study), interviews instead of monologue, testimonies, storytelling, the use of humour (which were also high values in the study), and a clear biblical message. The result might be a sacramental epistemology engaging more forcefully with the listener's personal experience of God in their daily lives. Preaching can still be intellectual, theological, and well-planned; however, as a sacramental epistemology,

preaching with Pentecostal orality in mind contrasts the Western tendency towards rationalism and entertainment without a prophetic word from God.

The Pentecostal emphasis of testimonies, faith stories and personal anecdotes with a spiritual point, received one of the highest values in the survey; 83% in Next Generation, 74% in New Wine, and 83% in Urban Mission strongly agreed, or agreed, that 'I get inspired by hearing testimonies of people's experience with God.' This should give reason to consider that narrativity is not only an abstract notion of orality, but that Pentecostal's oral narratives about God's intervention is effective for building faith.

In general, Christian ministers and congregations can use the empirical findings to compare and evaluate their media ecology and ask, 'What are the oral categories of our church, and what does it provide for sacramental epistemology, Christian formation, and mission in the world?' The categories and characteristics might correspond or differ; however, this study suggests that since orality is a primary factor in constructing a polyphonic, sacramental epistemology, it is critical to examine and evaluate how churches can employ the full register of oral means to fulfil their aim.

The last contribution of this thesis is a new theorical conceptualisation. The theory emphasises a significant connection between epistemology and oral spirituality, or in biblical terms, the heart and the mouth (Rom. 10:6-13). While all oral communication is an embodiment of epistemology, this study underlines the aspect of spirituality, whereby Pentecostal orality makes sense in a profound way compared to other kinds of orality. Put simply, small talk, jokes, and ordinary anecdotes occurred in all three churches' fellowship and liturgy, but these forms of orality did not contribute to a theory of Pentecostal orality. Thus, sacramental orality in all its ecumenical shapes teaches how be a spiritual person, connecting heart and mouth with the divine presence. The theory contributes to knowledge by exploring the connection between spirituality and epistemology.

Orality as an epistemological spirituality challenges the Western and rationalised world of literate theology. The sacramental-eschatological-pneumatic worldview at play in Pentecostals' spirituality and their oral ritualisation is a dialogical polyphony. The sacramental epistemology comes not from a rational evaluation but from Pentecostal believers claiming to have met Christ and experiencing God's Spirit works inside them. The study suggests that for Pentecostals, a monophonic rationalistic approach to faith and formalised liturgy may take Christianity only to the limits of human intellectual capacity. Instead, this study indicates, polyphony is a life-transformational epistemology taking believers to a personal encounter with Christ through God's Spirit. The potential of Pentecostal orality, when used constructively, has much to offer for life-giving spirituality and oral epistemology.

Since, for Pentecostals, faith and knowledge are constructed epistemologically by oral means, they must have concerns for testing, evaluating, and validating their doctrines and practices. The need to justify orality, theological beliefs, and spiritual experiences risks being undermined by their emphasis on personal testimony and pragmatism. The search for a charismatic and sacramental orality must not disregard reliable theological examination. Instead, the Pentecostal tradition must continue to seek scholarly and biblical validation and evaluate their oral spirituality. A concern for 'testing the spirits' (1 John 4:1), evaluating the prophetic (1 Thess. 5:19-22), and evaluating doctrine (James 3:1) is pivotal for Pentecostals as well as for any other church tradition. Put differently, a false 'spiritual' rejection of analytical thinking and theological education enhances this risk of spiritual manipulation and unethical approaches, although in this case of Pentecostal-Charismatic churches, the leadership had ensured a balance in their approach to orality with reflective skills and theological training.

Contribution to Other Fields

In addition to the theological nature of this research project, the study may contribute to communication theory, psychotherapy, and education. First, the thesis contributes to communication theory by illustrating the complexity of a systemic media ecology where orality, literacy, body language, and digital multimedia affect human polyphony and dialogue. Human communication is not an isolated oral performance, but an embodiment of technical, sociological, intrapersonal, and spiritualistic factors. The study illustrates how human communication is ventriloqual, polyphonic, and in dialogue with one's own intrapersonal voices.

The concept of polyphonic and sacramental epistemology proposes that communication is not merely a social construction. Although sacramental orality belongs to the field of theology and ecclesiology, the study has explored how orality and media ecology construct essential life paradigms by putting words on existential and spiritual questions and feelings. Through the means of singing, interaction, reciting and repeating, monologues and dialogues, humour, anecdotes and storytelling, individual and social meaning is constructed. The findings suggest that orality is more than media (McLuhan), and more than a contrast to literacy (Ong and Hollenweger), and at least a humanistic spirituality of existential meaning, joy, love, and peace. Oral communication is both a social construction and, in Bakhtinian terms, a polyphonic, dialogical, and autonomous expression creating new stories in life.

Second, the field of psychotherapy can benefit from this study by gaining an understanding of how individuals construct narratives and meaning in religious settings. In particular, the study reveals orality is a personal narrative polyphony which embodies emotional, spiritual, religious, and psychological meaning. In this therapeutic view, singing, praying, interacting, ritualising, preaching, and spiritualising are examples of a therapeutic narrativity. A relevant variety of polyphonic, narrative, and oral means could be therapeutic

in many contexts, like families and workspaces, in the same manner as in a religious setting. The promising potential of polyphonic narrativity is that appropriate therapeutic uses of oral means disclose and heal people's destructive self-narratives, inner pain, and existential or spiritual struggles. The concept of dialogical orality and the Bakhtinian concept of ventriloquism suggests that healing, forgiveness, and new perspectives can emerge to the degree a person embodies all the inner voices. In short, a constructive polyphonic narrativity could establish a therapeutic space and healing community with psychological wellbeing.

Last, the notion of orality as a polyphonic epistemology might be beneficial for educational bodies working for a sustainable world.[44] It has been reported that eighty percent of the world are primarily oral learners, although literacy is growing.[45] Additionally, artificial intelligence, social media, television, mobile phones, and film streaming speaks orally in a digital age. Thus, teachers, politicians, cultural influencers, NGOs, and churches must learn to teach, train, and educate oral people with storytelling, humour, pedagogical interaction, and oral communication strategies. The concept of orality in this thesis underlines how an egalitarian variety of intellectuals and non-intellectuals, emotionalists and rationalists, men and women, young and old, learn together in a predominantly oral culture. To work for global sustainable education, in contrast to the monophonic and literary teaching methods which tend to dominate many learning institutions and pedagogical approaches, this study emphasises orality as an effective and life-formative pedagogics, without dismissing literacy and digitality.

In other words, as a study of formation and education, the research illustrates that while written and intellectual knowledge has cognitive significance, oral epistemological strategies

[44] By a sustainability I refer to the United Nation's seventeen Sustainable Development Goals, see https://sdgs.un.org/goals [Accessed 1/12/2025].

[45] See https://orality.net/about/oral-learners-who-are-they/ [Accessed 1/12/2025]; There are 754 million illiterate adults in the world, mostly women, according to https://uis.unesco.org/sites/default/files/documents/fs45-literacy-rates-continue-rise-generation-to-next-en-2017_0.pdf [Accessed 1/12/2025].

foster existential and paradigmatic actions. If individuals, families, homes, social groups, churches, communities, businesses, and NGOs conducted empirical inquiries about the media ecology they facilitate, they might discover how oral, written, bodily and digital forms of communication aid learning.

In theological terms, beneath any Christian version of orality should be a missiology which is concerned about global sustainability and critical issues, since the missio Dei works for creation in all its spiritual, social, and materialistic dimensions. From a missiological and biblical perspective, God created the world by speaking (Gen. 1:1-24) and breathed his Spirit into humanity (Gen. 2:7), culminating in the incarnation of the Logos (John 1:1-14), who eventually breathed his Spirit on the Church at Pentecost (Acts 2:1-4), embodied in the sighing, yearnings, and expressions of hope by the Spirit (Rom. 8:20-26). Thus, in Pentecostal terms, I suggest a principal quality of Spirit-filled orality is working for the sustainability of humanity by offering comfort, hope, love, and action where there is suffering, pain, and lack of righteousness.

Directions for Future Research

This study may be helpful to replicate to examine the nature, function, and scope of orality, textuality, and digitality in a changing media world. With the increasing global use of digital media, social media, and artificial intelligence, humanity experiences unpredictable social, ecological, and global changes. Thus, it will be beneficial to monitor these changes to analyse how we can secure psychological, physical, social, and spiritual health through the media ecology we create in families, churches, companies, organisations, and digital environments.

Future empirical studies could provide more understanding of how orality shapes families, societies, companies, churches, and groups of people. Orality is the most natural way to communicate and will hopefully remain the main epistemological source of

knowledge for living. Thus, some remaining and important questions this study did not answer is, how orality may be used to manipulate, lie, convince, marginalise or polarise as often is seen openly in global and local political scenes. How may our orality affect children, marriages and families, companies and societies if we evaluate the language, discourse and sound dynamics, which essentially is a polyphonic and dialogical articulation? Where does our orality and media ecology go wrong and abolish communication and relationships, and how can we learn to use a kind of orality that encourages and build communities up?

For Pentecostal and Charismatic churches, future studies should evaluate many of the limitations of this thesis. Since my aim was to construct a theory of Pentecostal orality, there is opportunity to evaluate the theological content of Pentecostal media ecology, for example: Are local Pentecostal churches promoting a sound biblical and theological orality? How does churches media ecology support Christian formation and spirituality which includes the polyphonic narratives and individual dialogues that a 'cookbook' Christianity cannot give? How does artificial intelligence, social media, multimedia, and popular culture affect Christian orality and spirituality and how must the church learn to navigate responsible in the contemporary world? I hope future studies on spirituality, epistemology, and orality will uncover how humans can be shaped in the image of their Creator and build healthy families, better churches, and loving communities honouring God through the blessing of orality.

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APPENDICES

Appendix 1: Examples of Fieldnotes

1A: Fieldnotes from Next Generation Church

1. Small talk before the service.
2. A multimedia screen shows a timer which counts down, and a text says, “Welcome Home.”
3. The worship leader bids welcome.
4. The worship singing starts, but people talk while music is playing.
    a. Danish worship song with lyrics on the screen.
    b. During worship, the leader sings ‘lalala,’ åhåhåh’.
    c. A woman walks from her seat and gives a book to another member during worship.
    d. The congregants have lifted hands, open or closed eyes, and are swaying from side to side.
5. A host invites the congregation to greet one another, who starts greeting and small talking.
    a. After a few minutes, she says, “it seems like you want to continue doing this.
    b. People laugh.
6. The host gives an informal speech.
    a. She mentions the death of Queen Elisabeth and connects it with the biblical idea of the Kingdom of God.
    b. Then this month’s preaching theme, the Greek word ‘Diakonia’, is introduced.
    c. She uses notes but is not reading from them.

7. Prayer by the host for a new time in the Kingdom of God and the rest of the worship service.
8. The host introduces ‘Tjubang’ [the children’s gathering], and everyone gives applause to the volunteers.
9. Then a music jingle is played, and everyone claps to the beat while the children, parents, and volunteers walk out of the auditorium to another facility.
10. Then the announcements are given on several slides with images and text.
11. Introduction to the offering by the host.
12. Silence for thirty seconds while everyone waits for the band to go to the stage.
13. Worship.
    a. The worship leader shouts: ‘just proclaim it over your life - I know Jesus loves me’.
    b. There is a musical intermezzo – a transition where the leader prays and encourages everyone to ‘stretch out for Jesus’ because ‘I at least know I need it’.
    c. Sounds of tongues, Jesus, ‘tsk’, and moderate prayer can be heard.
    d. An English song is being sung, naturally, as if it was worship in Danish.
    e. A man dances with a baby.
    f. The congregation ‘sings in tongues’ or with Danish words during another musical intermezzo.
    g. People sing in three voices (soprano, alto, and tenor during worship)
    h. The worship session ends, and the Pastor walks up on the stage.
14. The preacher begins with prayer in an emotional voice (emotional expressions are uncommon for Danish Pentecostal preachers).

a. The preacher reads from Scripture with text displayed on the multimedia screen.
b. He tells a joke, and the congregation laughs.
c. He shows a funny video clip, and people laugh.
d. Then he refers to the Children's church volunteers and says it is exciting. He asks for a response from the congregation, who answers, 'Yes! Juhuu!' and a few claps.
e. The Pastor uses PowerPoint slides showing heavy statistics of occurrences of words in the Pastoral Epistles.
f. The sermon contains many jokes and laughter.
g. Again, there are several scriptures referred to on the multimedia screen. The Pastor is emotional, almost crying, when he mentions 'the love chapter' in 1. Cor.13.
h. The Pastor gets emotional again while speaking.
i. There is none of the usual commenting (hmm, amen, yes) during this sermon.
j. More humour and laughter.
k. Images on the multimedia screen.
l. The preaching ends.

15. The worshippers come up to the stage while the host introduces that a person has a prophetic word.
    a. A woman has a prophetic word explaining that she feels someone is considering a divorce, and she encourages the couple to seek God.
    b. The host prays following the sermon's main points and encourages the congregation to lift their hands into the air.
    c. The guitar is playing during the prayer.

16. Altar call and worship session.
    a. The host invites for personal prayer and explains, ‘if you want to sit, stand, lay down - everything is ok.’
17. The service ends with an invitation for coffee and fellowship.
    a. Personal prayer for people at the back of the auditorium continued ten minutes after the service had ended. (Fieldnote, Next Generation, 09/11/2023).

1B: Fieldnotes from New Wine Oasis Church

1. Song
    a. The service begins with a song. There is a full band with drum, bas, guitar, piano and in singer in front.
    b. The song is performed in a Danish modern folk music -style. Very professional performance, and musically sophisticated.
    c. People are standing up, but no lifted hands, and no swaying.
2. Welcome
    a. Unscripted welcome by the pastor who is in full Lutheran priestly attire, a white dress, and a coloured scarf, yet without a white collar. (The pastor told me afterwards that he wears this only when there is baptism and confirmation).
    b. Then we are asked to greet our neighbour and say ‘welcome’.
    c. I am sitting next to a man, and in greeting him, he tells me: “I am not a Christian. I am here to hear the speaker”.

d. I told him, that I am also a guest, but I did not reveal my aim was doing research. Instead, I said: “Well, that is brave, coming here. I think that’s really good.”
e. We stand up to read a welcome prayer together from the multimedia screen.

3. Opening Prayer
    a. The prayer text is read by the pastor while the congregation reads it on the ppt. Then the congregation answers back. This is repeated three times.
4. Announcements
    a. Announcements are given by the pastor
    b. Then the Children’s church leader (a women) comes up on the platform. She brings a basket with a baby doll and promotes what will happen for the children today.
    c. People are laughing and there is a relaxed dialogue between the pastor and the woman.
    d. The woman promotes a special day event in the weekend for the whole family.
    e. The Pastor gives a cheerful introduction of the guest preacher.
5. Reciting The Apostolic Creed
    a. People stand up and recite the Apostles Creed which is displayed on the multimedia screen.
6. The worship band leads in the song, ‘No one is so safe in danger…’ accompanied by a full band.
7. Baptism ceremony
    a. This is carried out as the Danish Folk church.
    b. The ritual has certain reading and answers, and actions which are all scripted.

c. ‘Is the child baptized at home?’ (Er barnet hjemmedøbt?). ‘No’ (“Nej!”) the congregation answers.
d. The formal ritual allows for some freedom in each Lutheran church, which is used by the pastor: The baby is presented orally for the church (not read), and then a grandfather enters the stage to pray a free (unscripted) prayer for the child.
e. The family leaves the platform
f. Then we sing a song to the child, where the child’s name is inserted several times in the text. There are even memorized-rehearsed animation and moves to the song, which more the ¼ of the congregation participates in.

8. I said to the newcomer besides me: “I don’t know the songs either.” His response was: “I don’t like to sing aloud in public anyway”.
9. Children’s song with rehearsed-memorized animation. Up to half of the congregation are moving.
10. A samba-song in minor is being sung
11. People are moving, swaying a bit (but not much) to this samba song, but no lifted hands.
12. Thus, the singing this morning seemed to me to have a greater focus on exhorting and singing to one another (Eph.5:21) than worship directed towards God, although both was present. While Pentecostals tends to never sing to one another but only sings to God (in my research setting), the charismatic-Lutheran worships leader (this morning), was not leading in worship towards God this point. Neither through the song choice or with her body language: open eyes and no moves or hands in the air. But it was a Danish-culturally sensitive style, genuine, musical and has a missional

potential to connect with people who are overwhelmed when encountering the Pentecostal emotional style of worship.

13. Scripture reading
    a. A woman reads from the one of the Scripture of today's Lutheran lectionary series, and she reads from Luke 11:14-28 in formal way. The text is on the multimedia screen so everyone can follow while listening.
14. Preaching
    a. A female psychologist is preaching today. She is not wearing a priestly dress.
    b. She starts with a personal story about being without a job and finding meaning as a young woman.
    c. Then another story about her job today. Both hands are used to underline the telling, good eye-contact and a smile, walking a bit forth and back.
    d. A light and ordinary [non-theological] exposition of the biblical text.
    e. New (3rd) story about a friend, knitting, mother-in law, and relates it to not gathering treasures on earth.
    f. New (4th) story about how her finances were hit because of corona lockdown.
    g. The preacher introduces a piece of music to illustrate her sermon
    h. A 5th personal story.
    i. In the story she asks the congregation for help with a word: "Is it called monopoly?" (hedder det matador?) and the congregation answers, "yes".
    j. The preaching ends with a reading of a prayer which is a reworking of Psalm 139.
    k. "Amen", ends the sermon.

l. [during the sermon I did not hear any “pentecostal” sounds, other than small sounds of children, or parents coming in and out the auditorium. No “amens”, “mms” or the like.]

15. We sing a modern song of worship, as the Lutheran ritual prescripts a hymn after the sermon. 5 people at one row in the back stands up, while the rest are sitting down.
16. Communion
    a. The pastor gives a practical introduction to communion.
    b. Everyone is invited to participate in the sacrament of communion, which is an act of grace, the pastor states.
    c. He follows a pre-scripted ritual reading and liturgical performance.
    d. Everyone reads or recites the Lord’s prayer.
    e. The sign of the cross is made with the glass of wine as pre-scripted by the Lutheran church.
    f. Three laity members of the church (a young girl, an old man, the pastor, and one more) are helping the pastor to give out the bread and juice.
    g. People are small talking while standing in a queue. People are not kneeling at an altar as in the Folk church.
    h. ‘This is the body of Christ’ and “This is the blood of Christ” is said over each person receiving communion.
    i. There is a relaxed small talk during this session of communion and worship singing.
17. During communion there is an opportunity to receive personal prayer. Two women are laying hands on people and praying for those who seek prayer.
18. There is a small queue and later two more intercessors come to help

19. The music stops and the pastor gives the Benediction, as an end to communion, while children are making noise in the background.
20. We sing the last verse of the last song again.
21. The church prays a concluding 'Church prayer' together.
22. While this follows Lutheran liturgy, the prayer is self-made and has a certain oral character, since it is formulated for the occasion.

1C: Fieldnotes from Urban Mission

1. This is my third visit to a worship service in Urban Mission. I am sitting at the balcony in the big auditorium to try out a third section in the church (the two other sections were at the floor in each side). 379 people were present, including 37 children,[1] with a good representation of all generations and several nationalities. Two families have guests with them because they have baby dedication.
2. Sitting and waiting before the service, I discovered that the church has international participants. I did not see or hear them at the earlier services, perhaps since all corona restrictions are over now. They seem to be Africans, Asians, Philippines, Tamils, and Arabs, only from what I can see and hear.)
3. Announcements are running on the huge multimedia screen:
    a. Two National Summer Camps, one for Mosaik and one for The Apostolic Church
    b. Announcement of Baptism
    c. A Spanish-speaking event

[1] Numbers given afterwards by a pastor.

d. The weekly program, which is packed with various activities for all generations.

4. I see the Senior pastor small talking around and I hear people all over the place are small- talking loudly. A disabled young man with no language is walking around on the balcony and greets first me and all others with hand or hug while making noises. It seems that congregation accepts he runs around with no one stopping him.[2]
5. The service begins with a Welcome speech.

   The pastor and liturgical leader is standing with a paper in his hand, but not reading aloud: 'Please come in and sit down, also you who are watching from home' (referring to an online streaming of Worship that begun under corona).

   After a short introduction we are soon praying for Ukraine-Russian conflict which had begun two weeks ago.
6. The first worship session
   a. The worship leader announces that we are going to sing a new song and therefore we should learn it first. So, the worship leader makes a song rehearsal line by line. (I have rarely seen a song rehearsal at Pentecostal meetings, but it seemed natural and fine with everyone. I am thinking I might experience new surprises every Sunday since church services are so divers).
   b. The worship leader says, "now we take it from the top" and we acknowledge the rehearsal is over. Still the worship leader guides a bit though this song about setting you hope in God.
   c. The multimedia screen shows the text as always, but images of the city is the background.

[2] I was later informed by the Pastor that they had to ask the family to avoid that he disturbed the Service (conversation 12. Feb. 2023).

d. In between the first and second song, the congregation initiates a 'clap offering' while the worship leader stands with lifting hands and closed eyes (so clapping was not initiated from the platform). (The clapping assists orality as a spontaneous unplanned and aural appreciation of God. Thus, among the possibilities for expressing one's worship to God, as the Book of psalms encourages, or just to thank the band. Both are assisting oral communication).
e. Another member of the band now leads in an English song about the Holy Spirit, "Rest on us".[3] She improvises musically and spiritually over the song several times. No one else seems to do this.
f. There is a lot of animation, body language, and dance by the worship band on the platform, and one-quarter of the congregation joins with their hands in the air and moves from side to side.
g. A musical intermezzo is used by the singers to sing spontaneously, "Come fill us", or just hums to tones without words. (The musical intermezzo was predominant in Aarhus with singing and humming, as a pneumatic-musical intermezzo).
h. Even after 20 minutes some people are still going in and out the balcony area.
i. We sing a Danish song which emphasize 'my dept has been taken away… here I am father… I come to you… giving you all… your love overwhelms me.', with a background landscape of rocks and an ocean on the multimedia screen.

[3] Antoine Brown / Brandon Lake / Elyssa Smith / Harvest Parker / Jonathan Jay / Rebekah Erin White, Rest on Us, © Bethel Music Publishing, Capitol Christian Music Group, Capitol CMG Publishing, Warner Chappell Music, Inc, 2021.

j. Musical intermezzo again where the worship leader sings about the love of Jesus and the desire to worship him.

k. At this point there were a strong participation from the congregation with lifting hands and moves from side to side. One guy (who was a guest from another church) is jumping more than anyone else, waving hands in the air, and is very engaged with his body.

7. Pastor Jens takes over while the music is playing in the background and says: 'Could we just take a moment where we let our worship flow from our hearts to him?', while people are praying, humming, and singing. 'Hallelujah, you are welcome just to express yourself,' and Pastor Jens starts singing in a simple self-made melody, 'we worship you Jesus, we worship you Jesus…oh we worship you Jesus, we worship you Jesus, we worship you Jesus…Oh we worship you Jesus'. Then lifting both hands highly in the air, 'Oh, we worship you Jesus, thank you that you are here…'. Then silence from singing and only the music continues, before. Another 'thank you that you are here Jesus, oh, I worship you, I worship you, Jesus, I honour you Jesus'. People are praying freely where they are standing. It is not loud and, rather, quite controlled, and yet personal. Pastor Jens continues: 'Father and praise you, father I praise you, father I praise you…, Hallelujah, I praise you' and after these personal vocal praises, which seems to be a mix of waiting and experiencing God, he then turns to the congregation: 'We express that we are his children, and sometimes we need to become those children and let go of the adultness, and let go of the control, and become a child who receives…'. He then counties to encourage the congregation while the music is playing and namely the worship singers are praising with their own songs.

a. Then he prays for the congregation with open eyes: 'Thanks Holy Spirit… [short pause] …thank you Holy Spirit, because you in this very moment touches the individual in Jesus' name. I thank you Jesus, because you touch the individual just now….I pray God that we may get the intense experience, that we belong to you…Our lives is not just about going to church, but we belong to You, God, you live in us, and I pray the individual may experience that you amplify this feeling this morning that they are loved by you. Thank you, God, that you are our Father. Glory to your name. Amen', while looking at the congregation' 'Amen, Amen, Amen.'

8. The 'prophetic' prayer session is over, and while the worship band walks down from the stage, Pastor Bergur encourages everyone to greet one another and ask if they have a good time. Here comes a few minutes of small talk in the service.
9. Baby dedication with interruptions, jokes, and prayers
    a. Pastor Jens announces that it is time for Baby dedication. People are clapping and bidding two families welcome on the stage.
    b. The disabled young man is running out saying "eeee" on the balcony (but he is not disturbing others than a few people - and the researcher – sitting on the balcony).
    c. Pastor Jens explains the ritual with reference to Jesus being brough by his parents to the Temple. Yet, he is interrupted by a small kid on stage asking for his grandmother. Jens talks with the child for a moment. Then he reads from the Luke 18:15-17. The bible text is not on the multimedia screen. He is interrupted again by kids talking and everyone is laughing. The ritual is personalized and relational, and Jens uses the interruptions to create an informal atmosphere. He explains the meaning of the children's names,

assisted by pictures of the baby on the screen. There is a lot of baby-talk which interrupts, and the congregation laughs. The atmosphere is cheerful.

d. Pastor Jens holds the baby and speaks to it and prays for the child but is interrupted again by the baby who is coughing. He stops in the middle of the prayer; comments and the congregation are laughing.
e. After the pastor has prayed, the grandfather is asked to pray for his grandson.
f. Jens now addresses the other baby and takes it up. Because the baby reaches out for the pastor's microphone, he jokes and says: 'I am supposed to pray for you - you can pray for me afterwards' and then he prays. Interruption again by baby sounds, and the praying stops with Jens commenting on it.
g. A young woman, probably a sister to the mother, prays for the baby this time.
h. Then the two families walk down from the platform.

10. Offering, video, lights, and music

a. Pastor Jens explains the offering is for a cross-denominational church event in Roskilde and announces that a video will be shown about the event, called "Heavenly days". He asks: 'how many were part of this the last time?' Not many congregants responded, but some raised their hand. These kinds of platform-congregation interactions are common in Urban Mission; also, rhetorical questions to the congregation, which connects the pulpit with the pew.
b. A video of this cross-denominational event is shown on the large multimedia screen. We see and hear promotional speeches first from a pastor from a Vineyard church, the second speaker is a male Lutheran bishop, the third a male Baptist pastor, and finally a female Lutheran pastor.

c. While the video is playing, the lights in the auditorium are off and I discover the fancy red lighting and a smoke machine on platform which shows the red colours.

d. The offering is taken up through people's mobile phone with a mobile app, called MobilePay. To donate congregants uses a code displayed on the screen, while the sound system is playing a Danish worship song.

e. There is a relaxed and peaceful silence during the offering time, as if people are enjoying that no one is singing or speaking. A few people are whispering and small talking, and sounds are coming again from the disabled young man.

11. Preaching combining textuality and ordinary language.

a. Today's preacher, pastor Steven, arrives on the stage saying, 'good to see you!'. He is one of the young Pastors of the church, with a Tamil background, but is perfect fluently in Danish.

b. He introduces that he will continue a sermon series on the Book of Psalms series. (I am not giving a detailed discourse analysis, but in summary he offers an expository sermon, which is an interaction with textuality, undermining the orality-textuality binarism.)

c. He introduces the literary context of the Book of Psalms.

d. He proposes that the Book of Psalms has an overall message: 'Life is hard, but God is good – so honour him for it, there is hope for a better world, and the Messiah will conquer evil.'

e. Bible verses are presented on the screen and read aloud:

f. The first PowerPoint slide is called "The Angry God" and four bible verses from psalms are given (Ps.7:12, 78:31, 79:5, 90:11).

g. The preaching is a blend of ordinary biblical exegesis, a bit of the biblical context, and explanations in ordinary words.
h. The preaching is textuality and orality integrated.
i. Three more verses from Psalms are mentioned (Ps.86:15, Exodus 34:6-7 and another translation of the same verse)
j. The Hebrew word for Angry is explained as 'long nostrils', since the face changes, when you get angry.
k. The preacher encourages the congregation to illustrate 'long nostrils' for one another, many laughs and some animate it [preacher-congregation exchange]
l. I do not hear any spontaneous commenting where I am sitting, and the preaching is more a bible lesson although it is explained in ordinary words with many examples along the way.
m. There are a few rhetorical questions, but not a strong response back.
n. He gives an abstract and philosophical explanation about God's passive anger and active anger.
o. The sermon has many good examples and is well explained in ordinary language. But there are no personal stories. No commenting from the congregation and as one commented afterwards "this is teaching", without saying if this was good or bad.
p. The disabled person makes sounds again.
q. In the end, everyone stands and prays led by preacher while the congregation is quite silent. A few comments the prayer with "mm", "ss ss", "yes", "tsks". (I suspect that the balcony is less oral and responsive than the ground level I was standing at the last two times].
r. The preacher says "Amen", and everyone claps.

12. Pastor Jens informs that anyone who wishes can receive prayer after the service in the left corner of the platform. Two intercessors get ready to pray (but few, if any used it).
    a. Information about a welcoming dinner for new people after the service.
    b. Announces there is a stand where The Connect team will speak with those who want to be more involved in the church.
13. Then a platform-congregation exchange happens: “Are you ready to sing?” and the congregation answers “yes!”
14. The worship song is Psalm 40 accompanied with a modern tune
    a. As a contrast to the engagement during the preaching, many were making moves or raising hands and clapping. (CO3)

Appendix 2: The Purposive Survey

Information and consent for the survey (was translated into Danish).

About this study

The purpose of this study is to investigate how Pentecostal/Charismatic churches are using speech and mouth to shape and express their faith. The main questions revolve, 1) the scope of how you express your faith through things such as prayer, singing, testimony, conversations, spiritual gifts and preaching, and 2) how this shapes your personal faith and church community.

I will compare the results with two other Pentecostal/Charismatic churches and attempt to describe the scope and function of 'Pentecostal orality' (speech and utterances), and how your Christian lives are affected by this.

Who may participate?

Your church is selected as an example of a Danish Pentecostal-Charismatic church. Everyone (16+) belonging to this church is invited to fill out the questionnaire. In the following months I would, additionally, like to contact some of you and ask if you are willing to participate in a 1,5-hour focus group interview with others from your church. These groups should represent different ages, different experiences, various backgrounds and interests that represents your church.

Outcome

If enough people participate, we will be able to describe and discuss how Pentecostal/Charismatic churches expresses itself orally, and I, as a researcher, can use the knowledge you give in a PhD thesis for the University of Birmingham. It is my hope that the

project benefits your local church fellowship, and that you may become a greater resource for your local community.

Confidentiality and anonymity

The research project has undergone a Research Ethics Review through the University of Birmingham and follows its code of practice for research.

You may choose not to answer all questions in the survey. The questionnaire is voluntary and anonymous, unless if you are willing to be contacted by me later for at focus group interview. If you are anonymous, you cannot be identified, and it is not possible to take your answer back again. If you give consent to be contacted later, you can withdraw from the study and demand your data deleted one year from this date. Please see my contact details below.

Only the name of your church will become public, while each participant's name will be confidential, encrypted, and only known to the researcher. All data is kept secure on a server at the university of Birmingham. In any public presentation or writing the answers will be presented anonymously.

By answering this questionnaire, you are giving consent that you understand these terms, including your right to withdraw, your right to confidentiality and anonymity, except from being known by the researcher.

If you have further questions or need clarification you are welcome to contact me.

By giving my contact details below, I give my consent to be contacted by the researcher later if needed. for participation in a focus group interview with 3-5 people from my church. The interview will happen within the next six months, lasts for 1 hour and will be conducted in your church.

Contact info:

Leif Petterson

[redacted]

Mobile number: +45 xx xx xx xx

Translation of the Survey

(The Survey was available online in Danish)

What do we say in church?

The survey will take approximately 11 minutes to complete. The questionnaire is about how we express ourselves orally through, for example, prayer, worship, sermons, testimonies and spiritual gifts, in a Pentecostal church, Oasis church, and Free church. Your answer is anonymous and will not be known to anyone other than me. The study will be used in a PhD thesis on "Pentecostal/Charismatic Orality in Denmark", and the overall result will be presented to you as a church.

Thank you for joining!

Leif Petterson, (PhD student)

Mobile number: +45 xx xx xx xx

<u>Your background</u>

1. What's your gender?

__ Male

__ Female

2. What's your age?

__ 16-24

__ 25-39

__ 40-59

__ 65+

3. What is your ethnic origin?

_ Danish _ European _African _Other

4. How often do you go to church?

__ less than once a month

__ 1-3 times a month

__ 1 or more times a week

5. For how long have you been part of this church?

_ 0-1 year

_ 2-4 years

_ 5-9 years

- more than 10 years,

6. Paul lists various “spiritual gifts” in 1. Cor. 12 and 14, which however do not have any value without love. In Pentecostal churches and charismatic churches, one can occasionally see, hear, and experience these gifts at worship services, in cell groups, or at prayer meetings.

To what extent does the following fit your own experience?	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
I speak or pray in tongues					
I have given a message in tongues which was interpreted					
I have experience with interpreting tongues					
I sing in tongues at worship					
At times I receive a message or a picture from the Holy Spirit to others in church					
I am happy to lay my hands on people who are sick and pray for them.					
I am often used by God in a way where others experience him					
I feel touched by God when people come with a spontaneous word from God					
I do not agree that the Spiritual gifts should have a place in Worship services					

To which degree do you agree with the following statements about the church service?	Strongly agree	Agree	Partly agree	Disagree	Strongly disagree
God often meets me strongly in the church services					
I love a service with freedom and spontaneity					
I love a fixed liturgy (form of service)					
I prefer quietness and peace during the service					
I think we should have communion at every service					
I prefer communion, baptism, and rituals are conducted informally					
I prefer services where we recite the creed together					
I prefer services where the pastor gives the blessing					
I love when we pray the Lord's Prayer together					

To which degree do you agree with the following statements about the worship?	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Singing worship is the most significant to me					
It is significant to me that we sing hymns.					
I often feel God when we sing worship					
I often feel God when we sing hymns					
I move my body from side to side when we sing.					
I often lift my hands in the air to worship God					
I often close my eyes with we sing worship					
I hum or sing my own sung during worship					
It is important to me that you can read bible texts on the multimedia screen					
I love when the multimedia screen is used for images and illustrations					
I can sing the most songs by heart					
I need to read the lyrics when singing					

To which degree do you agree with the following statements about preaching?	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Preaching and teaching means most to me					
I love sermons which primarily elaborates a biblical text					
I love sermons, which primarily have many stories and examples from everyday life					
I love sermons which speaks to me intellectually					
I love sermons which touches my feelings					
I love a humoristic sermon					
I love a sermon which is serious					
I often feel God speaks though the sermon					
Preachers in our church often show passion and emotions					
During the preaching I often respond with a quiet nod, hmm, yes, amen, hallelujah or the like					
We often clap to confirm what the preacher says					
I do not like when some congregants express themselves loud, or comments along the service					
I get inspired by hearing testimonies of people's experience with God					
It is normal that people laugh during a sermon					

To which degree do you agree with the following statements about praying?	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree
Free prayer, spiritual gifts, and intercession mean a lot to me					
I often pray loudly for my-self in between two songs					
I pray inside my self during the service					
I pray loud for myself during the service					
It is normal for my church that people pray their own prayer loud					
Praying is conducted from the platform in my church					
I love when we pray the Lord's Prayer together					

What characterizes the expression of the worship service?	Strongly Agree	Agree	Partly Agree	Disagree	Strongly disagree
…focus on who Jesus is					
…focus on who God is					
…focus on who the Holy Spirit is					
Calmness					
Engagement					
Joy					
Formality					
God's presence					
Focus on the Bible					
Worship songs					
Sacraments					
Free Liturgy					
Spontaneity					
Fixed liturgy					
Fellowship					
Laughter					
Crying					
Shouting					
Clapping					
Movement					

Do you have further comments or questions?

If you write your name, telephone number, or email below, I might contact you for a group interview:

Appendix 3: The Focus group interview

Information and consent for focus group interviews (translated from Danish)

Introduction

The Pentecostal and Charismatic movement, with its 500-600 million followers worldwide, is one of the fastest growing Christian movements since the early 1900s. Nevertheless, one of the characteristics of the movement, the preference for *orality (mundtlighed),* is still a relatively unexplored phenomenon.

Pentecostal/charismatic *orality* (see e.g. 1 Cor.14) is often characterized as a more or less free form of worship, spontaneous prayer, the use of spiritual gifts, praise, movement, personal testimony, and dynamic sermons. Yet, there is no working definition of orality, nor evidence-based research that sheds light on this phenomenon theologically.

My research project's purpose is therefore to investigate the Pentecostal and Charismatic movement and its orality in Denmark, and to define the scope, function, and importance of orality. This hopefully leads to a constructive insight into the contemporary expression of spiritual Christianity in Denmark.

Why have you been chosen?

Your church has been chosen as an example of a Danish Pentecostal church or charismatic church. Anyone over the age of 16 who belongs to this church has been invited to complete a questionnaire.

I have chosen you because I need people who have a good knowledge of the church and someone who can represent your church's different ages, different experiences, and different backgrounds and interests. There will be from 6-10 people in this focus group interview, which lasts about 1.5 hours.

Purpose

A focus group interview is an opportunity to provide descriptions, stories and testimonials about our theme. I gather all the answers I get to a PhD thesis at the University of Birmingham, which will later be published in different ways.

Confidentiality and anonymity

Only the name of your church will become public, while each participant's name will be confidential, encrypted and known only to the researcher. All data is stored securely on a server at the University of Birmingham. In any public presentation or written form, the answers will be presented anonymously.

You can choose not to answer all questions. Everyone in this focus group should respect each other and not convey what others have said or who is present in this group. The interview will be recorded electronically and later transcribed by me.

The interview is voluntary, and you can withdraw and demand your data be deleted six months from that date. Please see my contact details below.

The research project has been approved by the University of Birmingham and follows their ethical guidelines for research. See https://www.birmingham.ac.uk/research/research-integrity/research-ethics-and-integrity.aspx.

If you have any further questions or need clarification, please feel free to contact me.

l.petterson@pgr.bham.ac.uk, Mobile number: +45 xx xx xx xx

Please tick ( ). I hereby consent to understanding these terms including my right to withdraw, my right to confidentiality and anonymity, except to be known to the researcher.

Instructions on how to participate in this focus interview on Zoom

- There are 3-5 people in each focus group, and the session will not last longer than 1 hour.
- The interview is conducted on zoom, and I introduce how to use it when we meet.
- You will receive a link from me on mail and the program can be used in a web browser.
- Please keep the conversation confidential, so that everyone may feel at home and safe.
- The questions are about our way of speaking, singing, praying, listening, reading and express our life with God.

Question guide for the semi-structured interview

Start

1. I have discovered that people in your church participate orally in several ways. Please tell me about as many sounds and oral practises as possible. How do they sound?

Main questions

2. Why do people in your church participate and engage in the Service as they do?
3. What do you gain from this oral involvement (as above) in the service?
4. How do you feel and think when you are in church? How do you express those feelings and thoughts?
5. Which kinds of body movement and animation is normal at a church service? What is the spiritual function?
6. What else are people in the congregation saying and doing at normal church service?

7. The bible speaks about spiritual vocal gifts like tongues, prophecy and others (1 Cor.12, 14) Who is allowed to use these gifts in the service? Have you ever used a spiritual gift and how does that work?
8. The liturgy/worship service is very flexible and informal. Why is it like that? What does the informal liturgy mean for you?

Supplementing questions

9. Anything else you would like to add, or ask about?

	Date	ID/Pseudonym[4]	Gender[5]	Age[6]	Occupation[7]
Next Generation					
FG 1	09.12.2022	Vibeke	F	20-30	
		Soren	M	50-60	
		FGNX-a	F	70-80	
FG 2		FGNX-b	F	20-30	
		FGNX-c	F	20-30	
		FGNX-d	M	40-50	
FG 3	09.22.2022	Steffen	M	60-70	
		Henrik	M	60-70	
		Helene	F	40-50	
FG 4	01/23/2023	FGNX-e	M	16-20	
		Peter	M	30-40	
		Susanne	F	50-60	
FG 5	01/26/2023	Jorgen	M	30-40	
		Bente	F	30-40	
		Janni	F	50-60	
FG 6	08/21/2023	FGNX-f	M	50-60	
		FGNX-g	F	20-30	
		FGNX-h	M	20-30	
New Wine					
FG 1	08/20/2022	Ben	M	40-50	
		Stephen	M	30-40	
FG 2	09/07/2022	John	M	50-60	
		Tonya	F	50-60	
		Joy	F	60-70	
FG 3 (small-scale interview)	03/20/2022	Team of four intercessors		30-50	
Urban Mission					
FG 1	08/04/2022	FGUM-a	M	70-80	
		Borge	M	60-70	
		Gudrun	F	40-50	
		Dina	F	20-30	

[4] Following the common practise of qualitative research, I have given Interview participants real names, to make their answers more alive. All research participants have been promised anonymity and are only known by the researcher.
[5] 23 female and 27 male respondents (including the group of intercessors in New Wine and Pastors in Urban Mission)
[6] For anonymity purposes, I have hidden the exact age of the participants of the Focus Group. Consistent with constructing a Grounded Theory, the sampling was concerned with the function and nature of orality.
[7] For anonymity purposes, I have hidden the occupation of the participants of the Focus Group.

		Anders	M	50-60	
		Josefine	F	40-50	
FG 2	09/06/2022	Rakel	F	50-60	
		Jannik	M	50-60	
		Joan	F	20-30	
		FGUM-b	M	20-30	
FG 3		Jay	M	40-50	
		FGUM-c	M	40-50	
		Jim	M	20-30	
		FGUM-d	F	20-30	

Appendix 4: Pastoral Interview Guide

Semi-structured interview guide. Each interview developed in its own way according to the answers.

I have discovered that people in your church participate orally (explain) in several ways.

1. There is often a time for “small talk”, “greetings”, “turn to your neighbour”, during the service. What does that provide for you, for good or worse?
2. I have noticed that there are some background noises at your services from babies and children to adults who greets one another, whisper, or chat shortly. How do you feel about that? Is it too noisy, disturbing, or fine? Why?
3. At your service, there are sometimes oral interaction or interruptions between platform and congregation, or between participants at the platform (example). What does this informal atmosphere provide for you, for good or worse?

Most people in your church say they have experienced “the spiritual gifts” (explain) to some degree.

4. What is your approach to charismatic experiences in the church?
5. How do people experience God when you are in church, e.g. when you pray, confess, sing, or speak in the church service?
6. How do people react if they like a sermon, testimony, a song, or something that touches them? Why?
7. In your church, people have certain movements and bodily expressions (like lifting hands, clapping, dancing, swaying or animations at songs) at your service. Why do some people use their body like that?
8. How does the elements of your worship service shape the faith, theological understanding, and daily lives of your congregants?
    a. Preaching

b. Sacraments

c. Singing

d. Spiritual gifts

e. Prayer

9. You often use the multimedia screen to read song texts, biblical texts, quotes, liturgical readings, prayers or for images and video. How helpful is reading and visual elements for your church?
10. Is there ever silence (e.g. contemplation, meditation, soaking, liturgical silence) in the church and can you describe it? What is it about?
11. Before we close, do you have any questions, or comments you want to add?

Appendix 5: Invitation letter and Consent Churches

Dear [name of Church] [date]

I would like to ask permission to use your church as a case study for my PhD thesis at the *Centre for Pentecostal and Charismatic Studies* at the University of Birmingham. The research project helps to give a greater recognition and understanding of Pentecostal and charismatic churches in Denmark, but the study can also become a useful snapshot and management tool for your local church.

Background

The Pentecostal and Charismatic movement, with its 500-600 million followers worldwide, is one of the fastest growing Christian movements since the early 1900s. Nevertheless, one of the characteristics of the movement, the preference for *orality* is still a relatively unexplored phenomenon.

Pentecostal/Charismatic *orality* (see e.g. 1 Cor.14) is often characterized as a more or less free form of worship, spontaneous prayer, the use of spiritual gifts, praise and movement, personal commitment, and dynamic sermons. Yet, there is no working definition of this orality, nor evidence-based research that sheds light on this phenomenon theologically.

My research project's purpose is therefore to investigate the Pentecostal and Charismatic movement and its orality in Denmark and to define the scope, function and importance of orality. This hopefully leads to a constructive insight into the contemporary expression of spiritual Christianity in Denmark.

The main research objectives are:

1. What is orality in Danish Pentecostal/charismatic churches and what is its scope?
2. How does this orality characterize the faith and spirituality of members?
3. What is the theological rationale for Pentecostal/charismatic orality?

Expected results

It is expected that the research project will provide a constructive understanding and greater recognition of Danish Pentecostal/Charismatic Christianity including the function and importance of orality.

If you want to join, I will ask you to sign the following agreements, which are an ethical protection of your rights.

Consent form and information letter for the Church leadership (the leaders had to read this in English and sign)

Dear _____ (name of Church leader),

I am writing to you about a potential research project I would like to conduct in your _____ (name of church). I would like to meet with you in person and discuss this with you.

About this study

The purpose of this study is to investigate how Pentecostal/Charismatic churches are using speech and mouth to shape and express their belief. The main questions revolve, 1) the scope of how Christians express their faith through oral means such as prayer, singing, testimony, conversations, spiritual gifts and preaching, and 2) how this shapes their personal faith, and 3) what the doctrinal basis is for orality.

I will compare the results with at least two other Pentecostal/Charismatic churches and attempt to describe the scope and function of Pentecostal orality (speech and utterances), and how our Christian lives are affected by this.

Who may participate?

Your church is selected as an example of a Danish Pentecostal-Charismatic church.

Everyone (16+) belonging to this church is invited to be a part of the project, but it is not mandatory.

Confidentiality and anonymity

The name of your church will become public, yet each participant's name will be confidential, encrypted, and only known to the researcher. The confidentiality is limited for the church leaders, as they might be identifiable. The data from ethnography, participant observation, and focus group interviews will be anonymous, while might refer to your webpage and public YouTube channel. All data is kept secure on a server at the University of Birmingham. In any public presentation or writing the answers will be presented anonymous.

The research project has undergone a Research Ethics Review through the University of Birmingham and follows its code of practice for research. See https://www.birmingham.ac.uk/research/research-integrity/research-ethics-and-integrity.aspx.

This questionnaire and focus group interviews are voluntary, and all individuals as well as your church may withdraw from the study and demand your data deleted one year from this date. Please see my contact details below.

If you have further questions or need clarification you are welcome to contact me at any time.

On behalf of _____ (name of church), I give my consent to this project as explained above.

Contact info:

Leif Petterson

[redacted]

Mobile number: +45 xx xx xx xx

Appendix 6: List of Memos

The memos were created on various occasions. Some are directly related to the data, others emerged as an idea and thought which were recorded orally into a memo app on my mobile phone.

The memos are developed 'as they worked' for the research without a particular form or structure.[8]

All memos were stored in NVivo.

Number	Title	Created On	Type
1.	Function of a testimony	14 Dec 2021	Early ideas
2.	Function of an offering	14 Dec 2021	Early ideas
3.	Response during corona	14 Dec 2021	Early ideas
4.	Biblical Literacy	14 Dec 2021	Analytical typology
5.	Early theoretical memo	15 Dec 2021	Early Analytical
6.	Orality a part of a larger ecology	4 Aug 2022	Analytical
7.	Singing theology	4 Aug 2022	Analytical
8.	Vertical - horizontal	26 Mar 2022	Analytical
9.	Variations in focus groups	5 Aug 2022	Analytical
10.	Method of evaluation of focus groups	6 Aug 2022	Methodological
11.	Countryside-church-orality	23 Aug 2022	Early ideas
12.	Comparison of sacraments	23 Aug 2022	Analytical
13.	No African orality	23 Aug 2022	Analytical

[8] See Melanie Birks, Ysanne Chapman, and Karen Francis. 'Memoing in Qualitative Research: Probing Data and Processes.' *Journal of Research in Nursing* 13, no. 1 (2008): 68–75. https://doi.org/10.1177/1744987107081254.

14.	Oral and written emphasis of the Bible	23 Aug 2022	Analytical
15.	Axes of PO	23 Aug 2022	Analytical axes
16.	PO in the Intersection of cultures	23 Aug 2022	Tentative ideas
17.	The epistemology of The Body, mouth, mind, soul	30 Aug 2022	Analytical
18.	Question about my use of data	12 Sep 2022	Methodological
19.	Findings and categories	18 Sep 2022	Analytical
20.	List of Sermons on orality	18 Sep 2022	Early ideas
21.	Women and children using banners	1 Oct 2022	Early ideas
22.	Ordinary and spiritual orality overlapping	4 Oct 2022	Analytical
23.	Epistemology of the body	4 Oct 2022	Analytical
24.	Interpreting New Wine rightly	4 Oct 2022	Methodological
25.	Summary of research in New Wine	8 Oct 2022	Analytical
26.	Not unisonic but polysonic	8 Oct 2022	Analytical
27.	Respondents using each other's words	9 Oct 2022	Methodological
28.	Harder to be Introvert in an oral milieu	9 Oct 2022	Analytical
29.	Using online worship	11 Oct 2022	Early ideas
30.	Tentative Personal Categories	11 Oct 2022	Early ideas
31.	Grundtvig in a Pentecostal Context	17 Oct 2022	Early ideas
32.	A Typology of Pentecostal Prayer	20 Oct 2022	Analytical typology
33.	Primary and dialogical orality	8 Mar 2022	Analytical
34.	List of oral action in an observation	24 Oct 2022	Analytical

35.	What are the perspectives for orality	25 Oct 2022	Analytical
36.	A typology of oral biblicism	28 Oct 2022	Analytical typology
37.	The I, we, me subjectivity and doxology	30 Oct 2022	Analytical
38.	P. orality is egalitarian	12 Dec 2022	Analytical
39.	Mind mapping of the complex media ecology	8 Nov 2022	Analytical mind map
40.	Oral Liturgy and corona	15 Jan 2023	Orality and Corona
41.	Where the Spirit of the Lord is there is Freedom	15 Jan 2023	Early ideas
42.	Culturally attuned worship styles	15 Jan 2023	Analytical
43.	Perceiving Urban Mission as a neopentecostal church in DK	16 Jan 2023	Methodological
44.	Clapping both spiritual and natural	16 Jan 2023	Analytical
45.	The disabled and orality in Urban Mission	17 Jan 2023	Analytical
46.	Orality modified due to many guest	17 Jan 2023	Analytical
47.	Why sing English in Denmark	17 Jan 2023	Analytical
48.	Orality as multivocal in four different ways	17 Jan 2023	Analytical
49.	The oral dynamics of salvation	17 Jan 2023	Analytical
50.	Lack of clear soteriology	17 Jan 2023	Analytical
51.	The preference for orality is clear	17 Jan 2023	Analytical
52.	Oral archetypes	17 Jan 2023	Analytical
53.	Axes of Categories, items, functions for analysis	17 Jan 2023	Early ideas
54.	Ministry in an oral culture	10 Juni 2022	Analytical
55.	Early memo with various ideas	16 May 2021	Early ideas

56.	Where can I hear tongues	1 May 2022	Methodological
57.	Creating a framework for charismata	17 Jan 2023	Analytical
58.	Oral narrativity becomes epistemology	16 June 2022	Analytical
59.	Hard to simplify orality to one concept	18 Jan 2023	Analytical
60.	Freewriting on orality and pneumatology	18 Jan 2023	
61.	Orality and an account of corona restrictions	21 Jan 2023	Orality and Corona
62.	SoMe has digitalized orality	21 Jan 2023	
63.	The risk of manipulation	22 Jan 2023	Analytical
64.	Unclear theology of communion	22 Jan 2023	Analytical
65.	More oral freedom at camps and conferences	22 Jan 2023	
66.	Speaking Jesus	22 Jan 2023	Analytical
67.	Different views of natural and spiritual Orality	2 Feb 2023	Analytical
68.	African and Danish Culture and orality	2 Feb 2023	Analytical
69.	Natural and spiritual orality at Pentecost	5 Feb 2023	Analytical
70.	Perhaps Lutheranism affects DK orality	7 Mar 2023	
71.	Unclear soteriology	11 Mar 2023	Analytical
72.	What orality creates	25 Jan 2024	Analytical

Appendix 7: N.F.S. Grundtvig and the Living Word

During research the Danish Lutheran theologian and national historical icon N.F.S. Grundtvig was mentioned in implicit and explicit ways. At the very first ethnographic observation, one of his hymns commenced the Pentecostal Sunday worship service:

> One of the very beloved songs from N.F.S Grundtvig was the first song in the worship set. (Note: This is very interesting, as Grundtvig plays a huge role in the state church).
>
> It is not accompanied by an organ, but piano, guitar, bass, and drums. The singers are not a classically trained choir, but are trained and untrained modern rhythmic singers, who could as well perform professionally.
>
> 1. Hail You, Saviour and Atoner!
> Though the world is Your de-throner,
> filled with love my heart proposes
> to adorn Your cross with roses
> and to offer praise to You.
> [verses 2-8 have been left out]9
>
> Note: The song connects Pentecostalism with the main influence [by Grundtvig] on Danish Evangelical Lutheranism after Luther. Yet the expression is different from Grundtvig's historical context and today's fixed liturgy of the "State church".

[9] Fieldnote, Urban Mission, 01/09/2022. Translation from http://danishchurch.vancouver.bc.ca/pipermail/families_danishchurch.vancouver.bc.ca/2021-April/000419.html, https://youtu.be/YhPns349zNo.
Note from the translator: 'The English translation doesn't really measure up to Grundtvig's genius.' [Accessed 01/09/2022].

> The spontaneous lifted hands, moderate movements from side to side, and humming in between verses mirrors something happening is from the inside.[10]

I preconsciously noted that the song was 'beloved' as a theoretical sensibility knowing that Grundtvigian hymns are well-known both for Lutherans and Pentecostals, and the research discovered when his hymns were sung.[11] A female member from Next Generation even posted in her Social Media story: 'I love when we do not throw the baby out with the bath water! [heart emoji, #Grundtvig]'.[12] Although Pastor Diane had not reflected upon how Grundtvig's notion of orality influenced Pentecostalism,[13] a focus group had knowledge of Grundtvig' notion of orality. Susanne said she found that Grundtvig's legacy today was seen in the skilled preacher's ability to preach without reading a text.[14] Peter agreed and added that, the free church tradition reflects Grundtvig's concept, 'the living word' in the personal examples and storytelling by the preachers.[15] Pastor Dave from the Lutheran-charismatic church told he appreciated Grundtvig's view on human and spiritual freedom, and mentioned him as a charismatic Christian, according to his many hymns about Pentecost and about God in creation.[16] In short, all three examined churches used Grundtvig's hymns, but his influence on their conceptualisation of orality was very limited.

In other words, while there is not enough evidence in the data to conclude there is a connection between Danish Pentecostal orality and the Grundtvigian notion of orality, I introduce his work to discuss to what extend his idea of orality is implicit in the research

[10] Extract from my very first full ethnography of a Pentecostal Worship Service combined with personal memo's.

[11] Fieldnote, Urban Mission, 01/09/2022; Fieldnotes, Next Generation, 04/17/2022, 09/09/2022 and 11/13/2023; in the case of New Wine, they were well acquainted with the Evangelical Lutheran Church's hymnbook with 791 hymns which hosts 254 of Grundtvig's 1500 hymns.

[12] Fieldnote, Next Generation, 11/13,2023.

[13] Interview with Pastor, Next Generation, 01/27/2023.

[14] A school system used mainly by young adults as a gap year without academic studies but with a special focus on ordinary orality, democracy, and community building. See www.FFD.dk.

[15] Focus group interview, Next Generation, 01/23/2023.

[16] Interview with Pastor, New Wine, 06/16/2022.

findings. N.F.S. Grundtvig (1783-1872) was a pastor, writer, church-, and society reformer,[17] and together with philosopher Søren Kierkegaard, Grundtvig has had a significant influence on Danish society, but simultaneously, probably also on the Lutheran Church's scepticism and limited acceptance of early Pentecostalism in Denmark.[18] In his days, he challenged the abstract rational sermons preached by many Lutheran pastors who were inspired by the Enlightenment, and advocated for ordinary language and relatable sermons.[19] Grundtvig's influence exceeded church life and spanned from politics and influence on the Danish constitution, to production of poetry and numerous hymns, the establishment of Folk-High schools, and not the least, an ideological preference for orality.[20]

Yet, his notion of orality is not clearly presented. One aspect is the well-known Significant Discovery ('mageløse opdagelse') which concerns his view that the Evangelical Lutheran reciting of the Apostolic Creed and The Lord's Prayer is more important than Scripture since Christianity existed orally before the writing of the Bible.[21]

His notion of orality often referred to as 'the Living Word', is not defined clearly but cover a number of overlapping ideas.[22] 'The Living Word' refers to his view on the assembled congregation where the Holy Spirit is present in the spoken word (uttered in the Apostolic Confession and the Lord's Prayer), rather than in the written words of the biblical

[17] For an English introduction to Grundtvig see *N.F.S. Grundtvig: A Life Recalled: An Anthology of Biographical Source-Texts / Translated from the Danish and Edited by S.A.J. Bradley.* Grundtvig, N. F. S. (Nicolai Frederik Severin), 1783-1872. Selections. English. 2008; v. 1, 2008; Korsgaard, Ove. *N.F.S. Grundtvig: As a Political Thinker, Translated by Edward Broadbridge*, 2014; Broadbridge, Edward. *The School for Life: N.F.S. Grundtvig on Education for the People (Translator and Editor); N.F.S. Grundtvig on Education for the People*. Aarhus: Aarhus University Press, 2011; Steven Borish, 'N.F.S. Grundtvig as Charismatic Prophet: An Analysis of His Life and Work in the Light of Revitalization-Movement Theory.' *Scandinavian Journal of Educational Research* 42, no. 3 (1998): 237–56.

[18] https://www.kristeligt-dagblad.dk/kirke-tro/ånden-fra-kierkegaard-og-grundtvig-er-stadig-virksom [accessed 19.12.2023]. The article state that Kierkegaard saw spirit as a human spirit, while Grundtvig saw Spirit as God. Yet, both have influenced a Danish scepticism towards Pentecostalism.

[19] Larsen, *Kirkeretninger i Danmark,* 54–62.

[20] See Møller, *Grundtvigs død*. For a theological introduction, see Broadbridge, *Human Comes First: The Christian Theology of N.F.S. Grundtvig*, II

[21] Abrahamowitz, *Grundtvig: Danmark tillykke,* 147-170.

[22] The following list is a product of a search on 'Det levende Ord' in the public domain archive of the Danish National Library. The analysis of Grundtvig's original texts are not mine, while the following list and discussion is.

text.[23] The spoken word relies on ordinary speech and thought over scholarly and rational theology, yet without dismissing Lutheran doctrine.[24] Furthermore, he stressed Christ as the Living Word comes alive in preaching,[25] at the sacramental words at the Eucharist,[26] at ordinary oral presentation and ordinary conversation over academic discussions,[27] a preference for the 'mother-tongue' which he praises whether it comes in by publishing or oral discourse.[28] To mention one last and significant idea, orality was crucial for Grundtvig since the same Holy Spirit which created the world (Gen.1:2 and 2:7), is Christ (John 1:1-18), and through Pentecost in every believer, the spoken word is an expression of God's creative power.[29] The list could continue, but in summary, Grundtvig's notion of orality is in contrast to pure academic theology and scholarly discussion which limits ordinary people to access the gospel and have a personal encounter with Christ, to develop a genuine Christian faith, and in general to be a part of building a free and democratic society, which orality supports.

It is out the scope of this thesis to examine and give a full account for Grundtvig's idea about orality,[30] nevertheless my aim is to illustrate that there are points of reference with

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[23] Grundtvig, N. F. S.: 'Til Christne Venner', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Online edition of Grundtvig's works: https://tekster.kb.dk/text/gv-1833_517-txt-root [Accessed 12/19/2023].

[24] Grundtvig, N. F. S.: 'Vor Kirke-Lære om den Hellige Skrift', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1834_543-txt-root.pdf. [Accessed 12/19/2023].

[25] Grundtvig, N. F. S.: 'Ordets Opstandelse', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1834_538-txt-root.pdf [Accessed 12/19/2023].

[26] Grundtvig, N. F. S.: 'Herrens Bord', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1833_513-intro-root.pdf [Accessed 12/19/2023].

[27] Grundtvig, N. F. S: 'Er Lyset for de Lærde blot', in Grundtvig, N. F. S.: *Grundtvigs værker*, Aarhus Universitet, Kulturvidenskab. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1839_624_1-txt-root.pdf [Accessed 12/19/2023].

[28] Grundtvig, N. F. S.: 'Til Gotfred af Ghemens Skaal den 24de Juni 1840', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1840_664-intro-root.pdf [Accessed 12/19/2023].

[29] Grundtvig, N. F. S.: 'Aand og Sang', in Grundtvig, N. F. S.: *Grundtvigs værker*, Faculty of Arts, Aarhus University. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/text/gv-1837_572-intro-root.pdf ([Accessed 12/19/2023].

[30] The Danish professor, Jørgen Thaarup compares the preference for orality by John Wesley and

both Walter J. Ong and Hollenweger, who writes a century later, and even with the Pentecostal preference for orality described in this essay. To put it boldly, I propose that further research might show that although Grundtvig's form of orality is different from the form of Pentecostal orality, the ontological definition of orality as a sacramental epistemology overlaps.

Nevertheless, while Grundtvig has made his mark on Lutheran liturgy and therefore is implicit it the study of New Wine as a charismatic-Lutheran church, it was not possible to find evidence for an implicit connection between Grundtvig's notion of orality and Pentecostal orality. Instead, I conclude that the theoretical concepts of Pentecostal orality discussed in this thesis echoes aspects of the notion of Grundtvig, due to his personal faith and hermeneutical bias in favour of the revelation of Christ, the living word through Scripture but incarnated by Spirit in the spoken word.

Grundtvig in his doctoral thesis, Thaarup, Jørgen. 'Kristendommens Morgenstjerne.', PhD Diss, Göteborgs Universitet, (2015).

Appendix 8: Major oral frameworks

Major oral frameworks emerged from the data collection and refers to a physical, spiritual, or cultural setting which promoted a certain kind of spiritualistic orality, while the significant oral elements are described under each congregation in Chapter Five.[31] The list is not an extensive description of all oral frameworks or activities in the congregation's orality, but those that was most evident during research.

Major liturgical frameworks affecting orality:

A. Sunday worship services
B. Special Church services
    a. 'Encounter' – an evening with focus on worship and prayer (Next Generation)
    b. 'Worship Service light' (New Wine) – a service with more liturgical freedom
    c. Holy Spirit night (Urban Mission)
    d. Special services at Easter and Christmas
    e. Services focusing on confirmands/teens,
    f. Weddings formal, scripted, and celebrative.
       For example, no commenting, and no liturgical focus spiritual gifts. (observed in Urban Mission and Next Generation)
    g. Funerals more formal, scripted, and silent (Next Generation)
       For example, no commenting, and no liturgical focus spiritual gifts. (Next Generation)
C. Online streaming of services

[31] For a similar division of 'macro rituals' and 'micro rites' in Pentecostal worship see Appendix A and B in Albrecht, *Rites in the Spirit*.

D. Weekly, or biweekly generational gatherings for children, youth, and seniors

E. Orality during outreach ministry

    a. Prophetic prayer event for people at a Spirituality Convention (New Wine)

    b. Witnessing and praying for people in the streets ('Street Church' in Urban Mission)

    c. Talking with people in need during social work reaching migrants, families in need at Christmas, moms with small children, and more.

F. Orality at Church Camps

    a. A different non-liturgical atmosphere

    b. Space for free testimonies

    c. More room for the spiritual gifts

    d. More opportunity for personal prayer

G. Orality at national conventions

    a. A freer and more charismatic orality than in the local church

    b. The Mosaik Summer Camp (Next Generation and Urban Mission)

    c. The Oasis Summer Camp (New Wine)

    d. The Apostolic Summer Camp (Urban Mission)

H. Small group orality containing more free talk and prayer

I. The demographic framework of oral people

    a. Room for disabled people's voice

    b. Both female and male worship leaders, hosts, helpers, and preachers.

    c. Young, old, and teenagers giving the bread and wine at communion.

    d. All generations preaching (from 19 years old to 83)

    e. Differences in the orality of young and old

J. Restricted orality

a. Church services during corona restrictions

b. Orality reserved due to guests from outside

c. Orality varied different places in the same auditorium

K. Background noise and interruptions

a. Children's noise

b. Disabled people making sounds

c. Congregants commenting or praying loudly

Appendix 9: List of codes

The field data from church services and individual and focus group interviews were coded in NVivo 12.

The purposive survey was not coded, but used to triangulate the data, as seen in Chapter Five.

1. Nodes
2. Interacting
3. Interacting\Body action
4. Interacting\Body action\A crescendo of singing, body animation, and intensity during worship
5. Interacting\Body action\Animation during children's songs loosens up
6. Interacting\Body action\Applauding at the volunteers
7. Interacting\Body action\X and X thinks that movements are only cultural, and not spiritual
8. Interacting\Body action\Body animation
9. Interacting\Body action\Body as Cultural and natural response explaining that it is natural to move the body to worship
10. Interacting\Body action\Body Movement
11. Interacting\Body action\Children's song with animation which goes through the whole song
12. Interacting\Body action\Clap offering in between worship songs
13. Interacting\Body action\Clapping in worship
14. Interacting\Body action\Clapping to a music jingle while children walk out to their gathering
15. Interacting\Body action\Closed eyes during worship singing
16. Interacting\Body action\commenting on the dancing to children’s songs
17. Interacting\Body action\Comments on women are using flags and banners
18. Interacting\Body action\Crawling down during intercession
19. Interacting\Body action\Dancing
20. Interacting\Body action\Explaining singing children’s song creates freedom and uses another free language than other songs
21. Interacting\Body action\Eyes open and closed

22. Interacting\Body action\Falling in the Spirit is historical and does not happen
23. Interacting\Body action\Flagging at xxx
24. Interacting\Body action\Gesticulation with hands assisting the preaching
25. Interacting\Body action\Giving an applause
26. Interacting\Body action\Hands lifted in worship
27. Interacting\Body action\Hands up and down
28. Interacting\Body action\X has a hard time with people clapping after a sermon. 'I do not think that is appropriate. Many people clap, but that is my opinion'.
29. Interacting\Body action\I also think - clapping is okay if it comes naturally and from the heart.
30. Interacting\Body action\Illustrating long nostrils for one another during sermon
31. Interacting\Body action\It is hard to be a soul without a body explaining children's animation
32. Interacting\Body action\X disagrees with X and X and argues for the relationship of body-mind
33. Interacting\Body action\Kneeling
34. Interacting\Body action\Laying down in prayer
35. Interacting\Body action\Lifting hands
36. Interacting\Body action\Lifting hands but rarely
37. Interacting\Body action\Lifting hands is about surrender and swaying is about trance
38. Interacting\Body action\Liturgical walking procession with the infant's family
39. Interacting\Body action\Looking at each other when something affects us.
40. Interacting\Body action\Looking at the person beside me
41. Interacting\Body action\Man dancing with baby
42. Interacting\Body action\Many moving and engaging during singing last song as contrast to preaching
43. Interacting\Body action\Movement and orality is a reaction to the sensory and spiritual input
44. Interacting\Body action\Moving
45. Interacting\Body action\Moving during worship and hard to stand still.
46. Interacting\Body action\Nodding
47. Interacting\Body action\Nodding (2)
48. Interacting\Body action\Nodding while singing
49. Interacting\Body action\Only few people lifting their hands in worship

50. Interacting\Body action\Only two persons lifts their hands in worship and compared to the Pentecostal congregations the physical expression is more reserved.
51. Interacting\Body action\Oral-body is a parallel to concerts and music festival culture
52. Interacting\Body action\Preacher gesticulating with hand and walking forth and back
53. Interacting\Body action\Preacher using body to underline his message
54. Interacting\Body action\Priestly dress explained
55. Interacting\Body action\Responding bodily to sermon or song after communion
56. Interacting\Body action\Response by clapping
57. Interacting\Body action\Swaying and body moves has diverse reasons
58. Interacting\Body action\Swaying from side to side
59. Interacting\Body action\Singing and animation with children gives sense of family
60. Interacting\Body action\Singing worship sitting and swaying
61. Interacting\Body action\Sitting in Worship time after sermon in Oase but 5-6 are standing
62. Interacting\Body action\Smacking with the tongue
63. Interacting\Body action\Some sits down singing and moves a bit while pastor and a few stands
64. Interacting\Body action\Some worships with closed eyes (sings from memory)
65. Interacting\Body action\Spontaneous applause
66. Interacting\Body action\Standing up
67. Interacting\Body action\Standing up\Standing in God’s presence
68. Interacting\Body action\X explain a good sermon has motoric involvement
69. Interacting\Body action\The Body assists the singing
70. Interacting\Body action\The host explains - If you want to sit, stand, lay down - everything is ok
71. Interacting\Body action\Understanding with the body vs verbally
72. Interacting\Body action\X nods - but knows that we are different
73. Interacting\Commenting
74. Interacting\Commenting\A few comments from congregation during the closing of preaching
75. Interacting\Commenting\Amen
76. Interacting\Commenting\X find some commenting people stupid
77. Interacting\Commenting\X narrates a bad experience with free commenting

78. Interacting\Commenting\X would contact the leadership if commenting went overboard
79. Interacting\Commenting\X does not see orality as Pentecostal, but rather encounter with God
80. Interacting\Commenting\Being yourself and God and not the big fellowship
81. Interacting\Commenting\Commenting has to do with the setting and the preacher
82. Interacting\Commenting\commenting on preaching
83. Interacting\Commenting\Comments can also disapprove or express surprise
84. Interacting\Commenting\Crucial for X to be a little loud, expressive and emotional
85. Interacting\Commenting\It creates something good
86. Interacting\Commenting\X does not find mmm to be a spiritual comment
87. Interacting\Commenting\Do not say amen
88. Interacting\Commenting\X is restricting herself from being too expressive
89. Interacting\Commenting\Explains that saying 'whee' is because of excitement
90. Interacting\Commenting\Explaining how X does not feel a cultural pressure to be more expressive
91. Interacting\Commenting\explaining that the Urban Mission is less expressive than other places
92. Interacting\Commenting\Explaining the function of 'AMEN'
93. Interacting\Commenting\Focus group prefers commenting
94. Interacting\Commenting\Freestyling as a concept for singing, commenting or praying loudly in tongues
95. Interacting\Commenting\Hmmm
96. Interacting\Commenting\I agree (Hørt!)
97. Interacting\Commenting\Juhuu
98. Interacting\Commenting\X does not like to be loud but likes when others do it
99. Interacting\Commenting\X finds commenting can become too much
100. Interacting\Commenting\X is not like to be loud
101. Interacting\Commenting\X prays loud but not so much in tongues
102. Interacting\Commenting\X and X explain they say Amen to confirm something
103. Interacting\Commenting\X tries to be inclusive and respecting others commenting
104. Interacting\Commenting\No amens and Hallelujah but clapping and other comments
105. Interacting\Commenting\No spontaneous commenting during sermon

106. Interacting\Commenting\Not using many words
107. Interacting\Commenting\Preferring not to say Hallelujah and the like in church.
108. Interacting\Commenting\X is getting disturbed when commenting becomes too much
109. Interacting\Commenting\X reflects on comments as an automatic meaningless thing
110. Interacting\Commenting\Saying Amen
111. Interacting\Commenting\Saying Come on
112. Interacting\Commenting\Saying Jesus
113. Interacting\Commenting\Saying no to disapprove
114. Interacting\Commenting\Saying Okay
115. Interacting\Commenting\Saying so good
116. Interacting\Commenting\Saying powerful (stærkt!)
117. Interacting\Commenting\Saying thank you God
118. Interacting\Commenting\Saying thank you Jesus
119. Interacting\Commenting\Saying Yeah
120. Interacting\Commenting\Saying yes
121. Interacting\Commenting\X reflects on comments as a support for preachers
122. Interacting\Commenting\Singing during musical intermezzo
123. Interacting\Commenting\Spontaneous Hallelujah
124. Interacting\Commenting\X seldom says amen but uses his body language
125. Interacting\Emotions
126. Interacting\Emotions\X reflects on how orality can manipulate
127. Interacting\Emotions\Crying and rejoicing is important as God does something
128. Interacting\Emotions\Laughter
129. Interacting\Emotions\Pastor cries again while speaking
130. Interacting\Emotions\X is touched and cries over worship songs
131. Interacting\Free oral Interaction
132. Interacting\Free oral Interaction\horizontal singing
133. Interacting\Free oral Interaction\platform to congregation interaction
134. Interacting\Joking and laughing
135. Interacting\Joking and laughing\Cheerful atmosphere
136. Interacting\Joking and laughing\Funny Video clip with sheep and laughter

137. Interacting\Joking and laughing\Irony and sarcasm used
138. Interacting\Joking and laughing\Joke about being shepherds and laughter
139. Interacting\Joking and laughing\X finds that humour and laughter loosen up
140. Interacting\Joking and laughing\X introduces preaching using Humour
141. Interacting\Joking and laughing\Preacher joking and congregation laughing
142. Interacting\Joking and laughing\Shouting 'juhuu' cheerfully
143. Interacting\Small talking
144. Interacting\Small talking\Causes of small talk
145. Interacting\Small talking\Causes of small talk\Settling where you sit and becoming present at the service
146. Interacting\small talking\Differing experiences with small talk and focussing on communion
147. Interacting\small talking\Discussing the importance, nature and conduct of small talk
148. Interacting\small talking\Encouraging members to speak to one another
149. Interacting\small talking\Explaining small talk as giving peace
150. Interacting\small talking\good and bad with greeting time
151. Interacting\small talking\Greeting one another by telling when it is okay to decorate for Christmas
152. Interacting\small talking\Greeting time
153. Interacting\small talking\I small talk on my way down from communion
154. Interacting\small talking\I small talk on my way to communion
155. Interacting\small talking\Nice to meet, small talk, interact, and have contact with your church friends during a service
156. Interacting\small talking\Noise and small talking increasing during last part of service
157. Interacting\small talking\Nothing too holy for small talk
158. Interacting\small talking\X explaining greeting time
159. Interacting\small talking\People talk during worship
160. Interacting\small talking\Small talk
161. Interacting\small talking\Small talk (2)
162. Interacting\small talking\small talk at the beginning
163. Interacting\small talking\Small talk can become too loud for some
164. Interacting\small talking\Small talk creates freedom in the service and during singing worship
165. Interacting\small talking\Small talk is because the family is together

166. Interacting\small talking\Small talking breaking the liturgy
167. Interacting\small talking\Small talking during communion
168. Interacting\small talking\Small talking during the offering accompanied by relaxed music from loudspeakers
169. Interacting\small talking\Small talking with a non-Christian in Oase
170. Interacting\small talking\Small talk between pastor and preacher, and others
171. Interacting\small talking\Small talking in the beginning of the service
172. Interacting\small talking\The small talking koinonia warming up
173. Praying
174. Praying\a prayer symphony of intercession
175. Praying\Church prayer in New Wine
176. Praying\Church prayer read together in modern and humoristic language
177. Praying\Congregation lifts hands to pray for baptised person
178. Praying\Connecting with God in Prayer
179. Praying\Contemplative spirituality
180. Praying\Different experiences with receiving payer after communion
181. Praying\Encouragement to seek prayer if the sermon touched you or you need a blessing
182. Praying\Explaining how intercession works prophetic and practical
183. Praying\Explaining the easy an uncomplicated access to intercession
184. Praying\Explaining the function of the Lord’s prayer and the blessing
185. Praying\Explaining the approach of the prayer team
186. Praying\Free un-scripted prayer.
187. Praying\Giving the Aaronic Blessing
188. Praying\Intercession after the service has ended in New Wine
189. Praying\Intercession during communion in New Wine
190. Praying\Intercession team praying for only few people
191. Praying\Intercessory prayer
192. Praying\X likes to pray loud because is it like when talking to another person
193. Praying\Liturgical Lutheran-charismatic church prayer
194. Praying\Liturgical prayer read loud
195. Praying\Lutheran initial and finishing prayer
196. Praying\Many saying one sentence in prayer
197. Praying\X is for and against reciting a creed or a prayer

198.	Praying\No altar calls or opportunity for response (due to Covid)
199.	Praying\No intercession
200.	Praying\No alter call, prayer or laying of hands
201.	Praying\Not loud but controlled prayer time
202.	Praying\One person prays loud for himself, but so that everyone can hear it
203.	Praying\Pastor give the Aronitic blessing
204.	Praying\Pastor praying during musical intermezzo
205.	Praying\Personal experience with praying for people at event
206.	Praying\personal praying
207.	Praying\Prayer and alter call with music
208.	Praying\Prayer for people after the service at the back event 10 min after
209.	Praying\Prayer for the new time in the Kingdom of God and service
210.	Praying\prayer with an emotional voice (uncommon)
211.	Praying\Praying at the beginning of the meeting
212.	Praying\praying for people around in the congregation
213.	Praying\Praying for people during communion and after the service
214.	Praying\praying for people in New Wine
215.	Praying\Praying for people on streaming
216.	Praying\Praying for salvation
217.	Praying\praying for the offering
218.	Praying\Praying for the sick
219.	Praying\Praying for Ukraine
220.	Praying\Praying free but behaved at Holy Spirit Night
221.	Praying\Praying freely
222.	Praying\Praying the Lord’s prayer
223.	Praying\Praying the Lord’s Prayer together
224.	Praying\preacher praying to background music
225.	Praying\Presentation and prayer for new members in church with raised hands and prayer
226.	Praying\Read a prayer
227.	Praying\Reading prayers loud
228.	Praying\Sacramental blessing by congregation for the baptised
229.	Praying\Saying the blessing is missional and powerful
230.	Praying\The blessing accompanied with hand gestures (the cross)

231. Praying\The host prays following the points from the sermon - and encourages the congregation to lift their hands.
232. Praying\The Lord's prayer is missional and unites
233. Praying\The preacher begins with an introductory prayer
234. Praying\Unscripted prayer
235. Praying\Want to read and hear what Jesus says, not other intellectuals
236. Praying\When I pray for people, I often get images for them that I share
237. Praying\Whispering personal prayers
238. Praying\Whispers or prays for my self
239. Praying\Worship with prayer intermezzo
240. Preaching
241. Preaching\A good sermon has exegesis and life application
242. Preaching\A life application sermon
243. Preaching\Analytical PPT with two categories of many words used in preaching
244. Preaching\X finds preaching should speak to the head and heart but there are exceptions
245. Preaching\Congregants speaking along with the preacher
246. Preaching\X finds teaching without Jesus dry preaching (tør)
247. Preaching\Dynamic preaching
248. Preaching\Dynamic preaching with voice and body but also using notes and a physical Bible
249. Preaching\Example of bad preachers
250. Preaching\Example of preaching
251. Preaching\Example of reading of several Bible verses in the sermon
252. Preaching\Example of sermon with no personal stories
253. Preaching\Exegeting the Bible text
254. Preaching\Explaining an attitude of listening both to God and the preacher at the same time
255. Preaching\Explaining that non-emotional preaching is preferred
256. Preaching\Exposition of biblical passages
257. Preaching\Expository preaching
258. Preaching\Expository preaching in Urban Mission
259. Preaching\Illustrations in moderate form is good
260. Preaching\X finds preaching does not get by shouting but by revelation

261.	Preaching\Listening to preaching is about listening to the Spirit and God and not the preacher
262.	Preaching\Long quotes involved in preaching (see images)
263.	Preaching\Many quotes in same sermon
264.	Preaching\X prefers preacher than is inspiring
265.	Preaching\No crying but emotional preaching
266.	Preaching\No personal stories in preaching
267.	Preaching\Passionate and unscripted preaching
268.	Preaching\X reflecting on God's speaking through the word
269.	Preaching\Personal examples in preaching
270.	Preaching\personal life story ends the sermon.
271.	Preaching\Preacher referencing to songs referencing to common memory
272.	Preaching\Preacher saying 'ik' to get at response
273.	Preaching\Preacher shouting or speaking loudly
274.	Preaching\Preacher small talk with guitar player in beginning of preaching
275.	Preaching\Preacher uses question and answer
276.	Preaching\Preaching about mission
277.	Preaching\Preaching as well prepared, filled with Jesus and revelation
278.	Preaching\Preaching is like standup and TED talks - very body oriented
279.	Preaching\Preaching should be relevant for the unchurched
280.	Preaching\Preaching should tell us what we cannot out words on our selves
281.	Preaching\Preaching with content and substance is preferred
282.	Preaching\Preaching with texts and reading from multimedia
283.	Preaching\Prophetic aspect of preaching
284.	Preaching\Question and response
285.	Preaching\Reading from Quote
286.	Preaching\reflecting on the preaching (X and X)
287.	Preaching\Repeating words of the preacher
288.	Preaching\Rhetorical questions not answered
289.	Preaching\Robbery stories (Røverhistorier)
290.	Preaching\Sincerity is important not moving or standing still in preaching
291.	Preaching\Storytelling style of Preaching
292.	Preaching\Teaching
293.	Preaching\Testimonies, illustrations and examples

294. Preaching\Testimonies, illustrations and examples\Balance between testimonies and the bible
295. Preaching\Testimonies, illustrations and examples\Cheerful and miscellaneous stories as intro to meeting
296. Preaching\Testimonies, illustrations and examples\Explains the function of testimonies
297. Preaching\Testimonies, illustrations and examples\Illustration from everyday life
298. Preaching\Testimonies, illustrations and examples\Making links from the Ukraine War to our personal lives
299. Preaching\Testimonies, illustrations and examples\Narrativity - a trinitarian reflection
300. Preaching\Testimonies, illustrations and examples\X is reluctant with testimonies as they are often not suitable for public telling
301. Preaching\Testimonies, illustrations and examples\Preacher talking about family and children
302. Preaching\Testimonies, illustrations and examples\Sermon illustrations from ordinary life
303. Preaching\Testimonies, illustrations and examples\Spectacular testimonies builds up faith
304. Preaching\Testimonies, illustrations and examples\Stories of Gods help
305. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies
306. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Free testimonies can both be terrible, too personal, or relevant.
307. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Free testimonies should be balanced, controlled and not go overboard
308. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Ida reflects on the importance of life stories in preaching
309. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Oral testimonies
310. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Personal stories
311. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Personal stories in preaching
312. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Storytelling gives a new perspective
313. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Storytelling or testimony opens up if it is relevant

314. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Testimonies are more common on church camps or worship light event
315. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\Testimony of Healing
316. Preaching\Testimonies, illustrations and examples\Telling or listening to testimonies\the function of testimony, life stories and sharing ups and downs
317. Preaching\Testimonies, illustrations and examples\Testimonies about things happening in church life and society
318. Preaching\Testimonies, illustrations and examples\Testimonies of visions, warm feeling inside, and personal faith
319. Preaching\Testimonies, illustrations and examples\Testimony about God's intervention during buying house
320. Preaching\Testimonies, illustrations and examples\Testimony ending the sermon
321. Preaching\Testimonies, illustrations and examples\Testimony of God leading
322. Preaching\Testimonies, illustrations and examples\Testimony on video with people who have met God
323. Preaching\Testimonies, illustrations and examples\The function of story and testimony
324. Preaching\Textuality, readings and images
325. Preaching\Textuality, readings and images\A convincing or possible manipulative video
326. Preaching\Textuality, readings and images\A list with 10 bullet points showing God's promises
327. Preaching\Textuality, readings and images\A non-sacramental reading with allowed mistakes
328. Preaching\Textuality, readings and images\An initial liturgical prayer is read together
329. Preaching\Textuality, readings and images\X suggest that scripture and notes could be sent out on mail after a service
330. Preaching\Textuality, readings and images\X would like to see more textuality on relation to singing and leading services
331. Preaching\Textuality, readings and images\X prefers a sermon that is biblical
332. Preaching\Textuality, readings and images\Announcement on media screen
333. Preaching\Textuality, readings and images\Announcements in text on screen
334. Preaching\Textuality, readings and images\Bible verses presented on the screen
335. Preaching\Textuality, readings and images\Both good and bad to have bible texts on PPT

336. Preaching\Textuality, readings and images\Time Countdown before service and text Welcome Home
337. Preaching\Textuality, readings and images\Cross denominational video
338. Preaching\Textuality, readings and images\Danish written hymn from the 20th century
339. Preaching\Textuality, readings and images\X - texts only useful when sermon is boring
340. Preaching\Textuality, readings and images\Different perspectives on using the texts
341. Preaching\Textuality, readings and images\Digitalisation of orality is an effect for Corona
342. Preaching\Textuality, readings and images\X and X likes to have texts to follow on screen
343. Preaching\Textuality, readings and images\Example of text and images
344. Preaching\Textuality, readings and images\Explain how song texts help for outsiders
345. Preaching\Textuality, readings and images\Explaining how looking up at multimedia screen helps build community
346. Preaching\Textuality, readings and images\Explaining how reading liturgical texts works
347. Preaching\Textuality, readings and images\Explains text on multimedia is a good help
348. Preaching\Textuality, readings and images\Free speech but using notes
349. Preaching\Textuality, readings and images\images and animation of nature during prayer service
350. Preaching\Textuality, readings and images\Images on screen
351. Preaching\Textuality, readings and images\Images on screen\Cartoon as illustration on screen
352. Preaching\Textuality, readings and images\Images on screen\Image of women getting freed from bondages
353. Preaching\Textuality, readings and images\Images on screen\Pictures from a movie as illustration
354. Preaching\Textuality, readings and images\interaction with textuality
355. Preaching\Textuality, readings and images\liturgical prayer in writing
356. Preaching\Textuality, readings and images\X miss that we confess the creed or recite
357. Preaching\Textuality, readings and images\X prefers preaching without PPTs and texts
358. Preaching\Textuality, readings and images\Bible map over Corinth

359. Preaching\Textuality, readings and images\Mixed feelings about PPT and texts
360. Preaching\Textuality, readings and images\Mixed feelings about PPT and texts but scriptures help some
361. Preaching\Textuality, readings and images\Movie clip from a tv show where a women meet her father for the first time
362. Preaching\Textuality, readings and images\Multimedia promotes a multi-cultural environment
363. Preaching\Textuality, readings and images\Multimedia screen
364. Preaching\Textuality, readings and images\multimedia Screen shows the text
365. Preaching\Textuality, readings and images\multimedia screen. [reading texts]
366. Preaching\Textuality, readings and images\Multimedia screen\multimedia create a communal space
367. Preaching\Textuality, readings and images\Multimedia screen\Multimedia helps X to remain introvert in an extrovert milieu
368. Preaching\Textuality, readings and images\Multimedia screen\multimedia helps newcomers to take part
369. Preaching\Textuality, readings and images\Multimedia screen\Multimedia helps X to remember and learn better
370. Preaching\Textuality, readings and images\Multimedia screen\The multimedia screen promotes emotional freedom
371. Preaching\Textuality, readings and images\music jingle and clapping with children walk out to children's church
372. Preaching\Textuality, readings and images\Pastor read the song lyrics to explain the song
373. Preaching\Textuality, readings and images\X takes a picture of the PPT when something is good
374. Preaching\Textuality, readings and images\Picture, text, and oral presentation presents small groups
375. Preaching\Textuality, readings and images\Putting Scripture reading against many human words in preaching
376. Preaching\Textuality, readings and images\Quoting outside biblical material
377. Preaching\Textuality, readings and images\Quoting outside biblical material\Quoiting Thomas Merton
378. Preaching\Textuality, readings and images\Reading and reciting
379. Preaching\Textuality, readings and images\Reading and reciting\Announcements read from text
380. Preaching\Textuality, readings and images\Reading and reciting\Bible reading

381. Preaching\Textuality, readings and images\Reading and reciting\Explain how reading helps focussing
382. Preaching\Textuality, readings and images\Reading and reciting\explaining that reading the creed or a prayer helps for the unchurched
383. Preaching\Textuality, readings and images\Reading and reciting\explaining the function of reciting prayers or the creed as a solid foundation for faith
384. Preaching\Textuality, readings and images\Reading and reciting\explaining the written prayers and reciting the creeds is significant
385. Preaching\Textuality, readings and images\Reading and reciting\Likes to read prayers as well as praying freely
386. Preaching\Textuality, readings and images\Reading and reciting\Quoting St. Augustin and reading aloud
387. Preaching\Textuality, readings and images\Reading and reciting\Reading from the Bible in connection with the offering
388. Preaching\Textuality, readings and images\Reading and reciting\reading in physical bibles or mobile phones
389. Preaching\Textuality, readings and images\Reading and reciting\Reading text during songs and preaching
390. Preaching\Textuality, readings and images\Reading and reciting\Reciting the apostolic creed
391. Preaching\Textuality, readings and images\Reading and reciting\Reciting the creed is setting the stage and bring safety in the survive
392. Preaching\Textuality, readings and images\Reading and reciting\Shows dependence on text by looking at technicians by break down
393. Preaching\Textuality, readings and images\Reading communion ritual from book
394. Preaching\Textuality, readings and images\Reading is good but not as a weekly repetition
395. Preaching\Textuality, readings and images\Reading of Scripture by Woman while everyone sits down
396. Preaching\Textuality, readings and images\Reading scripture with text on screen
397. Preaching\Textuality, readings and images\Reading the bible text and following the sermon is helpful
398. Preaching\Textuality, readings and images\Reading the text during a sermon is a help for X
399. Preaching\Textuality, readings and images\Several scriptures referred to on screen
400. Preaching\Textuality, readings and images\Text on screen
401. Preaching\Textuality, readings and images\Texts

402. Preaching\Textuality, readings and images\Texts\MobilePay number for offering
403. Preaching\Textuality, readings and images\Texts\PPT with sermon theme
404. Preaching\Textuality, readings and images\Texts\Reading a text on a screen
405. Preaching\Textuality, readings and images\Texts\Reading aloud from the Bible
406. Preaching\Textuality, readings and images\Texts\Reflecting on the use of text and images on PPT
407. Preaching\Textuality, readings and images\Texts\Singing from a text on screen
408. Preaching\Textuality, readings and images\Texts\Singing from a text on the screen
409. Preaching\Textuality, readings and images\Texts\Song texts on screen
410. Preaching\Textuality, readings and images\Texts\The bible as reference
411. Preaching\Textuality, readings and images\The function of textuality
412. Preaching\Textuality, readings and images\The pastor reads out a self-made prayer during baby dedication
413. Preaching\Textuality, readings and images\The pastor show heavy statistics of analysis of verses in the pastoral letters (see picture)
414. Preaching\Textuality, readings and images\The visuality and not only orality of worship
415. Preaching\Textuality, readings and images\X would prefer a song book rather than a PPT
416. Preaching\Textuality, readings and images\Using a quote from Augustin and others is here and there is okay
417. Preaching\Textuality, readings and images\Using notes but not reading
418. Preaching\Textuality, readings and images\Using PPT to show theoretical framework for the Missio Dei
419. Preaching\Textuality, readings and images\Using quotes from three theologians
420. Preaching\Textuality, readings and images\Using Video in the sermon was touching
421. Preaching\Textuality, readings and images\Video to begin the service
422. Preaching\Textuality, readings and images\Video with testimonies
423. Preaching\Textuality, readings and images\Videoclips
424. Preaching\Textuality, readings and images\Videoclips\Commercial for student network
425. Preaching\Textuality, readings and images\Watching and listening to video

426. Preaching\Textuality, readings and images\What is written. many examples
427. Preaching\Textuality, readings and images\Writing
428. Preaching\Textuality, readings and images\Writing and reading prayers seems unnatural
429. Preaching\Textuality, readings and images\Writing\Writing in the chat at online service
430. Preaching\Textuality, readings and images\Writing\Writing notes on my mobile phone when God speaks
431. Preaching\Textuality, readings and images\Writing\Writing worship songs locally
432. Preaching\Textuality, readings and images\Written liturgical elements in New Wine
433. Preaching\The pastor is emotional, almost crying when mentioning over the Love Chapter 1. Cor13
434. Preaching\The preacher using body language
435. Preaching\X does not like monotonous preaching - communication is important
436. Preaching\X thinks the content of preaching must be theological a more than a TED talk
437. Preaching\X wants preaching to be something theological to think about
438. Preaching\Vineyard preacher and church planter example
439. Preaching\Woman who is a doctor preaching well
440. Process over time
441. Process over time\X notes Charismatics has changed over the years
442. Process over time\Developments over time
443. Process over time\Developments over time\A process of changing orality over time
444. Process over time\Developments over time\Used to be louder, but I prefer not to noisy today
445. Process over time\discussing pros and cons due to lesser orality today
446. Process over time\Dorte misses the orality and charismata of old days
447. Process over time\Explaining how different times and settings changes orality
448. Process over time\Explaining orality has changed due to maturity and culture change
449. Process over time\Explains less orality is due to lack spiritual focus
450. Process over time\Historically a shower (et brus) of tongues all over congregation

451. Process over time\Lesser charismatic expression in the services
452. Process over time\Openness in cell groups has changed
453. Process over time\Orality during corona restrictions
454. Process over time\Orality during corona restrictions\X reflects how corona limited worship and fellowship
455. Process over time\Orality during corona restrictions\X experience Corona restricted orality
456. Process over time\Orality during corona restrictions\X reflects how Corona gave a good flexibility but limited the fellowship
457. Process over time\Orality during corona restrictions\X reflects how Corona restricted body and free praise
458. Process over time\Orality during corona restrictions\X reflects on the downside of Streaming services during Corona
459. Process over time\People from other churches become more oral when converting to Pentecostalism
460. Process over time\Praying, speaking of singing in tongues was more in earlier days.
461. Process over time\Reflecting on the cleaning out of weird oral and prophetic elements
462. Process over time\Self-distancing to their former Pentecostal DNA and old-school faith milieu
463. Process over time\Tongues diminishing over time
464. Ritualising
465. Ritualising\Different oral frameworks
466. Ritualising\Different oral frameworks\a contemplative and charismatic prayer evening
467. Ritualising\Different oral frameworks\a space for prayer, speaking and intercession
468. Ritualising\Different oral frameworks\A variety in the soundscape in various parts of the auditorium
469. Ritualising\Different oral frameworks\All generations and several nationalities
470. Ritualising\Different oral frameworks\X, X and X feel that a less oral environment would limit their spiritual experience
471. Ritualising\Different oral frameworks\X explains how important the room is a sacred space
472. Ritualising\Different oral frameworks\Cell group orality
473. Ritualising\Different oral frameworks\Church Camps

474. Ritualising\Different oral frameworks\Corona restrictions in church affecting orality
475. Ritualising\Different oral frameworks\corona limited the spiritual and oral fellowship
476. Ritualising\Different oral frameworks\Difficult to give a word in big crowds
477. Ritualising\Different oral frameworks\X was surprised by orality when coming to faith
478. Ritualising\Different oral frameworks\engaging individually in spirituality
479. Ritualising\Different oral frameworks\explaining why the orality was reserved today
480. Ritualising\Different oral frameworks\explaining that orality is not corporate on done by consensus but freedom to express or not in Urban Mission
481. Ritualising\Different oral frameworks\Explaining when it is too much orality for outsiders
482. Ritualising\Different oral frameworks\Folk-ballad a contrast to normal worship at HS night
483. Ritualising\Different oral frameworks\Free and cheerful atmosphere
484. Ritualising\Different oral frameworks\Freedom to both stands, sit, sing, small talk, pray in New Wine
485. Ritualising\Different oral frameworks\Freedom to humming and singing freely is easier when there is a musical framework
486. Ritualising\Different oral frameworks\Freedom to stand, lift hands or sit during worship in New Wine
487. Ritualising\Different oral frameworks\Holy Spirit night
488. Ritualising\Different oral frameworks\HS nights in Urban Mission is a freer framework
489. Ritualising\Different oral frameworks\Intellectual folk-music worship style
490. Ritualising\Different oral frameworks\Less freedom than expected probably due to conflict with two pastors
491. Ritualising\Different oral frameworks\worship evening in Next Generation
492. Ritualising\Different oral frameworks\worship evening in NG\explanation of the presence of God
493. Ritualising\Different oral frameworks\worship evening in NG\Worship evening
494. Ritualising\Different oral frameworks\Lutheran - but free - infant baptism ceremony
495. Ritualising\Different oral frameworks\Lutheran liturgy in New Wine
496. Ritualising\Different oral frameworks\Lutheran Worship Service Light

497. Ritualising\Different oral frameworks\X could meet God with less orality but prefers an oral atmosphere
498. Ritualising\Different oral frameworks\X has strong experiences with worship at home and in church
499. Ritualising\Different oral frameworks\Mosaik SC more freedom to clap, prophetic, singing in the Spirit, etc
500. Ritualising\Different oral frameworks\Mosaik SommerCamp opening meeting
501. Ritualising\Different oral frameworks\Not so orally expressive and explaining why
502. Ritualising\Different oral frameworks\Oase SommerCamp with intermezzo, laying on knees, lifted hands, tongues, prophetic
503. Ritualising\Different oral frameworks\Online streaming of services
504. Ritualising\Different oral frameworks\Orality different in cell groups
505. Ritualising\Different oral frameworks\Orality during covid
506. Ritualising\Different oral frameworks\X is reflecting in comparison with The Lutherans, not Pentecostals
507. Ritualising\Different oral frameworks\Pentecostal leadership conference
508. Ritualising\Different oral frameworks\post-corona we see more hunger for fellowship and God
509. Ritualising\Different oral frameworks\Prophetic words are more common in small groups and on church camps
510. Ritualising\Different oral frameworks\X reflects on his experience with orality and community after the service
511. Ritualising\Different oral frameworks\Basis groups are especially suited for sharing life's ups and downs
512. Ritualising\Different oral frameworks\Speaking less in tongues at service than in Prayer meetings or in private
513. Ritualising\Different oral frameworks\Speaking to those following online
514. Ritualising\Different oral frameworks\Summer Camps
515. Ritualising\Different oral frameworks\Summer Camps\More charismatic, animation and freedom at SommerOase
516. Ritualising\Different oral frameworks\Summer Camps\Trying to find their way in dealing with the charismatic at Oase Summer Camp
517. Ritualising\Different oral frameworks\Sunday services are not appropriate for uncontrolled prophetic words, but HS nights are
518. Ritualising\Different oral frameworks\Talking about spiritual things before the service
519. Ritualising\Different oral frameworks\talking while music is playing

520. Ritualising\Different oral frameworks\The charismatic oral framework
521. Ritualising\Different oral frameworks\The oral environment has helped Anne has learned to be in God's presence since she was young
522. Ritualising\Different oral frameworks\The prophetic in planning vs spontaneous
523. Ritualising\Different oral frameworks\There are different settings defining free orality
524. Ritualising\Different oral frameworks\x felt something was lost during corona
525. Ritualising\Different oral frameworks\x is comfortable with being a more reser spontaneous oral expression
526. Ritualising\Different oral frameworks\X would not go to church if there was not a given timeframe and also balance in the openness to orality
527. Ritualising\Different oral frameworks\Two standing, while the rest is sitting during workshop time
528. Ritualising\Different oral frameworks\Worship time in Oase
529. Ritualising\Linguistics
530. Ritualising\Linguistics\ “I got this word for you
531. Ritualising\Linguistics\ “the Lord says to you that….”
532. Ritualising\Linguistics\A lot of MMMs
533. Ritualising\Linguistics\A Lutheran terminology and soteriology in preaching
534. Ritualising\Linguistics\Aha experiences as revelation of the Word
535. Ritualising\Linguistics\Amen
536. Ritualising\Linguistics\Anointed
537. Ritualising\Linguistics\Aramaic word explained in preaching
538. Ritualising\Linguistics\Asks for response from congregation - who then answers yes! Juhuu! And a few claps
539. Ritualising\Linguistics\Being in expectation - a term referring to expecting God to show up
540. Ritualising\Linguistics\Being still before God as an encounter
541. Ritualising\Linguistics\Blessings
542. Ritualising\Linguistics\Brothers and Sisters
543. Ritualising\Linguistics\Communion closes with liturgical AMEN
544. Ritualising\Linguistics\Danish Pentecostal lingo
545. Ritualising\Linguistics\English song sung powerfully with body and soul
546. Ritualising\Linguistics\Excusing - is the tone of the offering time
547. Ritualising\Linguistics\explain what boldness means

548. Ritualising\Linguistics\Explaining the meaning of being led into God's presence
549. Ritualising\Linguistics\Explaining Gods presence means freedom
550. Ritualising\Linguistics\Explaining meaning of God's presence
551. Ritualising\Linguistics\Explaining Singing in the Spirit in a primal oral way
552. Ritualising\Linguistics\Father, it is just about you
553. Ritualising\Linguistics\getting the intense experience of the HS
554. Ritualising\Linguistics\God's presence.
555. Ritualising\Linguistics\God's presence as a value-laden term
556. Ritualising\Linguistics\ God's presence (Guds nærvær)
557. Ritualising\Linguistics\Hallelujah, Jesus, ss, mm, during intermezzo in worship
558. Ritualising\Linguistics\I have received a word for you…." [prophetic aspect of preaching – not a planned sermon series or liturgical text for the occasion]
559. Ritualising\Linguistics\It is not by coincidence
560. Ritualising\Linguistics\just proclaim it over your life - I know Jesus loves me
561. Ritualising\Linguistics\Keywords in sermon Prophetic, willingness, openness, boldness
562. Ritualising\Linguistics\Let us open our hearts, for he will touch us
563. Ritualising\Linguistics\Let worship flow from our hearts...
564. Ritualising\Linguistics\Lutheran blessing of the bread and wine
565. Ritualising\Linguistics\Mal thinks we are singing too much about ourselves
566. Ritualising\Linguistics\Mona compares City church singing with Oasis church
567. Ritualising\Linguistics\Multilingualism Singing the blessing in English
568. Ritualising\Linguistics\Mumblings
569. Ritualising\Linguistics\Not using the common phrase used for baptism
570. Ritualising\Linguistics\Oral encouragements to trust God will meet us
571. Ritualising\Linguistics\ordinary joking language in a liturgical prayer
572. Ritualising\Linguistics\Praise God and give him honour
573. Ritualising\Linguistics\praise the lord
574. Ritualising\Linguistics\Preacher uses repetitions in pairs of three
575. Ritualising\Linguistics\Really, indeed (virkelig) - is used orally to underline
576. Ritualising\Linguistics\Repetition of the same words over and over
577. Ritualising\Linguistics\Sacramental words

578. Ritualising\Linguistics\says “true~ (“ik’ os” in Danish), which is an oral contraction – and local dialect of the rhetorical” is that not true” (“ikke sandt”).
579. Ritualising\Linguistics\Service - betjening - refers to receiving prayer for needs
580. Ritualising\Linguistics\Serving and being served
581. Ritualising\Linguistics\Singing about Jesus
582. Ritualising\Linguistics\Singing in English Open the Eyes of My
583. Ritualising\Linguistics\Sitting at the feet of Jesus
584. Ritualising\Linguistics\Speaking or singing English
585. Ritualising\Linguistics\Speaking or singing English\The Preacher includes an English word
586. Ritualising\Linguistics\Speaking or singing English\Worshipping in English
587. Ritualising\Linguistics\Speaking three languages (Tongues, English, Danish)
588. Ritualising\Linguistics\Spiritual family
589. Ritualising\Linguistics\Ss ss ss contraction of Jesus
590. Ritualising\Linguistics\Stretching out for Jesus during Musical intermezzo
591. Ritualising\Linguistics\Strong Focus on Jesus
592. Ritualising\Linguistics\terms with meaning this morning
593. Ritualising\Linguistics\Thank you that we can trust in you
594. Ritualising\Linguistics\The Greek Diakonia the theme for a sermon series
595. Ritualising\Linguistics\The Bible
596. Ritualising\Linguistics\the HS as water from heaven
597. Ritualising\Linguistics\The Kingdom of God
598. Ritualising\Linguistics\The Metaphor Sowing and Reaping
599. Ritualising\Linguistics\The power of the Holy Spirit
600. Ritualising\Linguistics\The Preacher uses additive word in sentences the more passionate he becomes
601. Ritualising\Linguistics\The Spirit is right here
602. Ritualising\Linguistics\The term Looking at God
603. Ritualising\Linguistics\The word of God
604. Ritualising\Linguistics\This is a scripture the Lord has put on my heart for you
605. Ritualising\Linguistics\Three languages - tongues, Danish, English
606. Ritualising\Linguistics\Together with Jesus

607. Ritualising\Linguistics\Using the term Taking It In during worship functions as the Altar experience
608. Ritualising\Linguistics\We look forward to hearing what God has put on your heart
609. Ritualising\Linguistics\We will pray for that
610. Ritualising\Linguistics\X 60+ years old sings both DK and Eng and finds himself very oral
611. Ritualising\Linguistics\X, X, and X disagreeing on the outcome of singing in English
612. Ritualising\Linguistics\Yeah, come on - the worship leader shouts
613. Ritualising\Liturgical elements and reflections
614. Ritualising\Liturgical elements and reflections\a disabled man interrupting
615. Ritualising\Liturgical elements and reflections\A service without any sacramental is like leaving people fatherless.
616. Ritualising\Liturgical elements and reflections\Altar call all over the auditorium
617. Ritualising\Liturgical elements and reflections\Altar call at the front with prayer for people
618. Ritualising\Liturgical elements and reflections\Announcements
619. Ritualising\Liturgical elements and reflections\announcements (2)
620. Ritualising\Liturgical elements and reflections\Announcements\Unscripted announcements
621. Ritualising\Liturgical elements and reflections\Baby baptism in New Wine
622. Ritualising\Liturgical elements and reflections\Baptism ritual
623. Ritualising\Liturgical elements and reflections\Closing service with a blessing
624. Ritualising\Liturgical elements and reflections\collection to the refugees from the war in Ukraine
625. Ritualising\Liturgical elements and reflections\Commercials are different from announcements
626. Ritualising\Liturgical elements and reflections\Communion in New Wine
627. Ritualising\Liturgical elements and reflections\Communion in New Wine\Greeting time can be good and bad
628. Ritualising\Liturgical elements and reflections\Different approaches towards communion
629. Ritualising\Liturgical elements and reflections\Dynamic and free oral interview about small groups
630. Ritualising\Liturgical elements and reflections\Encouraging the drum player as transition from song to introduction

631. Ritualising\Liturgical elements and reflections\Example of a youth blessings in Next Generation
632. Ritualising\Liturgical elements and reflections\Example of baby dedication in Urban Mission
633. Ritualising\Liturgical elements and reflections\Example of Communion in Next Generation
634. Ritualising\Liturgical elements and reflections\explaining that Freedom is part if the DNA
635. Ritualising\Liturgical elements and reflections\Explaining the Connecting with God in Worship
636. Ritualising\Liturgical elements and reflections\Explaining the end of the service as a soft time of landing (opbrudsstemning) rather than a charismatic freedom
637. Ritualising\Liturgical elements and reflections\Explaining the freedom and noise in the end of service as a sending into the world
638. Ritualising\Liturgical elements and reflections\First time visitor not impressed by the different liturgy
639. Ritualising\Liturgical elements and reflections\For and against an altar call for salvation
640. Ritualising\Liturgical elements and reflections\God speaks to me through the service
641. Ritualising\Liturgical elements and reflections\Going out of the liturgical sphere
642. Ritualising\Liturgical elements and reflections\instruction to communion
643. Ritualising\Liturgical elements and reflections\Interrupting with question during announcements
644. Ritualising\Liturgical elements and reflections\Interruption by liturgical leader about children’s church
645. Ritualising\Liturgical elements and reflections\Interruptions
646. Ritualising\Liturgical elements and reflections\interruptions (2)
647. Ritualising\Liturgical elements and reflections\interruptions by disabled and babies
648. Ritualising\Liturgical elements and reflections\Intro and encouragement to participate in worship
649. Ritualising\Liturgical elements and reflections\Introducing Christmas help as mission
650. Ritualising\Liturgical elements and reflections\Introducing the service without script
651. Ritualising\Liturgical elements and reflections\Invitation to coffee at the end of the service

652. Ritualising\Liturgical elements and reflections\Lackin of sacraments
653. Ritualising\Liturgical elements and reflections\Leading charismatic worship
654. Ritualising\Liturgical elements and reflections\Liturgical explaining of believer's baptism
655. Ritualising\Liturgical elements and reflections\Liturgical explanation of the meaning of worship
656. Ritualising\Liturgical elements and reflections\Liturgical guidance
657. Ritualising\Liturgical elements and reflections\Liturgical guidance\Introducing the next line in the song during worship
658. Ritualising\Liturgical elements and reflections\Liturgical information
659. Ritualising\Liturgical elements and reflections\Liturgical instruction to open up the heart
660. Ritualising\Liturgical elements and reflections\Liturgical instruction to open up the heart\Presentation of offering
661. Ritualising\Liturgical elements and reflections\X finds theological unclarity about communion
662. Ritualising\Liturgical elements and reflections\Maximum participation in Urban Mission
663. Ritualising\Liturgical elements and reflections\Motivational speech for the offering
664. Ritualising\Liturgical elements and reflections\Music jingle
665. Ritualising\Liturgical elements and reflections\no altar call
666. Ritualising\Liturgical elements and reflections\No intercession, altar call or laying on hands
667. Ritualising\Liturgical elements and reflections\No sacramental or ritual like communion, baptism, etc
668. Ritualising\Liturgical elements and reflections\No sacramental words during communion, which X misses
669. Ritualising\Liturgical elements and reflections\No sacraments
670. Ritualising\Liturgical elements and reflections\No sacraments, intercession, charismata or blessing in this service
671. Ritualising\Liturgical elements and reflections\Oase informal but liturgical
672. Ritualising\Liturgical elements and reflections\Offering speak for Christmas aid
673. Ritualising\Liturgical elements and reflections\opportunity to respond in various ways
674. Ritualising\Liturgical elements and reflections\Oral introduction to baptism which does not follow at strict liturgy

675. Ritualising\Liturgical elements and reflections\orality of youth blessing vs written liturgy of confirmation
676. Ritualising\Liturgical elements and reflections\Youth Blessing relates back to the children's blessing
677. Ritualising\Liturgical elements and reflections\Parents waiting for their kids coming back from the children's church
678. Ritualising\Liturgical elements and reflections\Pastor uses his own wording at baptism
679. Ritualising\Liturgical elements and reflections\X has included personal prayer into the Lutheran baptism ceremony
680. Ritualising\Liturgical elements and reflections\X see Grundtvig as a charismatic believer
681. Ritualising\Liturgical elements and reflections\People coming late
682. Ritualising\Liturgical elements and reflections\People coming late after the service has begun
683. Ritualising\Liturgical elements and reflections\People may take communion individually
684. Ritualising\Liturgical elements and reflections\People sitting waiting for coffee and the service to end
685. Ritualising\Liturgical elements and reflections\personal worship introduction
686. Ritualising\Liturgical elements and reflections\Presenting the offering
687. Ritualising\Liturgical elements and reflections\Reciting the apostolic creed in New Wine
688. Ritualising\Liturgical elements and reflections\Reciting the apostolic creed in New Wine\X finds values in reciting the creed
689. Ritualising\Liturgical elements and reflections\Reflecting and agreeing on the liturgy as routine with few changes
690. Ritualising\Liturgical elements and reflections\Reflection on interruptive questions during a sermon
691. Ritualising\Liturgical elements and reflections\Scripted liturgy using "Service planner" software
692. Ritualising\Liturgical elements and reflections\Self-made but written prayers
693. Ritualising\Liturgical elements and reflections\Speaking about collection for Christmas aid
694. Ritualising\Liturgical elements and reflections\Speaking about today's offering
695. Ritualising\Liturgical elements and reflections\Speaking while music is playing

696. Ritualising\Liturgical elements and reflections\The HS moving in unplanned events
697. Ritualising\Liturgical elements and reflections\The musical intermezzo creates a meditative silence and prayer leading up to the next song
698. Ritualising\Liturgical elements and reflections\Theological explanation for the youth blessing
699. Ritualising\Liturgical elements and reflections\Theological explanation of the meaning of Children's dedication and the Blessing
700. Ritualising\Liturgical elements and reflections\X misses we give the blessings at the end
701. Ritualising\Liturgical elements and reflections\Time for reflection instead of altar call
702. Ritualising\Liturgical elements and reflections\unclear liturgical instruction not heard by all
703. Ritualising\Liturgical elements and reflections\unscripted welcome
704. Ritualising\Liturgical elements and reflections\Welcome in an informal language with jokes
705. Ritualising\Liturgical elements and reflections\Woman introduces the Children's church holding a teddy bear in her hands
706. Ritualising\Liturgical elements and reflections\Written Manuscript for baby dedication and prayer
707. Ritualising\Liturgical elements and reflections\Youth Blessing in Next Generation
708. Spiritualizing
709. Spiritualizing\Being young is no hindrance for speaking prophetic
710. Spiritualizing\Does no prophecy on stage but one on one
711. Spiritualizing\Does not believe in initial evidence but wish tongues for all
712. Spiritualizing\Encounter evening and freedom of the Spirit
713. Spiritualizing\Explaining what speaking in tongues does
714. Spiritualizing\Explaining the broadness of the church as reason for not going overboard with the charismatic
715. Spiritualizing\Explaining the tongues helps to maintain momentum in between worship songs
716. Spiritualizing\I think that there has been a decrease of charismatic things happening on Sunday services
717. Spiritualizing\Kevin thinks the prophetic is more important in everyday life than in church
718. Spiritualizing\Making Sounds

719. Spiritualizing\Making Sounds\...Øh... (ehms)
720. Spiritualizing\Making Sounds\Cannot explain what click is
721. Spiritualizing\Making Sounds\Humming as natural and spiritual praxis
722. Spiritualizing\Making Sounds\humming during worship
723. Spiritualizing\Making Sounds\humming is unconscious for X, while singing with words are aimed consciously at God
724. Spiritualizing\Making Sounds\Humming underlies you are present with your own voice
725. Spiritualizing\Making Sounds\Laughing
726. Spiritualizing\Making Sounds\Laughter (non-charismatic)
727. Spiritualizing\Making Sounds\Leader sings “lalala aahaahaah”
728. Spiritualizing\Making Sounds\Oh oh oh written on multimedia text is sung
729. Spiritualizing\Making Sounds\Preacher using clicking (tze) a lot (dry mouth or Spiritual)
730. Spiritualizing\Making Sounds\Saying Shaka
731. Spiritualizing\Making Sounds\Saying ss in prayer
732. Spiritualizing\Making Sounds\Saying Wee after worship
733. Spiritualizing\Making Sounds\Saying wow
734. Spiritualizing\Making Sounds\Sighing
735. Spiritualizing\Making Sounds\Crying and screaming (skrål og skrig) -
736. Spiritualizing\Making Sounds\Suk (click)
737. Spiritualizing\Making Sounds\The Pentecostal click
738. Spiritualizing\Making Sounds\Whispering
739. Spiritualizing\Making Sounds\Whispering\The preacher almost whispers at the end of sermon
740. Spiritualizing\Making Sounds\Whispering\Whispering together during offering time
741. Spiritualizing\no charismatic
742. Spiritualizing\no charismatic\No audible speaking in tongues at this service
743. Spiritualizing\no charismatic\No one used the invitation, or altar call for prayer
744. Spiritualizing\no charismatic\No prophecy, glossolalia, or ecstatic
745. Spiritualizing\no charismatic\No speaking in tongues
746. Spiritualizing\no charismatic\No tongues in heard in service (due to covid)
747. Spiritualizing\no charismatic\Orality reserved due to many guests but still some

748. Spiritualizing\No prophecy, tongues, or strong emotional outbursts
749. Spiritualizing\No prophetic words, tongues, or charismatic expressions
750. Spiritualizing\Not speaking in tongues from the platform unless it is interpreted
751. Spiritualizing\Nothing ecstatic
752. Spiritualizing\orality hold back due to many guests
753. Spiritualizing\pastor prefers not to speak in tongues publicly
754. Spiritualizing\Pastors don’t mind the supernatural but want it natural and mature way
755. Spiritualizing\Pentecostal sounds
756. Spiritualizing\Praying for healing
757. Spiritualizing\Praying for healing\healing ministry in New Wine
758. Spiritualizing\Prophetic evenings in New Wine
759. Spiritualizing\Prophetic words
760. Spiritualizing\Prophetic words helps X, and the congregation come closer to God
761. Spiritualizing\Prophetic words\Explaining a theology of honesty in the prophetic
762. Spiritualizing\Prophetic words\Going from the prophetic time directly to small talk
763. Spiritualizing\Prophetic words\High prophetic and spontaneous involvement about Ukraine at the end of a service
764. Spiritualizing\Prophetic words\Intense participation in prophetic-musical intermezzo
765. Spiritualizing\Prophetic words\non-emotional, moderate and well formulated prophetic words
766. Spiritualizing\Prophetic words\Preacher combining humour and the prophetic
767. Spiritualizing\Prophetic words\Prophesying
768. Spiritualizing\Prophetic words\Prophesying in preaching
769. Spiritualizing\Prophetic words\Prophetic altar calls with silence and prayer
770. Spiritualizing\Prophetic words\prophetic word
771. Spiritualizing\Prophetic words\Prophetic word about God being able to miracle in a second
772. Spiritualizing\Prophetic words\Prophetic words during worship
773. Spiritualizing\Prophetic words\prophetic youth blessings in Pentecostal church

774. Spiritualizing\Prophetic words\The function of intercession and prophetic words in New Wine
775. Spiritualizing\Prophetic words\The music is playing while the prophetic words
776. Spiritualizing\Prophetic words\Worshippers comes up while the host introduces that a person has a prophetic word. A woman explains that she feels that someone is considering divorce and encourages the couple to seek God (prophetic words).
777. Spiritualizing\received a word from the Lord
778. Spiritualizing\Reflection on charismatic Lutheranism
779. Spiritualizing\X appreciates meeting God in the Community
780. Spiritualizing\responding other gifts than the charismatic are important too
781. Spiritualizing\Speaking in tongues
782. Spiritualizing\Speaking in tongues\X finds glossolalia is diminishing, but is also due to the setting
783. Spiritualizing\Speaking in tongues\X is not restricting glossolalia when strangers are present
784. Spiritualizing\Speaking in tongues\Don’t want to disturb by speaking in tongues.
785. Spiritualizing\Speaking in tongues\Finding that New Wine is still open to praying in tongues
786. Spiritualizing\Speaking in tongues\X restricts her from glossolalia if strangers are present
787. Spiritualizing\Speaking in tongues\louder praying in tongues
788. Spiritualizing\Speaking in tongues\X explains the meaning of glossolalia
789. Spiritualizing\Speaking in tongues\Praying in tongues inside my self not to disturb
790. Spiritualizing\Speaking in tongues\Praying in tongues is private and not a public worship language
791. Spiritualizing\Speaking in tongues\Prays in tongues when not knowing what else to say
792. Spiritualizing\Speaking in tongues\speaking controlled in tongues
793. Spiritualizing\Speaking in tongues\Speaking in tongues at home but not in church
794. Spiritualizing\Speaking in tongues\Tongues
795. Spiritualizing\Speaking in tongues\Whole congregation speaks in tongues
796. Spiritualizing\Speaking in tongues\Xenolalia as experience of X
797. Spiritualizing\Speaking with the Holy Spirit

798. Spiritualizing\X explains how it feels NOT to speak in tongues
799. Spiritualizing\X shares a prophetic word when she feels she should
800. Spiritualizing\X speaks very loud in tongues as preparation before HS nights
801. Spiritualizing\Tongues and prophecy is normal in Pentecostal church services
802. Spiritualizing\Words of knowledge
803. Theoretical Sampling
804. Theoretical Sampling\Background sounds
805. Theoretical Sampling\Background sounds\A solid sound curtain of ss, prayer and comments in Next Generation
806. Theoretical Sampling\Background sounds\Air Heating system and children making noise
807. Theoretical Sampling\Background sounds\Background noise while singing in the beginning of service
808. Theoretical Sampling\Background sounds\children making noise in the background
809. Theoretical Sampling\Background sounds\children making nosism and sounds from mobile phones.
810. Theoretical Sampling\Background sounds\Jazz music assisting the offering time
811. Theoretical Sampling\Background sounds\Prayer while the guitar is playing.
812. Theoretical Sampling\Background sounds\Small talk and baby noises in the beginning of the service
813. Theoretical Sampling\Background sounds\Sound of people walking the stairs (insignificant for research)
814. Theoretical Sampling\Believing the reason for spontaneous orality is the HS
815. Theoretical Sampling\Bergur find the spontaneous word from heart prophetic
816. Theoretical Sampling\Demography and orality
817. Theoretical Sampling\Demography and orality\Former Church backgrounds influence how you feel about orality
818. Theoretical Sampling\Demography and orality\Gender oriented
819. Theoretical Sampling\Demography and orality\Gender oriented\Female preacher mentions a prophetic word about moving to another place
820. Theoretical Sampling\Demography and orality\Gender oriented\female preacher
821. Theoretical Sampling\Demography and orality\Gender oriented\Female preacher educated psychologist
822. Theoretical Sampling\Demography and orality\Gender oriented\Females are more expressive of the prophetic than men in Oase

823. Theoretical Sampling\Demography and orality\Gender oriented\No difference in male and female orality
824. Theoretical Sampling\Demography and orality\Gender oriented\There are more females in the prayer team than men
825. Theoretical Sampling\Demography and orality\Gender oriented\Women introduces the children's church creatively
826. Theoretical Sampling\Demography and orality\Generation oriented orality
827. Theoretical Sampling\Demography and orality\Generation oriented orality\Bread given by 10-year-old boy saying This is...
828. Theoretical Sampling\Demography and orality\Generation oriented orality\Differences in the orality of young and old
829. Theoretical Sampling\Demography and orality\Generation oriented orality\Everyone can preach no matter age
830. Theoretical Sampling\Demography and orality\Generation oriented orality\mostly young people gathered here but also mature and old in Next Generation
831. Theoretical Sampling\Demography and orality\Generation oriented orality\Holy Spirit night with all generations but mostly 50+
832. Theoretical Sampling\Demography and orality\Generation oriented orality\X finds that the youth are lesser disposed to spontaneous Hallelujah than the older generations
833. Theoretical Sampling\Demography and orality\Generation oriented orality\preacher speaking with a baby
834. Theoretical Sampling\Demography and orality\Generation oriented orality\Singing with Children by whole congregation
835. Theoretical Sampling\Demography and orality\Generation oriented orality\Teenagers reading scriptures and involved in liturgy
836. Theoretical Sampling\Demography and orality\Generation oriented orality\Teenagers saying words at communion
837. Theoretical Sampling\Demography and orality\Generation oriented orality\Three generations conducting communion
838. Theoretical Sampling\Demography and orality\Generation oriented orality\Young Woman preaching
839. Theoretical Sampling\Demography and orality\Orality of disabled people
840. Theoretical Sampling\Demography and orality\Orality of disabled people\A disabled makes sounds again during preaching
841. Theoretical Sampling\Demography and orality\Orality of disabled people\A disabled young man included
842. Theoretical Sampling\Demography and orality\Orality of disabled people\Disabled man has been handled with mother not to disturb

843. Theoretical Sampling\Demography and orality\Orality of disabled people\sounds from disabled man
844. Theoretical Sampling\Directions of speak
845. Theoretical Sampling\Directions of speak\Congregant to congregant - small talk
846. Theoretical Sampling\Directions of speak\platform congregation interaction
847. Theoretical Sampling\Directions of speak\platform-congregation exchange
848. Theoretical Sampling\Directions of speak\Preacher to worship band on platform
849. Theoretical Sampling\Discernment, studying and textuality works together with the prophetic
850. Theoretical Sampling\Discuss orality and emotions as essential for Pentecostals
851. Theoretical Sampling\Discussing a tension between religiosity, ritual, heart, and freedom
852. Theoretical Sampling\Explain creativity and variety praises God
853. Theoretical Sampling\Explains how one enters a flow of the HS in church
854. Theoretical Sampling\Explains tongues and orality is not proportional with what Gods presence
855. Theoretical Sampling\Formal orality makes God distant, pent orality makes God relational
856. Theoretical Sampling\Free orality has to do with feeling safe
857. Theoretical Sampling\Giving different reasons for why we are note more orally free
858. Theoretical Sampling\X is verbal too some degree to keep himself in God’s presence.
859. Theoretical Sampling\leaving people if we do not guide to sacramentality
860. Theoretical Sampling\Longing for at spirituality which bring people into church vs being seeker friendly
861. Theoretical Sampling\Many individual verbal expressions of how people meet God.
862. Theoretical Sampling\X and X differs in their freedom to be oral
863. Theoretical Sampling\X thinks orality can be a superficial style also
864. Theoretical Sampling\mixed feelings about communion and not a strong theology
865. Theoretical Sampling\Mixed feelings, feeling outside, longing for more
866. Theoretical Sampling\mixed thoughts about stressing sacramentality

867. Theoretical Sampling\Nothing sacramental or ritual, etc. communion or baptism
868. Theoretical Sampling\Orality is a cultural impact by the church you are in
869. Theoretical Sampling\Orality is individual see ethnography
870. Theoretical Sampling\Orality is intimacy, so I adjust to my surroundings
871. Theoretical Sampling\Pastor does not know about any connection to Grundtvig
872. Theoretical Sampling\Pastor explain the neopentecostal culture of Urban Mission
873. Theoretical Sampling\Pastors agree that communicating orally over textuality is a preference
874. Theoretical Sampling\qualifying orality with biblical references
875. Theoretical Sampling\qualifying orality with biblical references\Explains the word Charismatic from Corinthians
876. Theoretical Sampling\qualifying orality with biblical references\Referring to Paul - 5 word in tongues and 10000 in own language
877. Theoretical Sampling\Reflection on African culture
878. Theoretical Sampling\Reflection on African culture\X mentions African orality, but is not expressing himself that way
879. Theoretical Sampling\Reflection on African culture\X has not thought about African culture
880. Theoretical Sampling\Reflection on African culture\X and X reflects on African and DK culture
881. Theoretical Sampling\Reflection on Danish culture
882. Theoretical Sampling\Reflection on Danish culture\X finding orality is not Pentecostal but cultural
883. Theoretical Sampling\Reflection on Danish culture\X reflects on spirituality as culture rather than more right than other churches
884. Theoretical Sampling\Reflection on Grundtvig
885. Theoretical Sampling\Reflection on Grundtvig\X reflects on good sermons as a remnant of Grundtvig's orality
886. Theoretical Sampling\Reflection on Grundtvig\X reflects on how Pentecostals reflect Grundtvig's orality
887. Theoretical Sampling\Reflection on Grundtvig\X - young Pentecostal - does not know Grundtvig
888. Theoretical Sampling\Sean reflects how textuality both restricts freedom but also help to focus
889. Theoretical Sampling\Seeing orality as a cultural difference against North American Pentecostals

890. Theoretical Sampling\why Pentecostals do not use the Creed
891. Worshipping
892. Worshipping\Silence
893. Worshipping\Silence\30 secs silence! While band goes up to the stage (only baby screening)
894. Worshipping\Silence\explaining the need of silence in today's world
895. Worshipping\Silence\explanation of why people do not stand up etc in New Wine
896. Worshipping\Silence\Introvert charismatic expression in New Wine
897. Worshipping\Silence\X sometimes stops singing and just listens
898. Worshipping\Silence\No amens and hallelujahs
899. Worshipping\Silence\No commenting, but swaying
900. Worshipping\Silence\No comments from congregation during sermon
901. Worshipping\Silence\No one speaks but all listens to music on audio during offering
902. Worshipping\Silence\no praying in between songs
903. Worshipping\Silence\People are mostly silent during preaching and prayer until small talking communion
904. Worshipping\Silence\Silence during the offering
905. Worshipping\Silence\Silence for 41 seconds
906. Worshipping\Silence\Silence in transitions (the finishing of the sermon)
907. Worshipping\Silence\Silence while watching images of the babies being blessed
908. Worshipping\Silence\Soundlessness
909. Worshipping\Silence\Waiting - A remarkable silent moment with humming
910. Worshipping\Silence\Waiting on the Spirit and revival from God
911. Worshipping\Singing
912. Worshipping\Singing\Brief mention of Grundtvig when singing the hymn, 'Vær Velkommen Herrens År'
913. Worshipping\Singing\But then the worship started and then I experienced something I had never felt before.
914. Worshipping\Singing\Causes to singing freely is God's presence
915. Worshipping\Singing\Children's song - not charismatic style but more ordinary – folk style
916. Worshipping\Singing\Children's song with animation
917. Worshipping\Singing\Commenting on old-fashioned worship

918. Worshipping\Singing\Congregation sings the blessings during baby dedication
919. Worshipping\Singing\Differing approaches to the intermezzo and commenting
920. Worshipping\Singing\Epistemological example of worship set
921. Worshipping\Singing\Epistemological example of worship set\The epistemological nature of worship songs example
922. Worshipping\Singing\Explaining that singing a second voice is not necessarily a spiritual reaction but something that just happens
923. Worshipping\Singing\Explaining children's song empowers prayer life, language and body
924. Worshipping\Singing\Humming between verses in a Grundtvigian Hymn
925. Worshipping\Singing\Hymn from the Danish Lutheran Hymnbook
926. Worshipping\Singing\I also love worship. I am one of those who lift my hands, and I also kneel. During worship, I can sit down, or I go out to the side, and I dance if I want. And I am very expressive with my body during worship, yes.
927. Worshipping\Singing\I like both the silent and the upbeat
928. Worshipping\Singing\Improvised singing
929. Worshipping\Singing\Intense participation in prophetic-musical intermezzo
930. Worshipping\Singing\Intermezzo with music and prayer all over the auditorium
931. Worshipping\Singing\Less emotional and expressive worship singing
932. Worshipping\Singing\Music stops a congregation sings with three voices
933. Worshipping\Singing\No musical intermezzo in Global Mission Church this Sunday
934. Worshipping\Singing\No musical transition or intermezzo in New Wine
935. Worshipping\Singing\New Wine worship charismatic in content
936. Worshipping\Singing\People sing in three voices alto and tenor during worship (very common)
937. Worshipping\Singing\Pneumatic-Musical intermezzo
938. Worshipping\Singing\Pneumatic-Musical intermezzo\intermezzo with singing in the Spirit
939. Worshipping\Singing\Pneumatic-Musical intermezzo\Intermezzo with verbal encouragement
940. Worshipping\Singing\Pneumatic-Musical intermezzo\musical intermezzo with time for prayer and reflection
941. Worshipping\Singing\Pneumatic-Musical intermezzo\musical spiritual-improvisation

942. Worshipping\Singing\Pneumatic-Musical intermezzo\musical-prophetic intermezzo
943. Worshipping\Singing\Prophetic singing
944. Worshipping\Singing\Public commenting of a mistake by the Music band
945. Worshipping\Singing\Putting words on your faith and worship
946. Worshipping\Singing\Repeating the song, The Blessing, several times in a sacramental way
947. Worshipping\Singing\Repeating the last lines in a song
948. Worshipping\Singing\x and x finds worship focus on ME instead of GOD
949. Worshipping\Singing\Self-written songs in New Wine and everything is a compromise
950. Worshipping\Singing\Singing in the Spirit or humming has to do with fellowship
951. Worshipping\Singing\Singing with another voice for my self
952. Worshipping\Singing\Singing a children's song
953. Worshipping\Singing\Singing a children's song with animation
954. Worshipping\Singing\Singing a hymn of Grundtvig
955. Worshipping\Singing\singing a second voice
956. Worshipping\Singing\Singing freely own melody
957. Worshipping\Singing\Singing Grundtvig's 'Hail thee', passionately
958. Worshipping\Singing\Singing hymn
959. Worshipping\Singing\Singing in an intellectual manner
960. Worshipping\Singing\Singing in spirit and Danish during intermezzo
961. Worshipping\Singing\Singing mmm or small personal sentences
962. Worshipping\Singing\Singing speaking the name of Jesus in three voices
963. Worshipping\Singing\singing spontaneously
964. Worshipping\Singing\Singing to one another
965. Worshipping\Singing\Singing we lift our hands and bow before you, but only half lifts hands, and no one bow
966. Worshipping\Singing\Singing worship from text (secondary oral) becomes primary oral when eyes are closed
967. Worshipping\Singing\singing aaaah and mmn freely
968. Worshipping\Singing\Sitting during worship
969. Worshipping\Singing\Sitting down when worshipping (covid 19)
970. Worshipping\Singing\Song rehearsal line by line.

971.	Worshipping\Singing\Unexpected reflective worship at HS night
972.	Worshipping\Singing\X listens to worship both home and in church
973.	Worshipping\Singing\unrehearsed acapella singing in three voices
974.	Worshipping\Singing\Worship
975.	Worshipping\Singing\Worship in New Wine less emotional and more folk music style
976.	Worshipping\Singing\Worship leads us into a place where we stand before God's throne
977.	Worshipping\Singing\worship to samba song
978.	Worshipping\Singing\Worship with clear singing in the Spirit
979.	Worshipping\Singing\Worshipping with Text and images does not mean a lot for X

Appendix 10: Charismatic Polyphony: An Exegesis of 1. Cor. 12-14

The research participant's charismatic worshipping, interacting, and utterances reflect Paul's liturgical concern for the use of Spiritual gifts, beginning with the often used eucharistic text in 1. Cor. 11:23-28. In addressing the confusion of the spiritual (gr. pneumaticōn) gifts ('gifts' is inserted by the translators for readability), Paul deals with challenges in the Corinthian church (1. Cor.12:1).[32] His advice begins with discernment of Spirit-inspired orality which always points to Jesus as Lord (v.3). Paul's aim was to refocus the Corinthian's monophonic practice of glossolalia towards a spiritual environment facilitating a polyphonic sacramentality of sounds, gifts, and behaviours. Hence, Paul speaks of 'varieties' of gifts, services, and activities from the 'same God who empowers them all in everyone' (1. Cor.12:4-6). The Greek words distributing (gr. diairesies) of free gifts (gr. charismatōn), service, ministry (gr. diakoniōn), and activities, workings (gr. energématōn) underscore the Spirit's polyphonic agenda of individuals serving with each their spiritual gifts (1. Cor.12:8-11). Moreover, the image of the body of Christ communicates a polyphonic distribution of gifts in individual sounds and body parts, which are mutually dependent on each other (vv. 14-26). Thus, the 'individual' members of the body (v.27) incarnate the body of Christ together in their polyphonic Spirit-led sacramentality of ministries (vv.27-31).

For the body to function appropriately, chapter 13 begins with the crucial exhortation for Paul to speak (gr. lalō) 'polyphonically' in love (gr. agapén), even if we speak with tongues (gr. glōssais) of men and angels (v.1). For Paul the motivation and rationale for pneumatic orality and workings is complete love (v.2-13). In other words, the sacramental polyphony of individual expression must not overrule the principle of love, by overusing a

[32] For a similar study on the same text, but with the focus on heteroglossae, see Vondey, *The Scandal of Pentecost.* I am no expert in Greek and rely on Logos Bible Software for this this exegesis, using the ESV Bible, and for the study of Greek words in Thomas, Robert L. *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*. Anaheim: Foundation Publications, Inc., 1998.

gift or disrespecting the gathered fellowship, which was a penetrating response in many focus groups.

Chapter 14 explains how Paul expects the church to manage their charismatic-sacramental orality and how it contributes to a theological epistemology. Sacramentality is created when an individual seeks a spiritual gift, as it is a human-divine interaction (v.1). Liturgically speaking, prophecy should be the focus over incomprehensible glossolalia, which only is for personal edification (vv.2-5). While some church traditions interpret the chapter as a reduction of the Spiritual gifts into a cessationist (non-charismatic) focus on preaching and hymn singing, the Danish Pentecostal-charismatic tradition attempted to follow Paul who instructs the church to exercise a plurality of oral expressions for the edification of the church (v.5, 12) and under mature discernment (vv.32-33 and vv.39-40). The data indicate, on the one hand, that the reluctant use of spiritual gifts and tongues is caused by a critical assessment of how to use gifts maturely, but on the other hand, it seems to have restricted charismatic orality too much, according to some research participants.

The concepts of charismatic epistemology and sacramentality emerge in the text as Paul elaborates on the sounds and functions of Spiritual gifts from verses 6-15: speaking in tongues, revelation (gr. apokalypsei), knowledge (gr. gnōsei), prophecy, teaching (gr. didachē), and praying and singing either with the Spirit or with the mind. As musical instruments should play clear sounds and the multitude of languages need interpretation (vv.7-8, 10), Paul tells the Corinthians to utter sounds and speech that can be understood: 'How will anyone know [gnōsthésetai] what is said?' (v.9, also v.16). Thus, tongues should be interpreted aiming at rational understanding (v.13), which, in other words, underlines that the polyphony of charismatic sacramentality has an epistemological aim which transforms both the mind and human spirit.

Paul's view on sacramental charismata is that it should benefit the church's and

unbelievers' comprehension of God (vv.20-25). Thereby, he is not reducing orality to the monophonic and incomprehensible glossolalia but understands the sacramental polyphony of various gifts (vv26-30) as a better epistemology ('that all may learn and be encouraged', v.31). In his conclusion, Paul's advice concerning the spiritual (pneumatikon), is that charismatic sacramentality must produce an orderly liturgy that is epistemological and doxological (30-35), although not by restricting the Spiritual gifts, but by supporting a Spirit-driven polyphony created by individual giftings (v.39). To sum up, the charismatic environment Paul addresses in 1. Cor.12-14 endorses a polyphonic and sacramental epistemology created by the Spirit. Thus, the Pentecostal-charismatic media ecology, with its six substantive categories, are local examples of the three congregations striving for a polyphonic sacramental epistemology.