

**THE SPIRIT AND THE MEAL: A RITUAL-LITURGICAL EVALUATION OF  
CHARISMATIC WORSHIP**

**BY**

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## Declaration

I declare that the thesis hereby submitted to the University of Pretoria has not previously been submitted by me for a degree at this or any other University and I declare further that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

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Lindie Denny

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Date

## ABSTRACT

The Spirit tradition is a fairly new tradition with its essential focus on experiencing the Holy Spirit. This tradition has made its latest and most influential appearance during the Azusa street revival in Los Angeles at the start of the 1900s. This has started a new wave or move if you want across the earth and has made inroads into most other existing traditions. It is a tradition fashioned by the needs of believers and the reality of experiencing the Holy Spirit.

Worship is a vital part of any Charismatic church service. Upbeat music with talented bands is up front and ready to lead people into passionate and expressive worship. Their worship stretches further than just music. They attempt to fashion their lives as a worship offering to God. Within the Charismatic tradition, the word Liturgy is unheard of, even though it is part of their service. Part of this worship includes the celebration of Communion. Communion is celebrated all over the world in most Christian churches. It has been one of the most sacred sacraments of the church through the centuries. With it came many feuds over doctrine and challenges regarding the form, meaning, presence, elements and so forth. It has been the center of many debates. But it still remains central to any believer.

The researcher has looked at the history of the Spirit tradition within chapter 2 with its main focus on liturgical rituals of healing, exorcism and speaking in tongues. These rituals are researched and traced all through history. The rituals are present and active in every era the researcher looked at. The Theology of the spirit tradition was also explored. She then went on to look at the history of the Eucharist. The changes and forms were noted. A deeper understanding of the celebration of the Eucharist was realized and the Theology depicted the differences in opinion.

No current day practical theological research is complete without Empirical research. This made the researcher more involved. By participatory observation and questionnaires, essential information was gathered regarding how believers in Charismatic churches appropriate their participation during the celebration of Communion. New insights were gained.

Based on this research the researcher came to the conclusion that the Meal-and the Spirit worship traditions can come together in a more meaningful way. The true meaning needs to be taught to believers so that a deeper knowledge of the truth of Communion can be gained. Communion cannot remain watered-down and enter as an afterthought during a service. It has the potential to be an incredible experience by any Christian believer. When the Spirit and the Meal can be brought together in a more meaningful way, it has the potential to become the future of Charismatic worship. This conclusion is worked out in some detail in the final chapter.

## KEYWORDS

Experience

Charismatic

Liturgy

Eucharist

Celebration

Exorcism

Spirit

Tradition

Holy Spirit

History

Elements

Tongues

Meal

Rituals

Communion

Sacrament

Healing

Jesus

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## **Chapter 1 – Introduction**

### **1.1. Background to the study.**

Communion is celebrated in Christian churches all over the world. It is one of the most significant liturgical rituals performed by Christians. Within the broader Christian church we find the Spirit tradition. While it is one of the youngest traditions, it's also one of the most influential traditions of our time (Anderson 2004:1). In light of the prominent role that Communion and the Spirit tradition plays in the Christian Church, it would be worthwhile to investigate Communion in its early forms and specifically look at the Spirit tradition and how it relates to Communion as part of their Worship.

Our study was done from the perspectives of both the so-called Spirit tradition and the meal tradition. The complex relation that exists between these two traditions was the focus of this research; especially if and how the two combined can be the future of Charismatic Worship. The celebration of Communion differs in form depending on which church one attends. I want to illustrate this more clearly by depicting two kinds of services that I was a part of while growing up.

As a child, my family belonged to the Dutch Reformed Church. On one particular day, we were late for church. As always the only row open was at the front. We filed into the front row and took our seats and everyone was quiet and somber. The elders would come out first and take their seats in the front of the church and then the minister would come and take his place. All the men would stand and pray as was the custom. We would all stand and sing a Psalm together. I remember the serious atmosphere in the church. One would think that the unwritten rule of the church was that no one was allowed to move at all. It was stiff and solemn. That particular day we were celebrating Communion. I wouldn't call it a 'celebration' though. The minister was very meticulous in his sermon. He was preaching about the Israelites in the desert and the Passover feast. He then, as with every Communion service, warned every one of the dangers of partaking of Communion if one's heart was not clean. The purpose and true meaning of Communion was explained. The elders would be summoned to get ready to serve Communion. At that

time, I was not allowed to partake of the Communion. The minister would again emphasize the seriousness of this moment. The minister and elders would first partake of the cup and bread in front of the church. Then the elders would take trays with little pieces of bread and pass it around until everyone had a piece. We would then all partake together as the minister proclaimed, “This is my body broken for you.” The elders again would take the trays with little cups filled with wine and pass it around, then everyone would partake together as the minister said, “This is my blood shed for you.” I used to look at my mother as she intensely wanted God to touch her right there. She was serious and desired Him to tell her that she was bought with His blood and that she was His. But the atmosphere was too tight and serious. She felt everyone staring at her as she silently prayed and tears fell down her cheeks. She wished that there was more... more than just a partaking, more than just a sermon, more than just the seriousness... She longed to be touched by the Holy Spirit<sup>1</sup>.

As I grew up, my mother decided to change churches. We moved from the Dutch Reformed Church to a Charismatic church. We were always early for church because it seemed the desire to celebrate God in worship was the overwhelming desire of most worshippers. The atmosphere in the church was informal, welcoming, alive and buzzing with people chatting and light music playing in the background. As the time drew near, the worship team would get to the stage and the music would start. The whole church would start celebrating God. Here I would like to relate the following experience: I felt as if I was in a place where people were being allowed to express themselves in ways that were meaningful to them. After a great time of Worship, everyone took their seats. I’m sitting in church, listening to the sermon. It is very good today. I’m sitting in the service and agreeing with the pastor as he preaches. In my mind I’m agreeing and saying: “Yes, God does take us through the fire sometimes to cleanse us and purify us so that we might become more like Jesus...” The sermon is over and I notice tables in front of the church with cloths pulled over them. They did not announce earlier that it might be Communion today. The worship team sings another song and the pastor comes up saying: “We will now serve Communion. You can go as a family or a group. There is grape juice and bread. Think about the sermon and just pray for one another and think of God’s great

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<sup>1</sup> This is indeed the view that my mother holds when confirmed with her. This is indeed what she experienced and felt. This is exactly how she communicated it to me.

gift to us, His Son.” Everyone immediately goes to the 4 tables in front of the church, breaks off a piece of bread, takes a quick sip of juice and makes way so that everyone else can partake. It goes by very quick, but I try my best to sit by myself and just speak to God. I present myself and all my faults to him and I know that He forgives me and sets me free. Yes, God is working in others too, when they choose to take it seriously and focus on Him...The atmosphere changes from being fun-filled and exciting to being quieter. I notice how the Holy Spirit gently starts touching people. Some start praying aloud, some are crying while others are on their knees. The worship team sings another song and the service ends.

These might be two different settings and two totally different traditions, but the fact of the matter is, Communion was designed for every Christ follower to enable them to realize what Christ has done for them. It is solemn and the intention serious. On the other hand, it is also a celebration and a feast because Christ has died for us and was resurrected. The Holy Spirit takes these opportunities to connect to our hearts. Both the seriousness as well as the feast themes should be in every heart and mind whilst partaking of the Communion table.

I can identify as the short sketches above depict that the celebration of Communion is different in different churches. I pose a working hypothesis in this research. Although I would like the research to include both of these traditions, space and time does not allow it. I will be looking at the Spirit tradition in more depth. I want to finally come to a realization of what should be going on as Osmer (2008) puts it, to develop a new theory for praxis, to find out what the current situation within the Spirit tradition is and why. There are various questions to be explored in this regard: Can the Spirit tradition benefit from the meal tradition? Should it be brought together? Will the combination of the two be beneficial for the future of Charismatic worship? Although final answers to these questions are impossible, I am convinced that an exploration of these questions will help to identify important ritual- liturgical qualities (cf. Grimes 1990:14) that can assist in developing an enhanced theory for praxis with regards to the celebration of Communion in a Charismatic worship service. I finally want to make a contribution to Robert Webber’s (1994; 2007) theory for praxis regarding worship of bringing old and new together, his so-called blended worship (cf. also Van der Merwe, [www.google.co.za](http://www.google.co.za)). Webber’s work is well known in mainline churches

that in this research can be termed the Meal-Tradition, however the unique contribution of this research is almost the opposite, namely not an enrichment of the Meal-Tradition, but the Spirit-tradition with liturgical rituals that are more commonly associated with the Meal-Tradition.

I want to explain the two traditions and what I will do going forward.

Various groups use a variety of names: “Eucharist”, “Lord’s supper”, “Break bread”, “divine Liturgy”, “Mass”, “Holy Communion” or the “Lord’s memorial”. Whichever name anyone chooses, the content all through Christianity remains the same. It is a sacred meal based on Jesus’ actions at the Last Supper. “The Eucharist bears the authority of direct connection with Christ himself” (White 1989:300). For the purpose of this study, I have chosen to use two words. The word Communion will be used in the second chapter when dealing with the Spirit tradition as this is the word used by them and the word Eucharist will be used in the third chapter when looking more closely at the Meal tradition as is also custom for them and the meaning of the word will be explored in that chapter.

Communion is a sign that conveys meaning. It encapsulates so much. I want to examine in the chapters that follow, how the ritualistic form of Communion has changed over the centuries. The way Communion has changed over the centuries is a depiction of how the needs of people have changed and also how culture adapted to the way we worship. White suggests that the way in which we think and act today is a product of later ages, and as he says, “hopelessly legalistic and mechanically” (2000:181).

I think the way in which Communion is formulated today, is centered on making it more individualistic instead of a communal celebration. As we will discover throughout this dissertation, it seems that it was in the early history of the Christian Church more a real meal, a being together and partaking of bread and wine whilst encouraging one another. One bread and one cup only magnifies the significance of one body. It will be easier to understand the oneness of the body when it can be partaken in such a way. Müller points out that the reason why it is not a meal

anymore is because of numbers (1988:10). There are just too many people to have a meal, hence the small glasses and small pieces of bread. It is also a known fact that because of the great flu in 1918 (Wepener 2010), small glasses were used to pass around in order to prevent people from passing on the flu. We can confidently say that Communion has changed its form tremendously when visiting a typical Charismatic church. The Charismatic tradition will be our main focus and this is where I will conduct my greater study.

Communion nowadays is a nip and a sip. Sometimes the bread is so small you can't even taste anything. Is the full meaning of Communion experienced by the partaker in this way? Theologically there is nothing wrong with the size of the bread. That does not influence the real meaning of the sacrament. But from a practical point of view, this may take away the experience the worshipper should have and impede on the symbolism. As a researcher, this points to a problem as it signifies the briefness of the celebration of Communion and everything else that happens around it. Isn't the sacrament supposed to be in community with others, a coming together to celebrate the life, death and resurrection of Christ? Communion is for the individual, but also for the group as a community. Müller calls it the "*gelykmakingsproses*" (1988:21). It creates the atmosphere that one and all are equal and there is nothing that differentiates anyone. It brings people together whether they are wealthy or deprived, sick or in good health. If then Communion is not only a nip and a sip, then what is it?

The atmosphere in churches when partaking of Communion also differs. But what should the atmosphere be like? Shouldn't it be a feast, a celebration that also includes joy? Müller describes different atmospheres: Spontaneous, personal, stiff, joyful, serious and the list can go on. Müller has a good answer: Meeting and celebrating (Müller1988: 30). Right after that Müller contradicts himself and says that the service should still be sombre and serious and can never be light. I disagree with Müller on this point. I believe that Müller's view should be qualified and that these are most probably problems regarding the use of the word "celebration." A celebration needs to be a celebration. God created us spirit, soul and body. There is so much more of God to encounter on a Sunday service. We cannot just be serious and sombre. He is holy, but He is also so much more. We need to experience His

fullness and omnipresence in each service. I assume that is the Spirit tradition's goal. Communion is primarily God's get together. It is here where God meets with His people.

Our research is centered on the Liturgy of the church and specifically on the Liturgy of the Spirit tradition. The way in which the Spirit tradition celebrates Communion has given rise to much concern within other traditions. The reason for this study is to have a closer look at Communion as being part of the Liturgy of the Spirit tradition.

The word Liturgy might be a foreign word to any person who is part of the Spirit tradition but it is simply action that goes hand in hand with a spiritual meaning. It literally means the work of the people (cf. Irvin 2005:68). It is the activities of the church. Liturgy is not for spectators but for all to be partakers. Communion is something the church participates in with joy because of the death and resurrection of Christ. Therefore it is correct that Müller agrees that a church service is not “*pligpleging*” (1988:52). It is not something one has to do, but something one wants to do. Liturgy is much more than what just happens on a Sunday, it is what a Christian does during the week too. So even when the Spirit tradition does not use or recognize the word ‘Liturgy’, it is still something they do. Müller makes an important statement, “A church that denies its liturgical heritage, becomes spiritually poor” (Müller 1988:53). Yes, I do agree in part. We cannot hold to everything done 100 years ago, but tradition is good in some sense and might just be exactly what the Spirit tradition needs.

Martin Stringer in his *Sociological History of Christian Worship*, says that he is not as such interested in the word on worship, but he is aiming to uncover the heart of the issue; “Its actual practice, performance and liturgical praxis” (Stringer 2005:15.) He looks more at the actual movement than intellectual ideas. It is our aim to discover what is going on in the Spirit tradition's worship and to see the influence of the liturgical ritual of Communion in the future of its worship.

The Spirit tradition is far removed from the traditional rituals of church Liturgy. The form of worship in a Charismatic church looks much different than, for example in a

Reformed church<sup>2</sup>. This is part of why I undertook to look at the future of Spirit worship. It is important to note as Senn point out in, *The People's Work* (2006) that culture plays a big role in the church's Liturgy and also in the Spirit tradition that attempts to connect with people in today's culture. Martin Stringer quotes Bourdieu in his book, *A Sociological History of Christian Worship*, where he argues: "Culture is played out in practice. It is what people do as well as what they say that they do. It is written onto and into the body, in the way in which bodies are used and function within any specific society" (Stringer 2005:16). This is what Bourdieu calls the 'habitus' of society. Bourdieu made a major theoretical contribution with his theory of *habitus*. Stringer goes on to explain that Bourdieu says it is something akin to common sense. It is that which functions in all the unthought-of actions of people that, in its full collective expression, are defined as culture. Distinctive unthought-of 'practice' is that which Bourdieu defines as *habitus*. This includes learnt behavior, learnt from within the normal process of socialization within the family and in the wider society. Rituals play a big part in the formation of unthought-of practices. Because culture influences the way in which Liturgy is performed, it will be very helpful to our study when we indeed do Empirical research. The future of Spirit worship greatly falls on the culture of the future as well as to see and hear what the worshippers see and hear.

The theoretical questions are important, and so they ought not to be too quickly dismissed. If, however, we get bogged down in the technical issues, and do not move on to deal with the practical meaning, we will have missed the whole point of Christ's having established Communion. Experiencing the meaning of Communion, not just comprehension, is what is aimed at here in true practical theological fashion by means of constantly moving between theory and praxis.

## 1.2. Hypothesis

This study works with the working hypothesis that the future of Christian worship will be greatly enriched when the meal and the Spirit tradition come together in the Spirit tradition (Charismatic/Pentecostal churches). The hypothesis is based on a

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<sup>2</sup> I am fully aware though that the Spirit tradition has played a major role in the more traditional churches. The Reformed church has gleaned a lot from the Spirit tradition in their celebration of the service and worship. Some of the church services do look similar.

statement in Martin Stringer's book *A Sociological History of Christian Worship* 2005. Something he wrote caught my attention which will also be the foundation of my hypothesis:

The two traditions of meal and Spirit, while both being reinvigorated during the twentieth century, have yet to come together in any meaningful way. If or when they do, I believe that we will see something very significant within the church and the possibility of a new round of renewal and growth of faith and practice

(Stringer 2005: 235).

A hypothesis was chosen because I want to explore whether Charismatic worship will be enriched when it is brought together with a classic way of celebrating or thinking about Communion. In this study I cannot prove or disprove this hypothesis, but I want to see if value can be added to the Charismatic tradition and its worship. I will therefore focus on the above statement of Stinger and focus more on the Spirit tradition coming together with the Meal tradition in a more relevant way. Although the same is true of the opposite side, meaning that the Meal tradition can also benefit from more of the Spirit, this will not be the main focus of our study. An exploration of Spirit worship will be made and then liturgically looking deeper at Communion. During the fieldwork, I will by means of participatory observation (Hermans et al 2004:67; Wepener, 2005) observe different Charismatic churches which are part of the Spirit tradition and analyze what is in fact going on regarding the celebration of Communion in these churches and the appropriation thereof by the worshippers. In order to explore the research question and to make a contribution with regards to the *liturgiacondenda* (the Liturgy in the making) in the Spirit tradition, I endeavored to find out what is the current situation with regard to the celebration of Communion within the Spirit tradition and why. This was in following of Osmer's (2008:1-31) first two questions; 1) what is going on? (Descriptive-Empirical-Descriptive task) and, 2) Why is this going on (Interpretive task)? Stringer's idea will be explored more in depth in order to identify ritual-liturgical qualities that can be inculturated in Spirit worship. It often happens that a hypothesis and its outcomes are forced, but this will not be the case. Information will be gathered and literary study will guide our thinking and research.

### 1.3 Research gap

When I began to study and read on the meaning and practice of Communion, I found numerous sources on the theme of Communion. There are famous classic writers (Calvin 1559, Luther 1520), more modern (Müller 1988, Wegman 1991) and many more who wrote on the topic of Communion. There are numerous studies conducted on the History of Communion, the form and celebration of Communion and also on the Theology of Communion. But all of this research and studies are conducted out of a more Meal tradition view point. There was little to almost no studies done on Communion in the Spirit tradition or by a scholar belonging to this tradition. The Spirit tradition is a fairly new tradition and in its almost 100 years of existence, there are little Spirit Theology formulated (Lewis, 2001:www.pctii.org). Because I will be looking at the Spirit tradition's praxis and Theology, I will attempt to trace the Spirit tradition from biblical times onward. The Spirit tradition has only become more visible in the last 100 years. Therefore it will be investigated whether or not one can find traces of this tradition throughout the history of the church. In order to do that, the researcher will look at performed liturgical rituals such as speaking in tongues, exorcism and healing in worship to fill some of the gaps we are facing regarding the liturgical history of this tradition.

This specific research has not as far as I could find, been performed before and there is a huge gap in this field. I believe that this is a missing element in existing literature material. Very seldom if ever has the focus been placed on the celebration of Communion in the worship of the Spirit tradition. Therefore this study aims to fill some of the gaps that exist in the Spirit tradition's research and literature. This is not a duplicate of already done work, but this dissertation looks to break new ground for the Spirit tradition with regards to its Liturgy. The meal tradition has this penned down: "Christ is always present in his church, especially in her liturgical celebrations" (Love 2009:246). To a Charismatic reader this might sound foreign, but this is established Theology being taught in most reformed and protestant churches. There is of course Liturgy in any church, because everything the collective group does can be summarized as Liturgy. Much research has been done on speaking in tongues, healing and so forth. But I want to focus our attention to the gap which is Communion and its significance in a meeting. There have been a number of valuable studies on the Lord's Supper which include

Wepener (2009 & 2010,), White (1999), Van der Zee (2004), Irvin (2005), Calvin (1989), Bradshaw (2004), but none of these provide a picture of the Spirit scene and its celebration of Communion in their worship.

#### **1.4. Aims and objectives**

The purpose of this research is to contribute to fundamental knowledge and theory. I want to illuminate a church concern to therefore later determine the celebration of Communion's effectiveness and to improve its praxis.

For the Empirical part of this research three churches were chosen and firstly their worship services were observed. Then also I looked at how their Communion service was structured and observed the congregants' participation. It was then narrowed down by observing responses from worshippers. I then wanted to have interviews with the chosen worshippers to learn about their feelings, thinking and understanding regarding Communion. In other words, how they appropriate (cf. Post, 2001) their participation in Communion. A great part of our Empirical research was conducted by means of questionnaires. Meaningful information was gained through questionnaires.

I will look at the history of the Meal tradition and the Spirit tradition respectively. The researcher wanted to see how they started as a tradition and the environment in which they were formed. The Spirit tradition has moved from its humble beginnings toward being a large chunk of the church across the earth (Lewis, 2001: [www.pctii.org](http://www.pctii.org)). The meal tradition has since the beginning of the church, been the more prevalent tradition and I want to trace its history. Their concomitant Theology will also be explored. By this I mean I will look more critically at a probe regarding Theology of the meal and Spirit tradition.

To sum it up the proposed research has the following aims:

- I want to discover, describe and question the praxis regarding the celebration of Communion in the context of the Spirit tradition and practically how it is observed in the church. I want to also explore

whether or not the Spirit tradition desires to glean from the meal tradition.

- A historical and theological probe within the Spirit tradition will be explored. The probe will attempt to show its formation and practices.
- A historical and theological probe will be explored within the meal tradition. I will look at its formation and some of its practices.
- Then I want to develop a theory for praxis for the Spirit tradition to bring the meal-and the Spirit traditions together in their Liturgy. Would it be plausible if the Charismatic tradition looks back at history and takes some of the depth of the Meal traditions and incorporates it in their services? I want to explore worship in the Spirit tradition in order for people to experience Communion in a more meaningful way. I will explore bringing the Meal and the Spirit tradition together and it possibly being the start of a new tradition.
- During this research, Stringer's theory will also assist in steering the research process. Is there any place for the Spirit and the Meal traditions to come together or will this study prove that the two traditions in question will be better off without the other. My research will not prove or disprove Stringer's statement mentioned above, but rather explore it in order to possibly make a practical theological contribution with regards to Spirit worship.

### **1.5. Methodology**

The core tasks of any practical research is not to only look at the writings about the specific field, but to really get behind the ritual and to observe and find out what is going on. I wanted to a large extent follow the same tasks as what Richard R Osmer (2008:1-31) takes much care to depict in his book *Practical Theology: An Introduction*. Osmer presents us with four questions, which formed the back bone of this research:

1. What is going on (Descriptive-Empirical-Descriptive task)?
2. Why is this going on (Interpretive task)?
3. What ought to be going on (Normative task)?
4. How might we respond (Pragmatic task)?

Lastly I examined in our Empirical chapter what is going on? Our research focused on Communion and how that is a liturgical ritual of celebration within the Spirit tradition. I have chosen to start by giving an overview of the two traditions which will be the Meal tradition and the Spirit tradition. I had an in depth look at what is going on. This is the descriptive task which simply means to gather information. I wanted to examine what is the form of Communion in these traditions. I asked questions and analyzed. I will then have moved on to the second question which is why is this going on? This is also known as the interpretive task. This included gathering some theories or observing some patterns. This is where I go back into church history and see why the form has come to be what it is today. I then moved forward and answered the questions on what ought to be going on which is also known as the normative task. This is where I bring Theology to the table and discuss what should be the form and practice of the chosen tradition. Finally I can come to a conclusion and explain how we might respond. This was the final and most important part for our research. This is also known as the Pragmatic task and this is where action for the future is determined (Osmer 2008:4). I wanted to know how worship has been understood and practiced, not only by the elite but also the ordinary members of various congregations. We don't always have all the data, but I endeavored to gather some helpful information from the worshippers.

Our first task was to use our literary study in presenting the history of the Spirit tradition as well as the Meal tradition which formed part of our interpretive task. Within the Spirit tradition, I traced its history back to Jesus' time. The Spirit tradition is a very recent tradition, but I still wanted to discern traces within church history that depicted more of the Spirit tradition. I focused on the liturgical elements such as healing, speaking in tongues and exorcism in order to trace the Spirit's tradition back to the 1<sup>st</sup> Century. I did not want to research these rituals per se, but I wanted to see how these liturgical rituals were expressed within a worship service. In his book, *Healing in the early church* (2009), Andrew Dauntou-Fear clearly depicts the frequent appearance of healing and exorcism in the first five centuries of the church. The author expresses his findings of the presence of the Holy Spirit as he says, "As seems to have been the case in the Early Church, the ministry of healing by prayer, laying on of hands and anointing should be viewed as a normal part of the life of every local believer" (Dauntou-Fear

2009:165). I also importantly focused on the origins of the Spirit tradition as we know it today by looking at how it started. The book written by Frank Bartleman (1982), *Azusa Street*, will be of much help in this part of the research.

I then focused my attention on the history of the Meal tradition and how they celebrated Communion and how it was structured. Diachronically I focused on the different time periods. Prominent writers (Senn 2006, Wegman 1991) were considered. I found that the Meal tradition had a vast literature collection to gain knowledge from.

I then looked at the concomitant Theology of each tradition respectfully.

After the history and Theology was dealt with, the Empirical research commenced by visiting 3 chosen churches. Firstly their worship services were observed and how they celebrated Communion. It was narrow down to interviews and questionnaires. This gave greater insight into the Charismatic and Spirit tradition and how they celebrate Communion. I used Paul Post's (2001) liturgical scientific methodology for researching Liturgy. I looked at the different facets that helped us. I then attempted to make a contribution towards the *liturgiacondenda*.

## 1.6. Definitions

To clarify for the reader, I used the following working definitions or descriptions for the concepts.

Firstly we are asking what **Liturgy** comprises of. Liturgy is a symbolic action, an activity that conveys meaning. A symbol comes from a few meanings that are thrown together (cf. Senn 2006). All the meanings cannot be realized at once, but it contains a weighty sum of meanings. Liturgy is a whole symbolic system. It can be explained as the actions we as worshippers perform in church. These actions and activities convey meaning. These actions are not just confined to a church service, but can be seen in activities done which carry symbolic meaning. Senn points out that the Liturgy attempts to relate to the knowledge of God in Christ that has been revealed in the Scriptures. "Liturgy itself suggests meaning" (Senn 2006:8). Liturgy as Grimes describes it, is any ritual action with an ultimate frame of reference. This can be seen in the celebration of the Lord's Supper (Grimes 1990). It is an activity one does,

which is drinking wine and eating a piece of bread. But the meaning behind it is vast. Liturgy can also be described as a set of rituals Christians perform which in its totality becomes the Liturgy of the church. In this dissertation, we will look at activities that form part of the Liturgy, for example, speaking in tongues, healing, the Lord's Supper and so forth, thus clearly incorporating Charismatic and Pentecostal expressions of the Liturgy. Finally we conclude with Müller's important insight regarding the Liturgy, "...diens van die gemeente" (Müller 1988:12) in other words, it is the work of the people as the term Liturgy can also be etymologically explained.

**Rituals** have made immense inroads into the Practical theological sphere just recently. Since the 1960s, the study of rituals has gained much attention among liturgists. Just recently, the new field of 'ritual studies' emerged under the leadership of Ronald Grimes. Ritual studies remain more a field than a discipline because it draws from a variety of related disciplines (Grimes 1990, 1995). According to Wepener and Pauw, in their article 'Terug na die toekoms – Oor die samehang tussen rituele tyd en identiteit', the early church was structured around rituals (Wepener & Pauw, 2004). Rituals can be defined as follows; "Rituals can often be repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual and the group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic" (Wepener 2009:36).

Our third concept that needs some clarification here at the outset is that of **Worship** which is closely related to both Liturgy and rituals. To explain this term is a big task. Without going into much detail, I will try and summarize it for the purpose of our study. Martin (1982:210) explains in his book, *The Worship of God*, that Christian worship is the adoration and service of God the Father through the mediation of the Son and prompted by the Holy Spirit. It is one of the most important activities the Christian church has as due to God. In the book, *Worship Mall*, Spinks (2010) notes that because the culture around is post-modern, it lends itself to people shopping around for a worship experience. But worship is not only seen as the singing of songs we sing on a Sunday, it encompasses every part of our lives as Bekker (2005) also explain in his dissertation, 'Die belewing van God se teenwoordigheid in die

erediens'. Everything we do should be worship. This includes how we deal with our finances, our neighbour and how we lead our everyday lives. Everything we do should be constant worship to God. But for the purpose of our study, we will only be looking at the part of worship that happens at a worship service, which is the Church service mostly on a Sunday (Friday night services were also visited). This worship includes the liturgical activities performed by the worshippers. Worship is in essence a response to God; a response to His love for us. This can also be seen as a time when the worshipper meets with the transcendent God. Bekker (2005:2) writes in his dissertation: "In worship it all comes down to a life, actual meeting between the Living God and his covenant church in a specific time and context. Therefore the experiencing of God's presence in worship of the church is vital to the personal everyday life".

Two traditions will be focused on during this dissertation which starts with the ***Spirit-tradition***. This tradition is focused on the Holy Spirit and His working in a worship service. They believe that the presence of God during the worship service is somewhat different from His omnipresence. God is seen to interrupt the life of the believer during the worship service and present Himself to the worshipper. With the Spirit tradition as pertaining to worship and Liturgy, we mean here the "cluster of experiences which, Pentecostals believe, distinguish them from other Christians" (Chan 2000:7). This tradition is focused on the Spirit and His workings. This includes many liturgical-rituals of the Spirit. This may include; healing, exorcism, speaking in tongues, prophesy, the gift of knowledge and so on. This is a fairly young tradition when we talk about worship traditions. When I mention the Spirit tradition, my focus is placed specifically on the Pentecostal and Charismatic churches. Stringer (2005) mentions these specifically as being part of the Spirit tradition.

The second tradition that we will be focusing on is the ***Meal-Tradition***. Within Christian Liturgy, there is always the anticipation of the second coming. This tradition is focused intensely on the Eucharist as focal point of their worship services. Through the celebration of the Eucharist, Jesus' death on the cross and His second coming is gradually achieved (Saliers 1994:19). The meal tradition's Liturgy and service revolves around the celebration of the Eucharist, specifically a combination of a Word-service and a table-service in one Liturgy. Crossan begins however with

the Life tradition and the death tradition. There is a parallel between them; the life tradition is focused on the sayings and life of Jesus and the death tradition is centered on the passion and resurrection of Jesus (cf. Crossan 1998:420). It is a tradition which focuses on the importance of a full and normal meal, as communal sharing and in return symbolizes the presence of God in the life and death of Jesus. The Lord's Supper has an important place within this tradition, hence its name. That is therefore the reason to examine this tradition closely and determine what elements pertaining to this tradition can be helpful in exploring worship within the Spirit tradition.

We finally want to explain the meaning of the word **Sacrament**. In White's book, *Introduction to Christian Worship* (2000), he explains that a sacrament is God's love made visible (2000:175.). The sacraments are the most common experience of worship to most Christians. A sacrament is an act, or sign. It is an act that conveys meaning. White wrote how Calvin developed Augustine's dictum further: "Add the word to the element, and there results a sacrament, as if itself also a kind of visible word" (White 2000:175). The acted sign and the spoken word reinforce one another. White suggests that the physical becomes a vehicle for the spiritual (cf. 2000:176). A sacrament is something that signifies a physical event that took place and brings it to remembrance. It is like some of the examples in scripture; God does not become bread or a cloud, but He reveals Himself through those elements. The chief evidence of the foundation of the sacrament can be found in what Jesus did (cf. White 2000:179).

With this introduction and clearly defined definitions in mind, I want to move on to our first chapter which is focused on the Spirit tradition; its history and some parts of its Theology.

## **Chapter 2 – The Spirit Tradition (History and Theology)**

### **Introduction**

The articulation of the history and Theology of the Charismatic tradition is not an easy task. The Pentecostalism and the Charismatic tradition started early in the 1900s as a movement and now known as a plausible tradition as seen in the book by CM Robeck, *The Azusa Street Mission and Revival* (2006). But are there any traces of this tradition earlier in history? Perhaps in the Medieval church or perhaps even in Jesus' time? The study of abundant historical material has shown that the Spirit was indeed present during liturgical rituals throughout history. It is such an extensive field, that I have decided to narrow my search to only a few signs and keeping with the approach of this study I will define them as liturgical-ritual that is particular with the Spirit tradition. As I will show later, we see in the Theology of the Spirit tradition, spiritual gifts play a major role in the lives and services of the Charismatic tradition. Within this tradition, there is almost no way to give a date and time as to when it started. There are material and information, but it is still very narrow and uncertain. What I want to achieve in this chapter is looking at some turning points in history that was the bedrock for this tradition to grow. I want to take a few snapshots and encapsulate what I found into a history of the Spirit tradition. The soundest strategy is for us to look for those specific rituals which were practiced in the worship services and thereby trace the history of the tradition. Such an approach will be consistent with the overall approach of this study.

The History of the Spirit tradition is a complex subject. The way I have approached this chapter is by highlighting important aspects all through history that concern in some way or another liturgical rituals of the Spirit tradition. The material available is very limited when coming to the investigation of the History of the liturgical rituals of the Spirit tradition, but I will attempt to depict the Spirit's tradition and rituals from the early church up until today. There are many resources available on the beginning of the 1900s, but I will attempt to show any other signs and lampposts throughout. I will use one main source that gave me insight into spiritual gifts specifically those of healing and exorcism on the first five centuries, which I found in Andrew Dauntou-Fear (2009), *Healing in the early church*. I will also use some other resources but the work done by Dauntou-Fear brings life to this specific part of the thesis. It has also

led me to choose three Spiritual gifts that will be my focus in this chapter, and I have narrowed it down to liturgical rituals of miraculous healing, exorcism and speaking in tongues. In this way, I might trace a path that lead to the latest outburst of this tradition in the early 1900s.

I will give a brief definition of the Pentecostal/Charismatic tradition to ensure the reader understands the specific objective of this study. In this chapter, I will use the words Pentecostal, Charismatic and Spirit tradition interchangeably. The Pentecostal tradition is seen in a much broader context. As for the purpose of our study, it does depict the liturgical rituals of the Spirit as well as the working of Spiritual gifts (Anderson & Hollenweger 1999:20).

When searching for the definition of Pentecostalism, I found the following description: “Pentecostalism is a renewalist religious movement within Christianity that places special emphasis on the direct personal experience of God through the baptism of the Holy Spirit” (www.en.academic.ru). The Greek work for Pentecost is: *Πεντηκοστή* which means fiftieth (day) (Knight 1998:41). Bradshaw explains it clearly: “It refers to the fifty-day period spanning the seven weeks from Easter day to Pentecost. The day of Pentecost itself was originally observed by the Jews as a harvest festival, the Feast of Weeks, marked in the span following the annual observance of Passover” (Bradshaw 2002:369). The definition of exactly what makes a person Pentecostal is still unclear. Summing up what Jacobsen (ed.) writes in his book, *A Reader in Pentecostal Theology: Voices from the First Generation* (2006: 2-4), Pentecostalism is Spirit-Centered and large believe in supernatural miracles with specific reference to speaking in tongues.

Within the word Pentecost, we also remember the event in Acts 2 where the Holy Spirit descended on the disciples and other believers. The Holy Spirit was accompanied with a loud noise and tongues of fire. The Spirit tradition contains many different theological perspectives and rituals. It is an umbrella term that includes many churches and organizations (Jacobsen (ed.) 2006:3). Because it is so extensive and wide, it functions independently without a central church that directs the tradition.

Most people who consider themselves part of this group are often called Evangelicals. Many names are given to people who identify themselves as part of this group. Some call them “Happy clappies”, Charismatic worshipers, Protestant, Restorationists and many more. The Spirit tradition includes Theology and history of both the Pentecostal and Charismatic tradition. This is partly because the Charismatic tradition was influenced by the Pentecostal tradition. Therefore these terms are used interchangeably (cf. Anderson 2004). These terms depict various developments in churches all over the world. The main focus can be summed up in churches that are after renewal. The Spirit tradition seems to be another way in which people are longing for spiritual experiences and direction. In the early 1900’s as we will see in the pages to follow, people of all nations and color, of all languages and states, were longing for something more. They were looking back to the early church and looking for an “experience”. This was a time that gave the indication of people’s processes of searching for God. It became a tradition focused on encountering and experiencing God. This encountering happens in various ways. Why is it called the Spirit tradition? This tradition anticipates continual encounters with the Holy Spirit.

The main focus within our study will be the liturgical rituals of the Spirit tradition. According to Albrecht in his book *Rites in the Spirit*, he explains: “Ritual Studies is a discipline that focuses on a broad variety of ritualization. It includes in its studies all types of rituals. It focuses most directly on enactment or performance, that is, it gives priority to the acts, the actions and the gestural activities of people” (Albrecht 1999:13). Hence we will be looking at the rituals that comprise some form of Spirit tradition/movement.

## 2.1. The History of the Spirit tradition

Many historians divide history into different divisions depending on what their purpose is. This study is focused on liturgical ritual and our divisions will be accordingly. In *The study of Liturgy* Wainwright (et al) says:

In the face of all the structural continuities of ritual history, however, it is important to recognize that the living performance, the religious “feel” and the theological understanding of the rites have varied in different ages and

places, in keeping with the general evolution of the church's life and thought and of its social and cultural context.

(1992:61)

Because it is important to look at history as it develops, I will follow liturgical divisions which is outlined and used by Wainwright and Jones (et al) (1992). Our divisions will be as follows: 1.) The Apostolic age; 2.) The Patristic period; 3.) The Medieval (early, high and late) period; 4.) the Reformation and beyond; 5.) the Counter Reformation and baroque; 6.) the modern and contemporary. These divisions will also be used in chapter 3 of our study.

### **2.1.1. The Apostolic Age (Jesus – 100AD)**

This period began with Jesus, His resurrection and commission of the twelve apostles and is believed to be ended with the death of John at Anatolia.

When we look at the history of the Spirit tradition, it is only fit to start in the New Testament. The basis for any Charismatic or Pentecostal adherent is the workings of the Spirit amongst Jesus and the first believers. One writer that I would highlight throughout is White (1989, 1999, and 2000). He has a particular way of explaining what took place during the apostolic age and I will make reference of him and also others.

Within the gospel accounts, it is apparent that Jesus had an incredible healing ministry. Twenty-two accounts of Jesus' healings are recorded in the Gospels, without counting parables. In three instances he raised the dead, in four he exorcises evil spirits, and in the remaining fifteen he cures a wide range of physical sickness or malfunction. We see Jesus curing blindness, paralysis of the body, leprosy, fever, a withered hand, and a hemorrhage, the healing of a deaf man with speech impediment, a bent back, dropsy, a detached ear, and a near death condition. Many more healings are referred to in summary (Matthew 4:23, Matthew 8:3, Luke 7:6, Matthew 9:6, and Mark 2:11, Mark 5:41). There might have been many more, but these mentioned were the ones recorded. These healings went hand in hand with Jesus' teachings that the Kingdom was at hand. The acts and signs of Jesus proved

that He was the Messiah. It showed that He was the sent one infused with all power and authority. From Jesus' earthly ministry and the miracles he performed, it was clear that His heart and passion was people. Even when he healed someone on the Sabbath, He showed that the healing was more important than the day. Jesus cared for people and loved them so much so that He did not care to touch a leper and heal him. Jesus was not into making the healings a public event. The matter was between Him and the person who needed healing. Jesus did look for faith in some instances but He always kept it simple. A word or simple action would ignite the healing in the person. Jesus was the first man to command and people would rise from the dead. When it came to exorcism, the evil spirits always recognized Jesus and seemed drawn to Him. With all these accounts, was not this an example, a practical guidance to the disciples and the early church on how to operate the Spiritual gifts?

(Kimbrough 1994:1)

The healings in the early church was against the backdrop of magic and medicine (Verhey 2003:3). But Jesus offered no questionable course of treatment, and provided almost invariably instant cures free of charge. Jesus' healing was free, beneficial and not malicious. Jesus did not use any coercion or extra potion (cf. Kee 1988:2). He did however sometimes use odd ways in which to heal people. He used spit and mud (John 9:6) *et cetera*. It is recorded that Jesus shared these gifts with his disciples. He declared that they would do the same or even greater works of power than He, and encouraged them to pray to the Father in His name and expect their prayers to be answered (John 14:12). In *The Gospel according to John* Carson explains that these works done by the disciples will not be the start of something new but they will only be a continuation of what Jesus started; "They will do greater works because Jesus is going to the Father and His death and resurrection brings a new age" (Carson 1991:649).

What happened after Jesus' death? Did the healings stop? Did the disciples still perform exorcisms? It did in fact continue with a great force as we read in the New Testament (Luke 10:17, Acts 3:16, Acts 5:16, Acts 9:36-41, Acts 6:8). We also get to see speaking in tongues (Acts 2:4) for the first time. White says that the early church can be described as "young and relentless" (2000:182). This young church had a lot of drive and enthusiasm. Eyewitnesses of what Jesus had done filled the streets.

The church was growing at an incredible rate. Miracles took place and the disciples were imbued with advancing the Kingdom. White writes “There was no time for useless and vain arguments” (2000:182). Yes, arguments were present as we see in a lot of the letters Paul wrote, but it still was not as extensive as in times still to come. They were indeed focused on doing exactly what Jesus wanted them to do. They followed in Jesus’ footsteps and walked the walk and talked the talk (whatever the words we might use today, the early church experienced the power of the Holy Spirit) we can surely then state that the church was not pushed to define in words what they experienced. They did not put pen to paper after every experience they enjoyed. I agree with White that “only one thing mattered to these early Christians, that God was giving Himself to humans” (2000:182). The early church had no determined number of sacraments. Neither could they define how the sacraments operated. They had no precision on who could partake or on who could give it. Christians only experienced the Holy Spirit and His workings among them. The early church did exactly what Calvin said: “I would rather experience than understand it” (White 2000:184). The early church just did what they saw Jesus do. Miracles of healing and exorcism continued.

Dunn explains the Holy Spirit in the New Testament, he says: “Holy Spirit denotes supernatural power, altering, working through and directing the believer” (1998:10). I agree with Dunn that this is nowhere more clearly evident than in Acts. In Acts the Holy Spirit is presented as an almost tangible force, visible if not in itself, certainly in its effects. The Holy Spirit cannot be seen as a physical person of sorts, but He could have been seen in his workings among the disciples in that people got healed and demons were driven out of people. After Pentecost, we also see people started speaking in different languages. At Pentecost, we see an outpouring of the Holy Spirit and the effects of His power and presence in the time of the early church.

Many scholars would argue that many of the stories are made up by Luke (Daunton-Fear 2009:17), but I agree with Daunton-Fear that Luke, as in the gospel accounts; he relied on eye-witnesses and preachers of the word and he sought to report events accurately and in order. Without going into much detail, confirmation of the validity of the stories in Acts was confirmed by various sources and archaeologists who traced the names and places that Luke mentions in Acts. “In the book of Acts, there are

eight healing stories, including one of exorcism and two of raising the dead” (White 2000:167).

When I came to the era of the Apostles, I looked more intensively to the book of Acts. In Acts 2: 1-4, it clearly depicts the working of the Spirit in speaking in tongues;

When the day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance

(NASV)

Later in 1 Corinthians 12, Paul teaches about speaking in tongues.

Depicting some of the miracles recorded in Acts, we see in Acts 3:1-10 that Peter and John were going into the temple to pray. Outside of the temple at the gate there was a beggar, lame from birth who asks for alms. Peter tells him that he has no money but what he has, he will give to him. Then he commands, “In the name of Jesus Christ of Nazareth, walk.” He gives him a helping hand and the man leaps up healed. Then walking and leaping, and praising God he accompanies them into the temple. The onlookers are awed. Without going into each account of healing, we can start to understand the way of life the disciples led. Healing and other liturgical rituals of the Spirit were part of their lives. We read in Acts 9:17-19 about Paul’s blindness and in 9:32-35 we read about Peter healing Aeneas, a man paralyzed and bed-ridden for eight years. Also in Acts 9:36-43 the raising of Tabitha, a woman noted for her charitable acts. Dauntion-Fear raises the point that all the healings recorded in Acts, were performed by the Apostles and deacons. “It seems likely that the apostles particularly were characterized by the performing of miracles and many healings” (Dauntion-Fear 2009:23).

Within the Pauline Letters, Paul also makes mention of healings. He uses three words to describe healing: ‘signs’, ‘wonders’ and ‘works of power’. Paul went about preaching and people came to a saving faith of Jesus by word and by signs and wonders in the power of the Holy Spirit (Rom 15:18-19). Here in Paul’s letters, it

becomes evident that his converts also performed miracles. In fact Gundry (2010) explains in his commentary on Acts that Paul performing miracles and exorcisms, led to converts to give up their magical practices and performing miracles themselves. In 1Corinthians 12:9-10, Paul shows that everyone can receive gifts from the Holy Spirit. “The gifts are clearly not just given to apostles. A *charisma* is that which is given by the grace of God” (Daunton-Fear 2009:25). Every individual is always dependent on the Holy Spirit. When we look at Hebrews 2:4 the writer, who most likely was a second-generation Christian, writes about the gospel being declared to him and his contemporaries had heard Jesus, and their message being confirmed by signs, wonders, a variety of acts of power, and by distribution of the Holy Spirit according to His will.

The letter of James is very different from all the other letters. James 5:14-16 lays down a course of action for helping the sick. The sick person is to send for an elder of the church to pray over him and anoint him with oil. With the prayer of faith, the sick person will be healed and forgiven of all their sins. It does seem to be the means of healing and that being a normal occurrence of everyday living.

When we look at the last book of the Bible, Revelation, we find no word of Christian miracles or gifts being in operation. We do however read of the great beast that performs signs and wonders into deceiving people. It is clear that the Apostles patterned themselves after Jesus and followed in His footsteps. “Healing was part of the first century church” (Bramlett 2003:142). It was greatly characteristic of the Apostles but not limited to them.

### **2.1.2. The Patristic Period (100AD – 451AD)**

This period started from the end of the New Testament or the death of the last Apostle, which was likely to be John and ended in 451 with the Council of Chalcedon.

The gifts did not stop with Jesus and his disciples as many cessationists<sup>3</sup> believe. Let us examine the evidence...

We will look closer now to the second century. Apart from the study done by Daunton-Fear, we in fact have a very inadequate record of life in the first half of the second century. “The Apostolic fathers and the *Didache* barely say anything about healing and other gifts” (Daunton-Fear 2009:41). We do find however that in the *Didache* there is mention of healing. The *Didache* provides the oldest Christian liturgical formula for blessing with oil (cf. *Didache* 10). The blessing occurs in a Eucharistic context and apparently the oil is consecrated in order to use it for anointing the sick (cf. Gelpi 1993:184). In the forty-two *Odes of Solomon*, hymns written for public worship it seemed, we read in Ode 25: “Because your right hand raised me and caused sickness to pass from me” (Daunton-Fear 2009:43). This verse and others speak of healing resulting from the new life believers found in Christ. We have evidence that in Syria, AD 100 renewed physical life was expected for the believer along with a revived spiritual life through the administration of baptism (cf. Daunton-Fear 2009:44).

Within Rabbinic material we notice that Jews were banned from receiving any benefit from Christian who practiced healing gifts. In relating the story of R Eleazarb Dama in Daunton-Fear’s book, we read of where he was bitten by a snake. A Christian hear about the incident and came to him where he was then healed. This story is found in *Dialogue with Trypho*, in the Jerusalem Talmud as well as in the Babylonian Talmud (cf. Daunton-Fear 2009:45). We cannot rely on such stories, but what does seem clear is that Christians were known as healers in Palestine during the first half of the second century. If the Apostolic Fathers supply us with no real evidence of healing, we can clearly see from other sources that it was a reality.

The second half of the second century brings much more documentary evidence of the church’s use of healing and other liturgical rituals of the Spirit. We look at the apologist Justin. In his 2 *Apology* 5, Daunton-Fear quotes Justin, “For one receives

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<sup>3</sup>Cessationism is the view that the miraculous gifts of the Holy Spirit, such as speaking in tongues, prophetic utterances and faith healing, ceased being practices after the Apostolic age. They generally believe that miraculous gifts were provided only for the foundation of the Christian Church (Gaffin 1996:41-42).

the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God” (Daunton-Fear 2009:49). Clearly he has in mind the spiritual gifts. On the other hand, Justin devotes much attention to exorcism. His statement in *2 Apology 6* is of much importance:

For he (Jesus) was made man also...for the sake of believing man, and for the destruction of demons. And now you can learn this from what is your own observation. For numberless demoniacs throughout the world, and in your own city (Rome), many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate and have healed and do heal, rendering helpless and driving the possessing devils out of men, though they could not be cured by all other exorcists and those who used incantations and drugs.

(Daunton-Fear 2009:50)

Justin declares that destroying and casting out demons were one of the main purposes of the Incarnation of Christ. It is clear that Christians were exorcists as quoted by Justin. Another Apologist I want to mention briefly here is Tatian. He wrote extensively on healing by the power of God. Daunton-Fear quotes him, “Pharmacy in all its forms is due to the same artificial devising. If anyone is healed by matter because he trust it, all the more will he be healed if in himself he relies on the Power of God” (2009:53). Theophilus also writes about exorcism. Justin, Tatian and Theophilus then provide us with evidence of an active ministry of exorcism and healing in the second half of the second century. We can see that in statements from Clement and Irenaeus and the stories of the Apocryphal Acts, indicate that the poor and less educated saw healing and exorcism as a matter of life and death (cf. Daunton-Fear 2009:67). There are numerous accounts and writing that will keep us busy for days (cf. Jeffreys 1932:116).

Daunton-Fear depicts two others stories in the first century, these are attributed to Hanina ben Dosa. It is written in the Babylonian Talmud *Berakoth 34b*. The first story is about Rabbi Gamaliel’s son who was suffering from a mortal fever. Gamaliel at once, sent two of his pupils to go and find Hanina. When the two pupils came to Hanina, he had been to the upper room. As he came out he said, “Go home, for the

fever has departed from him” (Daunton-Fear 2009:6). The pupils recorded the exact day and hour and went back only to find that it was exactly the time the boy was instantly healed. Another story is of the Rabbi Johanan ben Zakai’s son who also fell ill. The father sent for Hanina. “Hanina, my son, pray for him that he may live. Hanina put his head between his knees and prayed, and the son lived” (cf. Daunton-Fear 2009:6).

Within the early church, a number of individuals write about their experience of the Spirit or their practice of Charismatic gifts and rituals. These include Clement of Rome, Ignatius, the *Didache*, the *Shepherd of Hermas*, Justin Martyr, Irenaeus, Hippolytus of Rome, Tertullian, the Montanists, Clement of Alexandria, Origen, Gregory Thaumaturgus, and Athanasius.

Bishop Clement’s Letter to the Corinthians (A.D. 100), refers to the continuing supernatural work of the Holy Spirit. He writes: "An abundant outpouring also of the Holy Spirit fell upon all" (Hoole 1885:www.earlychristianwritings.com). The *Shepherd of Hermas* (A.D. 110) also contains a reference to speaking in tongues and prophecies:

When then the man who hath the divine Spirit cometh into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, filleth the man, and the man, being filled with the Holy Spirit, speaketh to the multitude, according as the Lord willeth.

(Lightfoot 1891:195)

The brilliant Christian teacher Irenaeus wrote a treatise against heresies called the *Refutation and Overthrow of Knowledge Falsely So Called* (1887) that recorded many manifestations of the gifts of the Holy Spirit and supernatural miracles that still continued in some churches, including accounts of people being raised from the dead. Within Roberts and Donaldson’s translations of some of his work, it is recorded that he says that some drive out demons really and truly. Those who were set free from demons believed and joined the church. Some have foreknowledge of the future, visions, and prophetic utterances; others, by the laying-on of hands, healing the sick and restoring them to health (2004:300-310); dead men have

actually been raised and have remained with them for many years. “In fact, it is impossible to enumerate the gifts which throughout the world the Church has received from God and in the name of Jesus Christ, and every day puts to effectual use for the benefit of the heathen, deceiving no one and making profit out of no one” (Roberts & Donaldson 2004:300-310).

Similarly, they hear of many members of the Church who have prophetic gifts and by the Spirit speak with all kinds of tongues, and bring men’s secret thoughts to light for their own good, and expound the mysteries of God (cf. Bloesch 2000:79).

Irenaeus also wrote about the gifts of the Holy Spirit in *Against Heresies*: “In like manner we do also hear many brethren in the church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God” (1887:309).

We also find evidence in Justin Martyr’s writings of his *Dialogue with Trypho* in A.D. 165 and he clearly referred to many supernatural gifts of the Holy Spirit appearing in the daily life of the second-century Church. He wrote:

Daily some of you are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God.

(Coxeet a/1885:194)

As early as Justin Martyr, we find that the Communion elements were sent to those who were absent and were sick or imprisoned (cf. White 2000:168). Tertullian was also a theologian of note and Christian writer ministering in Carthage. In A.D. 215 he described supernatural visions and prophetic gifts of the Holy Spirit as operating normally in the third-century Church of North Africa.

And thus we who both acknowledge and reverence, even as we do the prophecies, modern visions as equally promised to us, and consider the other powers of the Holy Spirit as an agency of the Church for which also He

was sent, administering all gifts in all, even as the Lord distributed to everyone.

(Coxe *et al* 1885:429)

White adds that Tertullian also wrote that during the early church, reconciliation had the properties to heal a person who was sick. Reconciliation was as healing medicine (White 2000:168)

We go on to find another important figure. Origen was a Christian theologian who lived and taught in Alexandria, Egypt, from A.D. 185 to 254. In his book *Against Celsus* written in 250, Origen described the gifts of the Holy Spirit as still continuing in the life of the Church. He says that traces of the Holy Spirit (who appeared in the form of a dove) are still preserved among Christians. “They charm demons away and perform many cures and perceived certain things about the future according to the will of the Logos” (1987:117).

Origen noted that these liturgical rituals of the Spirit were gradually diminishing, although some “traces of His presence” (Kydd 1984:79) were still evident. Peters quote Origen:

Moreover, the Holy Spirit gave signs of His Presence at the beginning of Christ’s ministry, and after His ascension He gave still more; but since that time these signs have diminished, although there are still traces of His presence in a few who have had their souls purified by the Gospel and their actions regulated by its influence.

(Peters 2004:51)

This shows that rituals of the Spirit were indeed present, even if it was in a small dosage. It was noted by the theologians of the day that it played a small part in liturgical rituals of the day. It is important to note that it was still present, but the rituals of the day, did not promote it much.

We then move on to another theologian; The Christian theologian Novatian of Rome (A.D. 270). He wrote a strong defense of the doctrine of the Trinity. He died as a martyr during the second last wave of persecutions by the pagan Roman emperors

(cf. Moore: 1863). Novatian wrote about the key role of the Holy Spirit in supernaturally empowering the Church:

They were henceforth armed and strengthened by the same Spirit, having in themselves the gifts which this same Spirit distributes, and appropriates to the Church, the spouse of Christ, as her ornaments. This is He who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, often discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of charismata; and thus make the Lord's Church everywhere, and in all, perfected and completed.

(Moore 1863:126)

I would like to just mention here the Montanists. All the rituals in this tradition were not biblically sound, but some of its elements can be defined as being liturgical rituals of the Spirit and can be found in some of the liturgical rituals of the Charismatic tradition today. I would like to stand still and briefly give an overview of this tradition for the sake of our study of the Spirit tradition. The tradition began in the mid-second century in Phrygia which was renowned for its wild, prophetic and ecstatic type of religion (Boer 1976:63).

Its founder Montanus had been a priest of Cybele before embracing Christianity. He proclaimed himself the Holy Spirit inspired organ through whom Christ's promised dispensation of the Spirit had begun. According to Kevin Roy, two prophetesses, Prisca and Maximilla, joined him and together they preached that the heavenly Jerusalem would soon be established in Phrygia where believers should move. The tradition spread rapidly among the excitable population of Asia Minor (Roy 2008:12). By 170 it reached Rome and shortly after 200 it won the famous Tertullian as a member (cf. Trevett 1996:11). Trevett also says that "If Tertullian had not lent energy to its propaganda; it would have made little to none ripple on Christendom" (1996:11).

Montanism tended to be unstable and often led to outbursts of wild fervor. It seemed to have been an attack on structure and it brought division within the church. The effects stretched so wide that the church leaders decided to excommunicate this

tradition in all places by 230 except in Africa where it persisted for some time (cf. Trevett 1996:10). The movement was Christian in character, but the way in which they understood the Holy Spirit was incorrect (Boer 1976:63). Montanism had a number of clear principles. One was an intense emphasis on spectacular gifts and liturgical rituals of the Spirit. Prophecy especially which was given in ecstatic visions and conveyed in mysterious images were practiced regularly. Their main theme was the imminent return of Christ to establish the millennial kingdom in preparation of which followers were to separate themselves from the world. The sect was characterized by fanatical asceticism which they believed resembled the early church and its community (cf. Boer 1976:63) and rigorous discipline like veiling virgins, condemning flight during persecution and permitting only dry foods to be eaten (cf. Trevett 1996:114). They saw persecution as a sign of the end times.

Montanists considered themselves to be the spiritual aristocrats who believed in a new church of the Spirit. They believed they were the ones constituting the true Church and therefore dissociated themselves from other Christians. They had the belief that there was progressive revelation and regarded their visions and predictions of their prophets on a par with the Scriptures (cf. Trevett 1996:86). They reacted against institutionalized Christianity but unfortunately tried to outdo the Bible and their arrogance and gracelessness pitched them against the Church instead of ministering to it. Montanism constitutes the prototype of many sects that have been preoccupied with the Spirit and its liturgical rituals say Roy (2008:13). This can be seen in the modern Pentecostal tradition. At this moment in time, their liturgical rituals had an indelible counterproductive effect on the Church.

St Augustine (354-430), was a bishop of Hippo. Grant R Jeffrey comments, “He was the greatest theologian of the early medieval Church and systematized much of the Theology that governed the teaching of the Western Church for over a thousand years” (2013:www.grantjeffrey.com). Jeffrey explains that when Augustine was young, he believed that all miracles had ceased by the end of the lives of the apostles. Augustine’s view was changed by the persuasive evidence of many miracles that occurred during a powerful revival he witnessed. The miracles occurred throughout the churches of North Africa which were under his supervision. In Augustine’s work *The City of God*, he wrote about abundant miracles that had taken

place. Some of these miracles he had personally witnessed and researched. These miracles include: healings involving breast cancer, paralysis, blindness, and even people who were resurrected from the dead (cf. Deferrari 1954: 431-450). He wrote, "For even now miracles are wrought in the name of Christ (Augustine 1891:484)."

For example, Augustine reported on a person healed of blindness;

The miracle which was wrought at Milan when I was there, and by which a blind man was restored to sight, could come to the knowledge of many; for not only is the city a large one, but also the emperor was there at the time, and the occurrence was witnessed by an immense concourse of people.

(Bramlett 2003:143)

Peter Brown wrote in his book *Augustine of Hippo* that Augustine has recorded all the miracles he heard about and witnessed. He noted all supernatural incidents. He collected all his information "until they formed a single corpus, as compact and compelling as the miracles that had assisted the growth of the Early Church" (Brown 2000:160). "He lists twenty-one miracles (healings and exorcisms) and says that in the two years since the recording of miracles was started at Hippo, seventy had been noted and many more remained to be recorded" (Daunton-Fear 2009:134). We find something very interesting recorded by Daunton-Fear (2009:114). Augustine records healing of cattle and the healing of sickness among servants in the village of Zubedi. He attributed these diseases and sicknesses to demons. Augustine records that when they celebrated Communion and prayed fervently, the cattle and people were healed. Here we find the celebration of Communion directly related to healing.

Moving forward to the late third and early fourth centuries; we will again look at a few sources and we start off with Arnobius who was an African apologist. As Daunton-Fear points out, before him no one had so exclusively and forcefully constructed a proof of the divinity of Christ from miracles (cf. 2009:113). Furthermore Arnobius continued that by Christ's power he enabled his disciples, using his name, to perform miracles similar to his own. He clearly speaks of healing and exorcism. In his writing it is clear that the name of Jesus was still being used with powerful effects in

exorcism (cf. 2009:113). We also read of Lactantius who gave us writings that are most valuable for describing contemporary exorcism.

In Syria we find the *Pseudo-Clementine* Literature. The chief among them are the *Homilies* and the *Recognitions*. Their supposed author is Clement of Rome. These writings do appear to provide some evidence of healing rituals in their communities in the third and fourth centuries. In the letter of Clement to James, one of the specified duties of a deacons was to find out who amongst the church members were sick and then to bring them to the attention of the laity to visit and supply their needs, as directed by the bishop (cf. Daunton-Fear 2009:121). Clement also said, “Let them, therefore, with fasting and prayer, make their intercessions, and not with the well-arranged and fitly ordered words of learning, but as men who have received the gift of healing confidently, to the glory of God” (Jeffreys 1932:117).

In the homily, Peter says at one point, “Give me the man who sins not and I will show you the man who suffers not; and you will find that he not only does not suffer himself but that he is able to heal others” (Daunton-Fear 2009:121). In this document he goes on further explaining the powerful effect of baptism on demons: “And sometimes they shall flee when you but look on them, for they know those who have given themselves up to God.” Another story of Peter is told, “Peter, only laying his hands on them, and praying, healed them, so that those who were straightway cured were exceedingly glad, and those who looked on exceedingly wondered, and blessed God, and believed with a firm hope” (Daunton-Fear 2009:122).

Within Palestine, we have rabbinic material. We know indeed that they were hostile to Christians, but that exactly gives us great insight into what was taking place. Daunton-Fear quotes from the Jerusalem Talmud Shabbat, “Jashuab Levi has a grandson, who swallowed something dangerous. Someone came along and whispered over him in the name of Jesus and he recovered... Joshua said ‘It would have been better for him if he had died’” (2009:123).

Again the fact remains that we see Christians were known for practicing rituals of the Spirit in Palestine in the later third and early fourth centuries. The liturgical ritual of healing was known to be performed by most Christian of the day. It is known that Eusebius of Caesarea has been called the ‘Father of Church history.’ We find

references and writings that show demons were present all through his works. In D.E.3.6 he is refuting that Jesus used sorcery to perform His miracles:

How could he sacrifice to evil spirits? Or how could He have involved demons to aid Him in His miracles, when even today every demon and unclean spirit shudders at the Name of Jesus as at something that is likely to punish and torment its own nature, and so departs and yields to the power of His name alone?

(Daunton-Fear 2009:127)

All through literature we find that there is power in the name of Jesus and the name of Jesus is used mostly during exorcism. This is a liturgical ritual that was always present. Eusebius knew that the mere invocation of Jesus' name made that Jesus through His Spirit perform mighty acts of chasing out demons. The name had mysterious power. "Eusebius is telling us that he has witnessed such exorcisms" (Daunton-Fear 2009:127).

In the late third and early fourth centuries, not many healings were recorded. We only find some record of them in Eastern sources. One way in which healing still played a big part in the church was during baptismal healing<sup>4</sup> that continues to be well attested. Daunton-Fear (2009) explains that exorcism was prevalent and it seems as though there was a rationalizing taking place that could explain the sufferings of Christians.

We find that in the Post-Nicene Church the documentary material is much more plentiful than before. We find the histories of Socrates, Sozomen and others, biographies of various monks and church leaders, many sermons and letters, Bible commentaries, church orders and theological treatises. We find therefore that the liturgical rituals of healing and miracles were much more prevalent. The theologian Athanasius says that "demons fear the sign of the cross and, while non-Christians

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<sup>4</sup> Healing that would come about when a person is baptized. Several parts of the early baptismal ritual were specifically purificatory and therapeutic. Although the ritual itself varied according to time and place, most early baptisms incorporated some action that removed sin, drove away evil, or imparted health and strength to recipients. Tertullian declares that any water that has been sanctified by the invocation of has the power to wash both body and spirit (Jensen 2012:30).

can drive them away from people, only Christians can totally banish them” (Burghardt 1950: 49). Jerome reveals his own interest in contemporary miracles. John Cassian speaks of many miracles in his *Institutes and Conferences*, written in Gaul. Chrysostom says that lack of faith can lead to lack of healing and he mentions that some of the faithful, when sick, are anointing themselves with oil taken from church lamps (cf. Hastings 2004:101). Ambrose recognizes that healing can sometimes take place through the laying on of hands and, according to his biographer Paulinus; he himself exorcised using this method (cf. Old 1998:311).

The order of exorcist continued in the Post-Nicene Church as a junior order of ministry. Exorcists were appointed. Only in the fifth and sixth century did it find a form of ordinance according to the Gallican document *Statuta ecclesiae antiquae*:

Let an exorcist when he is ordained receive from the hand of the bishop as book in which are written exorcisms, the bishop saying to him, ‘Receive and commit to memory (this), and have power to lay hands on him that is possessed, whatever he is baptized or a catechumen.

(Daunton-Fear 2009:135)

By this time we still find the ritual of exorcism. There was an office available that became one step further into higher ordination or a bigger ministry. Daunton-Fear excerpts that in *Apostolic Constitutions* 8.16 includes in its prayer for the ordination of presbyters the request that, “endowed with God’s Spirit, they may be filled with the gifts of healing”. Similarly Canon 3 of the Canons of Hyppolytus gives a prayer for the bishop, “Give him, Lord... power to loosen every bond of the oppression of demons, to cure the sick and crush Satan under his feet quickly” (Daunton-Fear 2009:136). Gelpi in his book *Committed Worship* explains that within the Canons of Hyppolytus, it also eludes to two different contexts in which anointing with blessed oil occurred. First, we see the use of anointing oils being used for the sick in their homes. The oils were distributed throughout the church for minor illnesses. Secondly we see the use by ordained leaders. These leaders were seen as important in the community and they visited and anointed people with serious illnesses. They were to anoint them with these oils and pray for them to be healed (Gelpi: 2003:184).

There is clear insight also from the Apostolic Tradition with special reference to the ritual of using oil: During the celebration of Communion, the Eucharistic prayer was prayed. During this time someone may offer oil. The Bishop then prays over the oil and thanks God for it. He asks God that “it may give strength to all that taste of it and health to all that use it” (Dix 1968:63). White says that they included a prayer over the oil after the Eucharist prayer: “that every fever and every demon and every illness may be cured through the drinking and anointing” (White 2000:167). In this material we can clearly find the liturgical ritual of using oil when taking care of the sick and anointing them with oil for healing and recovery. We can also confidently note that it went hand in hand with the celebration of Communion.

It seems then that, in the fourth century, those ordained were deeply involved in care for the sick. When they celebrated Communion, there was a prayer that included healing for those who participated and celebrated Communion (cf. Daunton-Fear 2009:139). Here we can find that through the liturgical ritual of Communion, healing was plausible.

From the fourth century various monks are known to have exercised gifts of healing. But practicing the gifts posed temptation of pride to them. I would like to quote a whole portion from Daunton-Fear’s book that he gained out of *Apostolic Constitutions* 8.1-2 where the famous monk Anthony, the Father of Monasticism warns against pride to those who practice spiritual gifts:

Anthony’s own prayers for healing, we are told, were frequently heard. Fronto from Palatium who was in a bad state, biting his own tongue and nearly blind came to Anthony’s mountain and was told by the hermit, ‘Leave and you will be healed.’ He stayed and his condition worsened. Eventually in faith the man obeyed and his health was restored. Again a young woman suffering paralysis and a horrifying discharge from her ears, came with her parents and waited outside as others went in to Anthony. Before being told what was wrong he described her condition and the instructed that the girl should depart and she would be healed. She was. His prayers availed too for the immediate healing at distance of Polycratia, described as a fine Christian girl in Laodicea suffering from pains in her stomach and side. Anthony’s

methods were not to issue commands of healing but to pray and call on the name of Christ.

(2009:141)

In his *LausiachHistory*, Palladius tells of Benjamin, an ascetic in Egypt's Nitrian desert, who, through the laying on of hands and the use of oil he had blessed and healed all the sick brought to him (cf. Daunton-Fear 2009:141).

As we have now seen, the liturgical rituals of the Spirit which was healing, exorcism and so forth were the privilege of the bishops and parochial clergy of the day. These rituals were not performed by just anyone, but rested on them to perform. Here already it is believed that the sacraments were ways in which the Christian believer could receive healing of the body and soul. We have also seen that the healing ministry was given to the lower offices and was seen as a practice before one would receive greater responsibility and move higher up in office. It was believed that 'bigger' healings were performed by Monks who were 'more holy'.

In conclusion to the first five centuries, I think it is very clear that spiritual gifts were in operation and they were part of everyday life within the Christian Community and even outside. We looked at numerous sources and material, people and places and the facts are there. The gifts did not, according to the writings of these theologians and the documents consulted cease. The liturgical rituals of the Spirit tradition were in operation. Everything mentioned so far is an indication that the so-called Charismatic tradition and its liturgical rituals can be traced to this period in history. These rituals did not stop and has continued from that day onwards. Sometimes it was a bit more hidden and other times much more revealed. But it is clear that these liturgical rituals were taking place which shows that rituals of the Spirit tradition were present.

Did these signs continue during the dark medieval times?

### 2.1.3. The Middle ages (451AD - 1517AD)

This period started with the collapse of the Western Roman Empire and ended with the start of the European Reformation.

Daily life during the middle ages depended on one's wealth. One was either a peasant or a Lord and someone with power or status. During this time, the church dominated daily life. They were a powerful institution and dictated life of the people and life of the state. The church was taught in a language the people could not understand. This was also a time when transubstantiation made its arrival and the holy, sacred mass was instituted. Monasticism was seen as an escape from the church of the day. People wanted to live simpler opposed to the wealth and big cathedrals that the church displayed at the time. It is within this time, that we are searching for traces of liturgical rituals of the Spirit tradition.

In this era, we still find strong traces of liturgical rituals of the Spirit tradition among Christians. Gregory the Great is one of the persons who acknowledge the ongoing rituals of the Spirit within the lives of Christians. In the *Gregorian Sacramentary* compiled by St. Gregory the Great, Bishop of Rome from 590 to 604, it is explained what anointing oil was used for: "A means of protection for mind and body for getting rid of all pains all illnesses, and sickness of the body" (Bramlett 2003:143). During the middle ages, some of the churches and the leaders wanted to replay what happened at Pentecost in order to "get the Spirit to come again." During the middle ages, in some cathedrals in Europe, "there were 'Holy Spirit holes' in the ceilings of the churches, opening them to the sky...On Pentecost, doves were let loose through these holes to fly about in the church" (Eck 2003:130). It showed an ongoing desire to replay or partake of the liturgical rituals of the Spirit. They had the example of the disciples in Acts and wanted to reenact it again. This already shows some desire within this time for liturgical rituals of the Spirit. They wanted to repeat the liturgical rituals that were seen during the early church.

One of the greatest early works of church history in this period is the Venerable Bede's *Ecclesiastical History of the English People*, written in A.D. 731. This source is of utmost value to us today when considering the liturgical history in this period. It is known that what he wrote is to a large extent as good as historical fact. He is

known to be a careful scholar and that he only wrote work that he got from reliable sources (cf. Giles 1990). We find writers on Bede (Giles 1900, Holder 2011) that shows all throughout Bede's work there are accounts of healing and miracles. Giles comments that Bede's work is so saturated with healings and miracles that if one would discount the recordings of miracles; one would have to discount all his work. Giles says "since the events it describes are woven so unmistakably into the tapestry of history" (Giles 1900:56). A summary of the contents of Bede's *Ecclesiastical History* would be far beyond the scope of this research, but a few samples from it would be helpful for the purposes of illustration. At one point, Bede quoted extensively from a letter, dated A.D. 601, sent to Augustine of Canterbury by Gregory the Great, bishop of Rome. The content is as follows:

I know, most loving brother, that Almighty God, by means of your affection, shows great miracles in the nation which he has chosen. Wherefore it is necessary that you rejoice with fear, and tremble whilst you rejoice, on account of the same heavenly gift; that you may rejoice because the souls of the English are by outward miracles drawn to inward grace; but that you fear, lest, amidst the wonders that are wrought, the weak mind may be puffed up in its own presumption, and as it is externally raised to honor, it may thence inwardly fall by vain-glory. For we must call to mind, that when the disciples returned with joy after preaching, and said to their heavenly Master, "Lord, in thy name, even the devils are subject to us;" they were presently told, "Do not rejoice on this account, but rather rejoice for that your names are written in heaven." For they place their thoughts on private and temporal joys, when they rejoice in miracles; but they are recalled from the private to the public, and from the temporal to the eternal joy, when it is said to them, "Rejoice for this, because your names are written in heaven." For all the elect do not work miracles, and yet the names of all are written in heaven. For those who are disciples of the truth ought not to rejoice, save for that good thing which all men enjoy as well as they, and of which their enjoyment shall be without end. It remains, therefore, most dear brother, that amidst those things, which, through the working of our Lord, you outwardly perform, you always inwardly strictly judge yourself, and clearly understand both what you are yourself, and how much grace is in that same nation, for the conversion of which you have also received the gift of working miracles. And if you remember that you have at any time offended our Creator, either by word or deed that you always call it to mind, to the end that the remembrance of your guilt may crush the vanity which rises in your heart. And whatsoever you shall receive,

or have received, in relation to working miracles, that you consider the same, not as conferred on you, but on those for whose salvation it has been given you.

(Giles 1900:57)

This letter is one of the most precious records in all of the history of Christian literature. Giles says that in it, “Gregory does not marvel at miracles or revel in them, he accepts them as a fact of life and goes on to warn Augustine of Canterbury of a very real danger” (1900:57). The letter expresses genuine concern for the well-being of a Christian brother. Its marks of authenticity are unmistakable. It is clear that Bede is not trying to convince anyone that miracle can take place. It is not his concern here. This clearly shows that the liturgical ritual of healing and miracles was part of their lives and was taken as a fact. The facts of history are all in accord with the content of the letter. Nobody can deny that Gregory the Great was bishop of Rome from A.D. 590 until A.D. 604, that Augustine of Canterbury was sent by Gregory to England as a missionary, and that Bede would have had access to such a letter is his tireless efforts in writing a careful history of Christianity in Britain. Gregory was known to be preoccupied constantly with the problem of pride in himself and in others, but particularly within himself. Giles says that “To deny the authenticity of the letter, one would have to tear it out of the very fabric of history, and one would be left with countless loose ends which could never be fitted back together” (Giles 1900:57).

In the book *Bede, His Life, Times and Writings* edited by A.H. Thompson, chapter 7 is all about ‘Bede's Miracle Stories’ (1966:201-229). Within Chapter 7 he tells the story of St. Alban. Alban was caring for a clergyman who was fleeing from persecutors who wanted his life. While caring for him, he was converted to Christianity. He then did not want to release the minister. He was to present himself to a judge. But on their way to the judge, there was a river they could not cross. He lifted his eyes towards heaven and the river miraculously dried up. When the executioner saw what happened he did not want to carry on with his orders and prayed that he too might be killed or in this man's place. Once Alban prayed for water, a living spring broke out just by his feet and produced water for him. When Alban died, a church was erected where he died. Bede writes: "in which place there ceased not to this day the cure of sick persons, and the frequent working of

wonders." We do understand that the materials recorded are not necessarily historically true. But we are rather interested to show that the desire for miracles existed among the people and that the desire drove some to put pen to paper. The fact is that liturgical rituals of the Spirit was talked and written about.

In Chapter 17, Bede tells of an incident in which demons were expelled. Chapter 18 tells this story:

After this, a certain man, who had the quality of a tribune, came forward with his wife, and presented his blind daughter, ten years of age, for the priests to cure. They ordered her to be set before their adversaries, who, being convinced by guilt of conscience, joined their entreaties to those of the child's parents, and besought the priests that she might be cured. The priests, therefore, perceiving their adversaries to yield, made a short prayer, and then Germanus, full of the Holy Ghost, invoked the Trinity, and taking into his hands a casket with relics of the saints, which hung about his neck, applied it to the girl's eyes, which were immediately delivered from darkness and filled with the light of truth. The parents rejoiced, and the people were astonished at the miracle; after which, the wicked opinions were so fully obliterated from the minds of all, that they ardently embraced the doctrine of the priests.

(Thompson 1966:26-28)

In Book 2, Chapter 2, Bede tells about another case of blindness (cf. Thompson 1966:68-69). Book 5 and Chapter 2 gives the account of a bishop named John healing a dumb man. Chapter 3 records the healing of a sick maiden. In Chapter 4 John heals the wife of an Earl, while chapter 5 records the resuscitation of the Earl's servant. Chapter 6 recounts the resuscitation of John's own clerk who had died. These are only a selected few of the miracles which were recorded by Bede.

Well into the middle ages, the purpose of anointing the sick was seen as restoration to health, both physical and spiritual. White depicts Peter Lombard (1096-1164) as he said it has "a double purpose, namely for the remission of sins, and for the relief of bodily infirmity. The one who receives it properly is relieved both in body and in soul, provided it is expedient that he be relieved in both" (White 2000:167).

The liturgical rituals of healing, exorcism and speaking in tongues were seen from one place to another. The following individuals are also known for recording or partaking in rituals of the Spirit. Some of them are also listed by Kelsey (1973). Anselm (1033-1109); Bernard of Clairvaux (1090-1153) were associated with miraculous miracles; Dominic (1170-1221); Antony of Padua is said to have practiced rituals of prophetic word and miracles (Douglas 1974:51). Hildegard of Bingen (1098-1179), Dominic (1170-1221), Francis of Assisi (1182-1226), Clare of Montefalco (1308), Bridget of Sweden (1303-1373), Vincent Ferrer (1350- 1419).

Making further mention of Francis of Assisi; many things are written about him and I will give an excerpt or two. It is important to note that Francis was not a theologian, any more than he was a man for doctrine or rule. He was a disciple of Jesus and that is how people saw him and how he passed into the history books. Not everything that is written about him is scientific history. Scientific history looks to find facts rather than fiction. Robson in his book *The Cambridge companion to Francis of Assisi* says that science does not make heroes or saints. But the legend of Francis made him a well-known legend (cf. Robson 2012:101). But this is not why I make mention of him. We cannot know what is true and what not. I want to highlight that at this moment in history; people were longing, desiring and writing about miracles. There was an intense interest in the supernatural. And for the people of that time, Francis embodied that. And that is the reason we find so many folklores of him in history. He is well known in history, not for his theological work, but for the difference people saw in him. St. Francis was the founder of the Franciscan Order. It is said that Saint Francis of Assisi had “healing hands” and that he had a healing ministry. The following selections are from a vast number of miracles which occurred in the ministry of Francis.

Many accounts are recorded where God worked through him to perform miracles. One account is found in *The little flowers of St. Francis of Assisi* (1930). Close to where Francis resided at the time, was a hospital that treated leprosy and other infirmities and patients would be treated by the brethren. There was one particular leper who was very ill and also believed to be possessed as he would hurt and physically torment anyone who was taking care of him. Francis’ brethren wanted to quit because of this man. On learning this, Francis himself visited this perverse leper.

St Francis started praying and interceding for the leper. Upon finishing his prayer he said to the leper: “My son, I myself will serve thee, seeing thou art not satisfied with the others.” “Willingly?” answered the leper. “Whatsoever thou wishest I will do for thee” answered Francis. “I will then that thou wash me all over; for I am so disgusting that I cannot bear myself” answered the leper. Then St Francis heated some water, putting therein many odoriferous herbs; he then undressed him, and began to wash him with his own hands, whilst another brother threw the water upon him, and, by a divine miracle, wherever St Francis touched him with his hands the leprosy disappeared, and his flesh was perfectly healed also. On seeing his leprosy beginning to vanish, he felt great sorrow and repentance for his sins and began to weep bitterly (cf. Ugolino 1930: 54). Many more miracles are recorded which was performed by St Francis of Assisi.

Once when Francis was going about through various regions to preach the kingdom of God, he came to a certain city called Toscanella. There, when he was sowing the seed of life in his usual way, a certain soldier of that city gave him hospitality; he had an only son who was lame and weak of body. The child was young, but past the state of babyhood. But the boy remained in a cradle because of his illness. When the soldier saw the ‘holiness’ of Francis, he begged him to pray for his son for healing. Because Francis was afraid of pride, he refused at the start. As the father persisted to beg Francis, he decided to pray for the boy. He laid his hands on the boy, prayed for him and blessed him. The boy was healed and stood up. Everyone who saw what took place rejoiced. The boy was healed and was walking around the house (cf. Armstrong, Hellman & Short 1999:240). Many more stories attest to Francis and healing. This showed that liturgical rituals of the Spirit or the desire thereof were present, even in Monastic circles.

Although this was also a time when medicine started playing a major role within the church especially in the monasteries, the liturgical rituals of prayer and healing was still on the table. Rituals of laying on of hands, exorcisms, anointing oil and other elements were used for supernatural miracles to take place. These rituals were practiced daily and evidence is seen in historical literature.

We find the Crusades started in A.D. 950 extending to A.D. 1350. Keeping in mind that in the latter portion of the Crusades, the Inquisition was established which sought to crush heresy. Small groups were persecuted such as the Albigensians in Southern France and the Bogomiles in Bulgaria (cf. Cauchi: [www.voiceofhealing.info](http://www.voiceofhealing.info)). These groups wanted to practice liturgical rituals of the Spirit that resembles some of the Spirit tradition today. They desired a personal experience with God. "Many believed that the Inquisition was really a work of demonic power to stop the flow and work of the Holy Spirit in that era" (Cauchi: [www.voiceofhealing.info](http://www.voiceofhealing.info)).

There was another group not often mentioned. This was the Waldensian community. This tradition had its origins during the middle ages and had strong convictions to go and make disciples. They were obedient to the word, followed in the footsteps of asceticism and strongly believed in liturgical rituals of visions, prophecies, spirit possession and healing. A.J. Gordon in his book *The Ministry of Healing* quotes the following doctrine of the Waldensians:

Therefore, concerning this anointing of the sick, we hold it as an article of faith, and profess sincerely from the heart that sick persons, when they ask it, may lawfully be anointed with the anointing oil by one who joins them in praying that it may be efficacious to the healing of the body according to the design and end and effect mentioned by the apostles; and we profess that such an anointing performed according to the apostolic design and practice will be healing and profitable.

(Gordon 1882:65)

A woman who is also worth mentioning is Colette of Corbi (1447). In *The Lives of the Saints* it is said that in 1410, she founded a convent and she introduced liturgical rituals of the Spirit to the people of her time. She founded a house of her order at Poligny. The duchess of Bourbon wrote during this time, "I am dying of curiosity to see this wonderful Colette, who resuscitates the dead." Many miracles and liturgical rituals of the Spirit were attributed to her. Many people spoke and wrote about her during this time (cf. Lopez 2010:5-11). "Philip the Good, Duke of Burgundy, recalled Colette to Flanders, where she founded several houses, and glorified God by many miracles" (Lopez 2010:97-102).

From the preceding information it is clear that the practice of healing, miracles and exorcism were present during the medieval times. The examples shown above illustrate that there were indeed interest in these liturgical rituals in this period. Although in the study of the history of the Liturgy it often received little attention. In this period the focus is often rather on examples of the Mass. Of course there is no way in which the descriptions of healings that took place can be verified, but that is also not the aim of this chapter. The explicit aim is rather to show the need of the laity for spiritual experiences and miracles and that is clear in the material available to us. The spiritual rituals were always desired and that it finally shows the existence of liturgical rituals which resembles those in Spirit tradition and the existence of liturgical rituals of the Spirit.

#### **2.1.4. The Reformation and beyond (1517AD – 1545AD)**

We continue our diachronically liturgical-historical descriptive exploration in the Reformation period. This period is marked by the start of Martin Luther's 95 thesis placed on the door of the Wittenburg church which heralded the start of the Reformation. The end of this period is marked by the start of the Council of Trent when the Catholic Church seeks to reform the church.

Our society today is so focused on new technology and new inventions. Our culture today is fascinated with the new, while "the motto of Renaissance culture was *ad fontes*, back to the sources" (Lindberg 1996:6). Melancthon characterized the Reformation as the age "in which God recalled the church to its origins" (Lindberg 1996:6).

Is this a period in history when liturgical rituals look back to the early church? Do the liturgical rituals of the Spirit continue in this period? We want to look specifically still at the rituals of healings, speaking in tongues and exorcisms.

Even though the Reformation is mostly identified with Martin Luther (Lindberg 1996:6), it is not localized and restricted to him. Many people rose up before him and did so many years after him. Martin Luther was indeed one of the front runners of the Reformation. We find in his, *Letters of Spiritual council*, his advice concerning a particular man's sickness:

The tax collector in Torgue and the counselor in Belgern have written me to ask that I offer some good advice and help for Mrs. John Korner's afflicted husband. I know of no worldly help to give. If the physicians are at loss to find a remedy, you may be sure that it is not a case of ordinary melancholy. It must, rather, be an affliction that comes from the devil, and this must be counteracted by the power of Christ with the prayer of faith. This is what we do and what we have been accustomed to do, for a cabinet maker here was similarly afflicted with madness and we cured him by prayer in Christ's name. Accordingly you should proceed as follows: Go to him with the deacons and two or three good men. Confident that you, as pastor of the place, are clothed with the authority of the ministerial office, lay your hands upon him and say, "Peace be with you dear brother, from God our Father and from our Lord Jesus Christ." Thereupon repeat the Creed and the Lord's prayer over him in a clear voice, and close with the words: "O God, almighty Father, who hast told us through thy Son, 'Verily verily I say unto you, whatsoever ye shall ask the father in my name, he will give it to you' who hast commanded and encouraged us to pray in his name, 'Ask and ye shall receive', and who in like manner hast said, 'Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. We unworthy sinners, relying on these thy words and commands, pray for thy mercy with such faith as we can muster. Graciously deign to free this man from all evil, and put to nought the work that Satan has done in him, to the honor of thy name and the strengthening of the faith of believers; through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, world without end. Amen." Then, when you depart, lay hands upon the man again and say, "These signs shall follow them that believe; they shall lay hands on the sick and they shall recover." Do this three times, once on each of the three successive days. Meanwhile let prayers be said from the chancel of the church, publicly, until God hears them. In so far as we are able, we shall at the same time unite our faithful prayers and petitions to the Lord with yours.

(Tappert 2003:52)

This letter is of invaluable importance to us today as it shows advice and rituals of the day. It is recorded that healing did take place. Near the end of his life, Luther returned to the James 5 passage in suggesting ministering to the sick by "two or three good men...the pastor...anointing, imposing hands,...saying the Creed and the Lord's prayer...three times in one day, plus public prayer" (White 1999:125). We can clearly see the practice of liturgical rituals of the Spirit present during Luther's time.

During Martin Luther's life, some of his work countered the Catholic Church's practices and beliefs. Later there were a few small groups like the Quakers and the Salvation Army who disputed the need for outward sacraments at all. The church before the reformation had within itself the 7 sacraments, when healing was still part of them. This sacrament made some way for healing to be part of the church. It was one of the sacraments, which meant the belief in healing existed, even though not many healings within the church were recorded. But with the reformation, healing as a sacrament fell away and it was a great loss to the church at that time.

The next person I want to highlight during the Reformation is John Calvin (1509 – 1564). He followed in the footsteps of Martin Luther by leading a Reformation in Geneva. He was not a man known for his belief in liturgical rituals such as healing, speaking in tongues or exorcism. He would not classify himself today as charismatic. But he had the conviction through reading the Bible that God was able to perform these miracles. He did not think his lack of experience was a final answer to God's working. He believed that God was able and willing to perform miracles. He writes in his commentary on 1 Corinthians that:

Today we see our own slender resources, our poverty in fact; but this is undoubtedly the punishment we deserve, as the reward for our ingratitude. For God's riches are not exhausted, nor has His liberality grown less; but we are not worthy of His largeness, or capable of receiving all that He generously gives.

(Pringle 1948:400-407)

John Wimber (2009) produces an overview of miraculous healing throughout Church history in his book *Power Evangelism*, and it is pure folly for us to accept the doctrinal teaching of great men like Luther and yet to refuse to believe their testimony about the healing miracles of their day.

Moving to Scotland we find the same liturgical rituals there. We find some interesting accounts from John Howie (1996) in his work *The Scot Worthies*. I will highlight just a few accounts briefly.

One of the Reformers in Scotland, who died at the stake in 1546, was George Wishart. It is said that he was a great friend of John Knox. It is believed that George possessed the Spirit of Prophecy to an extraordinary degree. He was also said to be humble and modest at the same time. He often prophesied against those who stood up against the word of God (cf. Howie 1996:18).

Relating the story Howie writes in his book, one account tells of how he was fraudulently asked to go to a friend's house. Heeding to the voice of God who warned him, he did not go. He knew that one day he would die by the hands of the cardinal but this was not the time. Later in his life, he indeed was captured by the cardinal's men and killed at the stake. Just before he was captured and killed, he prophesied that the cardinal's days were numbered. About three months after he died, the cardinal was stabbed to death. Reports of healing are also attributed to him during his lifetime (cf. 1996:20).

John Knox is also an important person that stands out during this period. He was born in 1505 and a friend of John Calvin's. He was called an Apostle of Scotland, prophet and a man filled with the gifts of the Spirit (cf. Jeffreys 1932:122). Many times his life was in danger, but the Lord protected him and he eventually died of old age. It is said that people were more scared of John Knox than armies because he had such a 'connection' with God (cf. Howie 1996:49), that whatever he prophesied, came to pass. He prophesied concerning castles and cities, kings and queens. When he prayed for people to be healed, indeed they were healed (cf. Howie 1996:49).

### **2.1.5. Counter Reformation and Baroque (1545AD – 1725AD)**

This period is marked by the start of the Council of Trent and ends with the last period of the baroque era with its art and literature.

At the Council of Trent, the church sought to determine the doctrines of the church in answer to the 'heresies' they believed the Protestants brought. Within this time we find John Scrimgeour. He was a minister of the gospel around the year 1620. Once he was ministering at Kinghorn. Whilst he was ministering, a godly woman fell ill. She suffered greatly. He went with two elders and they prayed for her, but she only

got worse. He said that comforting her and praying like this won't help her and that he needed to try something else. In the name of Jesus Christ he commanded her "Be loosed from these bonds" (Howie 1996:114). Instantly joy and peace came over her and she was healed. Later in his life with many of his friends and family dead, his only surviving daughter came to the point of death and he was called to see her. When he saw her condition, he went to the fields and prayed throughout the night. The Lord answered his prayers and spared her life. When he returned she had recovered and was eating some meat and later was fully restored.

In the book by Wimber (2009), we find a piece by David Robertson, *From Epidauron to Lourdes: A history of Healing by faith*, about an Irishman named Greatlakes. He was a Protestant in Catholic Ireland and fled to England in 1641 at the outbreak of the Irish Rebellion. For a time we know that he served under Cromwell. During a time of great depression in 1661, Greatlakes felt that God had given him the gift to heal people with scrofula. People around him were astounded when they saw that healing actually took place when he prayed. When he realized that he indeed had a gift, he prayed for people with other infirmities: epilepsy, paralysis, deafness, ulcers and diverse nervous disorders, and they were healed. Healing took place when he prayed for people. It wasn't long before the word spread that he has healing hands. People from all over besieged him to come and pray for them and their loved ones. "The crowds that came to him were so great that he could not accommodate all of them even if he worked from 6:00 in the morning until 6:00 at night" (Frazer 1973:187). Greatlakes also believed that all diseases were caused by demons and that he cured people, with God's help, by casting out these demons (cf. Frazer 1973:187-188).

During the time of the Post-Reformation, we also come to learn about the Radical Reformation. This was a 16<sup>th</sup> century response to what was believed to be corruption in both the Roman Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Lindberg writes that the Radical Reformation was not a unified movement, but rather a chorus of protest against the clergy and secular authorities of the day (1996:213) Beginning in Germany and Switzerland, the Radical Reformation birthed many radical Protestant groups

throughout Europe. Many of these groups lend itself towards liturgical rituals of the Spirit.

The Anabaptists were classified within the Radical Reformation. It was not unusual for charismatic manifestations to appear, such as speaking in tongues. In Germany some Anabaptists experienced healings and glossolalia (cf. Bloesch 2000:108).

There is also a group called “The Jansenists” who believed that they were a chosen group of people who were elite. "The expectation of miracles and other supernatural signs had become almost an integral part of the Jansenist worldview by the end of the seventeenth century” (Kreiser 1978:70). One such miracle that is recorded in March 1656 is the cure of Pascal's niece, Marguerite who had been suffering for a long time from a serious and disfiguring lachrymal fistula in the corner of her eye. It is said that she was healed when a thorn everybody believed was holy, simply touched her eye. The proof of her healing was supported by substantial medical evidence. The public were impressed and expectant of other miracles to take place.

Keiser says:

The miracle was God's way of giving "voice" to the previously stifled and frustrated partisans of the "Truth", of enabling them not only to "speak out" but to do so effectively, with a "language" of extraordinary force and conviction. It thus provided the Jansenists with a powerful apologetic weapon.

(Kreiser 1978, 70-72)

This period can be seen as opposition to the clergy and authorities. This includes sparks over the disappointment that the so-called reformers did not satisfy the needs of the people. Out of frustration for lack of effectiveness, a flood of religious ideas and groups developed. An awakening of rituals of the Spirit began to rise up again. This ‘spirit’ of the Radical Reformation was portrayed in the Baroque art.

### 2.1.6. The Modern and the Contemporary (1725AD – Present)

This period ends with the Baroque age and continues to today.

We cannot study this era without due attention to John Wesley. He was the founder of the Methodist Church. The fifteenth child of the Wesley family, he was educated at Oxford and ordained in 1728 (cf. Roy 2008:20). As a young man, Wesley was constantly exposed to liturgical rituals of the Spirit. He saw miracles of healing, speaking in tongues and exorcism from his contemporaries. He once interviewed a prophet from France from the Huguenot movement in 1739. In 1786 he witnessed the Welsh revival taking place.

John Wesley developed a doctrine in 1766 called the “Second blessing”. Wesley’s friend John Fletcher called it ‘baptism in the Holy Spirit’ (Greenwood 2003: [www.christian-truth-ministry.com](http://www.christian-truth-ministry.com)). This is still a term used in the Spirit tradition today. Something started that day. In times to come, many people claimed to have experienced this phenomenon (cf. Tomkins 2003: 112, 156). It was entrenched into the Spirit tradition’s liturgical rituals from that day onwards. Many church services held by John Wesley were characterized by much singing and groaning. They believed it was signs of the Holy Spirit’s presence. John Wesley also believed in healing. In his *Notes on the New Testament* he records his views on James:

This single conspicuous gift which Christ committed to His apostles remained in the Church long after the miraculous gifts. Indeed, it seems to have been designed to remain always, and St James directs the elders, who were the most of not only gifted men to administer it.

(Jeffreys 1932:126)

It is said that when John Wesley preached, people would fall to the floor and often much groaning and crying would take place and they would be convicted of their sins before God who was holy. Mark Greenwood says that their sorrow would soon be turned into love and joy and they would praise God for all he has done ([www.christian-truth-ministry.com](http://www.christian-truth-ministry.com)). There were always various manifestations in his meetings. While he was preaching, people who were ill would get healed. Demons would manifested and be dispelled (cf. Tomkins 2003:162). Wesley did however

discern whether or not the manifestations were from God, man or Satan. He did sometimes find that Satan would try to mimic the experiences people had in order to discredit the whole service. Some manifestations Wesley saw as not being from God, for example, uncontrollable laughter and strange animal noises.

Wesley experienced "charismatic experiences" himself. In his Journal he writes about a young lady who was possessed by demons and he describes the following:

I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousands of distortions of her whole body showed how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes would not weep. She screamed out, as soon as words could find their way, "I am damned, damned; lost forever! Six days ago you might have helped me. But it is past. I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I must, I will, I will be damned!" She then began praying to the devil.

([www.christian-truth-ministry.com](http://www.christian-truth-ministry.com))

John Wesley was bewildered at this sight. He began praying for her, and at times she was quiet, but as soon as he left the room, she would begin her rage again. Then another person there also began having fits. Wesley spent hours by her side praying. Finally healing came: "We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first of the tormented, and then of the other. And they both joined in singing praise to Him who had "stilled the enemy and the avenger" ([www.christian-truth-ministry.com](http://www.christian-truth-ministry.com)).

So many more miracles are recorded in Wesley's journal; it would fill all these pages. I want to end off by quoting another piece out of Wesley's journal where he explains his thoughts on healing. He wrote a letter to Thomas Church in June 1746 in which he states:

Yet I do not know that God hath anyway precluded Himself from thus exerting His sovereign power from working miracles in any kind or degree in any age to the end of the world. I do not recollect any scripture wherein we

are taught that miracles were to be confined within the limits either of the apostolic or the Cyprianic age, or of any period of time, longer or shorter, even till the restitution of all things. I have not observed, either in the Old Testament, or the New, any intimation at all of this kind. St. Paul says, indeed, once, concerning two of the miraculous gifts of the Spirit (so, I think, that test is usually understood), "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease." But he does not say, either that these or any other miracles shall cease till faith and hope shall cease also, till they all be swallowed up in the vision of God, and love be all in all.

(Telford 2007:261)

In a book by Judith Tydings (1977:213), *Gathering a People*, she describes the healing of John Busco, who had pneumonia. The doctor said that there was no help for him and that he would soon die. John had a friend who was a priest, who pleaded with John to ask God for healing. John replied: "May God's holy will be done." His priest friend urged him to be more specific in his prayers and ask God to heal him for the sake of five hundred boys who need him. John was more specific in his prayers and the very next day he was recuperating.

In England during the 1830s, there was a man named Edward Irving. Hyatt relates some of his biography in the book *2000 Years of Charismatic Christianity (2002)*. He was born in Scotland where he grew up. He obtained his M.A. degree when he was only 16. He soon became a pastor of a church in London. He soon attracted large crowds and started experiencing liturgical rituals and manifestations of the Spirit (cf. Hyatt 2002:181). These included speaking in tongues and prophesy (cf. Noll 2002:299). With some men being fluent in prophesy, they were appointed to be apostles. According to many people in that time, the work of the Holy Spirit had ceased with the passing of the apostles. Hyatt writes that Irving responded that "he could see no reason why the church should not still receive the complete gift of the Holy Spirit, including the gift of power. This, he said, had become obvious to him from the plain meaning of scripture" (2002:181-182). Amongst themselves they chose 12 apostles. When Edward Irving passed away, the movement continued and was later called the Catholic Apostolic Church. This name was adopted from the Nicene Creed. Henry Drummond was one of the most influential men at the beginning of this tradition. Being influenced to a great extent by the writings of the

early church fathers as well as Eastern Orthodoxy, the movement took a turn towards a more liturgical flair. The church grew, numbering in the thousands in England, Germany and some other parts of Europe (cf. Noll 2002). A group in Germany later appointed new apostles and continued on. The last apostle Francis Woodhouse of this movement died just a few months after Agnes Ozman spoke in tongues in the United States (cf. Pohlman 2007:5).

In the 1870s we find Christians known as Gift People or Gift Adventists numbering in the thousands who were known for spiritual gifts such as speaking in tongues. One preacher from the Gift People influenced A.J. Tomlinson (cf. Pohlman 2007:4), who would later lead the Church of God in Cleveland. Though some have considered the 1896 Shearer Schoolhouse Revival in Cherokee County in North Carolina as the beginning of the modern Pentecostal tradition, the remoteness of the region very likely kept it as a localized event and thereby limited any possibility it may have had to impact the movement that came out of the later Azusa Street Revival (cf. Pohlman 2007).

During this period, we also learn about the Quakers (cf. Noll 2002; Hyatt 2002). Their origins can be traced back to the Puritans in England in the 1640s. Hyatt mentions that “their name was given to them by their adversaries which was a slur first pronounced by Justice Bennet in 1650 with the intention of ridiculing their peculiar response of trembling in the manifest presence of the Holy Spirit” (2002:89). Justice ridiculed the leader of the Quakers at that time, who was George Fox, during his trial. Two centuries later we find Charles Fox Parham (1873-1929). He grew up with a desire to know and experience God (cf. Hyatt 2002:89). He was exposed to the Methodist and Holiness churches, and taught that the new age of the Spirit was upon us and that there was a baptism of the Holy Spirit and of fire for those who are converted (Noll 2002:300). He preached this message in the schools he worked at. One can fully understand that there was opposition everywhere which came mostly from the Puritans and Anglicans, but not isolating it to them only.

A typical Quaker meeting would be characterized by people sitting and waiting for God to speak through them. They called it “quaking” when God moved among them (cf. Noll 2002:300). Within their literature, we find recording of visions, healings and

prophesies. They would write about the power of God being present as with the day of Pentecost. I want to refer to a specific statement: "... we received often the pouring down of the Spirit upon us, and our mouths opened, and we spoke with new tongues and the Lord gave utterance..." (Noll 2002:68). Very strangely we see in recorded material that Fox discouraged the more spectacular manifestation of the Spirit. One could probably think it was because it was beginning to get out of hand. The spectacular liturgical rituals disappeared entirely after that.

Other teachings that became prominent during this time were the belief in divine healing as an answer to prayer. Mentioning here also George Whitfield who's preaching was accompanied by signs and wonders (cf. Hyatt 2002:90). Other teachings included the expectation of the eminent pre-millennial second coming of Christ. An outstanding leader in the early healing movement was R. Charles Cullis, a Boston physician who in 1864 built his first "healing home" for the sick, where patients would be treated with prayer rather than medicine (cf. Horton 2006:533).

At this time Charles Fox Parham was a racist. We find that William Seymore, a black preacher was not allowed in Parham's classes. He had to listen to the lectures through the open door. At the start of the 20<sup>th</sup> Century, a worldwide revival tour was undertaken by Reuben A Torrey (1856-1928). This tour linked many who later became part of the Pentecostal tradition. Although Torrey never became a Pentecostal he was part of the beginning. A well-reported revival in Wales fanned the flame of expectancy even more.

"In 1900 there were, at most a bare handful of Christians who were experiencing special gifts of the Holy Spirit similar to those recorded in the New Testament" (Noll 2012:302). With the start of the 1900s looking dimly for the Spirit tradition, we find a tremendous growth later on. "Pentecostalism grew to some 12 million adherents in 1970, and now incorporates some 600 million worldwide in its various expressions... [T]oday it is almost 25% of all Christians" (Crosby 2011:50-54). Another source says that according to reputable observers, by 2000, Charismatic/Pentecostal numbers worldwide were increasing at the rate of around 19 million each year. The center for the Study of Global Christianity states that the number of Charismatic/Pentecostal

believers was 582 million in 2000, potentially rising to over 800 million by 2025 (cf. Jenkins 2011:80).

The first Charismatic upsurge started in Topeka, Kansas, USA on New Year's Day 1901, within the "Holiness movement," and many believe an offshoot from Methodism and a few Baptist churches. This spiritual uprising was not exactly acceptable or appropriate and therefore the movement became independent and the "so-called" Pentecostal movement began and spread like wildfire and is now the fastest growing branch of Christianity.

"They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak." This was the text of the first sermon preached by the young African-American pastor William J Seymore (cf. Hyatt 2002). He was part of the Church of the Nazarene, in Los Angeles (Jacobsen (ed.) 2006: 45-46). The preacher followed the same direction as Wesley and his contemporaries of another teaching that God had a third blessing, besides conversion and sanctification, and this blessing was the baptism of the Holy Spirit. The sermon Seymore preached on being baptized with the Holy Spirit resulted in him being excommunicated by the female pastor of the church (cf. Shaull & Cesar 2000:6).

The beginning of Pentecostalism, with its special gift of speaking in tongues as evidence of the Holy Spirit, is often associated with what happened in 1906 at the Apostolic Faith Gospel Mission on Azusa Street in Los Angeles California (cf. Cox 1995:48). This was the church he started when he was kicked out of his church. In that year he began a lengthy series of nightly meetings (cf. Noll 2002:299). Soon visitors from all around the world came to carry back to their homes the message that the living presence of the Holy Spirit could be experienced as a reality in this age. Here we can clearly see the liturgical rituals of the Spirit tradition became more prominent and entrenched until today.

Bittlinger writes in his book, *The Church is Charismatic*, that the Spirit's movements at this time in history, is likened to other times in history where the laity had a new hunger and thirst after God and liturgical rituals of the Spirit was desired (1981:7). We see the same explosion within the Reformation. People have a hunger and thirst

to experience God which drives every revolution. For the church as it existed in 1901, this was a big issue and fears of heresy dawned on the church. But as time went on, this tradition began to grow day by day.

Others who were involved at this time of change in the church include A.B. Simpson and A.J. Gordon, who emphasized healing in the atonement. “The most flamboyant was the Australian healer Alexander Dowie, who built ‘Zion City’ near Chicago in 1890 to bring ‘leaves of healing’ to the nations” (Horton 2006:533). There was a new teaching of a “pre-millennial rapture<sup>5</sup>” of the church that was first promoted in Britain and the United States by John Nelson Darby, who was the founder of the Plymouth Brethren.

While this new teaching of the rapture was taking people by storm, there was a great emphasis on the personal work of the Holy Spirit. Several articles were written as to help people to seek for the power that the Holy Spirit can give. It was taught that experiencing the Holy Spirit was subsequent to conversion.

After 1906, this new movement spread rapidly. It crossed the borders of the United States and reached cities around the world. Many church leaders rejected this movement. Some even accused that members of this new movement were demon possessed or mentally ill.

South Africa received the Pentecostal message in 1908 under the ministry of John G. Lake, whose ministry began in Zion City under Alexander Dowie of Chicago. John G. Lake had an incredible healing ministry according to Hyatt (2002:152). In four years Lake established the Apostolic Faith Mission church and the Zion Christian church. By the 1990s the Zion church had grown to be the largest Christian denomination in South-Africa (cf. Noll 2012).

This new movement of liturgical rituals of the Spirit reached Chile in 1909 under the leadership of Willis C Hoover (cf. Horton 2006:534). Hyatt writes that he was

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<sup>5</sup> It is defined as the event that occurs when Christ returns to earth and gathered his followers before a time of tribulation will occur where the Christians are not present (Frank 2005:31).

honored as founder of Pentecostalism in Chile (2002:159). Horton describes that when the Methodist church rejected this Pentecostal movement, a schism occurred that resulted in a new found section of the church called the Methodist Pentecostal church. The extreme growth made this movement the dominant movement within Chile during this time (cf. 2006:534).

These newly found liturgical rituals of the Spirit brought the movement to Brazil in 1910 (cf. Horton 2006:534). It was led by two American Swedish immigrants, Daniel Berg and Gunnar Vingren, “who began Pentecostal services in a Baptist church in Belem, Para” (Horton 2006:535). Soon another schism erupted resulting in the first Brazilian Pentecostal congregation, “which took the name Assemblies of God”. The tremendous growth resulted in this movement in Brazil being the major Protestant force.

In matters liturgical the Pentecostal ideal has been a Liturgy of the freedom of the Spirit reacting against the cold formalism, structured inflexibility and “meaningless” repetition they saw in the historical denominations (and from which most have come). The early Pentecostal pioneers rejected any notion of a formal Liturgy. Indeed, two decades after Azusa Street, Bartleman compared the contemporary trend of ‘pep’ and ‘make it snappy’ methods used to achieve a spiritual purpose, with the atmosphere at Azusa Street. A quote from Bartleman 1925: “Meetings must be controlled by the way of the throne. A spiritual atmosphere must be created, through humility and prayer, that Satan cannot live in. This we realized in the beginning” (Clark & Lederle 1989:69). This meeting and experience can only be seen in one way and that is “the epitome of a person and God are involved in the encounter, and the human input cannot be obviated” (Clark & Lederle 1989:69). This was also the start of all races coming together to worship God. Bartleman was a forerunner as he always used to say that the color line was washed away by the blood of Jesus (Hyatt 2002:147). But Bartleman argued that the terms of the encounter must be set by God, and not humans.

Bartleman explains a typical service of an earlier Pentecostal service:

Often meetings lasted all night. Missionary enthusiasm ran high... No organ or hymn books were used. The Spirit conducted the services and there seemed no place for them. Hundreds definitely met God. Numbers were saved, baptized in the spirit, and healed. Many received a call to foreign fields... The altars were seldom empty of seekers day or night... We determined to fight nothing but sin, and to fear nothing but God.

(Bartleman 1925:107)

One of the largest initiated churches in Southern Africa is the Zion Christian Church. The ZCC was formed in 1910 by Engenas Lekganyane, a former member of the Free Church of Scotland. It was officially registered as a church in 1942 (cf. Anderson 2004:107). The early church was strongly influenced by the doctrines of the Christian Catholic Church of John Alexander Dowie, based in Zion, Illinois in the United States of America, and by the teachings of the Pentecostal missionary John G Lake who began work in Johannesburg in 1908 as we have seen earlier in this section of history. They believe that the leader can perform supernatural acts and faith-healing in the name of Lord Jesus Christ. Senior officials can also perform healing miracles (cf. Anderson 2004:108).

We also find the AIC churches in Africa. As we read on [www.christianitytoday.com](http://www.christianitytoday.com), an article by Harper, *An African way: the African Independent churches*, this is an African initiated church is a Christian church independently started in Africa by Africans and not by missionaries from another continent. A variety of terms exist for these forms of Christianity: African initiated churches, African independent churches, African indigenous churches and African instituted churches. The abbreviation covers them all (1986:www.christianitytoday.com). Anderson highlights that “not only do the AICs themselves see their “penchant for healing and exorcism” as one of their “main characteristics”, but they also see “spiritual healing” (or better, “healing by the Spirit”) as “the principal focus of our worship and liturgical practices, being the main cause of our impressive growth” (cf. Anderson 2001:234).

In the study that Albrecht conducted on three different churches in his book, *Rites in the Spirit*, he shows in numerous places that healing, exorcism and speaking in tongues is still a prominent rite and ritual in most Charismatic churches (1999:63,168,133,125).

In the last half on the 20<sup>th</sup> Century, the Pentecostal tradition had influenced the Catholic, Lutheran, Presbyterian, Episcopal and many other denominations. Their influence expanded emphasis on healing and other spiritual gifts. The emphasis was always to experience the Holy Spirit. These new liturgical rituals of the Spirit were making inroads into all other traditions.

Many writers call this tradition the “religion of the masses”. Together with an individual and community enthusiasm, it suggests a time of the primitive church and constitutes, as mentioned, a challenge for the historic churches, for Theology, and for the ecumenical movement in particular. The Spirit tradition is not a haystack fire, but it is a permanent insurrection. This tradition has reached every part of the world and every part of the media you can think of. Bittlinger calls them a “mixed blessing” (Bittlinger 1981:1). The Charismatic tradition can be seen as a Christian variation of a worldwide religious revival. As we encounter over and over in our study is that this tradition is spreading all over the world within all confessions and among all social classes.

“Within Pentecostal and Charismatic church services, each moment of the service demands an untiring spiritual and corporate giving. The physical dynamics established a Communion and vitality nonexistent in a traditional Protestant church” (Shaull & Cesar 2000:87). It seems that out of this research that healing, exorcism and speaking in tongues are not some high and lofty idea, neither is it something that ceased or disappeared. It is believed to flow out of the power of a personal experience and decision of following Jesus and believing in the workings of the Holy Spirit. The message is easily grasped intellectually. It is those Evangelical doctrines less emphasized in the traditional churches that constitute the center of the faith of the simplest believers. A Pentecostal service does not consist of repetitive Liturgy but Liturgy indeed. The service goes from being trivial to ecstatic; it takes unexpected turns (cf. Shaull & Cesar 2000:92).

When we look around today, we see the signs and rituals of the Spirit tradition everywhere. Healing, Exorcism and speaking in tongues are liturgical rituals that occur often in this tradition. With a Pentecostal or Charismatic church in every

neighborhood, or a Christian television channel readily available, we can but look at these rituals of the Spirit in operation. To mention anyone by name is impossible as most members of a Charismatic church operated in one or more of the Spiritual gifts, and includes healing, exorcism and speaking in tongues. These liturgical rituals have stood the test of time and now comprise a great part of the Spirit tradition and its Liturgy.

## 2.2. Theology of the Spirit tradition

The Spirit tradition was formed throughout different stages of history. Throughout we got to see liturgical rituals of the Spirit tradition. But at the start of the formulation of the Pentecostal/Charismatic tradition, there was and still is little Theology written about this tradition. Clark says that many Pentecostal theologians have risen up to write and answer theological question “as not to let others alien to this tradition criticize any longer” (Clark & Lederle 1989:3).

Cox says that Pentecostal Theology is found in the *viscera* of Pentecostal spirituality. He mentions that their Theology is emotional, communal, narrational, hopeful and radically embodied (cf. Cox 1995). If any change should come in their Theology, he supposes that it will first start in the lives of the Pentecostal worshippers.

“The neglect of the Spirit in Theology has been a frequent lament in recent years” says Dunn (Dunn 1998:43). Many professional theologians and Charismatic theologians have not put pen to paper on Spirit Theology. James Dunn explains this by saying that the Spirit of the New Testament period was first and foremost an experience, and experience almost tangible in quality (cf. 1998:45).

“The stigma of poor Theology and weak exegesis has become attached to classical Pentecostalism.” (Clark & Lederle 1989:26) It might be true, but we also need to recognize that this ‘new’ movement is still young and barely 100 years old. The Apostles that walked with Jesus also did not formulate a clear doctrine until much later. One thing they do have is the liturgical rituals of experiencing the Holy Spirit. Most often they place experience above doctrine and that might be the reason why so little is found on the Theology of the Spirit.

In this regard, the purpose of our study is to make a contribution to the Charismatic liturgical rituals of worship. The main difference is the hermeneutics of Charismatic Theology. Oliverio Jnr suggests:

A community-oriented and experiential approach to Pentecostal hermeneutics that would fit into the ecumenical-Pentecostal hermeneutic, and attempts to find insights from both of the contemporary hermeneutic traditions in Pentecostalism which he recounts.

(OliverioJnr 2012:14)

Oliverio concludes his book *Theological Hermeneutics in Classical Pentecostal Tradition* that Pentecostal Theology is found in a hermeneutical realism which allows for multiple productive hermeneutics to emerge that can faithfully account for this one tradition (cf. 2012:361). What he means is there is not one specific form of hermeneutics used by Pentecostals, they glean from many other hermeneutic styles.

Simon Chan in his book *Liturgical Theology* writes, “Bad worship produces bad Theology, and bad Theology produces an unhealthy church” (Chan 2006:1). It is clear that if the Spirit tradition does not stand firm on good and sound Theology, their Liturgy and worship will take the same route.

I am not of the opinion that the Spirit tradition is in need of a great reformation when it comes to their Theology. Through study and review, the Spirit tradition is theologically at the same place as any other denomination when it comes to God, Jesus, Soteriology and so on. Where they do differ is more on the style and culture of how worship is celebrated and the work of the Holy Spirit are experienced.

What is interesting about the Spirit Tradition is the wide variety of doctrine, structures and many conditions that they adapt. Under all the differences they might display, lies a nucleus of doctrine that is non-negotiable by Pentecostals themselves (Clark & Lederle 1989:17). In Summary what is the doctrines at grass-root level? Because Pentecostal Theology is still young and so variant, we can only, with them conclude the basics of this tradition’s Theology.

To do a study on Charismatic Theology will be a major thesis on its own. I will only outline some major points of significance that will apply to our study. As we are specifically looking at liturgical rituals in the Spirit tradition, I want to highlight some basic theological thoughts on the liturgical rituals of the Spirit tradition.

### **2.2.1. The Church**

Bill Hybels writes: “What grips my heart every day is the knowledge that the radical message of Jesus Christ’s transforming love has been given to the church” (Horton 2006: 191). A community develops and grows when they share in the experience of the Holy Spirit. As in the early church, the Spirit tradition today believes that they are the fellowship of the Spirit (*koinonia*). This means that they have common participation in the same Spirit (Philippians 2:1-2). It is believed, as in other traditions also that it is the Spirit that brings the church together. It is also the experience of the one Spirit that provides the unifying bond in the churches. It is out of the diversity of particular manifestations that the unity of church emerges (Romans 12:4-8; 1 Corinthians 12:12-27).

The power of God is revealed today in the lives of individuals and communities as it were in the early Christian communities. The Spirit tradition believes that the members of its congregations have the obligation to reveal Christ to the outside world by living a Christ-like lifestyle. “The goal of the individual believer, of the local church, and of the larger Pentecostal community, is to further the mission of Jesus. Jesus is coming again, to judge the world, and to apocalyptically renew creation” (Clark & Lederle 1989:17). Pentecostals believe that the church is the community of those who are saved; it is a group of people who are individually empowered by the Holy Spirit for service within the community and external witness, and it is a commissioned community (cf. Clark & Lederle 1989:67). Charismatics/Pentecostals believe that where the people are, there the church is. The church is not a building, but where Christians come together.

### 2.2.2. Worship

Public worship is believed to be an encounter of God's people with Himself. Albrecht highlights in his book, *Rites in the Spirit*, that Pentecostals believe that God desires to meet with His people and therefore they can encounter Him (1999:227). They believe that people have access to the throne of God and can come boldly to receive grace. Everything that one has, health, family, blessings and even the experience of the Holy Spirit is a reason to worship Him. Even if there is no reason to worship Him, He is God and is always worthy to receive worship and adoration. Worship is seen as a time of fellowship with the Holy Spirit. This creates within the worshipper, expectancy (cf. Albrecht 1999:227) to receive from God and in effect, the Holy Spirit

They believe that a believer should always be recognized as being a worshipper of Jesus. Worship should mark the life of the believer and be the main part of its Liturgy at any time. They believe that a strict program can cause them to miss God and the experience of His Spirit. One thing that most Pentecostals say, which form the bedrock of their worship is things such as "We worship God for who He is"; we praise Him for what He is". The believer should worship because they are overwhelmed by who God is. Worship is the time when God invites them into His presence and anyone is welcome to experience His Holy Spirit. Albrecht highlights that Pentecostals see worship as the foundational ministry where henceforth all other ministries flow (cf. 1999:227).

One may recall Dom Gregory Dix's (2005) study on the shape of the Liturgy and how he examines the history of Christian Worship by looking at diverse liturgical approaches through history. But how does Pentecostal Liturgy look like? One might suggest that it is worshipping in Spirit and in truth and responding to an invitation to encounter the living God. I would suggest that this sums up a typical Pentecostal's view of worship. Pentecostal liturgies must allow for worship as described above, and that is why their liturgies look much different. An online Pentecostal journal had the following about their meetings: "When Spirit-filled people are involved in Christ-centered Liturgy, God almighty makes Himself manifest and worship happens" ([www.oldlandmark.wordpress.com](http://www.oldlandmark.wordpress.com)). We see that in Acts 13:2, when in the midst of some Christian Liturgy, the Holy Spirit spoke. Pentecostals

involve themselves with whatever liturgical form of worship which` will welcome the “interference” of God’s Holy Spirit.

As we see above, worship plays an exalted role in Pentecostal Liturgy. Some would even describe it as the dominant character of the Spirit Tradition. Pentecostals like to have no limits when it comes to worship within a church service. This participatory experience of the liturgical rituals of the spirit includes congregational singing, praying together as the body and sometimes celebrating the Communion together. Baptism also plays a huge part in their worship services. From start to finish, the service’s main focus is to create an atmosphere of worship where people will be able to get into the presence of God and experience Him.

Pentecostal Liturgy is all about involvement. They are actively involved in the service’s Liturgy. From experience, I would say that during the course of the service members can be seen on their knees, hands lifted, clapping hands, prostrate on the floor, dancing, praying in tongues or just normal prayer, praying for one another, and the laying on of hands. The service is spontaneous rather than following a strict rule of rituals. In fact what they are doing is liturgical rituals of the Spirit. Albrecht highlights also that through worship, they can experience God and then it will flow out of them to minister to one another (1999:228).

Ramon Hunston says of Pentecostal Worship,

That expression of the soul which seeks no personal gain or aggrandizement. We should note that there is a factor of spontaneity about worship and the error of teaching that certain acts or doing certain things will produce worship in an artificial emotional release that is far from the biblical reality of worship.

(Hunston1985:7)

Pentecostal services do not follow a strict Liturgy. It is mostly up to the pastor to lead the congregation to where God wants it to go. In some churches, even the preaching of the word took second place to God’s presence.

Even though Pentecostals will not always acknowledge their dependence on Liturgy, they do however form structures within the service that guide them towards a desired

goal. Pentecostals are used to loud music, drums *et cetera* that when it is not there, they will notice and ask questions. This tends to cause the worship service to be emotional. Because many Pentecostal churches are multi-cultural, one can find any type of music to be used as worship.

The word Liturgy scares of many Pentecostals. But the goal of Liturgy is a corporate worship of the Body of Christ, of which we are individual members. The belief is that a stricter Liturgy will change the freedom of the Spirit in a Pentecostal service. I believe that liturgical services, such as weekly readings, celebrating the Church calendar, and even an organization celebrating sacraments on the same day, same time, could lead to a revival of the Spirit. We are individual members of the Body of Christ, and it is in us that the Spirit dwells. I believe that we must find the balance between the corporate experience of Church and the individual life with the Spirit.

In this regard Strauss (1999) describes Charismatic worship with the three P's of power, presence and praise. The church is the body of Christ and collectively they desire to experience and see Him work in their lives. The operations of the Spirit are a vital part of the growth of the Charismatic tradition.

### **2.2.3. Spiritual gifts**

The first Christians did not think anything strange when talking about the Spirit. Horton says that they were simply thinking of an experience with divine power (cf. 2006:156). Experiencing the Spirit can mean many things. For a Pentecostal believer, they stand on the gifts mentioned in 1 Corinthians 12. When Paul speaks of the spirituals gifts, he is thinking of a range of things. Horton mentions a few as examples: Inspired speech (1 Corinthians 12:8, 10), miracles of healings (1 Corinthians 12: 9-10, Galatians 3:5), (2006:157). They believe that one gift or another experience cannot be deemed more important than another. All the gifts are given by one Spirit to whomever He chooses and when He chooses.

Within Charismatic Theology, there is the belief that humans are co-subjects in the ministry of spiritual gifts and that God takes it very serious. Within the Spirit tradition, the main belief that separates them from any reformed or protestant line of Theology

is the belief and their Theology around Spiritual gifts (cf. Horton 2006). They believe that the gifts of the Holy Spirit is given by the Holy Spirit to contemporary Christians just as they were used in the New Testament during the life of Jesus and even after he was crucified (Hyatt 2002:130). They believe that the gifts have not ceased and God, through the Holy Spirit gives them as gifts to us today to equip the body of Christ. These gifts are manifested in signs such as speaking in tongues, healing, prophesy, discerning of Spirits, miracles and wonders and much more. This belief and Theology is rightly described in the Bible in 1 Corinthians 12:1-11. Many other references are found in scripture. There are some differences within the Spirit tradition. For instance, one main difference is the belief that speaking in tongues is a sign that one has received the Holy Spirit. This is the more Classical Pentecostal view. Most charismatics do not hold this view. On the ritual of exorcism, “Pentecostals and Charismatic forms of faith flourish by directly confronting pagan gods and animistic spirits as well as by imparting the direct immediacy of God’s presence” (Noll 2012).

As we have said earlier in this section, they do hold traditional views on the basic Christian beliefs. The big difference is the continual stress on the supernatural presence of God. This power of His presence brings about the liturgical rituals of speaking in tongues, healing exorcism and much more.

Spiritual gifts are a necessity to the church and to every believer. People who find their spiritual gifts are believed to also find their place in the church. With Spiritual gifts, the church is believed to be made healthier. Ephesians 4 tells us that when spiritual gifts are in operation, the whole body matures, and when “each separate part works as it should; the whole body grows (v.16).” There is clearly a biblical relationship between spiritual gifts and church growth. But not only does the church grow, but God is also glorified. First Peter 4:10-11 advises Christians to use their spiritual gifts and then adds the reason why: “That in all things God may be praised through Jesus Christ.” What could be a more worthy goal than glorifying God?

Liturgical rituals of the Spirit are dominant in most Pentecostal and Charismatic churches. It is part of who they are and what they believe. They need it to grow and to flourish. It is not an option for them, but a necessity. These rituals of the Spirit happen regularly during a service and are built into the planning of the service, if one

can say that. Space is created for these rituals to be part of their Liturgy. As we have seen earlier in this chapter, these rituals have made headlines in history, and now it is a weekly occurrence in the lives of Pentecostal worshippers.

#### **2.2.4. Personal experience.**

More than any other tradition, Pentecostals believe that personal experience is important. This personal experience started with making a decision to believe in the resurrected Jesus and accepts Jesus as their personal savior and as they call it, being born again. This results in regeneration which leads to a new way of living. That would be the first step of many more personal experiences to come. The consequent experiences would include water baptism and Holy Spirit baptism. They pattern these experiences according to the first-century church in Acts.

Albrecht highlights that these experiences can also come through when they worship. As worship is a place where they can genuinely and openly express themselves, they are more open to 'receive' the experience from God (1999:199). They believe that every human being has intellect, emotion, body and spirit and should be allowed to encounter God just as they are. God must then also be allowed to be who He wants to be in delivering, healing and comforting people. Both God and man are concrete and their interaction has concrete characteristics. Because humans want to encounter God, every part of the Liturgy becomes meaningful, as any part can constitute a way to meet with God face to face. Liturgy has an expectation and a goal. The Liturgy can take on any form thus, in order to create an atmosphere where people with different temperaments, poor or rich, can encounter God in a unique way. If people have met with God, the Liturgy was successful; if they haven't then the Liturgy was unsuccessful.

Let us then just be clear about one thing, Pentecostal Theology is not some carefully systematized formulation of religious ritual. Pentecostals Theology is an account of encountering or attempting to encounter God. Liturgy is the work and duty of the people. Pentecostals do have Liturgy, they just don't describe it in that way. Albrecht writes that Pentecostals claim to experience God as supernatural and to receive supernatural helps, gifts and empowerment (1999:118). This can take place both in the Liturgy as well as in their personal lives.

Pentecostal Theology can be said to comprise of the individual's experience with God. But because their Theology strongly involves the body collectively, their understanding of experiencing the Holy Spirit goes hand in hand with a Liturgy that involves everyone to experience God together.

I agree with Holsinger when he says that "Modern society attempts either to personalize or individualize everything-from the rendition of the national anthem to teaching that values and religion are also personal choices" ([www.ag.org](http://www.ag.org)). Most people in the Pentecostal tradition ask: "What does this mean to you personally?" The intention is to show that your experience and someone else's experience is equally valid. Is this what church ceremonies are leaning towards? I do think that Pentecostal Theology and Liturgy is going into that direction. It always talks about your personal experience. It does however also involve the whole congregation with corporate worship and experiencing God together. The main thing that we need to understand is the value of ceremonies. The repetition and consistency of common procedures heighten the meaning and importance of ceremony. While Pentecostals do not have a set Liturgy as such, they do have some useful ceremonies, as we will notice in the Empirical chapter.

Every Pentecostal should experience conversion, baptism in water, baptism in the spirit, experiencing and operating in the gifts of the Spirit, sanctification, enthusiastic praise and worship and witnessing. Clark says: "For Pentecostals it is the experience first before it is the pronouncement of a common confession.

A Pentecostal does not merely believe or confess that he is Pentecostal – he knows it and lives it because he experienced it" (1989:17).

### **2.2.5. Communion**

As we will see in the next chapter, some denominations have elaborate and fancy liturgies which bring about special "graces". In some churches the service itself is called "divine Liturgy" (cf. Holsinger 2012:[www.ag.org](http://www.ag.org)). The founders of the Assemblies of God intentionally avoided the words sacrament and Liturgy. The ceremonies were called ordinance in order to avoid any connection. Rather than sacramentalism with its connotation to Liturgy, Pentecostals rather use ordinance and ceremonies to describe their activities (cf. Hyatt 2002:69).

Any society, people group, culture or country recognizes the importance of ceremonies and rituals in order to bind people together and unify them. Most ceremonies within people groups serve as instruments for education and instruction to whoever participates. The bible also recognizes ceremonies and their importance. When we look at when Moses set the Israelites free out of Egypt, we see that God gave them instruction for an annual ceremony of Passover to remind future generations of His power to deliver them. So also Jesus instituted the Communion service as a remembrance of His death on the cross.

When we look at Communion, it is so brushed off, that even the opportunity for the Holy Spirit to speak begins to fade away. What about when a bride and bridesmaids at a wedding look like they are going to a nightclub? How about when at a baptism the importance is lost when we make silly comments about the coldness of the water or something else. Just to mention a few. There is a fine line between having a natural and relaxed ceremony instead of silliness that destroys the deeper meaning of what is taking place.

They believe that during the last supper, Jesus tells them what is about to happen on the cross, but they do not understand it at this point in time. As He starts to distribute the wine and the bread, He identifies Himself with it. He makes it clear that He is giving Himself up for them. He himself is the new covenant (cf. Kasper 1989:179). Kasper says: "In the context of his life and death, they are his last will and testament, through which his work is to go on living and operating beyond his death. In this way he is still present with us." Kasper explains that Jesus is making clear that He is the foundation of Communion (1989:179). Pentecostals don't have any set form in which they celebrate Communion. White says that Pentecostals believe that whatever set form is used, the Holy Spirit must be able to break through any pattern. Their frequency varies from weekly to rarely (cf. White 2001:246).

For Pentecostals, Communion forms part of a range of ordinances. It is as important as baptism, foot washing and healing. God can be experienced through all of them, which is the purpose of the Pentecostal.

White notes, “In some groups Communion is not very frequent because God’s gracious acts abound in other ways; in others it is a weekly occurrence. But even then, it is often only a minor part of the service” (White 1989:200).

When we look at the Theology of Communion within the Spirit tradition, we have to say that the view of Zwingli is the one to which most Charismatics hold to. This view is that Communion is merely a commemoration. Towards the end of his life, “it is likely that Zwingli embraced more than one stance on this matter and that he may have altered his position” says Millard Erickson (2007:1128). There seems to be little difference between Calvin and Zwingli’s view. But what is prominent in Zwingli’s view is his strong emphasis that the sacrament is a way to remind the believer of Christ’s death on the cross and how that has set the believer free. Thus, the Pentecostal believes that Communion is essentially a celebration of Christ’s death. According to Erickson, “Zwingli did speak of a spiritual presence of Christ; some who in many respects adopted his position (e.g. the Anabaptists) denied the concept of a physical or bodily presence so energetically as to leave little room for any type of special presence” (2007:1128).

It is pointed out that Jesus is spiritually present everywhere. His presence in the elements is no more intense than His presence elsewhere. They believe that it is merely to remind us of what Christ has done.

Holding to this view simply means that one can receive the benefits that Christ’s death produces for the believer. For a Pentecostal believer, many ordinances serve as reminders of what Christ has done. Receiving the benefits by faith is all that is needed. The celebration of Communion is merely a visible means of proclaiming Christ’s death as opposed to a sermon on Christ’s death. In both cases, a response of faith is needed. We might conclude that it is the faith of the believer that brings Christ to Communion and not Communion that brings Christ to the believer.

## Conclusion

The history of the Spirit tradition is a complex subject. It does seem as though we have taken different accounts from different people with different cultures and traditions. But what is standing out is the immense amount of evidence that points to traces of the presence of the Spirit tradition throughout the history of Liturgy. The evidence is overwhelming that in every era, the liturgical rituals of the Spirit tradition is clearly seen and experienced by a vast array of people.

There is enough evidence for us to conclude that healing, exorcism and speaking in tongues continued even after Jesus' death. When many thought the gifts ceased, it continued after the age of the Apostles. Even then the gifts carried on to bring life in every part of the world. Experiencing the Holy Spirit has always been part of the church. It has not always been called the Spirit tradition or the Charismatic tradition. The Spirit's movement was never called anything specific. It just happened! People believed the Word of God and simply acted on it. Life was full of faith and real experiences of God's powerful work through His Spirit. In the beginning of the 1900s, a hunger and a longing were detected. A new desire for things of the past began to take over church as we know it. The Charismatic tradition is one of the biggest sections of the whole of Christianity today. People from every race, culture and age are seeking to experience Christ more through experiencing His presence and miracles. We are now in a time in history where people are looking back and seeing that which was and bringing it into the present again. The Charismatic service makes space for people to experience the Holy Spirit.

One interesting ritual that was picked up was the one where healing occurred when believers celebrated Communion. That liturgical ritual seemed to have ceased towards the end of the 20<sup>th</sup> century. We will explore this more in our final chapter.

Deep knowledge does not always come with experience. Liturgy is a foreign word in the Spirit tradition, although it does form part of their services and lives. Towards the end of the chapter we looked at some theological insights from the Spirit tradition. It is clear that most of what they look and believe in is personal experiences with the Holy Spirit. The church is the body of Christ and collectively they desire to experience and see Him work in their lives. The operations of the Spirit are a vital

part of the growth of the church. What can be added to the experience and live of the church if they seem to have it all? Is there something that needs attention? What if the Spirit and meal is brought together in a meaningful way? Will the experience of Communion become deeper? What experience can be expected when Communion is celebrated in a Pentecostal church service?

Let us look next at the history of the Meal-Tradition and focus our attention on the history of the celebration of Communion. What can be the significance of the two coming together?

## **Chapter 3 – The Meal-Tradition (History and Theology)**

### **Introduction**

Many people think that Liturgy is devoid of spontaneity and also think that the regular celebration of the Lord's Supper is seen as being repetitive and devoid of true experience because it is only a ritual. But repetition is precisely the point of Liturgy and as we will see in this chapter. This is also true of the Lord's Supper which is of course an essential part of the Liturgy. C.S Lewis wrote:

Every service is a structure of acts and words through which we receive a sacrament, or repent, or supplicate, or adore. And it enables us to do these things best, if you like; it "works" best when, through long familiarity, we don't have to think about it. As long as you notice, and have to count the steps, you are not yet dancing but only learning to dance. A good shoe is a shoe you don't notice. Good reading becomes possible when you need not consciously think about eyes, or light, or print, or spelling. The perfect church service would be one we were almost unaware of; our attention would have been on God.

(Lewis 2002:4)

We shall examine the liturgical ritual of the Lord's Supper in practices and celebrations within the Meal-Tradition throughout history. We will explore their understanding of what they experience during the celebration of the Lord's Supper. Rivers of blood have been shed at the hands of Protestant and Catholic Christians alike over the doctrinal intricacies to the Lord's Supper: "The Lord's Supper, once precious and living, became the center of theological debate for centuries" (Barna & Viola 2008:192). Van der Zee also says that even more than baptism, the Lord's Supper was the focus of strong theological differences (cf. 2004:161). Tragically, it moved from a dramatic and concrete picture of Christ's body and blood to a study in abstract and metaphysical thought. It is clear that Protestants as well as Catholics do not celebrate the Lord's Supper exactly the way it was observed in the first century.

In the second chapter, we looked at the development of liturgical rituals with special reference to healing, exorcism and speaking in tongues. Within this chapter we will examine the liturgical ritual of the Lord's Supper and how it was celebrated and has

changed over the same periods in time. We will look at the celebration and also some of the doctrinal debates that took place. With the views changing over the centuries, the change in the form of celebration changed with it and as the form changed, so did the views also change. The theological formula *lex orandi lex credendi*, (“the rule of prayer is the rule of belief”) was first attributed to St. Prosper of Aquitaine in 435-442. Wepener also talks about this in his book *Aantafel met Jesus* (2010) and relates it to food and table customs. It only later became a general term that depicted that belief determined how one would worship (cf. Erickson 1989:200).

In the second chapter, we used the word Communion which was more prominent in the Charismatic tradition. Within this chapter, we will use the word Lord’s Supper which was commonly used from the fourth century onwards. It also has the connotation of the way in which reformed churches celebrated the Lord’s Supper. Within this chapter, the definition ‘Meal-Tradition’, incorporates churches which are more traditional and has more focus on the Lord’s Supper as the center point of any given church service. Included in this term, we might also refer to Protestant churches, Roman Catholic, Anglican *et cetera*.

Also within this chapter we want to depict the way in which people celebrated the Lord’s Supper. How frequent, in what way and how their beliefs determined their actions. We want to finally come to how the celebration of the Lord’s Supper looks today. At the end of this chapter, we have included a small section on the Theology of the Lord’s Supper. Space does not allow analyzing an extensive section on its Theology. We will only introduce a small selection of its Theology as it relates to our specific study.

### **3.1. History of the Meal-Tradition**

“For the majority of Christians worldwide, the sacraments are the most common experience in worship” (White 2000:175). The sacraments are a sign, an act that conveys a meaning. Calvin repeats Augustine’s dictum: “Add the word to the element and there results a sacrament, as if itself also a kind of visible word” (White 2000:175). With sacraments, the physical becomes a vehicle of the Spiritual. We see in James White’s book, as in other similar work, that the practice of the sacraments

have seen a few drastic changes over the centuries (cf. 2000:177). The sacraments signify something that physically happened. We can see forms of that in the Bible. God does not become a cloud or a fire or bread, but He does reveal himself through those elements.

Within this chapter, we are specifically looking at the liturgical ritual of the Lord's Supper and its history. We will encounter an interesting fact about the liturgical history of the Lord's Supper. Virtually every branch of Christianity practices it. It is a common factor uniting almost all segments of Christianity. Yet, on the other hand, there are many different interpretations. Historically, it has actually kept various Christian groups apart. So it is at once a factor that unites and divides Christendom. This will not however be our main focus. Wepener (2009) in his book *From Fast to Feast* does that extensively.

We have chosen to use the same periods of history as was used in chapter 2 which we gleaned from Wainwright & Jones *et al*; 1.) the Apostolic age; 2.) the Patristic period; 3.) the medieval (early, high and late); 4.) the reformation and beyond; 5.) the Counter Reformation and baroque; 6.) the modern and contemporary (1992:61). We will in each period look at the major changes that took place, but more than that, highlight certain people who were a big influence in its change during that particular period.

Whatever changes and variations occurred in history, the Church has always preserved one of its core rituals and that is the ritual of the Lord's Supper. Let us now examine the changes in celebration over the centuries...

### **3.1.1. The Apostolic Age (Jesus – 100AD)**

This period is the bedrock of our views on the Lord's Supper. This is the period where Jesus instituted the Lord's Supper as a sacrament which in turn we should also celebrate. It is only fit that we look at Jesus first. One of the main sources of our information will be from Millard Erickson's *Christian Theology* (2007). As we set our sights on the Lord's Supper in the New Testament, we do find however that our task is delicate and sometimes difficult. Yet, this task is very important to our study of the celebration of the Lord's Supper. In this period, we are not concerned with

sacramental doctrine, but we are dealing with liturgical rites and practices. Jones writes in *The study of Liturgy* that “we do have a rather slender portion of evidence” (Wainwright & Jones et al 1992:188). Wainwright says that it is “either fragmentary or indirect” (1992:189).

For a long period of time, there was no question among students of the New Testament that Jesus Himself established the Lord’s Supper (cf. Bradshaw 2004). But as we note in Erickson’s *Christian Theology*, many scholars began to question this fact (cf. 2007:1117). Without going into detail about that, Erickson says that for the most part, however, there is agreement that the establishment of the Lord’s Supper goes back to Jesus Himself (2007:1117). The evidence includes the fact that the three Synoptic Gospels all attribute to him the words inaugurating the practice (Matt 26:26-28, Mark 14:22-24, Luke 22: 19-20). “Jesus’ own actions are a firmer basis for the sacraments than reports of his words” (White 2000:179). Jesus is the primordial sacrament<sup>6</sup>. Jesus’ disciples did what he did long before the written Word existed. Although there are some variation in the detail, “the common core in the Synoptics argues for an early inclusion in the oral tradition” (Erickson 2007:1117).

In addition, Paul in 1 Corinthians 11:23-29 gives a similar account of the instituting of the Lord’s Supper. Paul states that he only passes on what he received from God. It could have also been possibly passed down to him by some who walked with Jesus or the disciples. “Paul’s inclusion of the narrative indicates that the tradition existed several years before the writing of the first of the Gospels, which was likely Mark” (Erickson 2007:1118). Although we are not certain of all the facts, we can conclude by saying that we know that Jesus instituted the practice that bears His name: the Lord’s Supper.

Luke 22:14-20 is the only source which commands us to repeat it. Erickson (2007:1118) says that even if the others do not include that part, it does not mean it is not binding on us. I want to include that excerpt here:

When the hour had come, He sat down, and the twelve apostles with Him.  
Then He said to them, “With fervent desire I have desired to eat this

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<sup>6</sup> The first sacrifice was Jesus Himself. He is the lamb of God.

Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.” And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” Likewise He also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.

(NKJV)

Bradshaw says that scholars are faced with the origin of the Lord’s Supper. Can the Lord’s Supper be treated as a reliable description of actual historical events or have they been affected by later liturgical practices? (cf. Bradshaw 2002:61).

According to the Synoptic Gospels at the Last Supper Jesus followed the conventional reenactment of the original Passover meal as commemoration of deliverance from captivity in Egypt (cf. Erickson 2007:1118). We have thus established that Jesus instituted the Lord’s Supper and that the purpose was to repeat it and do it in remembrance of Him. But how did it continue?

This period in our history of the liturgical rituals of the Lord’s Supper we find one comment from James White, which will start us off in the right direction:

We can be thankful there is not a NT chapter devoted exclusively to portraying sacramental life and doctrine. In the diverse and scattered fragments, a broader and deeper reality is depicted... We must be aware of the temptation to settle for a narrowly coherent view, instead of accepting the richly carried assortment scripture presents. The bible does NOT give us Liturgies or sacramental theologies, but it lays solid foundations on which these can be built.

(2000:180)

Right in the beginning there were practices and no doctrine per se. They did what Jesus said they must do without thinking about it. “The way we think are products of later ages which is hopelessly legalistic and mechanically” (White 2000:181).

We want to understand and explore the practice of worship of ordinary people. However we look at the beginning, it is only texts we have. Texts are partial and limited. But the text does act as statements (cf. Stringer 2005:26). Stringer says that

“A big obstacle scholar’s face is the temptation to read back presuppositions drawn from the subsequent two thousand years of Christian history” (Stringer 2005:27). Some have used the text in such a way as to support their views and particular understanding. We became so familiar with certain words today which might have had another meaning in the past. “Scholars have tried to contextualize the texts, within the communities or within the wider social milieu of first-century Judaism, Hellenism or the Roman Empire” (Stringer 2005:27).

The purposes of the texts were not to pass on doctrine or precisely how they practiced worship. The early Christian community was characterized by ecstatic worship. When we look more closely at Paul’s writings, we can see that the idea of enthusiastic Spirit-filled worship is reinforced.

As we mentioned in the second chapter: the early church had no determined number of sacraments. Neither could they define how the sacraments operated. They had no precision on who could partake or on who could give it. Christians only experienced God. The early church did exactly what Calvin said: “I would rather experience than understand it” (White 2000:184).

Nowhere else are the Jewish roots of Christian worship so important – or so complicated – as they are in the Lord’s Supper. Before we can delve deeper into its meaning, we need to first understand that the Lord’s Supper started out just being a Jewish meal. Van der Zee says: “Because the gospels describe the Last Supper as a Passover meal, we tend to forget that it was also a meal” (2004:141) and he goes in depth about this subject in his book *Christ, Baptism and the Lord’s Supper*. Everything that happened around a Jewish table with all its etiquette had a deep significance and meaning in their ordinary lives and connected with their religion.

James White highlights three locations within Jewish worship that is of importance namely the temple cult, synagogue worship and family meals (cf. 2001:300). Since the 7<sup>th</sup> century BC, Jewish sacrificial worship was nationalized in the temple. It was always seen as a communal way of relating to God as a nation together and as individuals. James White asserts that Sacrifice was a way of life (2001:300). We can

now see the sacrificial imagery in the institution of the Lord's Supper when he says "my blood of the covenant, which is poured out for many" (Matthew 26:28).

When we observe the synagogue service, we see that singing psalms were an accompaniment to celebrating the Lord's Supper. Part of synagogue life was public prayer and preaching of the word. "The Last Supper was obviously a sacred meal, but so were all those many other meals Jesus shared with his disciples. Each Jewish meal is a holy event shared only with family or close friends" (White 2001:301).

Viola and Barna in their book *Pagan Christianity*, says that for the early Christians, "Communion was a festive communal meal" (2002:192). They go on to say that the mood was one of celebration and joy. When believers first gathered for the meal, they broke the bread and passed it around. Then they ate their meal, which then concluded after the cup was passed around. "The Lord's Supper was essentially a Christian banquet. And there was no clergyman to officiate it" (2002:192).

The New Testament is not very explicit on how to celebrate the Lord's Supper. We only have glimpses here and there. There is slight evidence that the Eucharist was celebrated during an early morning service and in the evening believers enjoyed a meal together. Mention is also made of an *agape* meal or love feast. This would suggest that a full meal (cf. the *Didache* chapter 10 in Niederwimmer, 1998:155; & Wepener, 2004:256) was shared between believers. We are uncertain of when the meal stopped (cf. White 2001:305).

Within 1 Corinthians 11:20, we find Paul referring to the Lord's Supper. This is the only time this term is used and we have only but a slight idea what Paul meant by it. A communal meal was an important part in ancient Judaism and even Hellenic which was the sharing of meals. Earlier references to a 'cup of thanksgiving' or 'cup of blessings' and bread that is broken both suggest Jewish practices commonly thought to be associated with communal, if not exactly 'ritual meals'. Bradshaw also makes it very clear that we do not know (cf. Stringer 2005:32). The Jews of Corinth would have been Hellenized Jews. They could have easily mixed Jewish Blessings with Greek Symposia. Even so, we cannot be certain which meal Paul was referring to. What we definitely do know is that the bread and wine does signify the body and blood of Jesus. There are many gaps. "We cannot say anything about words used; the relationship to other models, or timing and frequency of such worship" (Stringer

2005:36). What we can say: “Worship was focused around a shared meal and a gathering of the community in which each individual brought hymns, words, songs and various forms of ecstatic gifts” (2005:36). This only gives us a snapshot of liturgical rituals in the early church.

The question thus is can we trace a coherent story from the upper room to the Church’s Eucharist as described by Justin Martyr? Can we see liturgical practice in the material available to us? Jones answers this question by saying that “we can go a good deal of the way” (1992:204). From the earliest accounts (1 Corinthians 11:23-25), on the night before He died, Jesus gave new meaning to the traditional blessing and breaking of bread before the meal and to the thanksgiving over the cup at its close, and asked that these acts should be repeated with the same intention. In his conclusion to his New Testament chapter, Jones says that:

For a while his followers and their converts held their communal meal within this framework, but with growing instability, human unsociability and impatience, coupled with the special significance that had always been given to the bread and cup, caused them to join these two elements together in a separate rite, at first in the course of the meal (Mark and Matthew) and later at its close in Luke 22:19, 20.

(1992:204)

Jones further explains that the words and practices underwent adaptation until we reach the fourth Gospel (Wainwright & Jones 1992:204). We see that the earliest Christians shared a meal with extended period of prayer, praise and teaching. Justin records that during his time the Eucharist was preceded by lessons and sermons. Jones (1992) says that when the reversal took place we do not know. But it seems to be everywhere at the same time. He believes it changed quite early because it is recorded in Luke 24:25-35 and possibly in John 6. These texts show extended teaching preceded the allusion to the Eucharist (1992:204).

Jones explains further how some changes might have occurred:

For the Eucharist prayer itself, we have the Jewish thanksgiving over the cup as model, 1 Corinthians 11:26 as a hint of its Christian transformation, and its

possible reflection in Revelation... [I]t is a real meal, to which the well-off contribute food and drink. It opens with the customary Jewish blessing of God over the food and drink, which is then broken in pieces and distributed to all, probably with words of interpretation or distribution identifying the bread as the Body of Christ. By this gathering it is constituted as the ecclesial Body of Christ. The meal continues, and at the end 'the cup of the blessings' is produced and the thanksgiving is said before all drink of it. It would seem that during that thanksgiving the death of the Lord, the risen, victorious ever present Lord of the community, is "proclaimed until he comes" (1 Corinthians 11:26). Who presided at Corinth? On Jewish precedents, the father of the house would have said the opening blessing over the bread; the thanksgiving over the cup and according to later Jewish evidence, it could be delegated to a privileged guest.

(1992:194)

The evidence can thus be read as affording at least the framework of a coherent story. We can conclude this part by saying that it is not certain exactly what took place. Jesus instituted the Last Supper and it was celebrated. Let us go forward and see how it developed.

### **3.1.2. The Patristic Period (100AD – 451AD)**

This period started from the end of the New Testament or the death of the last Apostle, which was John and ended in 451 with the Council of Chalcedon.

Although some of the writers of this period, (who are commonly called "Apostolic Fathers"), may have addressed themselves to more practical aspects of the life and order of the Christian communities than Paul had, they nevertheless show an early and distinct decline from Biblical standards. "They use similar language to New Testament writers but seldom reflect the apostolic meaning" (Roy 2008:9). The early church fathers provide us with great value and insight. Their viewpoint is still close to the New Testaments and they are not yet caught up in deep theological debates over the subject.

Stringer comments on this period and says that Christians did not meet in one place, but rather worship where they choose and where they could (cf. 2005:60).

We cannot be certain to know how all Christians worshipped. Within the Apostolic tradition we find some hints that show not all Christians could pray for extended periods of time. We find that in the Post-Nicene era, many Eucharistic rites developed. A momentous event in history was the so-called conversion of Constantine. This brought persecution to a halt. With Constantine's conversion, many changes took place within the church. Stringer goes on to say:

The worship during this time became more formal, elaborate and more public. This period is always seen as the 'Christianization'. The growth of the Christian church came at an opportune time, given all the dramatic social changes. People looked for something new.

(Stringer 2005:60)

Worship became what the outside world saw. Christian worship filled all the public spaces and practically took over the major urban centers of the Empire (cf. Stringer 2005:68). Christians made the most of this opportune time in history. As Stringer said, Christians have "an intense desire (2005:68). Stringer says that "they managed to find the exact sites and exact times things happened centered on Christ throughout the year. There came an association with time and space" (2005:68). Christians had a favorable time in history. Their liturgical rituals were a direct reflection of the religious atmosphere of the day. If they did not have this elaborate freedom, who knows how their liturgical rituals would have looked.

In this period we find that Christians were believed to practice cannibalism. We see this in many of the early texts (cf. Schreiner & Crawford 2010:104). Given the number of Christian apologists in the second century who responded to this charge of cannibalism, as we read in the book by Schreiner & Crawford, there seems little doubt that this accusation about Christians was widespread (2010:104). It is however a misunderstanding of the command Jesus gave to "eat my body" and "drink my blood" (Schreiner & Crawford 2010:104). This does however give us proof that Christians were participating and celebrating the Lord's Supper even though we are uncertain of exactly what took place.

Despite the lack of evidence about how the Lord's Supper was celebrated in the first century, there is no doubt that the Lord's Supper played a major part in the lives of

the early Christians. The Lord's Supper was the center and heart of the church at this time. During this period the Lord's Supper was celebrated once a week on the Lord's Day (cf. Noakes 1992:210).

We have an invaluable source that give us insight into this period and how they practiced the Lord's Supper; The *Didache*. We can gather that portions of the Eucharist were read and we also learn from Noakes' chapter in *The study of Liturgy*, the *Didache* reflects "the gradual disengagement of the Eucharist from the meal" (1992:210). The prayers in chapter 9 and 10 of the *Didache* probably belong to another meal and the words of chapter 10.6 represent liturgical dialogue introducing the Eucharist. Only people who were baptized were then invited to celebrate the Eucharist (1992:210). Noakes says: "The meal that preceded the Eucharist had the character of a Liturgy of hope in which the mighty acts of God were recalled and his future mighty acts looked forward to" (1992:210). I have also read the *Didache* (translated by Milavec in 2003) as primary resource and we see there that the table prayers of the *Didache* resemble the Jewish meal grace, *birkat ha-mazon*, with two thanksgivings (each with a doxology) followed by a supplication and a concluding doxology. "The difference, despite underlying similarities between the prayers of *Didache* and *birkat ha-mazon*, has encouraged recent attempts to demonstrate an Old Testament model of thanksgiving" (Noakes 1992:211).

In the *Didache*, the Eucharist is plainly and clearly explained liturgically (Milavec 2003). The *Didache* simply states the order: 1. Prayer over the wine and then the bread. 2. A warning to those who are not believers and that they should not partake. 3. Then the meal was celebrated. 4. A thanksgiving prayer was said after the meal. If there was a prophet present, he was allowed to say thanks in a way he saw fit (cf. White 2000:182-183&*Didache*).

The Church's earliest acts of worship were two services conducted on the Lord's Day in celebration of his resurrection (cf. Roy 2008:9). The morning service, based on the synagogue pattern, included the reading of scripture, exhortation by an elder, prayer and singing commonly from Psalms. The love feast or agape preceded the Lord's Supper in the evening service. By the end of the first century the love feast had been discontinued and the Lord's Supper came to be observed during the morning service. A fairly full description of a worship service in the mid-second

century occurs in the *Didache*. According to Kevin Roy (2008:9) who commented on the *Didache*, the service started with reading of the “memoirs of the apostles” or “the writings of the prophets.” The “president” then gave an exhortation or homily, based on the reading. The congregation then stood for prayer and after the kiss of peace the celebration of the Lord’s Supper followed. The elements of bread and “water and wine” were dedicated by thanksgiving and prayer to which the people responded by an “amen!” and then were distributed by the deacons. They finally took up an offering in aid of widows and orphans, the sick and strangers. The *Didache* also orders Christians to confess their sins and be reconciled to one another before partaking of the Eucharist. I agree with Rordorf in his book *The Eucharist of the Early Christians* as he ends off his section on the *Didache*. He says: “The first Christian communities celebrated the Eucharist in connection with a meal” (1990:18).

We then find Clement of Rome. The letter from Rome does not tell us its author’s name, but is presented as a message from one Church to another (cf. Rordorf 1990:24). Rordorf says that very ancient tradition claims however, that the letter was the work of Pope St. Clement, the fourth bishop of Rome (1990:24). We see here the seriousness of the order of the Eucharist. The author of *1 Clement* had a concern about the order of celebration of the Eucharist as we can see in his chapters 40 and 41; “Clement has no soft feelings toward those who incited the revolt against the presbyters of Corinth” (Rordorf 1990:27).

In Clement’s view the celebration of the Eucharist was a bringing together of all the Old Testament sacrifices. The celebration was instituted by Christ, but further details were added later (cf. Rordorf 1990:31). Without citing the entire letter of Clement to the Corinthians, it is clear that the letter focuses on the Eucharist and its mystery. It connected back to the Old Testament mystery of sacrifices.

Likewise Ignatius of Antioch is concerned with orderly celebrations. The testimony of Ignatius is extremely important for the life of the church. He gave his witness at a turning point of history, a time when intense activity was being devoted to organizing communities (Rordorf 1990:48). He sees the celebration of the Lord’s Supper as being the one thing that unites Christians. Ignatius writes, “Be careful to observe one Eucharist. Since the Eucharistic bread is the flesh of our Savior Jesus Christ and

wine his blood” (Noakes 1992:210). Rorford says that for Ignatius, the Eucharist was essentially a living and life-giving sacrament, a source of energy and power. In fact, “it is the reality of Christ himself in the redemptive mystery” (1990:66).

Ignatius makes a clear reference to the celebration of the Eucharist in his 7 letters.

This is the first time this word is used in a technical sense in Christian literature.

We are still uncertain what took place during the celebration of the Eucharist. It is also uncertain how frequently it was celebrated. It could have been a meal and it could not have been, we don't know. Stringer says that it seems that ‘Eucharist’ and ‘agape’ appear to be used interchangeably (2005:42). There is no real definition. All we know is that bread and wine is involved. Is Ignatius stating the obvious or presenting a model?

We need to look at Justin Martyr and the Apostolic tradition. Justin wrote 50 years after Clement. It was apologetic in nature and written for non-Christians. I read the primary text of Justin Martyr translated in 1861. In it he provides us with the first account of what actually happened at worship within a Christian community in the city of Rome (Rorford 1990:71). The first 60 chapters addresses the charges commonly held against Christians, that they were Atheists and lax in morals and so forth. (Justin 1861). The final two chapters refer to what happens when Christians come together. Within Justin's writings, he explains how the institutions of baptism and the Eucharist were administered and experienced by the believers. Justin made sure that there were no misunderstandings.

Stringer elaborates on Justin's writing:

First they get baptized and Baptism is followed by sharing of the bread and wine. Second were the act of worship with readings, teachings, prayers and the sharing of bread and wine standing alone without baptism. The feel of both accounts is very informal. In relation to the second rite, the community meets on Sundays, presumably at evening. The readings go on as long as time allows. The president presents his teaching. Prayers are offered standing. Members greet one another with a kiss, bread and wine are brought in and the president offers thanksgiving to the best of his ability. The gifts are shared informally and the bread is kept back for the sick and infirm. The food is referred to as ‘Eucharist’ and only believers can participate.

(Stringer 2005:44)

Justin Martyr also related the bread and wine to the body and blood of Jesus. “He also offered the Institution narrative from the last supper as an explanation for the event” (White 2000:185). No specific prayers are given. He uses the word president rather than elder or bishop, the term deacon for those who take the bread to the sick and the term leader for those who read. Both are distinguished from president. He says all he can to indicate how inoffensive the activity was. Those who want to read more formality into it are generally looking back at it from later accounts (cf. Stringer 2005:45).

These writing were very early and probably very reliable. In the book *The Lord's Supper* edited by Schreiner and Crawford, we find the chapter by Haykin (2010:103-126) who gives an excellent entry-point into second-century Eucharistic praxis. It is the discussion of the rite by the apologist Justin Martyr in his *First Apology*. According to Justin's *Second Apology*, it was seeing Christian martyrs that initially drew and convicted him to Christianity in the early 130s. Twenty or so years later, he was ministering as a teacher in Rome and busy drawing up his First Apology (Schreiner & Crawford 2010:106). Justin's statements about the Eucharist are the earliest record outside of the New Testament that gives the essence of the celebration of the Eucharist. According to Andrew Brian McGowan, his discussion of the Eucharist in the *First Apology* is perhaps the single most important witness to the liturgical ritual of the Eucharistic meal for fifty years on either side of his time (1999:106).

Haykin explains the essence of Justin's discussion on the Eucharist. Justin explains the baptism and afterwards goes into more detail about the Eucharist. Justin outlines two instances where the Eucharist was celebrated. One was after baptism and the other was a regular celebration of the Eucharist (cf. 2010:106). The main feature was a weekly Eucharist, preceded with a prayer and a kiss. A piece of bread was presented with a mixture of water and wine. Then the leaders offered up prayers of thanksgiving: “The Father of the universe through the name of the Son and the Holy Spirit” (Haykin 2012:106). The elements were handed out and all the baptized believers partook. Justin goes on to explain that the Eucharist was only meant for Christians. In neither case of the celebration of the Eucharist can we observe a meal shared. Haykins says:

The center of both accounts is the Eucharistic prayer spoken by the President and acclaimed by the people's 'Amen'. This prayer is improvised, but the president is to follow a certain pattern, addressing the Father in the name of the Son and of the Holy Spirit and giving thanks for the gifts that we were worthy to receive from Him.

(Hayking 2010:107)

Here in the writings of Justin can we see an early belief that the bread and wine is transformed into the body and blood of Jesus by a prayer.

Noakes says the following:

Something of the content of the Eucharistic prayer can perhaps be filled in by looking at references to the Eucharist in Justin's *Dialogue with Trypho*. There we find the Eucharistic bread and cup identified with the pure sacrifice spoken by Malachi. The Eucharist, enjoyed by Christ and offered by Christians throughout the world, is the means of offering God thanks for creation and redemption and is a memorial of the passion.

(1992:170)

In summary, we can list some ingredients of the Liturgy known to Justin:

- 1.) Readings and sermon. The lector reads from the Old Testament and from the gospels for as long as time permits and the president deliver a homily.
- 2.) Common prayer, which would no doubt have included prayer for the emperor and secular authorities, is recited standing. The kiss of peace, regarded as a seal of prayers, follows.
- 3.) Bread and cup are brought to the President. The cup contains wine mixed with water; in the first account a further cup is mentioned containing water only, probably a peculiarity of the baptismal Eucharist.
- 4.) Eucharistic prayer and Amen.
- 5.) Distribution of the Eucharist by deacons to those present and to those absent.
- 6.) Collection (cf. Noakes 1992:212).

Schreiner & Crawford mentions that it seem clear that Cyprian noted that the early church did use wine mixed with water and not something else when partaking of the

Eucharist (2010:114). We see that for Cyprian, the “uniting of the community in Christ became the major function of the Eucharist” (201:117).

Justin and Irenaeus saw the celebration of the Eucharist as a corporate institute where believers celebrated and offered it together. This was seen as the heart of the matter. On the other hand we see that Cyprian believes that a bishop or minister is called to imitate Jesus as high priest and offer the Eucharist to the believers (cf. Schreiner & Crawford 2010:117). This also shows the form the service took during the liturgical ritual of the Eucharist. There was a custom that the deacons carry bread and wine to those sick and in prison written in some of Cyprian’s letters (cf. White 2001:306).

We can trace some of the praxis of the day when we look at the life of Saint Ambrose of Milan. He was a pioneer in one other important area relating to the Eucharist, namely the use of the Song of Songs to express the believer’s experience at the Table (cf. Bradshaw 2002:413). It is Christ, Ambrose remarks, who calls the believer, cleansed of sin, to come to His marvelous sacraments with the words “Let him kiss me with the kiss of his mouth” (Song 1:2) which Ambrose interprets to mean “Let Christ impress a kiss upon me” (Schreiner & Crawford 2010:120).

The reception of the Eucharist is likened to blissful experience of being kissed by one’s beloved. We know that the language used in Song of Songs is allegorical in nature. This might show a belief here that the Lord’s Supper was something personal between the believer and God. When Ambrose was on his death bed, Paulinus took bread and wine to him and offered him the Eucharist. “As soon as he had received and swallowed it, Ambrose gave up his spirit, taking the good Viaticum with him” (Pope Benedict 2008:122). In this excerpt we can get a feel of what the Lord’s Supper meant to them and what some of its uses were. It was something mystical and also personal in nature. It had a comforting effect on the believers which is probably the effect one would feel if Jesus was present with you.

In the Apostolic Tradition, Hippolytus provides us with a glimpse of what was taking place. At the ordination of a Bishop, the Eucharist would be celebrated at the end. A part of the prayer read like this:

Remembering therefore his death and resurrection, we offer to the bread and the cup, giving you thanks because you have held us worthy to stand before you and minister to you. And we ask that you would send your Holy Spirit upon the offering of your holy Church.

(White 2001:187)

50 years after Justin, Hippolytus is said to have written “Apostolic Traditions”, but this is not clear. Stringer says that we do not know whether what was described was ever practiced or whether the prayers were ever used. Hippolytus was clearly conservative. It could be what he wanted to see. It is not to discredit him, but we have to be very careful. In Hippolytus’ writings, the community appears much more formal than anything we’ve seen before (2005:48). So what are we seeing here? Stringer sums it up for us:

- 1.) There is a gradual formalization of worship. Clearly we can see worshippers and leaders. Paul’s ecstatic and disordered gathering in which each person brought a hymn or a psalm or a spiritual experience had no part in Hippolytus’ own understanding of Christian Worship.
- 2.) There was a gradual moving away from whatever Jewish forms may have influenced Christian worship during the first century. They clearly established themselves with a distinctive identity (cf. Stringer 2005:48).

Cyril of Jerusalem shows what belief was central with regards to the bread and the wine. In one of his recorded prayers in the *Mystagogical Catecheses* he prays:

Then having sanctified ourselves by these spiritual Hymns, we call upon the merciful God to send forth His Holy Spirit upon the gifts lying before Him, that He may make the Bread the Body of Christ, and the Wine the blood of Christ for whatsoever the Holy Ghost has touched is sanctified and changed... (White 2000:191)

None of these texts witnesses to the dominant tradition in either Rome or Antioch. The whole when seen together should begin to raise serious questions about our ability to construct anything like a coherent history of worship at this time.

Maybe when we think we have an answer as to the way in which the Lord's Supper was celebrated, we find Augustine who shows a different and contradicting presentation of a symbolic interpretation of Christ's presence in the Lord's Supper (cf. White 2000:185). Augustine nudged the church forward in understanding what is experienced in the sacraments. The most important of his phrases, "A sacrament is the visible form of an invisible grace." During the Donatist controversy<sup>7</sup>, Augustine's greatest contribution was that the source of the Eucharist is divine, not human (White 2000:183). Augustine's work was used for almost a thousand years after he died (Vander Zee 2004:165). We learn that Augustine believed that "visible rituals" (Vander Zee 2004:166) were necessary and vital in the practice of one's religion. For around two centuries following the *Apostolic Tradition*, White attests that there is a blackout of recorded material regarding the Roman rite during this time. The mist finally lifts as we find several institutions being practiced (cf. White 2001:245).

Tertullian was a leader in giving more practical insight than Theology. Concerning the Lord's Supper, why was the full meal of the early Christians replaced with a ceremony including only the bread and the cup? In the first and second centuries, the early Christians called the Lord's Supper the "love feast" (Viola & Barna 2002:193). At that time, they took the bread and cup in the context of a festive meal. But around the time of Tertullian, the bread and the cup began to be separated from the meal. By the late second century, this separation was complete. Viola and Barna says that many scholars have argued that the Christians dropped the meal because they wanted to keep the Lord's Supper from becoming profaned by the participation of unbelievers (2002:193). I think this may be partly true. Viola and Barna suggest that "It is more likely that the growing influence of pagan religious ritual removed the Supper from the joyful, down-to-earth, nonreligious atmosphere of a meal in someone's living room" (2002:193).

From the 4<sup>th</sup> century onwards, we find scholars like Ambrose, John Chrysostom, Theodore of Mopsuestia and Cyril of Jerusalem. In *Riglynevirnagmaalsprediking*, we find DJ Smit's contribution regarding the particular term that was used. Some used

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<sup>7</sup> The Donatist controversy posed Roman Catholic Christians against more zealous Christians in North Africa. Donatism had been around since the persecution under Diocletian, when Christians were ordered to turn over their Scriptures to Roman authorities.

the word Holy Communion based on 1 Corinthians 10:16. Some called it breaking of bread as mentioned in Acts. Most popular is the name Eucharist. Smit says that even though the word does not occur in the Bible, the workings thereof are found throughout (cf. Smit 1982:16). This word is used in the *Didache* and even Ignatius and Justinus used it at that time. Since the second century, the Eucharist was the technical word used. Smit confirmed that *Agape* or Love feast was the original naming for the community meals (cf. Smit 1982:16). Many people even today that are focused on liturgical renewal use these terms. The term the Lord's Supper was also used at this time. By the fourth century, the love feast was prohibited among Christians. With the abandonment of the meal, the term "breaking of bread" and "Lord's Supper" disappeared. The common term that remained, for the now truncated ritual was the Eucharist. Irenaeus (130-200) was one of the first to call the bread and cup an offering (Guzie 1974:120). After him, it was called the "offering" or "sacrifice" (Guzie 1974:120).

The year 313 was a great turning point for liturgical rituals within the church. New churches and basilicas were erected in the name of God. Many state ceremonies were held within the new Christian buildings. McBride (2006) gives an outline of things that changed during this time; thousands of voices singing, incense and bells, the use of sacred objects and the use of genuflections within these new buildings. McBride explains it further:

The celebrants wore clothes worthy of a Roman senator. Their robes eventually came to be called vestments, since they were retained long after fashions changed. The simple plates and cups of house worship became elaborate chalices and patens. This was an inevitable evolution due to social acceptance, organizing an empire-size Church and, indeed, ecclesial prosperity.

(McBride 2006:www.americancatholic.org)

As we have seen, this era has witnessed many changes. We see the rise of bishops, which were characterized by rich Theology and pastoral application. This was a time where the Theology around the Eucharist was being developed. The Eucharist gained much attention during this time. There was a hunger amongst the people that drove the formulation of the Eucharist towards another level. As McBride says, their

theme was: “The Body of Christ [Eucharist] builds the Body of Christ [Church]” (2006:www.americancatholic.org).

It seemed as if the church had found its place and that it enjoyed its newly found freedom and celebration of the Eucharist.

### **3.1.3. The Middle Ages (451AD – 1517AD)**

It is said that two important philosophies are the influence of the Medieval Eucharistic thought; Augustinian Neo-Platonism and Aristotelian natural philosophy (cf. Vander Zee 2004:168). These two philosophies were the bedrock of thinking during this time.

The middle ages was seen as “the ages of faith”, which was the term used. Within this period, according to McBride (2006) we see the appearance of Gothic cathedrals which showed the intense growth in ‘faith’. We see great processions, feasts, pilgrimages to holy shrines and the birth of new religious orders.

Alongside these events were troublesome declines in active participation in the Mass. The medieval period can be seen in three segments, the first period (after the fall of the Roman Empire and the consolidation of the Roman Catholic Church) the middle period (largely identified with Scholasticism and Cathedral building) and the last period prior to the reformation (a time of unrest by the ‘common people’). The middle ages saw many changes and many new developments. Many things occur at different times during these three periods.

There was the erection of new buildings and great cathedrals, and on the other hand, people wanted to escape this new powerful church. We find during this time a massive move towards Monasteries. This proved to be an escape from the big and sometimes ‘commercial’ church that was gaining much more power. At this period in time, people were already starting to look back at the Bible and what they believed the Bible taught. The monasteries became a safe haven that provided true fellowship, prayer, education and financial freedom. We find the great buildings being built and the church gaining much power. Then we see the expansion of

Monasteries. Apart from this, we find within this time period the birth of Christian Crusades. This gave a militaristic option to many people. This period was very diverse. The church seems divided during this time. After a period of new found freedom, a variety of options existed within the church. One could be part of the church gaining power and some saw this as the place to be in order to gain power and wealth. Those who opposed the way in which the church operated, could join a monastery and serve God in that manner. A third option was joining the Crusades in an attempt to get rid of the infidels.

When we look at liturgical rituals during this time, specifically the Eucharist, we see a strange new development taking place within the church. The table where the bread and wine were presented came to be seen as the altar where Jesus was offered up again. The Eucharist became an event that was performed by a priest and looked upon by the believers from afar. Guzie says in his book that throughout the fourth and fifth centuries, “there was an increasing sense of awe and dread associated with the table where the sacred Eucharist was celebrated” (1974:121).

We see the liturgical ritual has changed in form and atmosphere. The Eucharist which was once a celebration was now turned into a sombre ritual.

Guzie suggests that this change in the Eucharist might have been the effect on the church that the pagan mysterious religions of the day brought. Other religions of the day were clouded with superstition and that clearly infiltrated the way in which the church viewed the Eucharist in its thinking and celebration (1974:121). All of a sudden, the bread and wine came to be seen as holy objects. In order for the elements to remain holy, the one celebrating the Eucharist had to be holy also. It wasn't only a liturgical ritual, but a sacred one at that. With this new found power of the priest, Guzie writes that the Priest had some sort of power given to him by God to call Jesus down from heaven and confine Him to a piece of bread and wine (1974:123).

Around the tenth century, this new form of celebrating the Eucharist also changed vocabulary. Here we see the Eucharist far removed from what it was intended to be. It was no longer the believers who partook as the body of Christ; it was the priest offering up the sacrifice. Joy could no longer be associated with the Eucharist. It

seemed as though a great cloud was hanging over this liturgical ritual. Here we begin to see the changes taking place which caused the fellowship of *ekklesia* to vanish. The purpose of the church coming together to celebrate the Eucharist disappeared. These changes began to feed the new and upcoming Theology of transubstantiation which we will discuss in the next section.

On the one hand we see that Mass was celebrated in great cathedrals and abbeys with grand liturgies of great power and beauty. On the other hand we see some Priests and people who had little education or instruction to help them understand their faith and its Liturgy. I would attribute this to the church of the time making it incomprehensible to the lay person. Because of the changes that took place, a need by the people remained. As noted above, the flowering of Monasticism gave rise to another way in which the Eucharist was celebrated. Because the people could not partake of the Eucharist, the clergy and monks gradually assumed liturgical roles.

This period saw the birth of a new term and that was transubstantiation. This term defines the “radical change that occurs in the elements after their consecration” (White 1999:75). The Eucharist became such a holy fixation that the church of the day took advantage of it by asking people to pay so they could look and be present as the work of Christ was mediated to them. It was believed that believers could not satisfy God and the only way to receive any favor was hearing and seeing the Eucharist being offered up. White quotes St Anselm as he wrote in 1098: “What greater mercy could be imagined, than for God the father to say to the sinner, ‘Receive my only-begotten Son’” (1999:75). The offering up of the Eucharist became the main vehicle to show the atoning work of Christ to people. White (1999) explains that the Mass could be used to incur many benefits for oneself or family and friends. These proved later to have many abuses. Although the Mass had changed in many ways, it was still seen as an integral part of the church and believers. It brought atonement between God and humans. The Eucharist gained much attention during this medieval time of piety.

White (1999:74) explains that in terms of piety, it meant that there was a focus on seeing Christ visibly present in the bread after consecration. It meant basically seeing the host, what is known as “ocular Communion” (White 1999:74). He says

thus that “the high point of the mass was not receiving the Eucharist as food but feeding the eyes through the gaze that saves” (White 1999:74). When the liturgical ritual of the Eucharist took place, the elements were held up in which instance it turned into the physical blood and body of Christ. White says that when this happened, bells started ringing to show that transubstantiation had just taken place. It is noted by White that some people raced from church to church to observe this climax at several churches on a Sunday morning. “Christ was physically and visibly present for all present to behold” (1999:74). We see here again, the Eucharist was not celebrated by the people anymore, it was not important to even see what was happening. Just to be present when the bells started to ring, was considered holy and this became the liturgical ritual of celebrating the Eucharist. No one could even understand what was being said as we know the service was done in Latin, which was only a language understood by the theologically learned. In 1547, an English bishop, Stephen Gardiner wrote:

For in times past,...[t]he people in church took small heed what the priest and the clerks did in the chancel, but only to stand up at the Gospel and kneel at the Sacring (bell), or else every man was occupied himself severally (individually) in several prayer... And therefore it was never meant that the people should indeed hear the Matins or hear the Mass, but be present there and pray themselves in silent.

(Muller 1933:355)

The congregation was occupied in private prayer while the priest celebrated mass on their behalf. White says that what they were basically doing was devotional rather than liturgical (1999:74). We also see during this time the disengagement of preaching the word from the service. The preaching of the word was not essential. But as we saw the rising up of the monks and clergy to fulfill a role towards the people in Eucharist, there also came a time when halls and other places were created in order to preach to the people. We see preaching actually taking place outside of the church, even in the streets. At this point in time, preaching the word and looking at the mass, had no real correlation. Because of this, people rarely formed part of the liturgical ritual of the Eucharist, “maybe once a year at Easter” (White 1999:74). In Zurich it was more common to receive the Eucharist four times a year. But according to White, this was still an exception, and not a rule (74).

During this time another change took place, which we can still see, the traces of today; a penitential approach to the Eucharist. White notes “Ever since the Fourth Lateran Council of 1215, it had been mandated that confession should precede Communion... (1999:74).” One was expected to confess sins before one could partake or even gaze upon the elements of the Eucharist. White says “Any time was appropriate for adoration of the reserved sacrament in a *pyx*, *aumbry*, or sacrament house” (White 1999:74).

The mass (Eucharist) had a great impact on both the living and the dead. Eamon Duffy says “the influence of the cult of the dead was ubiquitous in late medieval piety, producing an enormous inflation of the number of priestly ordinations in the later middle ages” (1992: 301). Another bizarre practice developed during this time. There was the belief that those who died, went to purgatory. The amount of time one would be tormented in purgatory depended on one’s sins committed whilst still alive. Without going into much detail of how and why these practices started, we see that people were being urged to pay money which in turn could shorten the time in which one’s family or friends spent in purgatory. This secured the financial wellbeing of thousands of priests “who had no parochial responsibilities and income but earned a living by saying masses for the dead” (Duffy 1992:305). White says “the economic consequences of masses for the dead were enormous, all based on the mass as a means of appropriating Christ’s saving work for oneself and for others” (1999:76). We now have seen the liturgical ritual of the Eucharist change into being celebrated in Latin and celebrated by the priests alone. We see that gazing at the elements was seen as enough and just being in its presence was holy. We see that the preaching of the word and the Eucharist had no real correlation. Then we see the church’s financial gain from saying masses to the dead.

Rubin Miri in his book *Eucharist in Medieval Culture* describes a service to be: “Typically, much of the Mass was recited quietly and the gestures and actions of the Priest were followed and understood in an allegorical way” (1991:13). He goes on to say that each gesture was understood to represent some aspect of the mystery of the Death and Resurrection of Jesus. We see for example, the “five times the Priest turned towards the people were understood to represent the five post-Resurrection appearances of Jesus” (1991:13).

During the middle ages, stained glass and wall paintings became important to help people pray and reflect on the mysteries that the Priest was celebrating at the altar. The middle ages saw the emergence of one of the great theologians of the Eucharist, St Thomas Aquinas. He made brilliant use of the new learning of his era to develop a Theology which steered the Church away from some of the crude physical explanations, then widespread, while affirming the true presence of Christ in the Sacrament of the Eucharist.

A Catholic William H. Shannon notes that for a long time the church fought against the persistent heresy of Arianism (2012:www.americancatholic.org.). Arianism is the belief that Jesus was not divine. They challenged Jesus' divinity. This belief made Christians react in such a way as to overemphasize Jesus' divinity and minimize his humanity. As William Shannon points out, "Jesus became for many people a fearful figure" (2012:www.americancatholic.org.).

Because Jesus was seen as divine and the human part of Him almost lost, He was only seen as holy and being the judge of us. This in turn made people feel even scared to approach the elements of the Eucharist. "The Priest began to celebrate Mass with his back to the people" (Shannon 2012:www.americancatholic.org.). People were content to look and were too afraid. The liturgical ritual of the Eucharist became an attendance.

We then start to see some disagreement coming to the fore. White (2000) cites Ratramnus of Corbie in his writing *Christ's Body and Blood* writes, "It is clear that the bread and wine are Christ's body and blood in a figurative sense" (White 2000:194). White also cites Peter the Lombard (1150) who wrote a book called *Four Books of the sentences*. This work became so important to the church that for the next 500 years, this work became second to the Bible in Medieval theological circles. No other book was quoted as much, besides the Bible. In this book Lombard suggests 7 sacraments. Lombard defines a sacrament: "The sign of a sacred thing. A sacrament sanctifies as well as signifies" (White 2000:186).

Without going into much detail about the seven sacraments, the belief was that if you would receive it right, you would receive the designated grace. At this point in history

the church had words for what they experienced, good or bad as it was. It was more rational than experiential. White writes: “The sacramental system was a brilliant product of human ingenuity which embraces all of life. This neatly formulated system led the Roman Catholicism, after the Reformation to be excessively juridical” (2000:187). The seven sacraments was a neatly formed system that incorporated all of one’s life. It was believed that the seven sacraments were given by God and therefore should be obeyed. This is important to note that liturgical rituals played a vital and integral role in the Christians’ life. Every part of one’s life was governed by one or other sacrament. This was a good system for the church to become part of every part of everyone’s life. But it was still just a system that created no space for awe and wonder. White rightly says “Despite the incredible theological growth, the spiritual lives of the people could not grow” (2000:187).

It was no longer the people of God celebrating the Lord’s Supper as a body together, but rather the priest doing it on their behalf. The priest did not need the people to be present. The Priest ‘brought God down from heaven’, whilst the believers remained silent within their own prayers.

I agree with White (2000) that this was a time when more definitions on the Lord’s Supper was sought rather than the practice. The seeking for definitions speeded up in the 12<sup>th</sup> and 13<sup>th</sup> century. The church was focused on the how rather than on the why. The church sought to explain the substance of the elements. White says that “the focus was not on the celebration, but on the correctness of what it was” (2000:184). The theological thinking around the Eucharist became too lofty for anyone to really understand and by no means did anyone have the desire to celebrate it.

In the 13<sup>th</sup> century the scholastics tackled questions like... Who would be a proper minister? Who would be the recipients and also the effects and operation of grace within the sacraments? I agree with White that this was a brilliant time of theological activity (2000:186). But at the same time the church did not experience much of what the Lord’s Supper was intended for. Their experience was reduced to words. What has happened? “The sacraments had become a system, a carefully worked out way of life in which every important human journey or passage was ministered to with an

appropriate sacrament” (White 2000: 187). At this time, the church had a sacrament for every part of your life, from birth to marriage to death. How could this have been God’s plan? The people were trapped.

During the middle to late medieval times, we see the rise of Scholasticism. According to Wikipedia (2013);

Scholasticism was a method of critical thought which dominated the medieval period in 1000-1500. Scholastics placed a lot of emphasis on dialectical reasoning to extend knowledge by inference, and to resolve contradictions. Scholastic thought is also known for rigorous conceptual analysis and the careful drawing of distinctions.

([www.wikipedia.com](http://www.wikipedia.com))

Thomas Aquinas in *Summa Theologica*, talks about the Lord’s Supper saying that to him it is the greatest of all sacraments. He says, “First of all because it contains Christ Himself substantially... [T]his is made clear by considering the relation of the sacraments to one another” (White 2000:127). He argues that all the other sacraments are dependent on the Lord’s Supper being central. White says that “by this time, it had acquired a highly numinous quality focusing on the presence of Christ in the consecrated elements” (1999:74).

White (cf. 1999:85) notes that during the late medieval times, the church in the West celebrated continuously, but Communion was infrequent. “The council of Trent encouraged frequent Communion but resumed it to be yearly, requiring those of sufficient age “to communicate every year, as least at Easter” (White 1999:85). The Lord’s Supper played an immense part in the lives of the people; it could be taken to the sick and needy.

We can conclude this section by saying that the focus of the middle ages was greatly on the Lord’s Supper. But the form has seen many changes already. We see that the sacrifice and death of Jesus took central place in medieval piety. His death and the meaning of his death was almost all that was focused on. Regarding His resurrection, we see little mention of, if any. As we have seen, transubstantiation became the central belief around the liturgical ritual of the Lord’s Supper. This period can be summed up as follows:

The focus on the 'real presence' brought about a *static* conception of the Eucharist. Instead of the Eucharist being seen as an upward movement of praise and thanks to God for his love and his gifts, the Eucharist was seen as a downward movement of Christ onto the altar as a sacrifice to expiate the sins of humankind.

(O'Dea2013:www.theeucharist.wordpress.com.)

#### **3.1.4. The Reformation and beyond (1517AD – 1545AD)**

By now, the doctrine of transubstantiation was clearly defined and taken as fact, that God's people approached the elements with a feeling of fear; "They were reluctant even to approach them" (Schaff 1994:614). When the words of the Eucharist were uttered, it was believed that the bread literally became the body and blood of Christ. All of this turned the liturgical ritual of the Eucharist into a sacred ritual performed by sacred people and taken out of the hands of God's people. So deeply entrenched was the medieval idea that the bread and cup were an "offering" that even some of the Reformers held to it.

Reformation finely exploded! This explosion was a long time in the making but came more to the forefront through Martin Luther in 1520. He wrote a treatise *Babylonian Captivity of the church*. This was no logical exposition but a very forceful blast! With regards to the cup he advocated that it be restored to the laity, he dismissed the doctrine of transubstantiation and rejected the teaching of the mass. White says that "this work of Martin Luther shaped all subsequent Protestant thought on sacraments" (White 2000:188).

Of course the Roman Catholic Church was totally against this and tried to scare people away from siding with Luther. All major Protestant groups accepted Luther's final conclusion that Christ only instituted 2 sacraments. "Luther believed and showed that there were only 2 sacraments that Christ gives explicit commands for which we call *dominical injunctions* (Proof in the Bible text itself)" (White 2000:188). Luther's attack led the Roman Catholic Church to assert: If anyone defies the 7 sacraments, let him be anathema. Martin Luther on the other hand, was not standing for transubstantiation, but he still believed in the presence of Christ within the bread and the wine. It probably never occurred to Luther that anything else would take the place of the Lord's Supper. A major change was that it now would always be accompanied by the preaching of the Word. In 1523, he wrote: "A Christian

congregation should never gather together without the preaching of God's word and prayer" (Strodach&Leupold 1965:11). At the same time, he said "the daily masses should be completely discontinued," apparently because they rarely included a sermon. What Luther expected remained in practice at least two centuries later in such cities as Leipzig, where Sunday "always included a celebration of the Holy Communion" which might last four hours because of the large number of communicants (cf. White 1999:85). This was an addition to daily services of preaching and prayer.

Luther felt and believed that the Lord's Supper should be celebrated as part of a service. He believed that believers should enjoy the fellowship with Jesus during this time. In Maxwell's (1982) book *A History of Christian worship*, he explains some of the changes that Luther brought. He believed that no service could be complete without celebrating the Lord's Supper. In 1520 it is said that Luther wanted the Lord's Supper to be celebrated every day. But Maxwell notes that three years later, Luther changed his mind and announced that this ritual should only take place on Sundays. Here we already see some changes taking place that influence how we celebrate it today. Luther recognized the wrong in the practices of the church during the middle ages, but he always maintained the sound theological doctrine. One change that Luther did bring about was as Maxwell said: "Luther made a clean break from that part of the medieval culture which restricted personal participation in the Lord's Supper to one time per year" (Maxwell 1982:75).

The reformation had so many benefits. Vander Zee lists them; "a return to the authority of Scripture, the reform of ecclesiastical abuses and the rediscovery of the centrality of grace and faith" (2004:172). But unfortunately with all the big changes, came one within the Lord's Supper and its practice; a split occurred between the leaders of the Reformation concerning the Lord's Supper. With the changes that Luther brought, it started to highlight some theological division between the reformers.

Ulrich Zwingli in his work, *The Lord's Supper*, argues that in the past they insisted on a literal interpretation of the word "is" in the saying of Christ; "This is my body." They must then maintain that Christ is literally there, and therefore they must also maintain that he is broken, and pressed with the teeth. Even if all the senses dispute it,

which is what they must inevitably maintain if the word “is” is taken literally, as we have already shown. White says that we can recognize that word “is” is not to be taken literally (cf. White 2001:201). In 1527, Michael Sattler also reaffirms what Zwingli believed. He says that the real body of Christ the Lord is not present in the sacrament we receive. For the scriptures says: Christ ascended into heaven and sits on the right hand of his heavenly Father, from where he shall come and judge the quick and the dead; from which it follows that, if he is in heaven and not in the bread, he may not be eaten bodily (cf. White 2001:201). Balthasar Bubmaier also says that it is clearly seen in scripture that the Supper is nothing other than a memorial of the suffering of Christ who offered his body for our sake and shed his crimson blood on the cross to wash away our sin. At this point in time, the people were longing for something more than words and deep Theology. They were longing to celebrate the death and resurrection of Christ. Just by looking at the scriptures plainly, they came to the conclusion that Christ is not literally within the elements. This brought it much closer to home for the laity.

We come to see now during the reformation period that three main views were in contention. I want to highlight Luther, Zwingli and Calvin. Zwingli did not favor the frequent celebration of the Lord’s Supper. In 1525, Zwingli recommended that the Lord’s Supper only be celebrated four times a year; “Easter, Whitsun, autumn and Christmas” (Maxwell 1982:81). Although within the Medieval period, it seems that the Lord’s Supper was celebrated daily, this in fact was more than what the laity experienced during Medieval times as they only celebrated maybe once a year. Maxwell (1982) highlights that Zwingli was in fact alone in wanting the Lord’s Supper to be celebrated only four times a year.

Why would Zwingli choose to only celebrate this important sacrament once a year? Maybe contending still with the medieval forms of once a year, he thought four times a year was enough. As Maxwell (1982) points out to us, Zwingli had certain reformation principles; “In Zurich, all ceremonies and rituals were reduced to their barest form. He even had congregational singing abolished! It is well known that Zwingli had at one point taught that the Lord's Supper was not a means of grace at all” (1982:81). This was maybe the reason why he did not advocate a weekly celebration of the Lord’s Supper. We see however that later on, Zwingli does change

his mind and sides with Calvin and Bucer that it was indeed a means of grace. It is still very unclear why Zwingli had such a view of the liturgical ritual of the Lord's Supper. Maxwell believes that maybe it was because Zwingli was a humanist. He had a rational and subjective intellect (cf.1982:81). This was opposed to Luther and Calvin who were more theological scholars.

Because of what Zwingli believed, he celebrated the Lord's Supper on the four occasions he implemented. White (1999) mentions another reason why Zwingli decided on this path. Because Zwingli was conservative in his views, he believed that the body of Christ should be celebrated together in fellowship with one another and with God. He wanted to make sure that when the Lord's Supper was celebrated, it looked nothing like it did during the medieval period. White notes that where there was no Communion or fellowship, there could be no celebration of the Lord's Supper (cf.1999:86).

We then get to meet John Calvin. He enters and tries to resolve the issue between Luther and Zwingli. But he again has his own theological thinking and beliefs of what the Lord's Supper should look like. White quotes Calvin "For this reason, the Lord instituted for us his Supper, in order to sign and seal in our conscience the promises contained in his gospel concerning our being made partakers of his body and blood" (White 1999:203). Calvin is going beyond both arguments in saying that the true purpose of the Lord's Supper is what they are missing. They are busy with foolish arguments, when Christ has died and wants to make us partakers of His life. Calvin goes on to say that unless the body of Christ can be everywhere at once, without limitation of place, it will not be credible that he lies hidden under the bread in the Supper. To meet this necessity, they have introduced the monstrous notion of ubiquity. Calvin's famous words as a conclusion for me is that he would rather experience than understand it (cf. White 2000:205). Calvin saw the sacraments as "visible signs, giving guarantees and tokens" (White 2000:191). Sacraments does not depend on us, but is a gift of grace.

Calvin agreed with Luther that the church should celebrate the Lord's Supper at least once a week. He longed for a return to the manner in which the early Christian church commemorated Christ's death, and to be rid of all the accumulated rubbish of

the medieval period. He regarded infrequent celebration of the Lord's Supper to be part of that rubbish. For instance, in his *Institutes* (cf.1989) he observed that soon after the apostolic age, the celebration of the Lord's Supper was "corrupted by rust," and he says: "Now, to get rid of this great pile of ceremonies, the Supper could have been administered most becomingly if it were set before the church very often, and at least once a week."

An earlier version of his *Institutes* states this point even more forcefully. He wrote that "this custom that enjoins that men should communicate only once a year is certainly an invention of the devil. The Lord's Supper should be celebrated in the Christian congregation once a week at the very least."

Calvin wanted a weekly celebration of the Lord's Supper but he did not succeed in seeing that happen. He declares the sacrament "was not ordained to be received only once a year... [A]s not is the usual custom" (Calvin 1989:1422), but he insists that it should be celebrated frequently. This means "the Supper could have been administered most becomingly if it were set before the church very often, and at least once a week" (Calvin 1989:1421). Calvin's frequent celebration of the Lord's Supper was not accepted by his counterparts. He tried to have a monthly celebration of the Lord's Supper within the four parishes in Geneva but at the end of this period, Calvin did not succeed in obtaining a frequent celebration of the Lord's Supper.

The Quakers on the other hand insisted on silent and inward feeding on Christ while avoiding outward sacraments. John Wesley made two great contributions in forming the celebration of the Lord's Supper during his time. He had weekly meetings which celebrated the Lord's Supper and he made a magnificent collection of 166 Eucharistic hymns (cf.White 2001:246). Unfortunately only some of those hymns lasted.

During the reformation period, a lot happened for the best. As painted out by White, the reformers "simplified vernacular rites", they had more "Congregational participation and there was a new emphasis on preaching the word. Congregational songs emerged and the laity was well catechized" (White 2000:190). The Reformation brought great changes in the way the Lord's Supper was being celebrated and faith. White noted that the most important change was the one least

expected, that is, the shift from the Eucharist being the central act of Christian worship to being an occasional service (1999:73). White says: “Most of the Reformers never desired such a momentous change; many of them wanted a weekly celebration of the Lord’s Supper. But for a variety of reasons, largely beyond their control, the Eucharist was often replaced in its central role and became marginal” (1999:73).

The reformers did much in that they put the celebration of the Lord’s Supper back into the vernacular, simplified it and tried hard to restore frequent Communion. Luther opted for hymns in the language of the people. After Zwingli and Luther tried what they wanted, gone was all ceremony and music. “What remained was an austere commemoration and fellowship meal, practiced four times a year” (White 2001:245). Martin Bucer’s work underlines much of Calvin’s effort and helped structure the Reformed Eucharistic tradition.

Many of the results were not intended by the Reformers. But much good came from the Reformation.

- Simplified vernacular rites
- More congregational participation
- Congregational song
- Well-catechized laity
- New emphasis on preaching the word.

Because the falling away of the “Penance” sacrament, the Eucharist did double work, that of penance and thanksgiving. People had the need to be forgiven. Protestantism began to have 2½ sacraments: Baptism and a penitential Eucharist (cf. White 2000:189). We then see the dethroning of confirmation as a sacrament. Instead of reuniting it to baptism, it changed into a didactic experience expressed as a graduation exercise for those who had mastered the catechism. Protestants paid a penalty for the loss of healing as a sacrament.

The Lord’s Supper came to be celebrated at monthly, quarterly, and even yearly intervals. White suggests that “most changes in practice were the result of controversies or produced controversies in their wake” (1999:73).

The reformation brought some good and bad changes. The formation and every person involved fought for the Lord's Supper to be brought back and be experienced by the people. The reformers could no longer sit back and look at the mystical sacrifice taking place and no person to really understand what is being said. The Lord's Supper is for everyone to be part of. But this change also took away some of the seriousness the Roman Catholic Church brought to the Lord's Supper. Yes, they brought the Lord's Supper back to the lay person, but now it was as if it had lost some of its wonder and awe. It is not celebrated as often as desired anymore. It has changed and more change will still take place in the centuries to follow. This period saw big changes that are still present with us today. Most churches celebrate the Lord's Supper 4 times a year. Some celebrate it more often and some less often. The effect of their debates and changes can still be felt today; their frequency and theological thinking.

### **3.1.5. Counter Reformation and Baroque (1545AD – 1725AD)**

At the Council of Florence and Trent in the 15<sup>th</sup> and 16<sup>th</sup> Century, it did little more than place an official cachet on the theological work done during the 13<sup>th</sup> century. The western medieval concept was reaffirmed. At Trent held October 11, 1551, Canon 1 read,

If any one denieth, that in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity or our lord Jesus Christ, and consequently the whole Christ; but saith that he is only there as in a sign, or in figure, or virtue: let him be anathema.

(White 2000:205)

If we look at the Theology of the Lord's Supper that emerged from the Council of Trent (a Theology that persisted down to the Second Vatican Council), it is clear that its approach to the Lord's Supper was that of medieval theologians. For them the essence of a sacrament was to be found in its matter and form.

A summary of all this work occurred in the decree for the Armenians 1439 based on the 13<sup>th</sup> century treatise by Thomas Aquinas. The list of 7 sacraments, which both contains grace and confers it upon all who receive them worthily. This is far from Augustinian thought. "What had happened was that the sacraments had become a

system, a carefully worked out way of life in which every important human journey or passage was ministered to with an appropriate sacrament” (White 2000:186-187). This period can be characterized by two main things. The Roman Catholic churches wanted to get back to the way things were and persisted with it. On the other side we see the inside of the church change in order to create the right atmosphere for people to get back to the way things were.

By the beginning of the 16<sup>th</sup> century, we see a movement for reform taking place. What Luther and his counterparts did was throw the Roman Catholic Church off base and now a returning needed to take place by them. This culminated in the new missal of Pope Pius V in 1570 and became the standard for the Western Church.

Pius V best expressed the spirit of the reform. It was to be a return to the sources, a return beyond medieval liturgical innovations to discover the tradition of the early Church. Pius V was in fact a courageous innovator, and the remarkable paradox is that his name is invoked by those who oppose the similar reform initiated by Vatican II.

(Cabie 1990:88)

Pius V wanted to reform and even take it all the way back to the early church and their writings. Also during this time, McBride (cf. 2006) explains that the Jesuits introduced Baroque architecture in which the choir stalls, screens and walls were removed. The distance between altar and assembly was shortened so that only an altar railing separated them. He goes on saying that the altar was placed against the wall, which was lavishly decorated from floor to ceiling. The tabernacle rested on the altar and above it was a niche provided for exposition and adoration of the Blessed Sacrament (2006). A soaring pulpit was situated near the middle of the Church indicating the importance of a sermon but not a homily. This worship space glowed with self-confidence and triumph. “It suited the mood of this Counter-Reformation” (McBride 2006). The church was a throne room and the assembly, the audience. They were treated with the music of Palestrina, Haydn and Mozart. The Protestants had Bach, but also sang hundreds of new hymns triumphantly.

Here we see the celebration of the Lord’s Supper became “Low Masses”. This means that the service was without music and people attended the service in silence. This in turn created the outward movement by the people to other ways of

satisfying their spiritual longings. We see a movement towards: the Spiritual Exercises of St. Ignatius, the Carmelite schools and that of St. Francis de Sales.

During this period we also get to meet the Anabaptists. They were content with occasional celebrations, especially since they often worshipped under perilous circumstances.

### **3.1.6. The Modern and Contemporary (1725AD – Present)**

This was the time of the Enlightenment and beyond. There were some subtle changes. Because of this new way of thinking and rationalizing everything, the people found the mere idea of a God intervening repugnant. This period saw the growth of desacralizing, meaning depriving it of its sacred character although they still accepted two sacraments. For a vast segment of Protestantism, 2 sacraments became simply pious memory exercises (cf. White 2000:191). Sacraments were occasions for humans to remember what God had done in times past. The sacraments were credited with immense practical value in stirring up humans to greater moral endeavor. Remembrance of God's past actions was looked upon as a strong incentive for leading a better life. It was merely remembering what was past. By the end of the eighteenth century, we see that the weekly celebration of the Lord's Supper had disappeared. The Enlightenment played a major part in the formation of the liturgical ritual of the Lord's Supper. During the 19<sup>th</sup> century in most places a weekly celebration was nowhere to be found (cf. White 1999:85).

John Wesley preached a fervent sermon on "The Duty of Constant Communion." In what may not be a prime bit of exegesis, he says that when Jesus said "do this" he meant; do it as frequently as you can (White 1999:87). Wesley led by his example. Study of his journals shows that he received Communion on the average of once every four or five days of seventy to ninety times a year. He was frustrated by his fellow Anglican priests, who were content with the prevailing minimum of thrice yearly. In spreading the Methodist movement in America, Wesley's instructions were clear: "I also advise the elders to administer the supper of the Lord on every Lord's Day" (White 1999:87). Wesley's hopes were not fulfilled in America, partly due to the lack of ordained clergy. Travelling elders did preside at quarterly celebrations of the Lord's Supper on their rounds of their circuits, often with large congregations. John

Wesley's statements are largely in opposition to Trent. He retains that any Holy Writing does not prove that the bread and the wine turn into the physical body and blood of Jesus. He states that it is repugnant to the plain words of Scripture and that it has given rise to many superstitions (cf. White 2001:207). White quotes Wesley as he says, "The sacrament of the Lord's Supper was not by Christ's ordinance reserved carried about, lifted up, or worshipped."

John Wesley said:

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the way in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

(White 2000:208)

There came a split concerning the sacraments. Those who followed the Roman Catholic Church and the reformers and those who celebrated the sacraments as a mere memory exercise. Those who opted for the memory exercise included a variety of Protestants, Anglican bishops and frontier Baptists. There was a huge drop in sacramental worship. "Traditionally, the purpose of the sacraments was not to induce good ethical behavior, but to give humans access to God (which in turn does indeed change behavior)" (White 2000:192). This split still exists today. James White is right in saying that there is a revival of the sacraments today (cf. 2000:193). Great changes have occurred throughout Western Christianity which crosses denominations. We can see the changes as highlighted by White (cf. 2000:193) in the following:

- Within Roman Catholicism, since Vatican II they now receive Communion weekly.
- Within the Liturgical Movement, there is an increase of biblical study, more congregational participation, a firm grasp as the church being a community.
- Within Protestantism there is a deeper sacramental piety, they celebrate the Lord's Supper more frequently and they have a deeper concern for baptism as a congregational act.

Then came a new concern, that of the quality of celebration. They go much further from traditional doctrine. Benjamin Hoadly (1735) in his work, *A plain Account of the Nature and End of the Sacrament of the Lord's Supper*, writes:

It appears from these passages that the End for which our Lord instituted this Duty, was the Remembrance of Himself; that the Bread, to be taken and eaten, was appointed to be the Memorial of his Body broken; and the Wine to be drunk, was ordained to be the Memorial of his Blood shed.

(Hoadly1735:111)

In 1969, Alexander Campbell wrote and White quotes him:

All Christians are members of the house or family of God, are called and constituted a holy and royal priesthood, and may therefore, bless God for the Lord's table, its loaf and cup and approach it without fear, and partake of it with joy as often as they please, in remembrance of the death of their Lord and Savior.

(White 2000:211)

The World Council of Churches developed a consensus about the Lord's Supper and some excerpts:

The Eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit. In the Eucharistic meal, in the eating and drinking of the bread and wine, Christ grants Communion with Himself. In accordance with Christ's promise, each baptized member of the body of Christ receives in the Eucharist the assurance of the forgiveness of sins and the pledge of eternal life.

(White 2000:213)

As the twentieth century began, Episcopalians were slowly moving to monthly celebrations. The Methodist Episcopal church, south, mandated a monthly celebration by 1870, wherever it is practicable. Methodists in the north were still accustomed to quarterly celebrations. And that was the situation in most Protestant churches.

Concerning Communion, tradition today has forced us to take the Supper as a tongue-tickling thimble of grape juice and a tiny, tasteless bite-size cracker.

Communion is often taken in an atmosphere of solemnity. We are told to remember the horrors of our Lord's death and to reflect on our sins. In addition to this, tradition

has taught us that taking the Lord's Supper can be a dangerous thing. Viola and Barna confirms this and says, "Many contemporary Christians would never take Communion without an ordained clergyman present" (2002:192). Often people point to 1 Corinthians 11:27-33. In verse 27, the Apostle Paul does warn believers not to participate in the Lord's Supper "unworthily." In this instance, however, he appears to have been speaking to church members who were dishonoring the Supper by not waiting for their poor brethren to eat with them, as well as those who were getting drunk on the wine.

While contemporary Protestant Christians have discarded the Roman Catholic notion that the Eucharist is a sacrifice, they have continued to embrace the Roman Catholic practice of the Eucharist. Observe a Communion service (often called "Holy Communion") in most Protestant churches and you will notice the following: Communion is a bite-size cracker (or small piece of bread) and a shot glass of grape juice (or wine). It can be seen as a nip and a sip. As in the Roman Catholic Church, it is removed from the meal. We notice that the mood is sombre and glum, just as it is practices still today in various Roman Catholic Churches. Worshippers are told by the pastor that they must examine themselves with regard to sin before they partake of the elements, a practice that came from John Calvin (cf. White 2001). Some leaders have taken to the same clerical robes as many priests do for the occasion. When the Lord's Supper gets separated from its proper context of a full meal, it turns into a strange and as Barna and Viola would say, a "Pagan-like rite" (cf. 2002:197). Barna and Viola writes in their book *Pagan Christianity*:

The celebration of Eucharist has become an empty ritual officiated by a clergyman, rather than a shared-life experience enjoyed by the church. It has become a morbid religious exercise, rather than a joyous festival – a stale individualistic ceremony, rather than a meaningful corporate event. There is no doubt that the Lord's Supper began as a family meal or a meal of friends in a private house...the Lord's Supper moved from being a real meal into being a symbolic meal...the Lord's Supper moved from bare simplicity to elaborate splendor...the celebration of the Lord's Supper moved from being a lay function to a priestly function. In the New Testament itself, there is no indication that it was the special privilege or duty of anyone to lead the

worshipping fellowship in the Lord's Supper.

(2002:198)

Many years ago, a liturgical movement begun by theologians and accepted by church leaders led to some important reforms in the Liturgy. Vatican II's key document the *Constitution on the Sacred Liturgy* (1963) was the high point of the reform movement. It led to the renewal of all the sacraments. Pennock (1993) explains how this renewal looked by saying that the most important changes that we took place is what we take for granted today. We celebrate the Lord's Supper in a language that everyone can easily understand. The preaching of the Word no longer takes a back seat. The Sunday preaching and readings follow a three-year cycle that helps people understand the Bible better. The altar is not positioned to face away from the congregation, but now faces the people. The Lord's Supper is explained in a way that everyone can understand its symbolism. The celebration of the Lord's Supper has now been more linked as being part of the worship of the church (cf. Pennock 1993). It is not a private affair anymore, but it now includes the whole congregation whereby the whole church can be joined together.

The laity assumes many ministerial roles today, for example, as readers, Eucharistic ministers, choir members, greeters, and gift bearers. In summary, Vatican II wished to make the Eucharist a celebration of the entire community. Many of the reforms help us better understand the symbolism and meaning of the mass (cf. Pennock 1993:95-105).

White writes in his book *The Protestant Worship: Tradition in Transition* (1989) that he thinks we might seriously consider labeling Protestant worship the non-sacramental alternative. We can clearly see around us today that the Lord's Supper is not part of every Sunday service and on that specific Sunday it probably falls to the end of the service anyway (cf. 1989:14).

Let us conclude this chapter by looking at how the celebration of Communion looked at the beginning of the Charismatic tradition. What took place at Azusa Street? Numerous materials (Van der Zee, 2004; White, 2000) were read and the celebration of Communion does seem to have taken a back seat. In Vander Zee's book *Heaven*

*below*, he describes worship and Theology of the Azusa Church. They believe in all that Jesus stood for, they proclaimed his salvific blood, but there is no mention of how they celebrated Communion. New converts were resolute to be led by the Holy Spirit. A typical service looked chaotic; no real Liturgy per se existed. The meetings were unorganized and spontaneity was the rule of the day. They allowed the Holy Spirit to lead them in a way He desires. In an online journal *The Old Landmark*, it explains their services as “an authentic style of worship and service, driven not by dead Liturgy or ritualistic tradition but rather infused with anointing and fresh power” ([www.oldlandmark.wordpress.com](http://www.oldlandmark.wordpress.com)).

Various sources indicate to the fact that the early beginnings of Communion entailed a full meal (cf. the *Didache* chapter 10 in Niederwimmer, 1998:155; also Wepener, 2004:256), but with many changes across history, Communion nowadays is a nip and a sip in many traditions.

### **3.2. Theology**

Theology has always been brought back to basics when brought into juxtaposition with the text. The potential for reform, with its essentially backward gaze, is, I would suggest, built into the fundamental structure of all Christians discourses and will always be present to a greater or lesser extent, even in the history of Christian worship.

(Stringer 2005:23).

In this section, our purpose is not to explain all of the Theology behind the Lord's Supper, as the Spirit and the meal tradition agree on some points which include: Establishment by Christ, the necessity of repetition, a form of proclamation, a spiritual benefit to the believer and restriction to followers of Christ. I want to find the differences in beliefs between the Spirit tradition and the Meal-Tradition and analyze them more in depth.

In the New Testament we find the meaning behind the Lord's Supper as being highly eschatological. We can clearly see this by the words Jesus spoke at the last supper with his disciples. We read in Luke 22:16 “until it is fulfilled in the Kingdom of God”. In Luke 22:30 we see that a table and meal is mentioned that has to do with the

second coming and the kingdom, “so that you may eat and drink at my table in the Kingdom”. We might experience that celebration of the Lord’s Supper as a foretaste of what is still to come. James White writes that each celebration invokes the coming of the Kingdom (cf. 2001:248).

When looking at the Meal-Tradition’s view, which I would here include as the Roman Catholic and more reformed view, we see that their position is that it in fact conveys grace to the communicant. Within this more reformed view we find the belief that the Lord’s Supper contains the potential to bring spiritual changes that can only come through the celebration of the Lord’s Supper. It is also believed that the Lord’s Supper contains the potential to bring the worshipper in close proximity to the living Christ. Erickson writes in *Christian Theology*: “It is the encounter, however, not the rite itself, which is the source of the benefit” (2007:1121). Erickson goes on to explain that “the rite is merely an instrument to foster our relationship with him. It does not constitute the relationship nor convey the attendant blessing” (2007:1121).

At the council of Trent (1545-63) we see that the official Roman Catholic view on the Eucharist was decided. While many Catholic churches have not held this position, it still forms the basis of the Roman Catholic Church’s position on the celebration of the Eucharist. As we have seen earlier in this chapter, transubstantiation is the doctrine held to. This is also explained extensively in GT Smith’s book *The Lord’s Supper: Five views* (2008). This doctrine entails the belief that as the priest consecrates the elements, the elements actually change. There is an actual metaphysical change that takes place. When the change occurs, the elements which are the bread and wine are turned into Christ’s flesh and blood. Erickson (cf.2007:1124) explains that their view on the Eucharist also involves a sacrificial act. During the celebration of the Eucharist, which is called mass, a real sacrifice of Christ is again offered. This almost replays the crucifixion. Christ is again the sacrifice for our sins as that day. Erickson writes: “It is to be understood as a propitiatory sacrifice satisfying God’s demands. It serves to atone for venial sins. The sacrament of the mortal sins participates. Thus, one should seriously examine oneself beforehand, just as Paul instructed his readers to do” (2007:1124).

When we look at the Lutheran view, it differs from the Roman Catholic view on many points. While it differs on some points, it does correspond to some points. Luther did not reject the notion that Christ is present in the elements. Erickson writes that Luther retained the Roman Catholic concept that Christ's body and blood is physically present in the elements. In a dialogue with Zwingli (the Marburg Colloquy), Luther is reputed to have repeatedly stressed the words "This is my body" (Ziegler (ed.) 1969:75). Luther however rejected the doctrine of transubstantiation. The molecules are not changed into the flesh and blood, they remain bread and wine. But the body and blood of Christ are present "in, with and under" the bread and wine. In Millard Erickson's book he explains that Luther did not see the bread and wine to change into Christ's body and his blood, but that the body and blood of Jesus we have additionally (2007:1125). The body and blood are there, but not in a way that would exclude the presence of the bread and wine. "While some have used the term consubstantiation to denote Luther's concept that body and bread are concurrently present, that blood and wine coexist, it was not Luther's term" says Erickson (2007:1125). The way Luther saw it was when thinking in term of one substance interpenetrating another, he used as an analogy an iron bar heated in fire. The substance of the iron does not cease to exist when the substance of fire interpenetrates it, heating it to a high temperature (Luther 1970:140). Luther did however not agree that the Eucharist is a sacrifice. He believes, and rightly so, that Christ died once and atoned for sin. He does not believe that there is a need to repeat the sacrifice. Christ died once for all. Furthermore, we read that Luther did also object to the fact that the priest had anything to do with Christ's presence in the elements. The belief that is called sacerdotalism is where the elements change when the priest pronounces the words (cf. Erickson 20007:1126).

What about the benefit of the sacrament? Within Luther's view, we see that he regards the elements as having another benefit, and that is the forgiveness of sins and the confirmation of faith. Luther does not believe that the elements possess any special powers, but that one's reception of the Word by faith can bring benefit to the worshipper. Erickson notes that Luther sounds almost as if he regards the sacrament as simply a means of proclamation to which one responds as to a sermon (2007:1126). According to Erickson, "...at other times Luther appears to have held that the benefit comes from actually eating the body of Christ" (2007:1126). We can

conclude that Luther regarded the Eucharist as a Sacrament. When believers celebrate the Eucharist, they can prepare to experience a spiritual benefit, which otherwise would not have been experienced.

Within the Meal-Tradition, we find a third major view of the Lord's Supper. This is a Calvinistic or otherwise a Reformed view. When the word Calvinism is used, it usually brings to mind Calvin's view on predestination. But this is not what we are dealing with here. Instead we are just looking at his view on the Eucharist. Calvin engaged in vigorous conversation on the Eucharist (cf. Smith 2008:101). Charles Hodge says that "Calvin's emphasis on the dynamic or influential presence of Christ is not far different from Luther's view" (1952:626-31). Within our study, it is impossible to conclude if the Reformed view was formed by Zwingli or Calvin. We will therefore only mention it as the Reformed view. Erickson explains it correctly: "This view holds that Christ is present in the Lord's Supper but not physically or bodily. Rather, his presence in the sacrament is spiritual or dynamic (2007:1127)." Using the sun as an illustration, Calvin (1989) asserted that Christ is present influentially. He believed that the sun remains in the heavens, yet its warmth and light are present on earth. So he says the radiance of the Spirit conveys to us the Communion of Christ's flesh and blood. According to Romans 8:9-11; it is by the Spirit and only by the Spirit that Christ dwells in us. Calvin's view can be best described as "instrumentalism" (cf. Smith 2008:101). This view finds the notion of eating Christ's body and drinking Christ's body as totally absurd. Rather, this view believes that worshippers are spiritually nourished when celebrating the Eucharist. This view holds that celebrating the Eucharist, the worshipper is brought closer to God.

In the Reformed view, the elements are seen as to signify the death of Christ and the value of His death. The celebration of the Eucharist brings the worshipper into union with Christ and other believers. Louis Berkhof suggests that "The Lord's Supper seals the love of Christ for believers, giving them the assurance that all the promises of the covenant and the riches of the gospel are theirs by a divine donation" (Berkhof 1996:650). Christ brings a benefit to the believer. When the Eucharist is celebrated, there is a continual vitality and Spiritual benefit from Christ. When the Eucharist is celebrated, the worshipper again comes and pledges obedience to the living God and proclaims again the belief in Christ and His death. What is to gain from the

celebration of the Eucharist does not come automatically, but depend on the worshipper's faith when partaking. Smith also highlights that faith is required, but God is faithful in return to give nourishment (2008:109).

### **Conclusion**

Relating the history and Theology of the Meal-Tradition in its essence it started with Jesus' own institution of the Eucharist as recorded in the Gospel and witnessed by Paul (Erickson 2007:1117). It is believed that Jesus instituted this celebration at the Last Supper and commanded us to repeat it. This had significance within the Jewish sector of society that regarded meals and eating together as very important and significant (Van der Zee 2001:300). Since then the celebration of the Eucharist has seen many changes. From being a full meal to the bread and wine as *pars pro tot* of the full meal, the elements and way of presenting this celebration changed (cf. also Wepener, 2010: chapter 3). One important aspect however is the fact the celebration of the Eucharist was throughout the history of the Liturgy celebrated on a weekly bases as a standard part of the order of the weekly worship service. This order was changed for the first time in 1525 when Zwingli changed this structure to only a Word-service and although his intention was a more frequent participation by worshippers than just the yearly participation as was the custom at the time (Wolterstorff, 1992:294-295), it did indeed resulted in changing the order of some Protestant worship services to being mainly only Word-services.

With regard to the Theology of the Meal-Tradition we here refer to the work of Brian Gerrish (1993) and his book *Grace&Gratitude*. Taken together with the aforementioned history and the less frequent celebration of Communion in some traditions Gerrish argues based on the so-called Eucharistic Theology of John Calvin that a more frequent and meaningful participation in Communion and thereby experiencing the grace of God through this sacrament that the gratitude of the worshippers will increase.

A wide variety of views exist within the Meal-Tradition on the practice of the Eucharist. The Roman Catholic doctrine is known as transubstantiation, in which the "substance" of the bread and wine (when properly consecrated) is said to

actually physically change into Christ's body and blood, even though the physical appearance remains unchanged. The Lutheran view, called consubstantiation, holds that Christ's body and blood are substantially present with the consecrated bread and wine, even though these elements do not physically change. The memorial/Commemorative view is that when partaking of the bread and wine it is a memorial – a remembrance of Christ's atoning sacrifice. The elements are understood to be representative symbols of Christ's body and blood: His presence is not believed to be physically or substantially present in them. The Calvinist and Reformed view stresses the mystical, spiritual Communion between the believer and Christ through the Holy Spirit. The body and blood of Christ are held to be truly (but only spiritually) present in the elements (Horton 2006:188).

As we have seen earlier in this chapter, Jesus commanded His church to keep on celebrating the Eucharist. The Holy Spirit can use this sacrament to bring benefit to the believer. It is not simply a meal amongst believers, but it is fellowship with Christ Himself. I think that we should avoid any idea that when celebrating the Eucharist, something mystical is taking place just by partaking. The only benefit can come through faith and renewing one's faith in Christ once again when partaking. The celebration of the Eucharist should be accompanied by believing that the Holy Spirit can bring spiritual vitality and blessings. One cannot merely think that it is only symbolic. Paul says, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (1 Corinthians 10:16) Because there is such a sharing in the body and blood of Christ (apparently meaning a sharing in the benefits of Christ's body and blood given for us), the unity of believers is beautifully exhibited at the time of the Lord's supper: "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:17). And since we are participants at "the table of the Lord" (1 Corinthians 10:21), Paul warns the Corinthians that they cannot participate in the Lord's Table and also participate in idol worship: "You cannot partake in the table of the lord and the table of demons" (1 Corinthians 10:21). There is a spiritual union among believers and with the Lord that is strengthened and solidified at the Lord's Supper, and it is not to be taken lightly.

This is why the Corinthians were experiencing judgment for their abuse of the Lord's Supper. But if Paul says there will be judgment for wrong participation, then certainly we should expect blessing for right celebration of the Eucharist. When we obey Jesus' command, "Take, eat" (Matt 26:26), and go through the physical activity of eating and drinking at the Lord's table, our physical action pictures a corresponding spiritual nourishment, a nourishment of our souls that will occur when we participate in obedience and faith. The Meal-Tradition believes that we should expect that the Lord would give spiritual blessing as we participate in the Lord's Supper in faith and in obedience to the direction laid down in Scripture, and in this way it is a "means of grace" which the Holy Spirit uses to convey blessings to us.

Wessels explains in a chapter of the book *Ontdekkings in die Eredienst* that maybe the most valuable contributions that the Jewish Synagogue service and meal brings towards our study is highlighting the importance of fixed rituals (Wepener 2009:45).

As we have seen in this chapter, the celebration of the Eucharist was established by Christ and has since seen many changes; from being a full meal to being a nip and a sip. We have seen the importance of fixed rituals in the lives of believers. We have seen the different view on the celebration of the Eucharist. We can conclude that the celebration of the Eucharist has some benefit for the believer, when it is celebrated in faith.

## **Chapter 4 - Empirical Research**

### **Introduction**

Communion in the Charismatic tradition is so varied. In this chapter we want to discover more of what they do during the celebration of Communion and how the service is viewed by the worshippers. Before we go on, I need to explain my relation to the Spirit tradition. Lindie Denny is a white female, living in Pretoria, South Africa. I am twenty seven years of age. I have been part of a Charismatic church for over 12 years, while growing up in a Dutch Reformed church. This should not affect my research, but it does have an effect on how I view the churches and their celebration of Communion. A neutral objective view is thus impossible. But as researcher, I do have to work with a “Tamed Intuition” as Lukken terms it (Wepener 2009:25). But being part of the Charismatic tradition for as long as I have, I have to be honest and say that it will affect how I look at the church, what I will see and finally how I will report about it. I do hope that me growing up in a Dutch Reformed church and spending part of my life in a Charismatic church will be an asset and help me to combine my experiences of both.

Our working hypothesis cannot be answered by only consulting print or internet resources. Field research allows you to generate knowledge that would otherwise not exist. The research that I conducted provided me with great enthusiasm for this field of study. This field work provided me with the satisfaction of knowing that I am doing original work. Innovative ideas can be developed based on printed and internet resources. Yet, interviewing others, developing questionnaires or making first-hand observations made it all more dynamic and more original and most importantly provided the study with information that is not obtainable in any other way.

Our research which is Empirical can be defined as research based on observed and measured phenomena (Piedmont 2005:213). It reports research based on actual observations using quantitative and qualitative research methods. Our research is not quantitative but qualitative. The word Empirical also means information gained by experience, observation or experiment. The central theme

in scientific method is that all evidence must be Empirical which means it is based on evidence. In scientific method the word “Empirical” refers to the use of working hypothesis that can be tested using observation and experiment. “The value and viability of an observation is based on its accuracy and the extent to which it can be confirmed by the independent observation of others” (Peidmond 2006:213).

In my research, I want to go further than simply reporting observations. The goal is for improved understanding and to show the relevancy of my working hypothesis by working in a real world environment. Empirical research has been chosen as a chapter in this research because traditional views and thinking cannot be trusted, but actual observations can bring more truth and reality to our paper. Our Empirical research will help integrate research and practice. Empirical research is an important part of research as churches and people will understand and respond more appropriately to the breadth of the situation. It will also show the contextual differences as we progress with our fieldwork within our three selected churches. Earl Babbie discusses this in great depth in his book *The practice of social research* (2013).

During my fieldwork, I spent around 4 months intensively visiting and observing the different churches.

In the book *Qualitative Research from start to finish* by Robert Yin, he explains the process of fieldwork (2011:66). At times I received the impression that some members of the groups were little wary of my “true” intentions. Some regarded my keen interest in the church’s affairs as a little peculiar. I am sure that my presence and inquisitiveness was somewhat of an irritation. In every church service or cell group that I attended, I became thoroughly enthused in the church’s affairs. The whole process was both captivating and consuming.

In the book *Qualitative Research from start to finish* by Robert Yin (2011:66), he explains the process of fieldwork which was also followed in this research. As Osmer notes, “It is worth noting in passing that gathering stories of the congregations’ past leads me back to the Descriptive – Empirical task” (Osmer 2008:9). When we understand what they are doing, we can begin to understand

why they are doing it. An important thing to note is: We can sometimes jump to interpretation and straight to pragmatic thoughts, meaning what ought to be done in action. I think we should not overlook the Descriptive-Empirical task. The “what is going on” needs to be finely determined without jumping to perceived ideas of what “I think should be the action.” The celebration of Communion has come a long way and within our selected churches, there is a reason for it being the way it is. This is also the question that Coenie Burger answers in his article *Nagmaalviering in the NG Kerk – Tussentradisie en vernuwing – Deel 3*. In spite of decisions made by the Synod on the celebration of Communion, Burger says “...there is still a strange hesitation in local congregations towards the implementation of some of these decisions” (Burger 2002:1). We have to gather the information first. We need to ask the question of what theologically is going on with the celebration of Communion within the Charismatic tradition.

When looking at Communion in specific churches, you cannot look at the individual alone. More often than not, it is not the individual but the system being passed down. Yes, we will look at how the individual appropriates it during Communion, but we will also come to recognize the system that is put there. The system that is there can better be described as being the tradition of Liturgy. Wepener wrote an article “Liturgy on the edge of tradition” where he discusses the relationship between Liturgy and tradition. “Liturgy and tradition go together. The one needs the other. Liturgy is dependent upon tradition, just as tradition is to a large extent a product of Liturgy” (Wepener 2008:313). He goes on to depict what my research entails:

The good functioning of one’s whole life and that of a faith community depends on its Liturgy and rituals, just as it depends on tradition. Liturgy and tradition, along with other aspects of our lives, constitute who we are and who we are becoming, in other words they constitute our identity.

(Wepener 2008:313-314).

Osmer makes an interesting observation when he talks about the Spirituality of Presence (2008:24). Yes, it sounds a bit mystical but it simply means to see someone else’s uniqueness and otherness. He goes on to make this statement, “Unless we first learn to attend, we cannot really lead” (Osmer 2008:34). We have

to experience and see what the individual is thinking and feeling before we can bring any form of change.

#### **4.1. Thick description of the worship service.**

Our two main methods of research were that of participant observation and questionnaires (cf. Thumma: 1999). The reason for me using quantitative techniques such as questionnaires is that it helps us “gather and analyze numeric data to explore relationships between variable’s” (Osmer 2008:49), especially with us choosing three different churches to participate in our research. Quantitative research is very helpful to ascertain a wide array of relationships and patterns. We also use qualitative research within our participant observation which “seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they ascribe to their experience” (Osmer 2008:49-50). This research technique helps us to study smaller groups in depth. Random groups were also selected to collect verbal data. I wanted to gather information from a wide array of persons, young and old, new believers and older ones, in order for us to get the wider reaction of the celebration of Communion. If only older people were chosen, the chances were they would lean to a more Meal-Tradition view, because of their traditional upbringing. I also did not want to choose only young people, as their views might be limited. But the wide array of age and gender made the research more valuable. Randomly selected members were selected who were willing to complete the questionnaires. Within the Empirical research, the process was as follows: Data collection, data transcription, data analysis and interpretation and then performing research findings (Osmer 2008:56).

We had unstructured interviews which were open-ended as well as structured questionnaires which were closed-ended.

Many churched within the Charismatic tradition celebrate Communion differently. This was our primary goal with our questionnaires, to see whether or not the worshippers have a desire to deepen their experience of Communion and whether or not the meal and the spirit can come together in a more meaningful way during Communion.

The way in which our research is structured is the following:

- The researcher will participate in a service focused on Communion. An experience of the church service and its atmosphere will be noted.
- Unstructured interviews with a few selected members of each church. The interview was based around the questionnaires and listening to any view and experience the worshippers might have.
- Questionnaires were completed by twenty seven people. Willing members of each church were selected at random.

Permission was given by the pastors of each church for interviews and questionnaires to be done and ethical clearance obtained to do the research in the three congregations. All twenty seven people completed the questionnaires and three representatives from each church stayed behind for a thought provoking time of discussion.

Three churches have been selected to accomplish the Empirical part of this research paper. They have especially been selected with a certain criteria in mind, which is; they are all part of the Pentecostal/Charismatic tradition in their beliefs and practices. They are also medium to large churches<sup>8</sup> and all located in Gauteng in middle class suburbs. The so-called neo-Pentecostal churches that are to be found in townships all over South-Africa nowadays were thus not included. Although not aiming to be representative of Charismatic worship in South-Africa in general, the researcher is convinced that these participating congregations do represent to a certain extent Charismatic worship in middle class suburbs in cities in South-Africa, although all the worshippers as will be seen do not necessarily come from a middle class background.

In conclusion to this section, we made use of participatory observation, questionnaires and unstructured interviews. The questionnaires gave us the answers to our planned questions, and the interviews gave us insight into the

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<sup>8</sup> The number of members of each church will be given when each church's worship is discussed.

thinking of the chosen members and extra information that they were willing to give.

#### **4.1.1. Church A.**

When visiting this church, a meeting was held with a representative of the church. I explained to them my purpose of study and that I would like to observe and question some of their members. Consent was given fairly easy and the people in the church assisted me with whatever I needed. Although the church gave me verbal permission to use their name, I chose not to as my first letter to them stated that all information would be confidential and anonymous.

Church A is an Independent Charismatic church in Brooklyn Pretoria which is in existence since 1996. The church consists of approximately 1000 people. It is located in a middle-to upper class neighborhood and probably everyone in the church is economically well off. The members are predominantly white South-Africans, the worship services are conducted in Afrikaans, but not only first language Afrikaans speakers attend. It is very close to the University of Pretoria, which led this church to become a magnet for students and young adults. Because it has existed for some time, some older folk are embedded within the church. They have 20 branches all over the world. Their mission is the following: “Raising people of passion and purpose, who live to change cities (Anonymous 2013)”. They call these people city changers<sup>9</sup>. They have strategized on how to change the city. They dream of getting involved in every sphere of society, which is: Church, Arts, Media, and Sport, social services, education, business and government<sup>10</sup>. People in the church get equipped to be sent out, to get involved and lead by example and become “city changers” as they term it.

By talking with the pastor and visiting their website, I want to highlight some of their main beliefs. This will also help us gather a better understanding of this church.

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<sup>9</sup> The churches information can be found on their website, but unfortunately all information is with the researcher as the information is confidential.

<sup>10</sup> Information can be found on their website.

The following is an excerpt taken from their website:

An eternal, tri-une God, Creator, Sustainer and Ruler of all creation. In God, all things have their origin, existence and future. We believe in God the Father, the only source of life who created us to live in quality relationship with Him. We believe in Jesus Christ as the only Way, the Truth and the Life, who brings restoration to all brokenness throughout creation; Jesus Christ, who for the sake of man and his salvation, left heaven and became flesh; conceived by the Holy Spirit and born of the virgin Mary; who lived on earth, fully man and fully God. He who was crucified, died, and was buried, rose from the dead and ascended to heaven where He is seated at the right hand of the Father as the only guarantor of our Salvation, and where He now intercedes for us<sup>11</sup>. Concerning the Holy Spirit: He is the Enabler, Comforter and Helper, sent to equip us with power for service and as a witness; empowering us to minister with His gifts and to live with His fruit; convicting the world of sin, righteousness and judgment; reminding us of the words of Jesus and leading us into all truth; He empowers us to bring to fulfillment the plan of God on earth<sup>12</sup>... Through the cross Jesus Christ has set mankind free. The redemptive work of Jesus Christ on the cross entails reconstruction, restoration and healing of the total person as a promise of God. The church is the primary agent on earth for the proclamation and ministry of this truth. **We believe in the regular partaking of the Covenant Meal, the elements of the bread and wine being symbolic of the broken body of Christ and His blood that flowed. In this way, by faith, we bring into remembrance His victory through the cross and welcome its implications in our lives<sup>13</sup>.**

To really comprehend the way of celebrating Communion in this church, a worship service was attended during their Sunday services. I wanted to participate in the worship to somewhat better understand their liturgical praxis. This data follows.

I decided to visit a Sunday evening service, which is predominantly attended by students. I struggled to find a parking, but eventually found one and walked my way up to the church. Many people attend the church. I'm welcomed with friendly faces at the door. They greeted me and handed me a pamphlet. I entered the church and the vibe was so alive. It looked like the rainbow with people dressing any way they wanted. Music was playing and people were chatting away,

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<sup>11</sup>The churches information can be found on their website, but unfortunately all information is with the researcher as the information is confidential.

<sup>12</sup>Same as footnote 4.

<sup>13</sup>The churches information can be found on their website, but unfortunately all information is with the researcher as the information is confidential.

the pastor going around greeting people. A big screen on the back wall of the church would keep showing different slides of what is happening at church in the next week and month. The church started and everyone got a place to sit. The worship immediately started. The music was great! A good band with every sort of instrument you can think of. A few lead singers led the people in praise and worship. The music started with joyous celebration and clapping, people raised their hands and praised God. The music toned down a bit and slow worship music filled the room. Eyes were closed and hands raised. After about 40 minutes, someone from the church came up and did a few announcements. Then the pastor came up to preach. This particular sermon was about relationships and how we should respect and always forgive each other. After the sermon, the pastor invited everyone to partake of Communion. There were big tables set at the front of the church. On the tables were jugs of grape juice and big loaves of bread. You were invited to get up from your seat and go to the table and break off a piece of bread and pour some grape juice in a cup. One could stand by the table or go back to one's seat for more privacy. I broke off some bread and took some juice and went back to my seat to partake in private. Nothing was really said about the Communion or why we are partaking. It was assumed that everyone knew what to do and for what reason. As I observed the people, it seemed as if some people really experienced their participation as meaningful and did spend some time in prayer. The service closed with a song.

Some additional observations with regards to the celebration described above: The pastor who gave the sermon, straight after he finished preaching, made the introduction to the part of the service where Communion would be celebrated. There was no formulary or any specific words that he spoke in order to explain the theological meaning of Communion. He plainly invited the people to go alone or as friends and family to the tables where the bread and juice was placed and partake and pray for one another. People looked around who would go first. Many people did not get up to partake, but some did. The band played a slow song and the lights were dimmed which created an atmosphere of worship as it is called in the Charismatic tradition. The band played one song which gave the congregation approximately five minutes to spend time in reflection. When the time was up,

someone else in the church came to the stage and delivered the church news. The service was closed and people started leaving the church.

#### 4.1.2. Church B

Church B is also an Independent Charismatic church and located in Midrand, Gauteng. It is in the center of a very wealthy neighborhood and a very poor township. People of all races and language attend this church although the predominant language used in the worship service is English. We can define this church as multi-cultural with regard to race, language, income to mention the obvious differences. Very wealthy people and very poor people sit together in one church. This church has approximately eight hundred members of which around three hundred attend the worship service on any specific day. The church was planted in 1994 after much prayer by the then and current senior pastor and his wife. The property on which the church is built was once a farm. Because of the size of the property, there is a baby's home as well as an orphanage built on it.

I gained the following information about their beliefs on their website:

Total surrender and willingness to pay the price to passionately follow Jesus Christ in an authentic and real way. We believe in understanding, following and releasing the person and anointing of the Holy Spirit in all aspects of church life. To glorify the father the fruit of the Holy Spirit needs to be growing and expressed in every believer, where love is the motive by which we live, then bringing glory to our Father. God's Word helps maturing all-believers by them being radically word-based, keeping truth in balance and allowing God's word to transform their lives. We fully rely on God and being a people of prayer and faith that are supernaturally natural and naturally supernatural (wild, but not weird). **We believe in the importance of the Covenantal community of believers sharing lives as they meet and eat in love with sincere friendship, not just functioning together...** Ministry that is anointed, excellent, creative, humble and flexible - always done in team and never at the expense of marriage, and where the majority carries the minority. Everyone reaching the lost with the relevant, but unchanging and inclusive message of God's Kingdom as the total answer which embraces all generations and cultures. We believe in anointed leadership in plurality with leaders who model Godly character and build away from self in order to multiply and pass the baton on to future generations. We are a people focused to reach Midrand for God. Nurturing a love for our city and a commitment to the city church and city elders as well as an intentional multiplication of expressions of believers throughout our city. We not only believe in being part

of their church but also being part of the greater church. Networking and partnering with the broader body of Jesus as well as being open to apostolic and prophetic input from anointed men and women<sup>14</sup>.

After we read some of what they believe, let us look at their Communion service.

Visiting this church brought similar insights into the celebration of Communion. It was decided to go to their Friday night service. The age group of the worshippers was similar to church A, predominantly young adults. This however is not a typical youth service as one might think, but it was indeed the same stature as a normal Sunday morning service but on a Friday night. The service does however comprise predominantly of students and young adults, but the age groups vary. Driving through a township which is quite scary for someone like me who is not used to driving through a township on a Friday evening and then coming onto the church property felt strange, out of place, and not what one would be used to. The property is quite big as I drive towards the big building where the church service is held. As I walk up to the church, I already hear loud music playing inside. Walking up to the church, it is very modern and attractive. I gather from the architecture and the property design that they want to attract people and create a positive atmosphere. When I entered, some people greeted me at the door and invited me to have a cappuccino. Someone that I met at the door started talking with me as we walked to the free cappuccino counter. The queue was long. I looked around, I saw people from every age, gender, language and race. What an experience. It really was a church for anyone and everyone. No matter how you looked or how you were dressed. Everyone felt at home. We stood around having cappuccinos, then everyone started going into the church. Eavesdropping and listening to some conversations, I could hear people talking about their week, their “life groups” as they call it and their excitement to hear the sermon. It was five minutes before the time. After a brief countdown<sup>15</sup>, the service started with praise and worship. The atmosphere was relaxed. The praise and worship seemed as if it touched some people as the researcher looked into the crowd, and saw hands raised, some

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<sup>14</sup>The churches information can be found on their website, but unfortunately all information is with the researcher as the information is confidential.

<sup>15</sup> The so-called countdown is a typical element in Charismatic churches of the type included in this research and basically entail a countdown on the projection screens on the stage.

kneeling and some crying. As researcher, one judges the music of this particular church to be of an exceptional high quality. After the worship, everyone sat down and the pastor, who greeted me at the door, got up and started preaching. The title was fresh and the sermon and its illustrations were good. The specific sermon was part of a series of sermons called F-Bomb – Forgiveness Sake. After the sermon followed the so-called altar call<sup>16</sup> and people who wanted to so-called ‘accept Jesus’ was called to the front and prayed for. Then, as a closing announcement, it was said that whoever wanted, can partake of Communion after completion of the worship service. On the tables in the front of the worship space were jugs and a few breads. The sermon closed and people started filing out of the church. A few members stayed behind and we made our way to the Communion table. Similar to church A worshippers could stand at the table or return to their seats and thus partake as they prefer. Throughout the celebration of Communion there was loud music playing and people were talking in loud voices. When you were done you were free to leave.

Reflecting once again on the part of the service during which was Communion was celebrating it is interesting to note there was no Communion-sermon, formulary or any explanation to explain the meaning and/or benefit of participating in the celebration of Communion. It was thus taken for granted that the people know the meaning of Communion. In the light of the larger structure of the worship liturgically speaking and the fact that Communion is in fact celebrated only after most people have left the worship space, it seems as if Communion is liturgically speaking seen as less important than the worship service that preceded it. Then also the loud and fast music that were playing and everyone who talked and laughed and carried on with their normal conversations also communicated a certain approach and understanding of Communion. Of all who attended the worship service only 20 people partook of Communion. Not even all the leaders in the church partook and for the researcher as participant observer the celebration of Communion seemed like an afterthought.

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<sup>16</sup> The altar call is another typical element in Charismatic worship.

### 4.1.3. Church C

Church C is an independent Charismatic church located in the East of Pretoria. The church is located in a wealthy and fast growing part of Pretoria. This means that many members fall in the middle class or higher bracket. People from all races attend the church, however the worship are conducted in English. The church is fairly young and was planted around 8 years ago. It has only started to grow immensely in the last 4 years. The church services are conducted in English, but the church is definitely multi-cultured when looking around. Young couples with children as well as older folk form part of this church, but the predominant age group being catered for, are young adults. This church is described as being a mega church which means that there are more than a thousand members. The church is aiming to grow so they are building a new auditorium able to seat 8000 people.

The church sums up their beliefs on their website. I will not cite everything, but only those things I believe is worth mentioning for our study. They believe in:

The Scriptures of the Old and New Testaments, in their original writing, as fully inspired of God and they accept them as the supreme and final authority for faith and life. We believe in one God, eternally existing in three Persons , the Father, Son and Holy Spirit. They believe that Jesus Christ was begotten of the Father, conceived by the Holy Spirit, born of the Virgin Mary and is true God and true man... We believe that the Lord Jesus Christ died for our sins - a substitution sacrifice - according to the Scriptures and that all who believe in Him are justified on the grounds of His shed blood. We believe in the bodily resurrection of the Lord Jesus, His ascension into Heaven, and His present life as our High Priest and Advocate. We believe in the personal return of the Lord Jesus Christ. We also believe that all who repent of their sin and receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God. We further believe in the baptism in the Holy Spirit, empowering and equipping believers for service, with the accompanying supernatural gifts of the Holy Spirit; and in fellowship with the Holy Spirit... With regards to submission to authority, we believe in the principle of being in authority because you are under authority. As such, it is understood that membership shall be subject to submission to authority in matters pertaining to church governance, doctrine and personal behaviour... **We believe that the Lord Jesus Christ appointed two ordinances, the Baptism in water and the Lord's Supper to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith, that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection and that the Lord's Supper is the**

**partaking of the emblems symbolic of the Saviour's broken body and shed blood, in remembrance of His sacrificial death, until He comes...**The Church is open to any further truth, which the Holy Spirit may illuminate from the Scriptures<sup>17</sup>.

With a good idea of their beliefs and a closer look at their beliefs around Communion, let us observe their church service.

Sunday morning, I drive to find this church. Between an industrial area and big shopping malls, stands this huge white tent which is temporary because they are still erecting a new church building. Car guards are directing the traffic so that the many cars file in correctly. Getting out of the car, I am greeted with many smiles and friendly gestures. It feels like a big event is about to commence. As I enter the big white tent, the rows are filled with people, the music is playing loud and I am trying to find a seat. As the time draws near the worship team and the choir take their places. As was the case in the previous two descriptions the worship service started with praise and worship which in this particular service can be described as being fast and loud with worshippers raising their hands, dancing and singing as if no one is watching. One can't help but clap and sing along to. The atmosphere is light and inviting. After the praise music, the music is toned down and slow music starts for the worship part of the praise and worship. I assume this is to create the atmosphere for praying *et cetera* as I see everyone's eyes are closed. This part of the service is drawing people to meet with God personally. The atmosphere changes and it feels as if one can feel God's weight in the big white tent.

As the praise and worship draws to an end, an elder from the church opens the meeting formally with announcements and a mini sermon of tithes and offerings. The pastor then takes the massive stage and started his sermon. This particular day, the sermon was focused on personal finances. The pastor mentioned that the way you give your money, is a direct reflection on your relationship with God. I did not agree with everything, but it was interesting for me as an observer. It felt more like a

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<sup>17</sup>The churches information can be found on their website, but unfortunately all information is with the researcher as the information is confidential.

motivational speech<sup>18</sup> than a sermon. One scripture is quickly flashed and then a whirlwind of quotes and stories are presented. After the sermon was over, the pastor made an altar call which meant that people could come to the front of the church and there would be prayer for them to meet God personally. I left the church that day overwhelmed by the friendliness of people, but not really with any substance to take home.

One important observation with regard to the main focus of the research is that the church seldom uses Communion together as a group during the worship services on Sunday. The celebration of Communion usually takes place within small groups during the week. This means that only those who commit to being part of a small group get the opportunity to celebrate and partake of Communion regularly. A person I spoke to on 28 July 2012, said that Communion might be celebrated once or twice a year in the church. I think the biggest reason for this is the amount of members. It would be almost impossible to make the bread and wine available to more than a 1000 members at a time. As we have seen in previous chapters, this is a predominant reason of why the form of partaking of Communion has changed over the centuries.

For the sake of the research, I visited one small group to experience and describe how they celebrate Communion in the small group. Firstly members discuss the sermon that the pastor preached the Sunday before. When it is time for Communion, the group leader casually gets up and chatting commences. The leader serves the bread which is broken into small pieces, and hands it out to everyone. Then everyone gets a glass of grape juice. They partake as and when they want to, some is kneeling and others just sitting quietly and praying. Soft worship music plays in the background as each one prays by himself and spends some quality time with God. Some even get up and start singing to the music that is playing. The way of celebration is compared to the way of celebration in the previous church is experienced as being more intimate, seeing that there was no disturbance such as loud music or talking. There is furthermore no single person who hands out the elements and all members can partake in the way they wish, namely taking break

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<sup>18</sup> A sermon would be coupled with the text and context. With other words, correct exegesis. A motivational sermon would be one not necessarily coupled with a text or any hermeneutics.

and juice as they wish. Furthermore there is no teaching explicitly aimed at the celebration of Communion or discussion about the celebration. When it seems as though everyone is finished with their participation in Communion, the meeting is closed with prayer.

#### **4.2. Description of questionnaire data.**

The above so-called thick descriptions (Geertz, 1972:10; Stewart, 1998:6) of how Communion is celebrated were augmented with data pertaining to how worshippers appropriate their participation in the celebration of Communion (cf. Post, 2001). Information was gathered by making use of the following questions in order to better understand the ways in which worshippers participate in Communion in these churches and also importantly how they appropriate (cf. Stringer, 1999; Wepener, 2009:22) their participation:

1. How frequent do you celebrate Communion at your church?<sup>19</sup>
2. Do you have Communion in small groups during the week or at church? Explain:
3. When Communion is served, does the sermon revolve around Communion as well?
4. What elements are used for Communion in your church?  
Bread/wine?
5. Do you think it should be more/less frequent? Why?
6. Do you experience Communion as meaningful? Explain:
7. What stands out to you, if anything, about the Communion service in the church where you worship?
8. What if anything would you desire more from a Communion service?  
Explain:
9. Explain the mood in the church when partaking of Communion.
10. Are you aware of how any other churches celebrate Communion?  
How does it vary from your church?

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<sup>19</sup> The aim of these questions was to attain data with which we could augment our description obtained from the participatory observation.

The research wants to discover the way in which Charismatic churches celebrate Communion and whether the need for a deeper understanding exists, and therefore leads to a deeper experience with God through his Spirit during Communion. Hopefully this research will help to contribute to a deeper understanding of Communion and shed light on the potential of the meal and spirit coming together in a more meaningful way in worship services in Charismatic churches.

Starting with the questionnaires as seen in Annexure A. Out of the twenty seven people who completed the questionnaires the average age was thirty, the youngest person being twenty one and the oldest fifty eight. Also there were twelve white males, fourteen white females and one black male. Most of the participants were Christians for more than 13 years.

We gathered that most of the selected members came from different denominations. Eight of them were from either an Apostolic Faith Mission church or another independent Charismatic church, seven of them in a Dutch Reformed, four in a Reformed church, two in a Methodist, two in a Presbyterian, two in a Baptist church, one in a Seventh-day Adventist church and one person did not comment. This shows a greater move from the more traditional mainline churches towards the Charismatic churches among this group. This information is important, seeing that previous worship experiences in other churches can indeed influence the way they appropriate their participation in the celebration of Communion.

When asked how frequent Communion is served in their church service, there were varied answers. Out of the three churches, one person mentioned three times a year, another person said once every three months, two people said every Sunday, three people said once or twice a month and the majority of sixteen people said that Communion was celebrated once a month. We can conclude that in the three churches, more often than not, Communion is celebrated once a month. This might suggest that people are inattentive when going to church or when partaking of Communion. The leaders of each of the three churches also filled in the forms and their answers show that 2 of them said that Communion is weekly and the other one is once a month.

The next question would be whether or not they celebrated Communion during the week in small groups. One person said yes, eleven people said no and thirteen people said yes, sometimes. Two persons are not in small groups. It shows that it is not being celebrated in these groups regularly every week, but it does happen outside of church and that people desire it even in small groups.

The question was asked whether or not the sermon focuses on or touches upon Communion whenever Communion is celebrated on a Sunday. Eleven people said no, the sermon does not revolve around the subject of Communion. Two people said yes. Four people said sometimes. Nine people said no, but qualified their answers by saying it is explained briefly at the end of the worship service or just before Communion is celebrated. One person did not comment. Based on these answers by respondents the sermon thus mostly does not focus on Communion when Communion is celebrated during the same worship service. This information taken together with the already described participatory observation and the place of Communion in the worship service we can conclude that little or no teaching or sermon is given to help the members understand the meaning of the sacrament or to encourage them to partake of it.

When asked which elements are used, twenty two people who were the majority said bread and grape juice, two people said that they use wafers and grape juice and three of them said wine and bread.

The next question on the questionnaire was whether or not the people thought that Communion needed to be celebrated more often. Nine people said yes, because it was their opinion that it allows them time to care for one another and it encouraged them to partake as a unified body and helps new people understand it. The seventeen people, who said no, were of the opinion that it either might just become a ritual, or that it would scare away new members. Also that it should be in small groups or personally.

When asked whether or not they experience the celebration of Communion as meaningful, all twenty seven people answered yes. The reasons respondents provided included that participation included that participation convicts and

challenges them, it also reminds them of the sacrifice of Christ, it reminds them to love and be caring, it is also an affirmation that they are free from sin and forgiven and it reconnects them with Jesus. Furthermore they experienced during the celebration how God loves them and that the enemy has been defeated. Lastly a few respondents said that participation in the celebration of Communion is part of the center of their faith and as such very important.

Respondents were furthermore asked what, if anything, stands out for them about the celebration of Communion in which they participate. Six people said that nothing stood out. Twenty one people provided aspect which they thought stood out. It is related in the next paragraph.

They sense a freedom to express what they feel. They feel an attitude of gratitude. This is for many a time to focus on Jesus and to reflect on how Jesus loves them and the strong symbol of sacrifice that Jesus died for them and others. It is for some a time to find them surrendered to God's presence and time to pray. Some notice how the celebration of Communion brings the church, families and friends together in a sense of unity. The majority of answers point to people being reminded of the cross and its true meaning, the sense of unity and reconnection to God.

People were asked what more they would desire from a Communion service. Eleven were happy with their Communion service and would not want to change anything and sixteen commented and desired more of the service. We summarise their responses in the following paragraph.

There still seems to be a need for a greater involvement from the congregation as people desire everyone to partake together. Worshippers wanted to have more time available to spend time in meditation and prayer. Many people felt that Communion was too insipid (wishy-washy) and that much more attention should be given to the celebration of Communion during the service which includes an explanation of the meaning and significance of the cross so that people can understand and celebrate knowing what is happening without letting it be a routine. This can also include the sermon to revolve around Communion. Some

felt that more space should be created to worship afterwards. One person desired it to be more frequent.

This shows that most people have a desire for something and also something more. The data from the responses suggest that they want to spend more time with God; they desire unity and need more teaching on the meaning of Communion. The overwhelming response is that Communion deserves more attention.

When asked what the atmosphere in church is when celebrating Communion, five people noted that it was serious and somber. Two people indicated that the atmosphere is gentle and at ease. One felt it was spiritual but not enough of it. And another felt that the atmosphere was more toned down for that moment. Another person indicated it was an opportunity for ministry. Five people experienced it as serious and celebratory and at the same time Spirit filled. This is the first mention of the Holy Spirit. One person felt there was no atmosphere created for intimate worship as the tables were in front of the church for after the service. One person noted it was lively and open. One person felt it was a reflective atmosphere. Another person experienced the atmosphere as that of gratitude and another intimate because they spend it with family and friends. Mostly it was divided between being somber and celebratory.

The feeling of atmosphere is quite varied. Most people feel something very different from the next person. I think that no real atmosphere is created for the members. Everyone is left to make their own atmosphere and experience. In two of the churches, tables with the elements are made available and one can partake as one wishes.

#### **4.3. Additional information from unstructured interviews.**

I asked a few people after the service if I could spend some time discussing Communion with them. These interviews were unstructured and open. I will now point out the main aspects and present them here in addition to the data from the questionnaires. I will subdivide the interviews into the separate churches they belonged to.

#### 4.3.1. Church A interviews

In the unstructured interviews I had with three people from church A after the service, all of the young men made me to understand that they are satisfied with their Communion service. When asked what Communion is they laughed as if who wouldn't know. One made it clear that it is a remembrance of what Christ did for us. The one man said that every time he partakes, he realizes again, "Jy het nou net weer gewen (You have just won again)<sup>20</sup>". He also says that one seeks to have an experience, but it is not about the experience but faith in what He has done for you. The other young man said that when he partakes, it reminds him that he is part of the Body. The third man had a well-informed explanation of Communion. He said "Jou experience hang af van wat jy van God verwag (Your experience depends on what you expect from God)." He said that he had an experience before, that he received a word from God. The other young man again said that he thinks we should share and tell one another what Communion means to us in order for everyone to grow. The first young man said again that they as the church are doing it right, but it depends on the person partaking. If they understand it better, then maybe more will happen. So the way in which they celebrate it, they were satisfied with, but they felt more can be taught about it. They did not feel that there is anything wrong with how they celebrated Communion. They saw it as a ritual we do in remembrance to the cross. They did not desire more of the Holy Spirit or the Spirit to move in their Communion services. They said that it depends on every person's intimacy with God. Another one again said "Dit kan soveel meer wees, maar ons limit God (It can be so much more, but we limit God)."

#### 4.3.2. Church B interviews

I interviewed two people from church B. They both said that they enjoy having Communion the way their church does. One lady said that she enjoyed the freedom that the church offers, but sometimes the freedom makes it to be watered-down<sup>21</sup>. She comes from a Methodist background and still remembers how they did Communion. She wishes it could be more concentrated and deep. She felt somehow that it was wrong for the church to be so blasé about

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<sup>20</sup>Interview with young man from church A on the 6<sup>th</sup> of January 2013.

<sup>21</sup>Interview with young lady from church B on 28<sup>th</sup> October 2012.

Communion. But then again she says she wouldn't want to go back to her former church's way, but felt more seriousness is needed. The other person said, "It bothers me that the church plays loud music at the end of the service when one wants to partake." Regarding experiencing more, the lady said that she wants to experience more and thinks that the whole church, when partaking together can experience more. The other person agreed.

#### **4.3.3 Church C.**

Three other church members in this church felt that they wanted more. They expressed that they feel "Communion is just an add-on to a service and that it feels like it is done with no real intention of gaining or achieving any real purpose"<sup>22</sup>. They had visited other churches or grew up in other churches and believed that other churches spent more time during Communion and that the Communion service is more serious and to the point. Their thought on it seem very limited. One lady said "Ek wil hê dit moet feesviering wees en dat almal dit saam gebruik. Ons doen dit te min. Wanneer almal saam gebruik, voel ons almal weer soos familie (I want it to be a time of celebration and a time when everyone partakes together. We don't do it often. When everyone partakes together, it feels like we are family again)."

My overall insight and data gained with the unstructured interviews was that people did not understand why I would want to ask about something as tedious as Communion. They did not understand my interest in something they felt was not a big part of any service. But when asking some questions, they did realize the importance of celebrating Communion and after some time, also felt that there needs to be more of an experience.

#### **Conclusion**

In this part of our research, we have gained an abundance of information. We have seen that there is a new phenomenon amongst Charismatic churches (if the three we have chosen can depict them as a whole) that the celebration of the Communion service is done in a totally different manner than experienced by the

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<sup>22</sup>Interview with someone from church B on the 11<sup>th</sup> November 2012.

church throughout the ages. This phenomenon includes tables set out in front of the church and people welcome to partake as they wish. This has created the atmosphere that members might not feel that Communion is such an important part of the service. It forms part of the Liturgy, but in a very weak sense.

As we noted Osmer (2008) earlier in this chapter, most of the time, what people are doing is the way in which the leaders of the church are presenting it. This however in turn has become the way in which most people from the selected churches understand and experience Communion.

Why is this? We do not have the answers. I do however perceive that the leaders of these churches wanted to move away from anything they felt was “traditional” in the sense that it becomes a liturgical ritual which loses its meaning after time. In doing so, they have watered-down the celebration of Communion unknowingly.

In the questionnaires there is one thing that stands out and that is that most people desire something more. Most people were uncertain of what that something was, and in their way expressed their needs in the ways in which I noted in their answers above.

In all three the churches, the culture has determined the way in which people think and operate. But deep inside they need more. Their uncertainty and wavering answers to most of my questions, points to them being totally unaware of what elements are used, when Communion is, the atmosphere and what stands out for them. It seems that they are unaware of the potential power the liturgical ritual of Communion might play in their lives. The churches are filled with experiencing the Spirit in every service, as I experienced, but the notion that the Holy Spirit might move during the celebration of Communion is unheard of.

Another major point which stood out for me was that many of the members partook of Communion together. The church leaders encourage the members to partake in groups with family or friends. This creates the atmosphere of unity. This shows something of their desire to partake of the element together as one body of Christ. This depicts the human need as well as the Christian need to celebrate in

unity. Communion can be celebrated as an individual, but there still lies power in partaking as a community and as the body of Christ.

I want to summarize my conclusion to this chapter in saying that there is a new phenomenon that Charismatic churches are changing the face of Communion and it is changing the way in which people see, perceive and experience the liturgical ritual of Communion. There is great potential however that the celebration of Communion can become something they never expected. If we can present them with some insight and help, it might create a new culture and a new liturgical ritual that Communion can be much more when experienced with the Holy Spirit.

## **Chapter 5 – Conclusion**

Communion is celebrated all over the world in most Christian churches. The way in which Communion is celebrated and how it became such a small part of worship services in the Charismatic church is what first brought me closer to my working hypothesis. Within the greater Spirit tradition we find the Charismatic church. This is a fairly new tradition, as this revival only started around the 1900s. Within the scope of this research, I wanted to look at the liturgical rituals of this tradition. I wanted to see what is going on in the Charismatic church when it comes to celebrating Communion. The writer Stringer made a statement which posed a question to me. My whole research was built around it. I want to mention it again here:

The two traditions of meal and Spirit, while both being reinvigorated during the twentieth century, have yet to come together in any meaningful way. If or when they do, I believe that we will see something very significant within the church and the possibility of a new round of renewal and growth of faith and practice (Stringer 2005: 235).

I set out with this working hypothesis that by bringing the meal and Spirit together in a more meaningful way, can it be the future of Charismatic Worship? Is it possible that a Liturgy can be realized where both of these old traditions can be incorporated into one as a whole? Is a new form of Liturgy even possible?

My research started with depicting two different services which was different and shaped what I wanted to do in this research (Chapter 1). This is also something that has always stayed with me and influenced how I view Communion. Highlighting my different experiences, I realized that there should and can be so much more. It is seldom a celebration and sometimes somber. It is usually just a nip and a sip. Sometimes the piece of bread is so small and the sip of wine/juice so little it is difficult to taste anything and the actual celebration not even necessarily part of the actual worship service when everyone who attended the worship service are still present and thus celebrated after the benediction. Is the full meaning of Communion experienced by the partaker in this way, in a way in which the rich symbolism of this sacrament has been minimized in various ways, amongst others by negating for

example the sensory, symbolic, didactic and theological potential this liturgical ritual has to communicate the message of the Gospel in the worship service?

But looking more closely at what the sacraments are, I came to the knowledge that Communion is a sign that conveys meaning (Chapter 1). There is so much more meaning to it than what is initially thought.

Because Charismatic worship was our main focus, we centered in on the liturgical rituals of the Spirit tradition (Chapter 2). I had the working hypothesis before me and the question still remained; can the Charismatic tradition benefit from bringing the Spirit and the meal together?

Our second chapter involved searching for liturgical rituals within history which formed in some way part of the development of the Spirit tradition. We looked at liturgical rituals particularly those of speaking in tongues, healing and exorcism. I wanted to take these liturgical rituals as a lens in order to describe how the Spirit tradition was present in the celebration of the Liturgy throughout history. This was no easy task. I gave a brief definition of the Spirit tradition and its inclusions.

Starting with Jesus and His disciples we saw how spiritual gifts were very much present. In every period in history we found traces of rituals that are connected with the Spirit. We found writers like Justin Martyr, Clement, Ireneaus, Tertullian, Origen and more, writing about these liturgical rituals in the early church. We even found traces, or just some stories showing that the desire and need for these gifts/signs existed. Moving to the middle ages, we found the use of oil as a healing source. Miracles were recorded. A man called Francis of Assisi is found in literature during the middle ages. His material is not scientific in nature but shows what the desire was. During the middle ages we also found the Waldensian movement which had many signs of the Spirit. We later found the Reformation and beyond, with Luther and his counterparts showing the existence of healing rituals. The Scot worthies made their appearance with many accounts of healing from the men from Scotland. During the Counter Reformation we find the Anabaptists who were prevalent in speaking in tongues. Healings were prominent amongst them. John Wesley records that he had Charismatic experiences himself.

Enter the scene at Azusa Street. This revival of liturgical rituals of the Spirit involved people like Edward Irving, Agnez Osman, Charles Fox Parham and many more. This period marks the latest outburst of the Spirit and the Start of the Pentecostal tradition. It was seen as the outpouring of the Spirit and the tradition exploded. In modern times, we find the liturgical rituals everywhere. After we looked at history and found the liturgical rituals of the Spirit present throughout, we focused our attention on some of the Theology of the Spirit tradition. We highlighted the Spirit tradition's Theology by only looking at Theology that will guide our study of the chosen rituals. One aspect that stood out was that of experience. The Spirit tradition prides themselves on experiencing the Holy Spirit.

We concluded chapter two and found ourselves at a place where the liturgical rituals of the Spirit was and still is prevalent. We know and understand that experiencing the Holy Spirit is partly what made this tradition so popular. Most people desire to experience the Holy Spirit.

Chapter 2 only partly fulfilled our quest. We wanted to look further and still see whether or not the Spirit and the Meal can be joined in a more meaningful way in the Liturgy.

We then set our sights on the Meal-Tradition and its history. I highlighted at the start of chapter 3 that repetition is part of Liturgy and the Lord's Supper is part of Liturgy. We took a look at the Meal-Tradition and how the celebration of the Lord's Supper has changed throughout history. We find in this tradition strong theological differences regarding the celebration of the Lord's Supper. We moved from using the word Communion to the word Eucharist and then to the Lord's Supper and explained why. Almost every branch of Christianity celebrates Communion, but in a different form.

We again started this chapter as well by looking at how Jesus instituted the Lord's Supper. The tradition is based on Jesus' own action. We looked at Luke 22:14-20 and how it is commanded that we repeat it as often as possible. We gained the knowledge that the Lord's Supper was a Jewish meal first of all. It is important to note that everything that happened around the table had significance. It was always

seen as a communal way of relating to God. It was a celebration meal with no one to officiate it. Worship was focused around a shared meal.

After we looked at Jesus and his disciples, we found in the next period that a variety of Eucharistic rites developed. In the early church there were times when it was celebrated once a week on the Lord's Day. We found some Liturgy in the Didache. It slowly gained much more attention and mystery. Much became attached to the celebration and its elements. Texts of many including Justin, Cyprian, Irenaeus and other theologians depict some of the changes and ways of celebrating by touching on its frequency, prayers and elements used. Ambrose likens the Eucharist with the book Song of Songs and says it is like being kissed by Christ. We found a gradual formalization of worship. More formal than anything that went before. By this time it was separated from a meal. During the early church we saw the freedom from persecution on the one side and a formed Liturgy for celebrating the Lord's Supper on the other.

Enter great and magnificent cathedrals (Chapter 3). It looked too many like the age of faith. But during the middle ages we found a troublesome decline in active participation. The celebration of the Eucharist was by this time a priestly ritual watched by all from afar off. It became too sacred to partake of and people could only watch. Here we found for the first time the doctrine of transubstantiation. With the mystery of the Eucharist celebrated only by the priests, the people were isolated from church participation. It looked as though we would not find any traces of hope in this era. But we found that the Monasteries posed an escape option.

This feeling of fear and distance dominated the people, until the reformation. Martin Luther shaped most consequent Protestant's thoughts on the sacraments. The Reformation brought the Lord's Supper back to the people. Much good came from the Reformation, but it also consequently resulted in the Lord's Supper being celebrated less often in certain Protestant traditions. Calvin wanted it to be celebrated weekly. There were other groups rising up during this period, for example the Anabaptists and Quakers who preferred partaking in silence. Within the Counter Reformation the Roman Catholic Church preferred to go back to how it was before.

In the modern era, we found the Enlightenment which led to desacralizing. The mystery was taken out of the Eucharist. John Wesley preached a frequent celebration. Journals show that Wesley himself celebrated the Lord's Supper once every four to five days. Today, people are more involved and it is more frequent. Today, we are told to remember, it is taken quickly with a small piece of bread and small cup. In some churches the mood is still somber.

Looking at some Theology regarding the Lord's Supper, it showed us that what they believed determined how they practiced it.

Getting closer to the end of the research, we moved towards our Empirical research. This helped us to see how people appropriate themselves when celebrating Communion. Our working hypothesis needed hands on research. My Empirical research was explained. I gained knowledge from the three churches I visited as I went there to be a participant observer. I visited three churches, and my different experiences were noted. In all three churches, it was observed that liturgically speaking Communion was celebrated as an afterthought and not as an integral part of the 'main service'. The focus of the sermon was not on the celebration of Communion, but rather something that has no connection to this ritual. We noted that a new phenomenon was taking place. Tables were set up around the church which had the elements ready. People were asked to come alone or together and to partake. One church however celebrated it in their cell groups.

I got the impression from the three Charismatic churches that I visited, that they had no idea of what potential there was in celebrating Communion. They wanted to experience God, but didn't seem to think it could happen during Communion. The church attempts to create the space for members to become quiet and spend time with God. I then had twenty seven people completing questionnaires. I found that Communion forms part of the Liturgy, but in a very small sense. I noted the following in most of the questionnaires: Communion is an after-thought, too fast and somber. There is the lack of understanding and experience. It has become a watered – down celebration. It became clear that most people want something more. For the Holy Spirit to move during the celebration of Communion as He moves during healing or exorcism is unheard of. Many also desire to partake together.

With regards to our Empirical research in chapter 4 as well as our literature study of chapter 2 and 3, I can propose the following in my conclusion:

Part of my answer lies in the following statement by White:

We have seen the origins of a variety of worship traditions as people and the needs of people have changed. The process has been slow but definite. It has averaged one new tradition per century; Quakers in the 17<sup>th</sup> Century, Methodists in the 18<sup>th</sup> century, The Frontiers in the 19<sup>th</sup> Century and the Pentecostals in the 19<sup>th</sup> Century. It all depends on the ethic and cultural groups. It is significant that each century had found new possibilities of worship necessary, resulting in the origination of a new tradition. Perhaps this reflects a slow process of liberation as new people successively achieve power to worship in ways they find natural. In other words, we see a growing awakening of concern for the needs of varieties of people with differing pieties as times changed.

(White 1989:209-210)

As White notes, it is visible how new traditions start. But new traditions start because there is a specific need. The people define the needs and the tradition follows to respond to the need. I am proposing that the two traditions be brought together in unity. I am proposing a more meaningful way to worship within the compounds of the Charismatic tradition.

White goes on to say:

Even change from external sources does not necessarily threaten identity within a tradition. Indeed, the ability to borrow from other sources may be a sign of self-confidence within a tradition. Many of the exchanges have been mutual, with a tradition, giving as it received. It is a sign of health within a tradition that it is not intimidated by the prospects of being affected by others.

(White 1989:211)

Although both traditions can find benefit from the other, we are only looking at the worship of the Spirit tradition. Can they borrow from the Meal-Tradition some Theology and practice and bring it together with the experience of the Holy Spirit in a more meaningful way? I believe so.

Even though the average Charismatic worshipper does experience the Holy Spirit and does have a meaningful time during worship, there can be so much more when the true meaning is really realized and God has space to act and show Himself to the individual during the liturgical celebration of Communion. Whenever we partake of Communion, the Spirit, Jesus' spirit is present.

How might we respond? We have made practical observations and we discerned patterns.

### **5.1. The Spirit *and* the Meal-model**

We have seen that there is a new phenomenon amongst the Charismatic tradition that were included in this research project namely that the celebration of the Communion service is celebrated in a totally different manner than experienced by the church through the ages. This phenomenon includes tables set out in front of the church and people welcome to partake as they wish, mostly when they wish and only if they wish. This has created the atmosphere and communicates to members that Communion is of secondary importance and sometimes not even as important as the 'main' worship service. The Empirical-Descriptive data presented in this article confirms that a culture of consumerism and individualism has clearly entered these worship services (Stringer, 2005:239).

We set out in this research with the working hypothesis that by bringing worship elements of the Meal- and Spirit traditions together in a more meaningful way, the current Charismatic liturgical praxis can be improved. We are of the opinion that our research can serve the *liturgia condenda* in the Charismatic tradition. This research project helped us to see how people worship and how they appropriate the worship when celebrating Communion. In all three churches, it was observed that liturgically speaking, Communion was celebrated as an afterthought and not as an integral part of the 'main service'. The focus of the sermon was not on the celebration of Communion, but rather something that has no connection to this liturgical ritual. We noted that a new way of celebration was emerging, such as voluntary celebration only after the worship service and in small groups, although the respondents clearly indicated that they experienced participation in the celebration of Communion as very positive and that they would appreciate an enhanced liturgical praxis in this

regard. Thus the ritual-liturgical qualities distilled from the Descriptive-Empirical data, as well as the historical and theological probes, were integrated into a new model as an attempt to answer Osmer's (2008: Chapter 4) pragmatic task and as such summarized under four heading, to leadership, ecclesiology, Liturgy and pneumatology.

### **5.1.1. Leadership**

The celebration of Communion and its changes will have to start with the leadership. The worshippers are recognizing that the liturgical ritual of Communion is watered-down and seen as an afterthought. It is important to recognize that the way in which the pastors and leaders of the church view Communion will flow down to the members and become the way in which they view it also. The renewed view should start with the leaders' understanding of the meaning and value of a more frequent as well as different way of celebrating Communion in a Charismatic worship service. If the leadership themselves is convinced of the value of this can they assist in changing the praxis. It will be helpful if they receive training or continued ministerial development or a short course on the importance and significance on the celebration of Communion. This will hopefully lead to a renewed theological appreciation.

### **5.1.2. Ecclesiology**

Not only will reassessment of the importance and value of the celebration of Communion be necessary, but also a reassessment of ecclesiology with which a church works, namely an ecclesiology that deliberately promote the community and building up of the community (Old, 2002:5-6) rather than just the individual. In other word and more specifically in the words of Old (2002:5) worship is in die body of Christ. When Communion is celebrated within the church service together with the rest of the body of Christ, it builds up the church. In the book *Ontdekkings in the erediens*, Burger (2009:21) asks the question of what happens within the service. He answers, "Ons kom in die teenwoordigheid van die lewende opgestane Christus (We come into the presence of the living and risen Christ)." Moltmann agrees that the celebration of Communion goes hand in hand with the fellowship of the members. Within the church we find the important aspect of *koinonia*. Burger (2011:185) furthermore explains that this includes loving one another and caring for one another. This also means taking responsibility for one another. To quote him again:

“Ons moet bereid wees om mekaar te dien, mekaar se voete te was, ander se belange hoër as ons eie te ag – dit is: onself te verloën in die vertrouwe dat die Here en ander na ons belange sal omsien (We must be willing to serve one another, to wash each other’s feet, to deem others higher than yourself – that is: to deny yourself and to trust that God will provide for every need)” (Burger 2011:186). This will only be possible when we actually have fellowship with one another, when we know one another and when we come together around the Communion table. There can we be reminded our responsibility towards each other. A renewed practice for the celebration of Communion in Charismatic worship might involve a greater encouragement to partake of the sacrament together as the body of Christ (cf. also Wepener, 2010: Chapter 5).

### 5.1.3. Liturgy

When the church begins to see itself as the body of Christ and begins to operate within that paradigm, the celebration of Communion will form one of the main aspects within the church’s Liturgy. Burger (2009) goes on to explore what exactly is of importance within Liturgy and renewal. It is not whether or not you can or can’t renew. It is not about what you wear or what music instrument is used. It is not about what technology or symbols like candles you use. It is not about any outward thing. We can change the outward or not, it still won’t make any real changes to any given Liturgy. These sorts of changes can’t be the renewal that we seek (Burger 2009:96). John Calvin referred to these aspects in his *Institutions* (4.17.43), also with regard to the worship service as so-called *adiafora* or *indifferentia*. The actual Liturgy that we are seeking to reassess is not only the mere formal elements. Moltmann (1993) says that it is important that Communion also takes precedence just as the preaching the word does. “The Lord’s Supper must be integrated into the service of worship. It must no longer be celebrated as a coda to it” (Moltman 1993:259). We thus suggest a liturgical order for worship in the Charismatic tradition that looks at a time before Zwingli, thus a worship service in which both the Word and the table form integral parts of one liturgical order of every worship service in the Charismatic tradition.

To have Communion often can have an enormous effect on church members. The practical theologian Burger (2011:119) explains what a more frequent Communion can bring:

It can assist in bringing people to a deeper realization of Jesus' presence with us; it can help us to experience more of His care for us. Through the elements of bread and wine that is food to our souls, we are supposed to become stronger and grow in faith.

#### 5.1.4. Pneumatology

There furthermore needs to be a renewed realization regarding God's presence in the liturgical rituals of the Spirit tradition, specifically also that God is not only present through His Spirit in liturgical rituals such as praise and worship or preaching, but also in a sacrament or liturgical ritual such as Communion, a liturgical ritual the Lord Jesus Himself instituted. A pneumatological reassessment thus needs to take place. In other words, it revolves around the nature of God's presence through His Spirit in the Liturgy as in Latin *praesentia realis Dei* (cf. Smit, 2009). Burger (2009) also says that any church service revolves around the presence of God with us and the experience of God's life giving power. Most people are searching for this exact thing. Burger says that maybe people feel that the service should function with another anthropological presumption today. Burger (2011:83) continues that Jesus is present during the celebration of Communion. He also says that we aren't always certain how and what happens, but we can be sure that Jesus is present. In Matthew 18:20 Jesus promised to be with us through His Spirit when two or more gather in His name. The Holy Spirit has many functions, but one that is important to us is that He brings us into a living relationship with Jesus. Burger writes: "The Spirit does not only want to bring the relationship into being; He wants to help us grow and live with joy conviction within the relationship. He wants to deepen the relationship; He wants us to become all the more one with Jesus. (Burger 2011:206).

The celebration of Communion brings us towards the Holy Spirit and He in turn can bring us closer to Jesus and the Father. Members of Charismatic churches are already part of the belief and culture that the Holy Spirit is present and wants the believer to experience the presence of the triune God. With this advantage already, there is much to benefit during the celebration of Communion with the realization of the power and potential experience that can come from the celebration of Communion.

This model will we present therefore can potentially lead to a deeper experience of God through his Spirit during the celebration of Communion. Hopefully this research will help to contribute to a deeper understand of Communion and shed light on the potential of the Meal- and Spirit-worship traditions coming together in a more meaningful way in worship services in churches from the Charismatic tradition. The title of this article is “The Spirit *and* the meal as a model for Charismatic worship”. What we thus present is not blended worship (cf. Webber; 1994:2007, Van der Merwe; [www.google.co.za](http://www.google.co.za)) Constance: [www.reformedworship.org](http://www.reformedworship.org)), but it is indeed Charismatic worship enhanced by bringing the Meal- and the Spirit-traditions together in a new model. According to Martin Stringer (2005:238) a new round of worship renewal will come when the Meal- and Spirit-traditions can be reunited and we are convinced that Stringer is indeed correct in his observation which we can now also augment with the ritual-liturgical probes as conducted in our research and presented in this dissertation.

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## **Annexure A: Questionnaire**

### **Personal info**

**Name & Surname:**

**Gender:**

**Age:**

**Race:**

**Church name:**

**Childhood church:**

**How long have you been a Christian? :**

**How long have you attended this church? :**

### **Questions on Communion**

- 1.) How frequent do you have Communion at your church?
- 2.) Do you have Communion in small groups during the week or at church? Explain:
- 3.) When Communion is served, does the sermon revolve around Communion as well?
- 4.) What elements are used for Communion in your church? Bread/wine?
- 5.) Do you think it should be more frequent? Why?
- 6.) Do you experience Communion as meaningful? Explain:
- 7.) What stands out to you about your Communion service?
- 8.) What would you desire more from a Communion service? Explain:
- 9.) Explain the mood in the church when partaking of Communion
- 10.) Are you aware of how any other church does Communion? How does it vary from your church?

*Research participant*

*Thank you for your cooperation.*

Date: \_\_\_\_\_

Signature: \_\_\_\_\_