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**SUPERNATURAL PILGRIMS: A JOURNEY TO A NEW APOSTOLIC
REFORMATION CONGREGATION IN THE OZARKS**

A Master's Thesis

Presented to

The Graduate College of
Missouri State University

In Partial Fulfillment

Of the Requirements for the Degree
Master of Arts, Religious Studies

By

Samuel Wayne Gingerich

May 2019

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SUPERNATURAL PILGRIMS: A JOURNEY TO A NEW APOSTOLIC REFORMATION CONGREGATION IN THE OZARKS

Religious Studies

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Master of Arts

Samuel Wayne Gingerich

ABSTRACT

Birthed out of the revival events of the 1990s, the New Apostolic Reformation is known for its charismatic leaders and provocative theology. As an emerging third wave Pentecostal movement, the New Apostolic Reformation is redefining the edifices of American Pentecostalism. While academics and journalists are currently focused on exposing the influence of some of its leaders such as C. Peter Wagner, Bill Johnson, Randy Clark, and Heidi Baker, there is little scholarship regarding the congregations and communities of believers who find themselves a part of this dynamic movement. This thesis takes a step towards understanding the larger story of the New Apostolic Reformation by first looking at the smaller stories of its congregations and adherents. By observing one faith community, Dayspring Church, a dynamic New Apostolic Reformation congregation in Springfield, Missouri, this study shows how the church structures itself around the act of pilgrimage. This new pilgrimage journey characterizes other congregations as well. Instead of traveling hundreds or thousands of miles to revival events, pilgrims need only find a local New Apostolic Reformation church. During the period of the study, Dayspring hosted nine different apostolic conferences, two of which were for the wildly influential New Apostolic Reformation leaders Randy Clark and Heidi Baker. To make sense of these events, this thesis uses the trope of pilgrimage to understand the supernaturalism celebrated by New Apostolic Reformation congregations and their pilgrims. Specifically, pilgrims to Dayspring have supernatural experiences (prophetic words, healings, visions, etc.), embrace new apostolic rhetoric, enroll in supernatural ministry schools, frequently attend localized revival conferences and learn to operate in their unique charismatic giftings. Ultimately, pilgrims to Dayspring undergo a transformative journey into becoming supernatural pilgrims.

KEYWORDS: apostles, charismatic, Congregational Studies, ethnography, lived religion, New Apostolic Reformation, Pentecostalism, pilgrimage, supernatural, third wave Pentecostalism

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In the interest of academic freedom and the principle of free speech, approval of this thesis indicates the format is acceptable and meets the academic criteria for the discipline as determined by the faculty that constitute the thesis committee. The content and views expressed in this thesis are those of the student-scholar and are not endorsed by Missouri State University, its Graduate College, or its employees.

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CHAPTER ONE, INTRODUCTION

Who I am today is because of Dayspring. If I didn't go to Dayspring, I wouldn't be at the level that I am now. There are certain gifts and things that I operate in that I would not have experienced by going to other churches. If I would have only gone to Baptist church, I wouldn't have experienced the moves of the Spirit. If I only went to Pentecostal church, I wouldn't have experienced the prophetic. If I only went to Assemblies of God church, I would miss out on what a real representation of what having a walk with God is.

— Dayspring Church Congregant

Upon first arriving at Dayspring Church, a New Apostolic Reformation congregation, I was ushered into an auditorium where I was amazed at the architecture and size of the room. Although capable of seating well over 800 people, that morning Dayspring only had about 300 congregants. My eyes quickly diverted to the front of the auditorium where I saw people waving peculiar looking flags with graceful precision and finesse. As I found a seat towards the back, the band began to play instrumental music. From the first strum of the electric guitar, at least thirty congregants filled the space in front of the stage with arms stretched upward. Then, the senior pastor, Phil Wilson, took the stage and announced, "Freedom from oppression is being released in this room. After two hours, we are going to know the freedom of God. It is going to come to us, and we will understand what He paid for." He prayed, "Holy Spirit, we thank you for such a saturation of your presence. Holy Spirit pour out into this room. Consuming Father come and rest on us. Holy Spirit let us be baptized in love. We bring our praise before you, Jesus, as a beautiful offering." Fast paced, synth laden, bass heavy, and drum kicking music filled the air and congregants freely entered into a worship posture, sitting, standing, pacing, laying down, journaling, meditating, singing, yelling, hip-hop dancing, running, and worshiping with flags.

For the next hour, the worship team played songs with lyrics that invoked a deep sense of awe: "...baptized in Your love...", "...light my soul on fire...", "...awaken me...", "...Holy Spirit from above / Holy Spirit fall upon us...", "...eyes that blaze like burning fire / Jesus You're glorious, so glorious...", "...King of glory, have Your glory...", and "...Holy, Holy, Lord God Almighty..." Interestingly, the lulls between songs or choruses were never quiet or given over to silent contemplation. Congregants filled these moments with impassioned shouts, claps, praises, and other noises. I regularly heard shouts of "Yes Loooooord" and "More fiiiirrrre."

During the fourth song, Phil Wilson, the senior pastor, delivered a prophetic word to the audience: "The Lord is targeting you this morning. He is shooting His arrows of love at you. Fire arrows, full of His passion for you, that will change the way you act and think for the rest of your life. Be open to what the Holy Spirit has tonight." Then, he handed the microphone to one of the flag worshipers, and she testified about a visionary experience. She recounted to the audience how she physically saw Jesus, was covered in his blood and then entered before the mercy seat God in the throne room of Heaven. She then testified that at a Dayspring conference, held a weekend prior, she was hit by two spiritual fireballs: "...those [fireballs] were actually angels, and I saw another vision of God on His throne." The audience responded to her "fireball" experience with affirmative shouts, and she continued to explain that the meaning of the vision was that Jesus's blood allows them to enter into God's holy presence. She then laid prostrate on the stage, and the band played a song about being before God in heaven. For lack of better words, the entire congregation launched into an impassioned spiritual frenzy. Flags were waved harder, shouts became louder, dances became more elaborate, worshipers began running and jumping, and meditators laid prostrate. Needless to say, my interest was greatly piqued by the

palpable catharsis I found at Dayspring Church and how these “interruptions” during the service were perceived to be the Holy Spirit moving through people to accomplish divine and transformative acts.¹

At the beginning of most works about American Pentecostalism, there is typically a brief nod to a statistic that shows that they are among the fastest growing congregational demographics in the U.S.² In 2010, Traditional Pentecostals had approximately 6,191,000 adherents with 2.95 percent average annual growth.³ Neo-Charismatic congregations had around 36,302,000 adherents, with 3.24 percent average annual growth.⁴ Lastly, Apostolic/Pentecostal-Apostolic (including those belonging to the New Apostolic Reformation) affiliates had just 341,000 adherents but with the highest overall average annual growth rate of 3.66 percent.⁵ Thus, if the New Apostolic Reformation is among the fastest growing branch of the Pentecostal-Charismatic movement in America, it deserves serious study using the approaches of ethnography, Congregational Studies, and lived religion.

Dayspring Church is a congregation belonging to the New Apostolic Reformation (NAR) movement within third wave Pentecostalism.⁶ Previous studies have looked at the political, social, and theological influence of NAR leaders.⁷ However, scholars have not yet given

¹ In Chapter Five I expand upon the importance of these “interruptions” or as I call them *interludes*.

² Brad Christerson and Richard W. Flory, *The Rise of Network Christianity: How Independent Leaders Are Changing the Religious Landscape* (New York, NY: Oxford University Press, 2017), 4–5; Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 1; Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 1.

³ Christerson and Flory, *The Rise of Network Christianity*, 4.

⁴ Christerson and Flory, 4.

⁵ Christerson and Flory, 4.

⁶ From this point on, I interchangeably use both the full name and initialism NAR in reference to the New Apostolic Reformation.

⁷ For understanding the political relevancy of the apostolic networks associated with C. Peter Wagner, see: Joseph L. Conn, “Dominionism and Democracy,” *Church & State* 64, no. 9 (October 2011): 10–12; Terry Gross, “C. Peter Wagner, A Leading Figure In The New Apostolic Reformation,” October 3, 2011, <https://www.npr.org/2011/10/03/140946482/apostolic-leader-weighs-religions-role-in-politics>; Terry Gross, “The Evangelicals Engaged in Spiritual Warfare,” *Fresh Air*, August 19, 2011,

sufficient attention to the congregational life of the New Apostolic Reformation. This thesis takes a step towards better understanding the New Apostolic Reformation as a religious movement (larger story) by first looking at it from the perspective of a congregation (smaller story). The goal is to provide insight into the question: What does it mean to belong to and practice within a New Apostolic Reformation congregation? Specifically, this project focuses on the NAR congregation Dayspring Church and its affiliated apostolic networks.

For this project, the trope of pilgrimage functions as a critical orienting theme. As will be discussed more in Chapter Three, I follow Thomas Tweed in utilizing a trope to prompt “new sightings and crossings.”⁸ Specifically, the trope of pilgrimage allows one to gain new insight into the congregational life of the NAR that is currently overshadowed by the activities of its charismatic leaders. It also reveals how Dayspring might be representative of a larger trend happening in the NAR. Ultimately, I argue that Dayspring’s orientation around the concept of pilgrimage is representative of how the NAR attempts to avoid routinization and achieve sustainability. Thus, the main chapters of this project are labeled according to three crucial components of most pilgrimage experiences: Chapter Four, “The Pilgrim’s Journey-to.” Chapter Five, “The Pilgrim’s Journey-within.” Chapter Six, “The Pilgrim’s Journey-from.”

<http://www.npr.org/2011/08/24/139781021/the-evangelicals-engaged-in-spiritual-warfare>. See also Christerson and Flory, *The Rise of Network Christianity*, 1–2; R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Wooster, OH: Weaver Book Company, 2014); Rachel Tabachnick, “The Ideology and History of the New Apostolic Reformation,” *Talk to Action*, last modified August 12, 2011, accessed November 22, 2016, <http://www.talk2action.org/story/2011/8/12/1713/01915>. Recently, Bethel Church (Redding, CA), a prominent NAR congregation, made the news for their public defense of LGBTQ+ conversion therapy. See: “Bethel Church Reacts to New Bills That Take Aim at Conversion Therapy,” KHSL News, March 26, 2018, <http://www.actionnewsnow.com/content/news/Bethel-Church-reacts-to-new-bills-that-take-aim-at-conversion-therapy--477997043.html>; “Bethel Statement on CA Bills Regarding Sexuality & Gender,” March 23, 2018, <https://www.bethel.com/press/cabills/>.

⁸ Thomas A. Tweed, *Crossing and Dwelling: A Theory of Religion* (Cambridge, MA: Harvard University Press, 2006), 46.

It should also be said that I do not approach the New Apostolic Reformation and third wave Pentecostalism as either a true insider or outsider. Instead, I see myself in a sort of liminality between the two. Sociologist Georg Simmel calls it the position of the “stranger.”⁹ In some ways, Robert Park’s theory of the migrating “marginal man” [sic] is another appropriate analogy to which I compare myself. Park explains that migrating (a type of pilgrimage) engenders a unique experience of trying to find stability while living in the intersection between cultures. For Park this is an advantage because it offers the “marginal man” important and unique insights into cultural evolution: “It is in the mind of the marginal man [sic] that the conflicting cultures meet and fuse. It is, therefore, in the mind of the marginal man that the process of civilization is visibly going on, and it is in the mind of the marginal man that the process of civilization may best be studied.”¹⁰

Furthermore, Robert Wuthnow argues that Evangelical scholars and sociologists have a sort of creativity that comes from navigating between religion and profession. Wuthnow states,

Unlike the secular social scientist, the Evangelical scholar is likely to have a great deal of intuitive, firsthand knowledge about some of these subjects already. In addition, he or she is likely to be able to gain access to individuals and organizations that others could not. ... Evangelical scholars could play a vital role, therefore, in mediating between their own domain of special understanding and the interests of the wider public.¹¹

On the one hand, I am indebted to third wave Pentecostalism for playing a role in my spiritual pilgrimage. Before my university years, unbeknownst to me, I was actively involved in a NAR congregation and observed first-hand its nuance of Pentecostal spirituality. It is through participation at this congregation that I first grew an appreciation for the awe-inspiring

⁹ Robert E. Park, “Human Migration and the Marginal Man,” *American Journal of Sociology* 33, no. 6 (1928): 888.

¹⁰ Park, 893.

¹¹ Robert Wuthnow, *The Struggle for America’s Soul: Evangelicals, Liberals, and Secularism* (Grand Rapids, MI: Eerdmans, 1989), 169.

testimonies of *metanoia* or transformation that are so prevalently engrained in the oral and written tradition of Pentecostalism.¹² Furthermore, in the early 2000s I observed what it was like for my congregation to transition from a self-governed independent congregation to joining the NAR through apostolic networking.

On the other hand, I am deeply committed to the type of academic rigor that often requires certain bracketing or distancing from one's subject.¹³ I experience the tug of a particular type of scholar who questions, probes, and scrutinizes the inner workings of practice and meaning making. I first began asking questions about the smaller stories of the NAR as part of a graduate class at Missouri State University. The *Congregations on the Ground* class was taught by Dr. John Schmalzbauer. Schmalzbauer encouraged the class to understand American socio-religious culture and religious institutional entities from the perspective of a congregation. Approved by the International Review Board (IRB), the class was tasked with conducting an ethnographic study of a local Ozarkian congregation (see Appendix A). I chose to study Dayspring. During my study, surrounded by flags and charismatics, I realized that this community represents an important story in the much larger narrative of third wave Pentecostalism and the Charismatic revival culture.

To conclude, in *Main Street Mystics*, I sympathize with Poloma's summation of her insider and outsider experience of studying the Toronto Blessing Revival:

This book is about P/C revitalization told by an American insider to the movement—an insider who has studied the movement as a sociologist and who has been refreshed by its spirituality for over two decades. Although dressed in the theories and methods of social science, the narrative reflects an ongoing

¹² Jean-Daniel Plüss, *Therapeutic and Prophetic Narratives in Worship: A Hermeneutic Study of Testimonies and Visions* (New York, NY: Peter Lang GmbH, Internationaler Verlag der Wissenschaften, 1988); Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Eugene, OR: Wipf & Stock Pub, 2010), 87–91.

¹³ See, Georg Simmel, "How Is Society Possible?," *American Journal of Sociology* 16, no. 3 (1910): 372–91.

dialectical dance between a scholar and a pilgrim—one who has sought to make ‘scientific sense’ out of what she has seen and heard.¹⁴

Likewise, I remain thankful to third wave Pentecostalism for the relationships, faith, and meaning that it has engendered in my own life, and I am committed to seeking a “scientific” understanding of it. What follows is my own dialectical dance between scholarship and pilgrimage.

¹⁴ Margaret M. Poloma, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism* (Walnut Creek, CA: AltaMira Press, 2003), 7.

CHAPTER TWO, LITERATURE REVIEW

Before giving attention to Dayspring Church and the New Apostolic Reformation, it is necessary to place this thesis within its appropriate scholastic context. Namely, how this thesis fits into a larger corpus of literature on Congregational Studies, lived religion, and third wave Pentecostal studies.

The Study of Congregations

Congregational Studies is one of the key literatures informing this project. My exploration of Dayspring builds on the work of many scholars in this area. The resurgence of studying congregations by American religious scholars was prompted by the continual decline of attendance of mainline congregations beginning in 1965. James Lewis, reviewing the rise of congregational literature, makes this assertion:

[B]y the mid- to late-1970s, concern about the declining condition of mainstream Protestantism was widespread, and two questions in particular begged for answers: 1) just how bad is it and 2) how did we get here? That is to say, church leaders and scholars were wondering in what ways and to what extent mainstream churches were actually in decline and what had led to that state of affairs. A combination of curiosity and concern encouraged a number of (largely mainstream Protestant) scholars to turn their attention to these questions.¹⁵

As Lewis outlines, from the mid-1980s to the early 1990s, Lilly Endowment financially fueled most of the effort put forth by scholars to answer these questions, effectively birthing the study of congregations as an academic discipline.¹⁶ In the further development of the field, various

¹⁵ See Lewis's article for an extensive summary of the literature on congregational studies. James W. Lewis, "American Denominational Studies: A Critical Assessment," *Resources for American Christianity*, November 15, 2004, 2, <http://www.resourcingchristianity.org/research-article/american-denominational-studies-a-critical-assessment>.

¹⁶ Lewis, 2–3. As of 2004, Lilly Endowment funded a total of forty-six projects, thirty-nine books, and twenty-seven articles on this topic.

approaches to studying congregations have been suggested. One tendency is for scholars to focus entirely on the theme of how religious organizations and denominations deal with their changing social positions and how a decline in participation impacts their identity at large. In Poloma's *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas*, she famously chastises the Assemblies of God for routinizing the charismata because they sought greater acceptance by the Evangelical world: "the leaders of the Assemblies of God have downplayed distinctive Pentecostal beliefs and practices in order to be accepted.... While the strategy may be institutionally sound, it tends to be lethal to charisma."¹⁷ David Roozen and James Nieman's *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times* is another example of how, within the last decade, the topic of denominational transition and decline is still a relevant topic within Congregational Studies.¹⁸

The study of congregations has also given rise to the funding of various national congregational surveys. While not specifically about the challenges that denominations face, Mark Chaves's *Congregations in America* straddles the line between both denominational trends and the multivalence of lived religion (his work draws on the 1998 National Congregations Study).¹⁹ Chaves critiques the categorization of congregations as either charismatic (low church) or institutionalized (high church). Instead, he argues that the zeal of religious passion can be preserved by using a framework of "enthusiasm" and "ceremony" respectively. Chaves notes that these two terms are not mutually exclusive. Instead, every congregation operates on some

¹⁷ Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville, TN: University of Tennessee Press, 1989), 242.

¹⁸ David A. Roozen and James R. Nieman, eds., *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times* (Grand Rapids, MI: W.B. Eerdmans Pub, 2005).

¹⁹ Mark Chaves, *Congregations in America* (Cambridge, MA: Harvard University Press, 2004), 5.

level of both: “I treat these as two *independent* dimensions of collective religious practice, both of which occur, to a greater or lesser extent, in virtually every collective religious event.”²⁰

There was also a move to begin gathering statistical data on congregations. The Faith Communities Today (FACT) survey, conducted by the Cooperative Congregations Studies Partnership in conjunction with the Hartford Institute for Religious Research, has been released in 2000, 2005, 2008, 2010, and 2015.²¹ In 2000, the FACT survey studied 14,301 local congregations, churches, synagogues, parishes, temples and mosques.²² The 2015 FACT survey, overseen by David Roozen, was a smaller survey of only 4,436 congregations.²³ In 2001, the U.S. Congregational Life Survey surveyed over 500,000 worshipers in over 5,000 congregations. The survey provided insight into the inconsistencies between institutional religion and what laypersons believe and practice.²⁴ Similarly, there exists a noticeable ecclesiological gap between the leadership of the NAR and its adherents.

In efforts to make studying congregations more accessible, an early trend within the field was to publish handbooks or guides of “best practice” for organizing and structuring one’s study of a congregation. James Hopewell’s *Congregations: Stories and Structures* and Jackson Carroll’s *Handbook for Congregational Studies* are two early examples.²⁵ Carroll would later release a revised version with the assistance and expertise of Nancy Ammerman.²⁶ As a general

²⁰ Chaves, 145.

²¹ Scott Thumma, “Research Projects & Findings,” Faith Communities Today, accessed March 29, 2018, <http://faithcommunitiestoday.org/research-projects-findings>.

²² David A. Roozen, “Research Reports 2015,” Faith Communities Today, accessed March 15, 2018, <http://faithcommunitiestoday.org/research-reports-2015>.

²³ Roozen.

²⁴ “What Makes the U.S. Congregational Life Survey Unique?,” *The U.S. Congregational Life Survey* (blog), accessed March 29, 2018, <http://www.uscongregations.org/learn-about-us/what-makes-the-u-s-congregational-life-survey-unique/>.

²⁵ James Hopewell, *Congregation: Stories and Structures* (Philadelphia, PA: Fortress Publishers, 1987); Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds., *Handbook for Congregational Studies* (Nashville, TN: Abingdon Press, 1986).

²⁶ Nancy Tatom Ammerman and Jackson W. Carroll, *Studying Congregations: A New Handbook*, ed. Carl S. Dudley and William McKinney (Nashville, TN: Abingdon Press, 1998). Prior to his involvement with the NAR, C. Peter

rule, these handbooks suggest that one should approach an ethnography of a congregation by first observing distinct areas of focus or categories: Theology, Ecology, Culture and Identity, Process, Resources, and Leadership. Although dated, I found these handbooks to be useful in my ethnography of Dayspring. Specifically, the section on ecology assisted me in looking at Dayspring in relationship to its networks, non-profit institutions, and other Springfield, Missouri, congregations.

Unlike many of the denominations studied by early Congregational Studies literature, the New Apostolic Reformation is in a state of growth rather than decline. Thus, I build upon the works which give insight into studying congregational dynamism over identifying sources of dysfunction. I employ Carroll's work by structuring this project around specific categories.²⁷ I also follow Roozen by focusing this project primarily on the worshipers of Dayspring rather than its key leaders or apostles. Also, following Chaves, I find that Dayspring operates on a high level of enthusiasm but is also ceremonial in that there is an expectancy of certain communal practices or experiences (Chapter Five).

Lived Religion

Also informing the methodology of this project is the field of lived religion. Different than the study of congregations, lived religion is concerned with extra-ecclesiastical religion outside of formal institutions and the relationship between people and their religious practice. In

Wagner was seen as a sort of insider-authoritative voice on the study of congregations. Wagner was an influential professor of church growth at Fuller Theological Seminary and for over thirty years he published congregational centered handbooks such as *Your Spiritual Gifts Can Help Your Church Grow* (1979) and *Strategies for Church Growth* (1987). He was also among the first to write about the growth rate of Pentecostalism abroad in *Look Out! The Pentecostals are Coming* (1973) (himself being committed cessationist at the time). See: C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 1979); C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Ventura, CA: Regal Books, 1987); C. Peter Wagner, *Look Out! The Pentecostals Are Coming* (Carol Stream, IL: Creation House, 1973).

²⁷ See Chapter Three.

Lived Religion in America: Toward a History of Practice (a Lilly funded project), David Hall brings together the works of various scholars to historically recording “practice.”²⁸ Practice is a way in which scholars can avoid the tendency to reduce religious praxis as “folk,” “esoteric” or even “popular religion.”²⁹ Instead, practice,

[E]ncompasses the tensions, the ongoing struggle of definition, which are constituted within every religious tradition and that are always present in how people choose to act. Practice thus suggests that any synthesis is provisional. Moreover, practice always bears the marks of both regulation and what, for want of a better word, we may term resistance.³⁰

In the introduction, Hall defines the term “practice” as a provisional means by which historians and sociologists of religion might reconcile the *regulations* of traditions and how regulations are *resisted* in the subtle ways people choose to act.³¹ Thus, studying how one practices religion can provide insight into how social and religious domains are intertwined (often engendering the existence of internal and external inconsistencies). Many of the contributing authors draw similar conclusions.³²

²⁸ David D. Hall, ed., *Lived Religion in America: Toward a History of Practice* (Princeton, NJ: Princeton University Press, 1997), xi. It is not my intent to give a comprehensive analysis of the various definitions and theories of practice. However, I would like to make special mention of Sherry Ortner’s study. See Sherry B. Ortner, “Theory in Anthropology since the Sixties,” *Comparative Studies in Society and History* 26, no. 1 (1984): 126–66.

²⁹ For a fuller discussion on the issue of religious reductionism and the role of grammar in the field of Religious Studies, see: Jonathan Z. Smith, “Religion, Religions, Religious,” in *Critical Terms for Religious Studies*, ed. Mark C. Taylor, 2nd ed. (Chicago, IL: The University of Chicago Press, 1998), 269–84.

³⁰ Hall, *Lived Religion in America*, xi.

³¹ Hall, xi.

³² Contributing authors include Robert Orsi, Anne S. Brown, Leigh Eric Schmidt, Stephen Prothero, Cheryl Forbes, and Michael McNally. As an example, Brown and Hall, in “Family Strategies and Religious Practice: Baptism and the Lord’s Supper in Early New England,” demonstrate that the religious practice of early New England was predicated on the existence of a contradiction between “a covenant that signified family preservation and another that signified the rupturing consequences of a limited atonement” (42). Brown and Hall narrate the internal conflict people experienced between their social inheritance practices, the practice of infant baptism, and the failure of baptized infants to meet the regulations for partaking in the Lord’s Supper as an adult. Benjamin Zeller and Marie Dallam’s book, *Religion, Food, and Eating in North America*, is another example of how the field of American religion has led to the development of other fields of study—namely, foodways. See David D. Hall and Anne S. Brown, “Family Strategies and Religious Practice: Baptism and the Lord’s Supper in Early New England,” in *Lived Religion in America: Toward a History of Practice* (Princeton, NJ: Princeton University Press, 1997), 42.; Benjamin E. Zeller et al., eds., *Religion, Food, and Eating in North America*, Arts and Traditions of the Table: Perspectives on Culinary History (New York, NY: Columbia University Press, 2014).

Hall's definition of practice is essential to this project because it helped me to establish a new perspective on the role that apostles and apostolic networks play in the life of congregants. For example, some secondary literature on the NAR inflates the totalitarian role of the apostle within apostolic networks.³³ However, following Hall's work, even though apostles might be an ultimate source of regulations for the NAR tradition, such rigidity is typically resisted by congregants in that they care more about experiencing the supernatural than learning or adhering to church polity. At Dayspring, lay knowledge of their congregation's networks is a moot fact as such information does not play a regular role in the day to day life of the church.³⁴ Dayspring experiences a great deal of autonomy in choosing which networks they align with (as they are already aligned with three separate networks).

Relevant for this project are the scholars of lived religion who focus on how people internalize their affiliations with local congregations.³⁵ Nancy Ammerman's book *Bible Believers: Fundamentalists in the Modern World* and Stephen Warner's *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-Town Church* are both early examples of studying religious "practice."³⁶ Ammerman writes, "This study is an effort to introduce the lives of ordinary Fundamentalists into the larger discussion of Fundamentalism's place in American society. Fundamentalism is examined here not as a cultural or political phenomenon but as a way

³³ Geivett and Pivec, *A New Apostolic Reformation?*, 37–40.

³⁴ Identifying congregational affiliations is, however, important as it helps to better describe the ecology of a congregation. In the case of Dayspring, their networks determine the general pool of apostles, prophets, and other ministries that may visit for revival conferences (see Chapter Six).

³⁵ For more information, see Clifford Geertz, "Thick Description: Towards an Interpretive Theory of Culture," in *The Interpretation of Cultures: Selected Essays* (New York, NY: Basic Books, 1973). Concerning lived religion, not every lived religion scholar engages in "on the ground" ethnography. Scholars like Robert Orsi study congregations historically—using archives and interviews. as their primary source of information (Orsi refers to this method as "historical ethnography"). See Robert A. Orsi, *History and Presence* (Cambridge, MA: The Belknap Press of Harvard University Press, 2016).

³⁶ Nancy Tatom Ammerman, *Bible Believers: Fundamentalists in the Modern World* (New Brunswick: Rutgers University Press, 1987); R. Stephen Warner, *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-Town Church* (Berkeley, CA: University of California Press, 1990).

of life.”³⁷ Ammerman went on to write another two books focusing on how local congregations impact the social narratives of their communities: *Congregation and Community* and *Pillars of Faith: American Congregations and Their Partners*.³⁸ In the same way, this project looks at NAR supernaturalism not as a cultural or political phenomenon but as a pervasive way of life.

Another work is the two volume anthology *Religions of the United States in Practice*, edited by Colleen McDannell. In this work, McDannell draws together the works of various scholars who focus on religious behavior (as opposed to historical movements, church-state issues, or theological developments).³⁹ The main method of inquiry is to look at the primary texts of religious traditions and to contextualize how texts influence religious practices such as praying, singing, teaching, healing, imagining, and persuading.⁴⁰ In much the same way, there are a plethora of texts that impact daily NAR practice (NAR leaders tend to be prolific writers). As a preparatory study for this project, I spent much time pouring over various primary and secondary texts on the NAR to better understand the history, theology, culture, and lineage of the movement. What follows next is a summary of my research on the literature of third wave Pentecostalism and the New Apostolic Reformation.

³⁷ Ammerman, *Bible Believers*, 9.

³⁸ Nancy Tatom Ammerman, *Congregation and Community* (New Brunswick: Rutgers University Press, 1996); Nancy Tatom Ammerman, *Pillars of Faith: American Congregations and Their Partners* (Berkeley, CA: University of California Press, 2005).

³⁹ Colleen McDannell, ed., *Religions of the United States in Practice*, vol. 1, Princeton Readings in Religions (Princeton, NJ: Princeton University Press, 2001), 1.

⁴⁰ McDannell, *Religions of the United States in Practice*, 2001; Colleen McDannell, ed., *Religions of the United States in Practice*, vol. 2, 2 vols., Princeton Readings in Religions (Princeton, NJ: Princeton University Press, 2001). Princeton University Press also released similar religious anthologies on India, Buddhism, China, Tibet, Japan, Asian Religions, Late Antiquity, Tantra, and Judaism.

Third Wave Pentecostalism

Walter Hollenweger's *Pentecostalism: Origins and Developments Worldwide* offers an understanding of global Pentecostalism as it stands today; he allocates the study of Pentecostalism into three categories: 1) Classical Pentecostals, 2) the Charismatic renewal movement, and 3) Pentecostal or "Pentecostal-like" independent churches.⁴¹ Hollenweger's three-fold categories are reductionistic, and it is more constructive to talk of many Pentecostalism(s), but his categories are relevant insofar as they help to give a starting context for the subject of this paper—the ambiguous third category.⁴² So what is this third category of Pentecostalism? Scholars suggest a myriad of terms in attempts to better define this group: post-denominational, inter-denominational, non-denominational, neo-apostolic, neo-Pentecostal, neo-Charismatic, and independent.⁴³ All of these terms are inaccurate because they assume that the defining characteristic of these charismatic groups is a separation from their institutionalized counterparts. However, as this thesis shows, this third category is not necessarily against institutionalism. Today, this group is recognized as an impressive and distinct global entity which frequently cooperates with denominations or institutions. Thus, while these terms were

⁴¹ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 2005), 1.

⁴² For a more extended conversation about the advantages of studying "Pentecostals" see, Amos Yong, "What Spirit(s), Which Public(s)? The Pneumatologies of Global Pentecostal-Charismatic Christianity," *International Journal of Public Theology* 7, no. 3 (July 2013): 241–59. In *An Introduction to Pentecostalism*, Allan Anderson comments on the confusion that exists within Pentecostal scholarship over how to identify this third Pentecostal group. He comments that it is often the case, when adventitious, that "classical Pentecostals" make the excitable claim that Pentecostalism is the fastest growing Christian denomination but fail to make the distinction that the majority of Pentecostals are not classical Pentecostals. He states, "Without minimizing the numerical strength of the first two categories and remembering that the majority in the second category are Catholic Charismatics, it is the third category that is particularly significant in the global statistic" (13). See, Anderson, *An Introduction to Pentecostalism*, 11–13.

⁴³ See, Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley Pub, 1995), 281–82; Augustus Cerillo, "The Beginnings of American Pentecostalism: A Historiographical Overview," in *Pentecostal Currents in American Protestantism*, ed. Edith Waldvogel Blumhofer, Russell P. Spittler, and Grant Wacker (Urbana: University of Illinois Press, 1999), 252; Poloma, *Main Street Mystics*, 20; Anderson, *An Introduction to Pentecostalism*, 13–14; David Lehmann, *Struggle for the Spirit: Religious Transformation and Popular Culture in Brazil and Latin America* (Cambridge, MA: Polity Press, 1996), 118.

useful for a prior generation of scholarship, a new nomenclature is needed to represent this growing and distinct segment of American Pentecostalism.

While I do not presume to have the answer, the term “third wave Pentecostalism” is currently employed by some scholars and practitioners. One of the more ironic things about the study of third wave Pentecostalism is that C. Peter Wagner, a movement outsider turned insider, influenced scholarly terminology when he coined the term in 1983.⁴⁴ In *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (1988), Wagner identifies a new “third” wave of Pentecostalism. He claims that “the power of God’s Holy Spirit, particularly in the mighty works of the New Testament style signs and wonders, has been more prominent in the twentieth century than in any other period of modern church history.”⁴⁵ That same year Wagner would write the entry “Third Wave” for the *Dictionary of Pentecostal and Charismatic Movements*. Summing up the third wave, Wagner writes:

It is composed largely of Evangelical Christians who, while applauding and supporting the work of the Holy Spirit in the first two waves, have chosen not to be identified with either. The desire of those in the third wave is to experience the power of the Holy Spirit in healing the sick, casting out demons, receiving

⁴⁴ Wagner coined the term third wave while he was still a staunch cessationist. Ironically, Wagner later had a supernatural experience with the Holy Spirit and then began advocating for the experimentalism espoused by Pentecostalism. By the time of his death, Wagner had become a leading apostolic figure and chief apostle of the largest apostolic network: International Coalition of Apostolic (today known as ICAL), an apostolic network of over four-hundred apostles and the largest in the world. See, Geivett and Pivec, *A New Apostolic Reformation?*, 2. Arguably, Wagner became the embodiment of the culture and ideology of the NAR. See: C. Peter Wagner, *Wrestling with Alligators, Prophets, and Theologians: Lessons from a Lifetime in the Church—A Memoir* (Ventura, CA: Regal, 2010), 113, 214–19.

⁴⁵ C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today*, 4th ed. (Ann Arbor, MI: Servant Publications, 1988), 13. See also, C. Peter Wagner and F. Douglas Pennoyer, eds., *Wrestling with Dark Angels* (Ventura, CA: Regal Books, 1990). Wagner also contributed to a large body of third wave literature on demonology. In 1988, Wagner called a scholastic conference from which he published an article claiming, “Satan delegates high ranking members of the hierarchy of evil spirits to control nations, regions, cities, tribes, peoples, groups, neighborhoods and other significant networks of human beings throughout the world” (77). Wagner’s early demonology plays a significant role in his development of Dominionism theology. Even at Dayspring, Dominionism continues to influence the culture of how adherents perceive the supernatural (see Chapter Six).

prophecies, and participating in other charismatic-type manifestations without disturbing the current philosophy of ministry governing their congregations.⁴⁶

Wagner goes on to list five distinct areas that set the third wave apart from other Pentecostals. 1) Baptism of the Holy Spirit occurs at conversion. 2) Multiple fillings of the Holy Spirit. 3) Speaking in tongues is not considered to be the initial physical evidence of Spirit baptism. 4) Third wave ministries begin from the standpoint of being under the power and anointing of the Holy Spirit. 5) Welcomes Christians of multivalent religious backgrounds to participate.⁴⁷ As noted earlier, since Wagner’s coining, the use of third wave has received both acceptance and resistance. For example, in the anthology *Pentecostal Currents in American Protestantism*, the term third wave is cautiously defined: “How to view this ‘third wave’ is a matter of some dispute. . . . [T]hird wave movement will be used to designate the presence of the charismatic movement, whatever its form (e.g., tongues, worship style, or theology), within Evangelical Protestant denominations and nondenominational churches.”⁴⁸

The term third wave has also gained momentum among scholars who are actively studying the same type of Charismatics as described by Wagner (e.g., Harvey Cox, Margaret Poloma, and Jon Bialecki).⁴⁹ Commenting on the spiritual nuances of third-wave Pentecostalism, Margaret Poloma makes this observation:

⁴⁶ Wagner, *The Third Wave of the Holy Spirit*, 843–44. While Wagner is both a participant and scholar of the third wave and NAR, outside of adoption of Wagner’s term, he is not taken seriously as a scholar by most sociologists or historians of religion.

⁴⁷ In reading Wagner’s description of third wave Pentecostals, it is clear that he writes from a bias and perhaps even attempts to romanticize his definition (particularly number five). However, regardless of the accuracy of Wagner’s definition, it is clear that he was right in asserting that a new nomenclature was necessary for describing this new stream of American Pentecostalism. C. Peter Wagner, “Third Wave,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids, MI: Regency Reference Library, 1988), 844.

⁴⁸ Corwin E. Smidt et al., “The Spirit-Filled Movements in Contemporary America: A Survey Perspective,” in *Pentecostal Currents in American Protestantism*, ed. Edith Waldvogel Blumhofer, Russell P. Spittler, and Grant Wacker (Urbana: University of Illinois Press, 1999), 129n1.

⁴⁹ See, Cox, *Fire From Heaven*; Poloma, *Main Street Mystics*; Jon Bialecki, *A Diagram for Fire: Miracles and Variation in an American Charismatic Movement* (Oakland, CA: University of California Press, 2017); Jon Bialecki, “The Third Wave and the Third World,” *Pneuma: The Journal of the Society for Pentecostal Studies* 37, no. 2 (May

The third wave with its casual California style, its downplaying of glossolalia as the litmus test for Spirit-filled activity, its use of the corporate body of believers rather than special star evangelists for healing, and its demonstration of the ready availability of “signs and wonders” became a new source of refreshing in the 1980’s for many who were spiritually dry. These P/C [Pentecostal/Charismatic] adherents of the third wave remained convinced that there was yet more available to Spirit-filled believers than what they were experiencing.⁵⁰

As Poloma observes, the 1960s to the 1980s were a time of spiritual renewal or refreshment that fostered Pentecostal experimentalism with the supernatural that led to the establishment of third wave Pentecostalism. As opposed to classical Pentecostalism, this shift saw a reprioritization of supernatural experiences and a rejection of denominational forms of church governance. Poloma recognizes that this shift towards self-autonomy is a clear indicator that third wave Pentecostalism is heavily influenced by postmodernism.⁵¹

For this project, I use the term third wave because it is more germane to the specific group of individuals that I am studying and the corpus of academic literature that this thesis follows. Also, I appreciate the term third wave because it inherently affirms a distinct identity for this important segment of American Pentecostalism (moving away from terms such as non-denominational). However, the term third wave is not without flaw. Wagner’s definition has been used by insiders, and critics, to suggest that third wavers experience “spiritual superiority” over earlier waves of Pentecostalism or are more “in-tune” with the Holy Spirit than other

2015): 177–200; Jon Bialecki, “Apostolic Networks in the Third Wave of the Spirit,” *Pneuma: The Journal of the Society for Pentecostal Studies* 38, no. 1/2 (March 2016): 23–32.

⁵⁰ Poloma, *Main Street Mystics*, 17. Poloma uses P/C to refer to the terms Pentecostal and Charismatic. The term Pentecostal is typically used to reference groups that came from classical Pentecostalism (marked by the 1903-1904 Welsh revival and the 1906-1913 Azusa Street revival). Whereas, Charismatic denotes those belonging to the Charismatic Renewal Pentecostals (mainline renewals of the 1960s). However, in practice, the lines between identifying as Pentecostal or Charismatic are fluid. Thus, Poloma does not make that great of a distinction between the two. I follow suit and use the terms interchangeably when applied to adherents of third wave Pentecostalism and the NAR.

⁵¹ Poloma, 22–23. Poloma further writes, “As a form of mystical spirituality rather than a single strong religious organization, the P/C movement better resonates with the shift toward a postmodern paradigm, sharing the latter’s ideological reactions against modernism and its epistemological assumptions” (22).

traditions. To address this issue, my use of the term third wave is similar to that of third wave feminism. In other words, different “waves” of Pentecostalism(s) are not limited to any specific number of iterations and instead are a useful metaphor for distinguishing between noticeable periods of culture shift. With each wave comes new edifices of praxis, organization, spirituality, and meaning.

Concerning third wave scholarship, a few notable individuals have helped to give a theoretical and ethnographic groundwork to the field. In *Fire From Heaven*, theologian Harvey Cox traces the origins of Pentecostalism and then compares the rise of the third wave to the literary works that predate the movement.⁵² He looks at how Frank Peretti’s *This Present Darkness* (“Bible of the third wave”) and the demonological work *Wrestling with Dark Angels* exposes a third wave obsession with experimentalism, supernatural spiritual warfare, angelology, demonology, and theology.⁵³ Cox argues that each wave of Pentecostalism has some form of an internal struggle between experimentalism and fundamentalism.⁵⁴ Cox suggests that this struggle will continue as long as there exists ambiguity about what the definition of “experience” and “Spirit” is.⁵⁵ He foresees that if Pentecostals are unable to define these terms, then they run the risk of engendering a “cult of experience” which “could undermine its authenticity. . . .

⁵² Cox, *Fire From Heaven*.

⁵³ Cox, 282, 289; Frank E. Peretti, *This Present Darkness* (Westchester, IL: Crossway Books, 1986); Wagner and Pennoyer, *Wrestling with Dark Angels*. In the late 1980s, if one were to look for Frank Peretti’s best-selling novel, *This Present Darkness*, one would find it in most bookstores under the category Christian fiction. Peretti’s fantastic world of battling angels and demons, in correlation to the everyday activities of humans, is an understandable impetus for labeling this book fiction. However, as Harvey Cox observes, the third wave affirmed Peretti’s book as a sort of prescription for dealing with demons and angels. He says, “I wanted to dismiss it as an eerie but harmless genre of religious science fiction. But when I started to read the more formal theological sources on which Peretti drew, and which apparently inform the third wave mentality, I could not” (284). For further reading on this subject, see Gardella, “Spiritual Warfare in the Fiction of Frank Peretti”; Jay R. Howard, “Vilifying the Enemy: The Christian Right and the Novels of Frank Peretti,” *Journal of Popular Culture* 28, no. 3 (Winter 1994): 193–206; Holly G. Miller, “Angel Scare,” *Saturday Evening Post* 262, no. 6 (September 1990): 88–97.

⁵⁴ Cox, *Fire From Heaven*, 310.

⁵⁵ Cox, 312.

Pentecostalism could disappear into the vogue of New Age self-absorption.”⁵⁶ This critique seems particularly relevant concerning the third wave’s high emphasis on experience as equally authoritative as Scripture (if not more so).

In *Struggle for the Spirit*, David Lehmann studies the third wave in Brazil and Latin America. He argues that the third wave is a new version of Pentecostal sectarianism in the early stages of institutionalization.⁵⁷ I agree with Lehmann that the third wave’s origin is characteristically sectarian, and that (as he predicted) the third wave has now advanced well into a form of institutionalism. Lehmann also makes the critical observation that the third wave organizes itself around charismatic leaders:

At the apex religious and administrative authority is united in a single charismatic leader, but beneath him [sic] there is a separation of religious from administrative functions, which keep their administrative and financial dealings very secret, and which apply to the mobilization and control of the rank and file techniques similar to those of democratic centralism: pastors and other preachers are rotated or “parachuted” as anonymous figures into congregations, and are not encouraged to develop close personal links with the following, so as to reduce the risk of schism or the growth of personal followings.⁵⁸

This organizational technique continues into the third wave’s more institutionalized movements (i.e., the NAR).⁵⁹ Another finding that Lehmann makes is that third wave leaders have a unique charismatic ability to capitalize on technology for engendering vast relational networks with low overhead cost. As Christerson and Flory observe, “[The] coordination of a large, decentralized global network of actors outside a formal organization to complete a task is now possible. . . . They can maximize their influence and minimize their costs by going directly to the ‘consumer’

⁵⁶ Cox, 313.

⁵⁷ Lehmann, *Struggle for the Spirit*, 118.

⁵⁸ Lehmann, 128.

⁵⁹ Christerson and Flory, *The Rise of Network Christianity*, 53.

with their ‘product’ rather than delivering the product through a formal congregation or denomination.”⁶⁰

Donald Miller’s *Reinventing American Protestantism* argues that the third wave represents a new paradigm of churches that have begun since the 1960s.⁶¹ He comments: “Appropriating contemporary cultural forms, these churches are creating a new genre of worship music; they are restructuring the organizational character of institutional religion; and they are democratizing access to the sacred by radicalizing the Protestant principle of the priesthood of all believers.”⁶² Miller’s work is a study of three specific congregational movements that illustrate his new paradigm: Hope Chapel, Calvary Chapel, and Vineyard Christian Fellowship. Miller describes these groups through an economic trope, meaning that these congregations are “doing a better job of responding to the needs of their clientele than are many mainline churches, but—more important—they are successfully mediating the sacred, bringing God to people and conveying the self-transcending and life-changing core of all true religion.”⁶³

Relevant for this project, Donald Miller also makes special mention of another third wave paradigm, the “apostolic network.”⁶⁴ Miller states, “These churches model their organizational structure after the religious leadership described in the New Testament book of the Acts of the Apostles.”⁶⁵ In other words, the third wave apostolic network paradigm espouses the

⁶⁰ Christerson and Flory, 45.

⁶¹ See Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley, CA: University of California Press, 1997). Miller gives a short narrative of his own pilgrimage journey while studying third wave congregations: “In the five years since the project was launched, many of my initial assumptions have been radically altered. After a few dozen visits to these churches, I no longer found it strange that they involved the body as well as the mind in worship. When I asked permission to study the three groups that became the focus of this project, I was disarmed by the leaders’s lack of defensiveness. They gave me and my research assistants total access to meetings we wanted to attend. . . . I did discover the power of contemporary music to communicate the sacred, and I found myself genuinely moved by the members’s stories of personal transformation and healing” (8).

⁶² Miller, 1.

⁶³ Miller, 3.

⁶⁴ Miller, 1–2.

⁶⁵ Miller, 1–2.

reinstallation of modern-day apostles who have been specially anointed to lead and guide the modern church. While only a fledgling movement at the time of Miller's work, these apostolic networks make up what is known today as the New Apostolic Reformation.⁶⁶ More will be said about this below, but Miller's observations are remarkably prescient when considering the growth of the NAR some twenty years later: "But the real staying power of new paradigm churches is that they are mediating deeply felt religious experiences, and doing this much more effectively than many mainline churches."⁶⁷

Following Miller's work, the Vineyard Christian Fellowship has been a rich source of third wave research. A notable work is that of T.M. Luhrmann's *When God Talks Back*.⁶⁸ Luhrmann engages in an extensive ethnography to understand how third wave Pentecostals (in the Vineyard Christian Fellowship) negotiate their belief in an invisible yet present God and how this "relationship" with a deity is embodied in their prayer life.

I would also include the religion scholar Kate Bowler in this list. Her book *Blessed* is a critical work that shows how various leaders of the Prosperity Gospel movement have managed to straddle the lines distinguishing the third wave, classical Pentecostalism, Evangelicalism, and Fundamentalism.⁶⁹ Bowler discusses the interchange between the third wave and the Prosperity Gospel movement in her book:

In the early 1980s, prosperity preachers joined its interdenominational leadership [Fuller Theological Seminary's School of World Mission and C. Peter Wagner] as natural experts in increase. The intersection between the two movements was like a meeting between old friends. The faith movement's emphasis on results and the

⁶⁶ See, C. Peter Wagner, *The New Apostolic Churches* (Ventura, CA: Regal, 1998); Christerson and Flory, *The Rise of Network Christianity*. For this project, I draw on a number of terms in reference to the congregations of this movement: apostolic, apostolic congregations, apostolic Christianity, network Christianity, and apostolic networks.

⁶⁷ Miller, *Reinventing American Protestantism*, 16.

⁶⁸ T.M. Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York, NY: Alfred A. Knopf, 2012).

⁶⁹ Kate Bowler, *Blessed: A History of the American Prosperity Gospel* (New York, NY: Oxford University Press, 2013).

materiality of salvation easily absorbed the goal of church growth as a sign of its own faithfulness.⁷⁰

While these two movements are often confused due to their cooperation, Bowler affirms that these are two distinct movements.⁷¹ In a passing conversation with pastor Phil of Dayspring, he mentioned that he sometimes draws on the teachings of prosperity preachers because it “...really helps people build faith.”

Sociologist Margaret Poloma studies the culture of third wave revival at the Toronto Blessing (birthed out of the Vineyard Christian Fellowship) in *Main Street Mystics*.⁷² Poloma’s work on the Toronto Blessing is crucial as it can be used to highlight the similarities between the 1990’s revival culture and today’s NAR congregations. Specifically, similarities can be found in the affirmation of extra-biblical charismatic experiences. As part of her research, Poloma surveyed the supernatural experiences of the Toronto Blessing revival in 1995 and 1997.⁷³ She found that before respondents visited the Toronto Blessing, 95 percent identified as “Charismatic or Pentecostal” and had prior experience with the “common” manifestations of speaking in tongues (87 percent) and being “slain” in the spirit (70 percent). Firsthand experience with the “controversial” manifestations were represented as follows: deep weeping (46 percent), holy laughter (38 percent), dancing in the spirit (34 percent), drunk in the spirit (24 percent), intense shaking (22 percent), uncontrolled jerking (11 percent), rolling on the floor (7 percent), and

⁷⁰ Bowler, 101–2.

⁷¹ Bowler, 7–8.

⁷² Poloma, *Main Street Mystics*.

⁷³ Margaret M. Poloma and Lynette F. Hoelter, “The ‘Toronto Blessing’: A Holistic Model of Healing,” *Journal for the Scientific Study of Religion* 37, no. 2 (June 1998): 264. Methodologically, this survey was a questionnaire sample from 918 individuals who attended the Toronto Blessing. The survey was self-administered and mailed back to Poloma between May of 1995 and 1996. According to Poloma, while the survey might not be representative of the thousands of people who attended the revival conference, the sample is demographically diverse. The region of the respondents: 54 percent USA, 26 percent Canada, and 14 percent England. Forty distinct denominations were represented (30 percent independent, 17 percent Pentecostal, 15 percent Anglican/Episcopal, and 11 percent Vineyard). Average respondent was married, well-educated, female, and middle-aged. The survey asked questions about the elements of ritual, manifestations, emotion, spiritual healing, and other forms of healing.

roaring like a lion (4 percent).⁷⁴ Seekers also experienced charismatic manifestations such as deliverance from demonic possession, angelic visions, and the appearance of gold dust.⁷⁵

The popularity and success of the Toronto Blessing opened a door for the controversial experiences to achieve lasting acceptance within third wave charismatic circles. It became more commonplace to experience “epiphenomena such as animal-sounding noises, ecstatic states and trances, violent shaking and shuddering, and altered states of consciousness and spirituality.”⁷⁶

While the legitimacy of these experiences is a controversial topic within some Traditional Pentecostal circles, Poloma argues that these eccentric experiences do engender spiritual meaning:

The vast majority (some 90 percent) of pilgrims to Toronto who responded to surveys in 1995 and again in 1997 reported that as a result of their pilgrimage to Toronto they experienced God in particularly intense ways, leaving them with a sense of being “more in love with Jesus than ever before” and “knowing the Father’s love in a new way.” Perceived encounters with “ultimate divine reality”—the Father, Jesus, the Holy Spirit—is at the heart of the Toronto Blessing and its tributaries.⁷⁷

As Percy Marty explains, pilgrims to Toronto were encouraged to let go of trying to understand God rationally and to embrace a new rhetoric of passion, intimacy, and satisfaction.⁷⁸ However,

⁷⁴ Note that this survey only considered personal experience and did not account for general observations of said manifestations. I assume that if the survey took observations into account, the percentage of observations of “controversial” manifestations would be much higher.

⁷⁵ It is often the case that the topic of paranormal religious phenomena becomes an enticing subject for academic research and inquiry. However, I do not focus on the validity or invalidity of said phenomena or their psychological functions. Instead, attention is given to understanding meaning making. I assume that these phenomena are genuinely experienced (regardless if they are actually genuine acts of the divine or not). As Poloma comments, “I am aware that whatever else they are, revivals are messy—at least until the pious and the scholarly sanitize them with obtuse explanations and descriptions.... It is an occupational hazard for scholars to assume Simeon’s role [from Luke 7:36-50] as professional skeptics who may resist seemingly over-emotional responses to the promptings of the Holy Spirit, particularly if it involves behavior that may be offensive to our overworked left brains.” See, Margaret M. Poloma, “The Spirit Movement in North America at the Millennium: From Azusa Street to Toronto, Pensacola and Beyond,” *Journal of Pentecostal Theology* 6, no. 12 (April 1998): 84–85.

⁷⁶ Martyn Percy and G. Lowes Dickinson, “The Morphology of Pilgrimage in the ‘Toronto Blessing’,” *Religion* 28, no. 3 (July 1998): 281.

⁷⁷ Poloma, *Main Street Mystics*, 26–27.

⁷⁸ Percy and Dickinson, “The Morphology of Pilgrimage in the ‘Toronto Blessing’,” 286.

the Toronto Blessing and its following streams (e.g., the Pensacola Outpouring) were unable to achieve long term sustainability.⁷⁹ Subsequently, pilgrims brought the ethos and fire of the Toronto Blessing into a new movement of independent charismatic churches free from the stifling of denominationalism.⁸⁰

The New Apostolic Reformation

After coining the term third wave, Wagner would again be the first to use a new name for a movement growing within third wave Pentecostalism. In 1944, Wagner coined the phrase *New Apostolic Reformation* (NAR): Reformation “because the movement matched the Protestant Reformation in world impact,” Apostolic “because of all the changes, the most radical one was apostolic governance,” and New “because several churches and denominations already carried the name ‘apostolic,’ but they did not fit the NAR pattern.”⁸¹

While leaders of the NAR are known to be prolific writers, there are only a few journalist and scholars who are currently working to understand this specific third wave movement. Bruce Wilson, Frederick Clarkson, and Rachel Tabachnick are three journalists who have been following the NAR movement closely on the online religion and politics website *Talk to*

⁷⁹ See Poloma, “The Spirit Movement in North America at the Millennium”; Kyle Huckins, “The Pensacola Outpouring: Reviving the Press,” *Social Science Journal* 51, no. 4 (December 2014): 580–89.

⁸⁰ This phenomenon is best addressed in Miller’s book *Reinventing American Protestantism*. See Miller, *Reinventing American Protestantism*.

⁸¹ C. Peter Wagner, “The New Apostolic Reformation Is Not a Cult,” Charisma News, accessed November 4, 2018, <http://www.charismanews.com/opinion/31851-the-new-apostolic-reformation-is-not-a-cult>. See also, Wagner, *The New Apostolic Churches*. In his book *The New Apostolic Churches*, Wagner offers a more detailed definition: “The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century that is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years, Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but having roots going back for almost a century, new forms and operational procedures are now emerging in areas such as local church government, interchurch relationships, financing, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world these new apostolic churches constitute the fastest-growing segment of Christianity” (19).

Action.⁸² Tabachnick also appeared on a 2011 NPR *Fresh Air* interview with Terry Gross over the spiritual warfare practices of the NAR.⁸³

In *Spiritual Mapping in the United States and Argentina, 1989-2005*, René Holvast wrote an extensive historical exposition of the rise of spiritual warfare practices in Evangelicalism and neo-Pentecostalism.⁸⁴ With hesitation, Holvast also included a chapter concerning the NAR and its adaptation of spiritual warfare mapping from the years 2000 to 2005.⁸⁵ Sean McCloud, in *American Possessions*, also studies the NAR by examining their various “how to guides” on spiritual warfare and demonology.⁸⁶

R. Douglas Geivett and Holly Pivec are among the first to take on the task of writing an overview of the NAR in their books *A New Apostolic Reformation?* and *God’s Super-Apostles*.⁸⁷ Drawing on a plethora of primary sources, Geivett and Pivec focus on unpacking the theology and structural organization of the NAR and then provide a “biblical response” to this movement. While their bias and biblical critique against the NAR is made clear, their academic rigor in both of their works is not to be ignored.

⁸² Tabachnick, “The Ideology and History of the New Apostolic Reformation”; Rachel Tabachnick, “Strategic Level Spiritual Warfare (SLSW) Glossary,” Talk to Action, August 6, 2010, <http://www.talk2action.org/story/2010/8/6/135752/1937/>; Bruce Wilson, “Flame of Love Project: Margaret Poloma and the Templeton Foundation Mainstream the NAR,” Talk to Action, May 23, 2012, <http://www.talk2action.org/story/2012/5/23/163411/594/>; Frederick Clarkson, “What’s Past Is Prologue: Dominionism Is Still Rising,” Talk to Action, July 16, 2016, <http://www.talk2action.org/story/2016/7/16/21048/3549>.

⁸³ Gross, “The Evangelicals Engaged in Spiritual Warfare.”

⁸⁴ René Holvast, *Spiritual Mapping in the United States and Argentina, 1989-2005: A Geography of Fear* (Boston, MA: Brill Academic Pub, 2008).

⁸⁵ Holvast, 157–58.

⁸⁶ Sean McCloud, *American Possessions: Fighting Demons in the Contemporary United States* (New York, NY: Oxford University Press, 2015). Other notable “how to guides” include: Wagner and Pennoyer, *Wrestling with Dark Angels*; Frank Hammond and Ida Mae Hammond, *Pigs in the Parlor: A Practical Guide to Deliverance* (Kirkwood, MO: Impact Christian Books, 2007).

⁸⁷ Geivett and Pivec, *A New Apostolic Reformation?*; R. Douglas Geivett and Holly Pivec, *God’s Super-Apostles: Encountering the Worldwide Prophets and Apostles Movement* (Wooster, OH: Weaver Book Company, 2014).

The most recent scholarly work done on the NAR is Brad Christerson and Richard Flory's *The Rise of Network Christianity*.⁸⁸ Christerson and Flory argue that not every "NAR" leader or group wants to be associated with Wagner and the NAR. They suggest a more inclusive name: Independent Network Charismatic or INC. For Christerson and Flory, INC is more dynamic and does not assume that all groups within this movement affirm Wagner's theological teachings.⁸⁹ While I agree with Christerson and Flory that Wagner's use of "NAR" is problematic and not readily applicable across the spectrum of this movement within the third wave, I see no issue in continuing the use of NAR for this thesis because Dayspring is within Wagner's theological lineage.

In the rest of the book, Christerson and Flory paint a broad picture of the movement's domestic and international organizational elements. Structurally, they focus on NAR origin narratives, the NAR's new church governance model (the advent of networks and apostles), the promise of supernatural power and social transformation as a NAR product, and various innovations in church financing. The two prominent networks Christerson and Flory studied are Bethel Church in Redding, California, and the International House of Prayer (IHOP) in Kansas City, Missouri. Dayspring finds itself in a close apostolic relationship with both Bethel and IHOP. Having considered the vast literature that informs and shapes the NAR and this project, I now turn towards explaining my methodological approach to studying Dayspring.

⁸⁸ Christerson and Flory, *The Rise of Network Christianity*.

⁸⁹ Christerson and Flory, 10. I am not convinced by Christerson and Flory's argument for the nomenclature Independent Network Charismatic (INC), because while it is true that NAR congregations are successfully appropriating business structures for church governance, it does not speak to what it means to be a NAR adherent.

CHAPTER THREE, METHODOLOGY

Packed in like a can of sardines, myself and 1,000 others attended a two-day Dayspring conference featuring the wildly popular NAR apostle Heidi Baker. To kick off the event, Will Hart proclaimed, “Some of you came here for healing, others for the worship, and others for the speaker [Heidi Baker], but we are here for the love of Jesus.”⁹⁰ While I could see many of Dayspring’s regular attendees, the vast majority of the people were foreign to both the congregation and Springfield. Even more eye-opening was when Will asked the audience who traveled the farthest. People shouted out Missouri, Illinois, Kentucky, Tennessee, Pennsylvania, Indiana, and Nebraska. Then, to the audible amazement of the crowd, someone yelled out “Egypt” and another “Brazil.”

What makes Heidi Baker so important that pilgrims would travel hundreds or thousands of miles to Springfield, Missouri, squeeze into a congregation that only comfortably fits 800 people, for a short two-day event? While I will later discuss the impact of this conference on Dayspring, and Heidi’s notoriety within the NAR, I ask this rhetorical question at the beginning of my methodology to illuminate a characteristic of the NAR.⁹¹ The act of journeying to revivals and charismatic events, with expectations of a sacred encounter, continues to be an active and dynamic practice in third wave Pentecostalism.⁹² However, in a generation prior, such charismatic leaders and experiences were only accessible at massive stadiums or eclectic

⁹⁰ Will Hart is the Chief Operating Officer of Heidi Baker’s Iris Global apostolic network. See “About,” Will Hart, accessed May 12, 2018, <https://www.hartministries.com/about/>. This conference, *Live to Love*, occurred on Friday, May 4th through Saturday evening, May 5th. I attended three of the scheduled services: Friday evening (7 p.m. to 11 p.m.), Saturday morning (9 a.m. to 12 p.m.), and Saturday evening (7 p.m. to 11 p.m.). See “Live to Love: Springfield, MO,” accessed April 5, 2018, <https://irisglobal.events/events/springfield-mo>.

⁹¹ I address the topic of Heidi Baker in Chapter Six.

⁹² For more information about the revival culture of classical and third wave Pentecostalism, see: Poloma, *Main Street Mystics*; Josh McMullen, *Under the Big Top: Big Tent Revivalism and American Culture, 1885-1925* (New York, NY: Oxford University Press, 2015); Christerson and Flory, *The Rise of Network Christianity*, 101–4.

spiritual retreats. Today, Dayspring is an example of how the NAR adopts the revival culture of the 1990s into a localized “mountain top” congregational experience.⁹³ Thus, the localization of the pilgrimage journey has inspired the methodological, sociological, and theoretical framework of this thesis.

Pilgrimage Studies

It is already a common observation that the third wave embodies a sort of Pentecostal/Charismatic spin on the pilgrimage tradition stemming from Catholicism.⁹⁴ In *Image and Pilgrimage in Christian Culture*, Edith Turner, a seminal voice on pilgrimage studies, comments, “I now find myself interested in tracing how the revival of the Catholic pilgrimage system paralleled the revivalist movements in Protestantism.”⁹⁵ However, can one compare attending Dayspring to trekking 500 miles to the shrine of Saint James the Great on the *Camino de Santiago*?⁹⁶ While a comparison based on a physical journey might seem odd and

⁹³ The jargon “mountain top experience” is a common NAR adage that ties Matthew 17 (where the disciples go to a mountain top and witness Jesus’s transfiguration) with the experience of charismatic manifestations of the divine. For example, at the *Live to Love* conference, Will “sensed in the Spirit” that God was healing people during worship and asked for people who had experienced a “manifestation of healing” in their bodies to wave their hands—over sixty people began waving. He then had people yell out what they were healed of; amongst the testimonies, people claimed healing of cancer, hearing loss, inflammation, and stiff rotator cuffs. For more examples of the intensity of supernatural encounters testified about in the NAR see, Christerson and Flory, *The Rise of Network Christianity*, 84–85; Bialecki, *A Diagram for Fire*, 30–31.

⁹⁴ Poloma, *Main Street Mystics*, 18, 239–43; Diana Butler Bass, “Pilgrimage Congregations,” in *From Nomads to Pilgrims: Stories from Practicing Congregations*, ed. Joseph Stewart-Sicking and Diana Butler Bass (Herndon, VA: Alban Institute, 2006), 167–78; Margaret M. Poloma, “Pilgrim’s Progress: Reflections on a Journey,” in *Experience the Blessing*, ed. John Arnott (Ventura, CA: Renew/Regal Books, 2000), 202–13; Percy and Dickinson, “The Morphology of Pilgrimage in the ‘Toronto Blessing’”; John Arnott, ed., *Experience the Blessing* (Ventura, CA: Renew/Regal Books, 2000); P. Richter, “The Toronto Blessing’: Charismatic-Evangelical Global Warming,” in *Charismatic Christianity: Sociological Perspectives*, ed. Stephen J. Hunt and Malcolm Hamilton (New York, NY: Palgrave Macmillan, 1997), 97–119; Simon Coleman, “Pilgrimage as Trope for an Anthropology of Christianity,” *Current Anthropology* 55 (December 2, 2014): S281–91; Clarence E. Hardy III, “From Exodus to Exile: Black Pentecostals, Migrating Pilgrims, and Imagined Internationalism,” *American Quarterly* 59, no. 3 (September 2007): 737–57.

⁹⁵ Victor W. Turner and Edith L. B. Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*, Lectures on the History of Religions 11 (New York: Columbia University Press, 1996), xix.

⁹⁶ Ted Lamb, “The Road to Santiago,” *Geographical (Campion Interactive Publishing)* 77, no. 1 (January 2005): 94–98.

counterintuitive, a comparison based on the various theoretical and “spiritual” components of a pilgrimage is possible. Thus, I argue that using the term pilgrimage as a theoretical trope is fruitful for both understanding NAR congregations and contributing to a larger corpus of academic literature on pilgrimage studies.

It is often a struggle among scholars of religion to put into words the multivalent cultural edifices, both the past and present, of a religious community. To accomplish the task, scholars employ various forms of figurative language to create contiguity (i.e., trope, analogy, metaphor).⁹⁷ The particular type of figurative language important for this thesis is that of the “trope.” Thomas Tweed defines tropes as: “figures of speech that depart from the ordinary form, use, or arrangement of words. They involve figurative, or nonliteral, language.”⁹⁸ Tweed goes on to explain that the usefulness of tropes is in the ability to orient or prompt “new sightings and crossings.”⁹⁹ In other words, tropes can illuminate or uncover new features of a religious terrain to study.¹⁰⁰

Karl Marx used the trope “opiate” to frame religion as an addiction or illness.¹⁰¹ Similarly, Sigmund Freud studied religion from the orientation of “neurosis” or mental illness.¹⁰² However, as Freud acknowledges, tropes “are only analogies, by the help of which we endeavor to understand a social phenomenon.”¹⁰³ In much the same way, the trope of pilgrimage is an imperfect yet useful analogy by which I endeavor to understand the NAR phenomenon.

⁹⁷ Tweed, *Crossing and Dwelling*, 43.

⁹⁸ Tweed, 45.

⁹⁹ Tweed, 46.

¹⁰⁰ Tweed, 46.

¹⁰¹ Tweed, 43.

¹⁰² Sigmund Freud, *The Future of an Illusion*, ed. James Strachey (New York, NY: W. W. Norton & Company, 1989), 55.

¹⁰³ Freud, 56.

Furthermore, most of what has already been written about the NAR follows this same method: understanding by analogy. For instance, Christerson and Flory frame their study of the NAR with the trope of “religious economies” and “religious entrepreneurs.”¹⁰⁴ While their analogy clarifies how the NAR’s vast apostolic networks are organizationally sustained, it also obscures the study of how local NAR congregations operate. This is because congregations and congregants tend to care more about style, spirituality, community, and personal/communal growth instead of innovations to financing and church governance.

Following Simon Coleman, I hope to illuminate a new side of the NAR congregation through the employment of the trope of pilgrimage. Coleman argues that the use of pilgrimage as a trope has the potential to revitalize ethnographic work because it frees the term from the mold of “practice.” Tropes can also be used as a way to narrate how meaning is engendered: “We might see pilgrimage as [a trope] inhabiting a shifting space between more institutionalized and more invisible forms of expression, in part because it may encompass both at different times. . . . [T]he conviction that certain forms of materiality and mediation are to be valorized in the making and remaking of the self as a social as well as religious agent.”¹⁰⁵ In other words, pilgrimage as a trope allows one to look for how a tradition articulates the need for transformation in an unfolding drama between congregational life and sacred journeys. How do congregants make connections or *communitas* between real people, past and present experiences, and their beliefs about the supernatural?¹⁰⁶ Trained in American religious history and now a

¹⁰⁴ Christerson and Flory, *The Rise of Network Christianity*, 12.

¹⁰⁵ Coleman, “Pilgrimage as Trope for an Anthropology of Christianity,” S282, S289, S290.

¹⁰⁶ Coleman, S289. Victor Turner defines *communitas* as “A relational quality of full unmediated communication, even communion, between definite and determinate identities, which arise spontaneously in all kinds of groups, situations, and circumstances. It is a liminal phenomenon which combines the qualities of lowliness, sacredness, homogeneity, and comradeship. . . . It is, however, central to religion, literature, drama, art, and its traces may be found deeply engraven in law, ethics, kinship, and even economics.” See, Turner and Turner, *Image and Pilgrimage in Christian Culture*, 250–51.

popular author on congregations and spirituality, Diana Butler Bass explains the pilgrimage experience well:

Becoming a pilgrim means becoming a local who adopts a new place and new identity by learning a new language and new rhythms and practices. Unlike the tourist, a pilgrim's goal is not to escape life, but to embrace it more deeply, to be transformed wholly as a person, with new ways of being in community and new hopes for the world. Being a tourist means *experiencing* something new; being a pilgrim means *becoming* someone new. Pilgrimages go somewhere—to a transformed life.¹⁰⁷

As will be explained at the end of this chapter, I find the trope of pilgrimage most fruitful in the comparison of its three main aspects (*journey-to, journey-within, and journey-from*) to the various aspects of NAR congregational life. I determined which aspects of Dayspring's congregational life to focus on by following Ninian Smart's theory on religious dimensions.

Smart's Dimensions of Religion

In *Dimensions of the Sacred*, Smart articulates a dialectical framework that explains the relationships between various expressions or “dimensions” of religion.¹⁰⁸ Smart argues that religious traditions are multi-faceted and that their components must be studied in relation to each other. In this regard, one can come to better understand how practice informs and influences

¹⁰⁷ Bass, “Pilgrimage Congregations,” xii.

¹⁰⁸ It is important to note that Smart is concerned with bringing back the practice of comparative religion to religious studies. This approach has often been critiqued by those who advocate postmodern approaches to studying religion (Post-colonialism, Feminism, and Liberationism). While the intent of this thesis is not to make use of Smart's theory so as to do comparative religions, his theory is compatible with theoretical application of repertoire and the academic study of lived religion and Congregational Studies. See, Ivan Strenski, *Understanding Theories of Religion: An Introduction*, 2nd ed. (UK: Blackwell Publishing, 2015), 249–51.

I would like to highlight Smart's defense of his comparative approach and let the reader make his or her own judgement: “First, [comparative studies] has often acted as counterpoise to cultural tribalism, such as often prevails in Western universities and, especially, in theological schools. Second, it often raises fruitful questions for contemplation by religions and more generally worldviews: any real similarity between the piety of one tradition and that of another poses obvious questions for each. Third, because of ideological prejudices, religious studies is too often neglected among the social sciences, where projection theories seem to be fashionable: the comparative study of worldview can be a source of insights, as Weber well knew.” See, Ninian Smart, *Dimensions of the Sacred: An Anatomy of the World's Beliefs* (Berkeley, CA: University of California Press, 2011), 6.

doctrine and vice versa. Using a trope to orient his method, he argues that dimensions allow scholars to identify pertinent physiological or ecological patterns. He states:

I believe that by seeing the patterns in the way religion manifests itself, we can learn to understand how it functions and vivifies the human spirit in history. . . . In providing a kind of physiology of spirituality and of worldviews, I hope to advance religious studies's theoretical grasp of its subject matter, namely that aspect of human life, experience and institutions in which we as human beings interact thoughtfully with the cosmos and express the exigencies of our nature and existence.¹⁰⁹

For example, consider a tree; rudimentarily, a tree is a composite of many parts that support and make up the whole: roots, trunk, branches, and leaves. Smart would argue that a study of just the branches is incomplete because one cannot grasp all that makes up a branch without knowledge of how it functions in relation to its supporting network of roots, trunk, and leaves. He explains:

An organism functions as a whole so that an injury to one part affects the whole to a greater or lesser degree. A set of religious doctrines, for instance the teachings of Eastern Orthodoxy, is a sort of loose organism. It is not necessarily a consistent whole, but one doctrine, such as the creation, is affected by others, such as the incarnation of Christ (so Christ becomes Creator) or the definition of the sacraments (so the created world is viewed as sacramental). We can therefore see items in this field in the context of the scheme in which they are embedded.¹¹⁰

In the same way, one can more readily grasp what it means to belong to the New Apostolic Reformation by tangentially studying praxis, doctrine, organization, experience, and ritual.

Similar to the Congregational Studies handbooks, Smart proposes that there are seven dimensions that make up the ecology of any religious tradition: ritual or practical, doctrinal or philosophical, mythic or narrative, experiential or emotional, ethical or legal, organizational or social, and material or artistic.¹¹¹ As Smart shows in his analysis of Eastern Orthodoxy, these dimensions are influenced and informed by each other. Take for example the NAR's theological

¹⁰⁹ Smart, *Dimensions of the Sacred*, 1.

¹¹⁰ Smart, 7.

¹¹¹ For a fuller definition and examples of each of these categories, see: Smart, 10–11; Ammerman and Carroll, *Studying Congregations*; Carroll, Dudley, and McKinney, *Handbook for Congregational Studies*.

teaching of dominionism.¹¹² While the total embrace of dominionism is not consistent across the tradition, certain aspects of this theology fundamentally impact the organization of the NAR. In short, for believers, the emphasis on Genesis 1:28 as God’s primordial plan for humanity legitimizes the role of present-day apostles and the practice of territorial spiritual warfare.

Smart’s dimensional theory is also compatible with the study of lived religion because of its axiom to allow individual voices to be heard.¹¹³ In this regard, Smart calls for phenomenological efforts that take on an attitude of “informed empathy.”¹¹⁴ Furthermore, Smart argues that one must move beyond phenomenology and into what he calls *dialectical phenomenology*. Dialectical phenomenology is the process by which one uses phenomenological insight to “delineate the various manifestations of religion in complex ways.”¹¹⁵ In other words, one must study how individual voices function within the various dimensions of religion. I appreciate Smart’s morphology insofar as it allows traditions to speak while also allowing one to engage in critical scholarship.

Smart’s theory is useful for both Congregational Studies and the study of lived religion because it does not reduce religion to some essential first cause but captures a snapshot of a tradition’s worldview at a specific point in time.¹¹⁶ While I liberally engage Smart’s dimensions throughout this entire thesis, I find it more fruitful to focus this study around specific categories that are similar to existing work being done in Congregational Studies and lived religion. In this regard, Chapter Four compares the pilgrimage *journey-to* with Dayspring’s ecology within the

¹¹² See C. Peter Wagner, *Dominion!: How Kingdom Action Can Change the World* (Grand Rapids, MI: Chosen Books, 2008); Bruce Barron, *Heaven on Earth? The Social & Political Agendas of Dominion Theology* (Grand Rapids, MI: Zondervan, 1992); Clarkson, “What’s Past Is Prologue.”

¹¹³ Robert Orsi, “Everyday Miracles: The Study of Lived Religion,” in *Lived Religion in America: Toward a History of Practice*, ed. David D. Hall (Princeton, NJ: Princeton University Press, 1997), 7.

¹¹⁴ Smart, *Dimensions of the Sacred*, 2.

¹¹⁵ Smart, 2.

¹¹⁶ By worldview Smart means the “incarnated worldview, where the values and beliefs are embedded in practice. That is, they are expressed in action, laws, symbols, organizations.” See, Smart, 2–3.

NAR (organizational/social) and architecture (material/artistic). Chapter Five compares the *journey-within* to Dayspring's worship (ritual/practical and experiential/emotional) and rhetoric (mythic/narrative). Lastly, Chapter Six compares the *journey-from* to Dayspring as a pilgrimage congregation which incorporates operating in the charismatic (doctrinal/philosophical), network-based and local intuitionism (organizational/social), and foodways (material).

Ethnography of Dayspring Church

While my interest in the sociological study of the New Apostolic Reformation began in my undergraduate years, how to go about it did not occur to me until my graduate program at Missouri State University. My first venture into studying the NAR began from their theological teaching of Dominionism. What I discovered is that there are mountains of primary resources readily available in almost any medium I could imagine: podcasts, sermons, devotionals, books, newsletters, websites, brochures, online media ads, and novels. However, there are only a handful of secondary sources by academics and journalists. These secondary sources were fascinating and focused on the new and provocative influence of apostles, prophets, Dominionism, and territorial spiritual warfare. However, what I read in the secondary sources did not align with my experience of the NAR. Experiencing dissonance between my previous experience of the NAR and its secondary sources led me to believe that I was not getting the full story. Even among the primary sources, I read impassioned arguments for theological concepts that were not consistent with my experience of NAR congregations. For example, one of the primary axioms of the NAR is that the Holy Spirit has reinstated modern apostles to lead and guide the church. Academics such as Christerson and Flory highlight this fact and focus their study on how apostles are a major church innovation, and critics such as Holly Pivec challenge

this practice for its lack of biblical support. However, it has been my experience that this belief is inconsequential for the day to day spirituality and praxis of NAR adherents.

With these thoughts in mind, I decided that in order to further investigate the NAR, and in turn garner a fresh perspective, I needed to spend time at a NAR congregation. I wanted to observe and experience what it meant for NAR congregants to orient their spirituality around a “New Apostolic Reformation.” What is important or not important to them? To what lengths are they aware of their participation within apostolic networks? In what manner do they see themselves participating in Christianity at large?

Considering the sheer size and multivalent nature of the NAR, I sought to find a congregation that was closely associated with the apostles who were actively advancing the growth of the movement (but not directly involved in the affairs of the church). To my surprise, and unbeknownst to me, this congregation did exist and was a mere three miles away from Missouri State University. Thus, approved by the International Review Board (IRB), I set out to begin an ethnography of Dayspring Church.¹¹⁷

Similar to the practice of R. Stephen Warner, my role as a researcher at Dayspring was to be a participant observer.¹¹⁸ In other words, I did not hide my sociological intent, nor did I fake or undergo any sort of conversion experience. Instead, I did my best to quietly fit in and conduct my research with respect for the congregation. Intermittently over nine months, I attended Sunday services, revival conferences, Bible studies, and prayer meetings.

Each meeting that I attended created copious amounts of field notes and audio recordings (available online on the congregation’s website). Much of what is presented in this thesis is a result of hours spent transcribing, analyzing, and sifting through these notes, and comparing

¹¹⁷ See Appendix A.

¹¹⁸ Warner, *New Wine in Old Wineskins*, 74.

them with various in-person interviews. One of the fascinating discoveries I made was that the sermons at Dayspring are not given much emphasis or attention during a service. Sermons are actually quite random and topical in style. However, in general, most sermons will always have some focus on engaging the Holy Spirit or the supernatural.¹¹⁹ While congregants may very well be “connecting” with the sermon, the most observable enactment of their spirituality almost exclusively occurs during the worship portions of each service. According to my observation, worship was the single most catalytic element that engendered charismatic expression, gifts of the Spirit, and personal transformation.¹²⁰ This discovery is consistent with the NAR’s roots in Vineyard Church spirituality and confirmed by the NAR’s major success in the Christian music industry.¹²¹ Thus, I prioritized analyzing the worship experience as the chief medium by which spiritual meaning is created at Dayspring.

My research also included an extensive utilization of online media. On Dayspring’s website, one can find the audio recordings and YouTube videos of most all their services. I often referred back to these sources to fill in my field notes and to observe services I was unable to attend. Another valuable resource was Dayspring’s public Facebook page.

Concerning my transcriptions of both services and interviews, while I attempt to adhere as closely as I can to my transcriptions, my quotations are often not exact. The way one

¹¹⁹ For example, during one service, Phil Wilson began his sermon with a story about him recently buying a new suit for an upcoming college reunion: “I thought since I was preaching this morning, that I would wear that really nice suit. The Holy Spirit said instead, ‘Why don’t you preach barefooted?’ So, this morning, I am going to preach barefooted.” Phil proceeded to take off his shoes, socks, and suit jacket. The punch of this spontaneous and Spirit-led act came when he told the audience that he is was going to preach on the subject of pride. I then heard numerous congregants say “woah” and “wow” as they made the connection between how the Holy Spirit spoke to Phil and the subject matter of his sermon.

¹²⁰ In the words of Andrew, “Worship is a lifestyle. If you are worshipping it’s something you are doing, not just at church, but no matter where you go. It’s something you are consistently doing, not something you are consistently doing, not something that is just an action.”

¹²¹ Christerson and Flory, *The Rise of Network Christianity*, 101, 106. See Chapter Four for a more in-depth look at the NAR’s influence on the Christian music industry.

experiences information when hearing spoken language is quite different from when one reads or writes. Spoken language has the unique dynamics of being able to communicate information on multiple levels. Meaning, auditory communication incorporates the use of cadence, facial and bodily gestures, pauses, and grunts to convey a wide mosaic of information to a recipient. Written language, however, is more static insofar as one does not have as many peripheral “cues” for deciphering meaning. In the words of Luhrmann, “the ‘transcriptese’ that types out the grunts, verbal gestures, and conversational hedges of ordinary talk—can make people sound more foolish and more hesitant than they are.”¹²² Thus, in efforts to make my quotations “reader-palatable” and to convey the meaning of the speaker’s words, my quotations are minimally altered to retain their distinct message and meaning. Take for example my opening quotation:

THE ORIGINAL: Who I am today is because of Dayspring. If I didn’t go to Dayspring, I wouldn’t be at the level that I am now. There are certain gifts and things I operate that I would have never experienced by going to other churches. If I would have only gone to Baptist church, I wouldn’t got to experience the moves of the Spirit. Or, if I only went to Pentecostal church, I wouldn’t got to experience the prophetic. Or, if I would have only went to Assemblies of God church, I would miss out on what the real representation of what having a walk with God is.

THE WAY THE QUOTATION APPEARS: Who I am today is because of Dayspring. If I didn’t go to Dayspring, I wouldn’t be at the level that I am now. There are certain gifts and things that I operate in that I would not have experienced by going to other churches. If I would have only gone to Baptist church, I wouldn’t have experienced the moves of the Spirit. If I only went to Pentecostal church, I wouldn’t have experienced the prophetic. If I only went to Assemblies of God church, I would miss out on what a real representation of what having a walk with God is.

Aspects of the Trope of Pilgrimage

The main body of this thesis is split up into three chapters that each look at different dimensions of Dayspring and compare them to an aspect of the trope of pilgrimage. Chapter

¹²² Luhrmann, *When God Talks Back*, ix.

Four, “The Pilgrim’s Journey-to” looks at ecology and architecture. Chapter Five, “The Pilgrim’s Journey-within” looks at worship and rhetoric. Chapter Six, “The Pilgrim’s Journey-from” looks at aspects that make Dayspring a pilgrimage congregation. While each of these dimensions are relatively fluid, a brief conceptual separation (for analysis) is fruitful for understanding Dayspring at this particular point in time. It also gives a unique insight into how Dayspring might be representative of larger trends happening in the NAR.

Whether it be to a monastery or a revival event, setting out on a pilgrimage requires one to premeditatively discover the story of said destination—its religious/congregational network, geographical location, and what it has to offer (both materially and spiritually). In much the same way, Chapter Four, “The Pilgrim’s Journey-to” studies Dayspring as a pilgrimage destination. In other words, this chapter seeks to answer the following questions: What are pilgrims to Dayspring journeying towards? Is there a metanarrative that makes going to Dayspring a special place? What are some general expectations concerning supernatural encounter at Dayspring? How does the material space of Dayspring inform and influence practice? To answer these questions, I first look at how Dayspring fits into the broader ecology of the New Apostolic Reformation. Secondly, I narrow my inquiry to that of Dayspring itself—its architecture and congregational history—and how this congregation makes their space a place of sacred journey.

Upon arriving at said destination, pilgrims may discover a cacophony of sensory data informing their initial experience—the sights, sounds, smells, people, activities, and emotions. In other words, one could look to the arrival and temporary residing phase of a pilgrimage as the experiential component or the time of “soaking it in.” Thus, Chapter Five, “The Pilgrim’s Journey-within” looks at how Dayspring’s worship and rhetoric create a pilgrimage experience. These two dimensions are the most visible experiential components found at Dayspring.

Concerning worship, I look at the multivalent nature of charismatic experiences witnessed at Dayspring. Concerning rhetoric, I study how Dayspringers speak and narrate their experiences and what this might reveal about the spirituality practiced at Dayspring and in the NAR.

One nuance of using the term pilgrimage, as a trope for studying congregations, is that a pilgrim's journey home or *journey-from* must be reinterpreted for a congregational context. A congregant does not "journey" home in the same sense that a traditional pilgrim does. Instead, to study the *journey-from*, one must look for how a pilgrim ultimately finds a new transformed life. Similarly, if one studies Dayspring as a pilgrimage congregation, one realizes that its congregants have taken up residency rather than transiently passing by.¹²³ Thus, Chapter Six, "The Pilgrim's Journey-from," seeks to understand how Dayspring, as a pilgrimage congregation, bridges the gap for pilgrims to become supernatural pilgrims. This is accomplished through operating in the charismatic, participation in network-based and local institutionalism, and in practicing material and metaphorical foodways.

Lastly, in Chapter Seven, "Meditations on the Journey," I end this thesis by reflecting on what it means for Dayspring, a New Apostolic Reformation congregation, to be a pilgrimage congregation. I look at how Dayspring has positioned itself to practice and offer discernment, hospitality, and worship. Following Ammerman study of Fundamentalism, NAR supernaturalism is not a cultural or political phenomenon but a pervasive way of life.¹²⁴ The supernatural way of life can be seen in Dayspring's ability to offer pilgrims an attractive lifestyle that refract aspects of postmodernism to reveal a new supernatural reality. Dayspring invites pilgrims to become spirituality autonomous, supernatural, and outward focused while at the same time creating deep roots of belonging within the community. Dayspring is a metaphorical spiritual

¹²³ Bass, "Pilgrimage Congregations."

¹²⁴ Ammerman, *Bible Believers*, 9.

bridge that leads pilgrims into a new transformed and supernatural life—in effect becoming supernatural pilgrims.

CHAPTER FOUR, THE PILGRIM'S JOURNEY-TO

Whether its destination is a monastery or revival, a pilgrimage requires one to undergo a premeditated process of inquiry to discover the story of said destination. A pilgrimage destination has religious or congregational affiliations, a geographical location, and has something special to offer seekers (both materially and spiritually). In this chapter, I study the pilgrim's *journey-to* Dayspring. According to Percy, ". . . the concepts of travel and place have an apologetic resonance that encourages a belief in a God who meets believers transcendently at a point or focus of reference—a place."¹²⁵ He goes on to say, "At the same time, God is immanently present in the very spirit of the journey."¹²⁶ In light of this conception of place, what are pilgrims to Dayspring journeying towards? Is there a metanarrative that makes going to Dayspring a special place? What are some general expectations concerning supernatural encounter at Dayspring? How does the material space of Dayspring inform and influence practice? To answer these questions, I first look at how Dayspring fits into a broader ecology of the New Apostolic Reformation.¹²⁷ Second, I study Dayspring's architecture and congregational history. Lastly, I discuss how Dayspring's ecology and history work together to encourage pilgrims to perceive Dayspring as a place worth journeying to.

A Brief Ecology of the New Apostolic Reformation

Former Lilly Endowment program officer and religious education scholar, Robert Wood Lynn, was among the first to comment on a phenomenon that happened in American

¹²⁵ Percy and Dickinson, "The Morphology of Pilgrimage in the 'Toronto Blessing'," 281.

¹²⁶ Percy and Dickinson, 281.

¹²⁷ I define ecology below.

Protestantism after the Second Great Awakening. Churches began expanding into large networks that consisted of various types of institutions.¹²⁸ These religiously inspired institutional networks consisted of a conglomerate of congregations, Sunday schools, colleges, seminaries, missionary organizations, revivals, camp meetings, publications, and even public schools.¹²⁹ However, since most of the institutions within these networks operated outside the parameters of their founding religious tradition (ecumenically and secularly), Lynn suggests that the nomenclature *ecology* (over denomination) is a more accurate way to describe the religious institutional networking process. For Lynn, congregational ecology is the study of the symbiotic relationships that make up an identifiable religious ecosystem (much like how one would study the various habits of animals and plants to understand a rainforest's ecosystem).¹³⁰ Building upon Lynn, Nancy Eiesland and Stephen Warner affirm that studying congregations ecologically should not be limited to Protestantism, but is an important tool for understanding the relationships among all modern congregations: "Even as it is dedicated to God, your congregation is a human institution located in history (the date of its founding to the present), in a specific place in geography (your community), and in the lives of its members (the network 'maps' of their lives)."¹³¹ As such, "congregations can consciously cooperate and compete; they can hinder (and help) one another without intending to do so; they affect each other by their very presence as alternative communities of faith."¹³² An ecological approach is uniquely suitable for this chapter because New Apostolic Reformation congregations, like Dayspring, operate within complex webs of institutional relationships (apostolic networks). However, before turning to what it means for a

¹²⁸ Dorothy C. Bass and Glenn Miller, "Robert Lynn," Talbot School of Theology, accessed April 12, 2018, http://www.talbot.edu/ce20/educators/protestant/robert_lynn/.

¹²⁹ Bass and Miller.

¹³⁰ Bass and Miller.

¹³¹ Nancy L. Eiesland and R. Stephen Warner, "Ecology: Seeing the Congregation in Context," in *Studying Congregations: A New Handbook*, ed. Nancy Tatom Ammerman et al. (Nashville, TN: Abingdon Press, 1998), 43.

¹³² Eiesland and Warner, 40.

congregation like Dayspring to belong to an apostolic network, I begin by looking as broadly as I can at the ecology of the NAR.

For the amount of influence that the NAR movement has upon the current landscape of American Pentecostalism, it is perplexing how unknown the NAR is to most people outside its inner walls.¹³³ Apostles such as Bill Johnson, Ché Ahn, Mike Bickle, and Heidi Baker have become household names in Pentecostalism, yet many have not identified that these influential figures oversee vast congregational networks that are having a global impact on Pentecostalism.¹³⁴ Holly Pivec, a New Apostolic Reformation critic, narrates her shock at the sheer size and influence of the movement:

I began to see signs of NAR's influence all around me, signs I had previously overlooked because I didn't have a framework for noticing or interpreting them. I realized I had friends who attended NAR churches. I discovered that prayer rallies held in stadiums in my city were sponsored by NAR organizations . . . hardly a day passes when I don't see its influence around me.¹³⁵

Likewise, it is the object of this section to provide the reader with a beginning “framework” from which to recognize the ecological organization of the NAR.

When discussing the origin of the NAR, it is helpful to think of it as less of an organization or denomination—having official statements of theology and doctrine—and more of a new ecclesiological paradigm focused around the installation of modern-day apostles and prophets. As Christerson and Flory generalize, apostolic networks are essentially alliances that

¹³³ Geivett and Pivec, *A New Apostolic Reformation?*, 1. Christerson and Flory begin their book by retelling the story of how, on a rainy day, more than 50,000 NAR adherents gathered in Los Angeles, California, for an event called “Azusa Now.” The purpose of this event was to usher in a new move of the Spirit in the same likeness of what was experienced at the 1906 Azusa revival. Christerson and Flory, *The Rise of Network Christianity*, 1–2.

¹³⁴ Geivett and Pivec estimate that nearly sixty-six million individuals have come into significant contact with NAR teachings, and over three million adherents attend NAR congregations regularly. Ché Ahn's network, Harvest International Ministry, claims to have over 20,000 churches in fifty nations. See, Geivett and Pivec, *A New Apostolic Reformation?*, 10–11; Christerson and Flory, *The Rise of Network Christianity*, 36–40.

¹³⁵ Geivett and Pivec, *A New Apostolic Reformation?*, xiii. This book received endorsements and praise from the likes of James Spiegel, Amos Yong, Craig Keener, Daniel Wallace, Craig Evans, and Vinson Synan.

have been relationally forged between charismatic figures known as apostles and the leaders of various institutions (congregations, businesses, political figures, schools, recording studios, musicians, businesses, non-profit organizations).¹³⁶ Within a network, apostles hold both corporate and spiritual authority. Apostles provide spiritual, financial, and ministerial oversight (called “apostolic covering”) to congregations in exchange for their allegiance (monetarily and/or relationally).¹³⁷ Subsequently, congregations tend to already align with or will take on the theological and spiritual teachings of the network’s apostle(s).

Wagner identifies three types of apostles: vertical, horizontal, and workplace.¹³⁸ Vertical apostles lead networks of churches, ministers/pastors, and other individuals such as evangelists, and revivalists. Horizontal apostles “serve peer-level leaders in helping [vertical apostles] connect with each other for different purposes.”¹³⁹ Wagner would be an example of a horizontal apostle. He led and organized various vertical apostles but did not directly oversee pastors, congregations, or ministries. Workplace apostles supernaturally operate in the “secular world” and their job is to influence the most powerful sectors of society through their special anointings and corporate successes. Wagner compares the function of the workplace apostle to that of the kings of ancient Israel.¹⁴⁰ Even though the kings of Israel did not do the job of the priests, they had a special spiritual anointing to oversee and influence society for God.

Christerson and Flory describe apostles as individuals who are “highly influential dynamic individuals who ‘exude authority’ and are able to bring about the miracles of the

¹³⁶ Christerson and Flory, *The Rise of Network Christianity*, 9, 53. I define apostle below.

¹³⁷ Geivett and Pivec, *A New Apostolic Reformation?*, 39; Wagner, *Dominion!*, 123; Paul Manwaring, “Are You Covered?,” February 19, 2016, <http://www.paulmanwaring.com/posts/are-you-covered>. More will be said about apostolic covering later.

¹³⁸ C. Peter Wagner, *Apostles Today* (Ventura, CA: Regal, 2006), 86.

¹³⁹ Wagner, 79–80.

¹⁴⁰ For more information about what a workplace apostles does, see Wagner, 84, 104–17.

Spirit.”¹⁴¹ Along with being highly influential, apostles are said to be people through whom supernatural miracles frequently occur. Some of the most notable apostles and their apostolic networks are C. Peter Wagner—International Coalition of Apostolic Leaders (ICAL), Ché Ahn—Harvest International Ministry (HIM), Mike Bickle—International House of Prayer (IHOP), Bill Johnson—Global Legacy, Lou Engle—TheCall, Randy Clark—Apostolic Network of Global Awakening, and Heidi Baker—Iris Global.¹⁴²

Joining an apostolic network is colloquially referred to as coming under or receiving “apostolic covering” from an apostle.¹⁴³ Apostolic congregations are not limited to one apostolic covering and may be aligned with several apostles. For example, Dayspring receives apostolic covering from Global Legacy, Apostolic Network of Global Awakening, and International Christian Leadership Connections (ICLC).¹⁴⁴ When ecologically describing apostolic covering, Christerson and Flory make an important distinction between two types of networks: vertical and horizontal networks (not to be confused with vertical and horizontal apostles).¹⁴⁵ Vertical networks operate as a somewhat crude bi-directional flow between spiritual power and allegiance/money. When one is aligned underneath a vertical apostle, such as Randy Clark, then

¹⁴¹ Christerson and Flory, *The Rise of Network Christianity*, 9.

¹⁴² Dayspring is aligned with the Bill Johnson and Randy Clark’s apostolic networks, but they are also heavily influenced by Mike Bickle and Heidi Baker. See also Wagner, *Dominion!*, 26.; Geivett and Pivec, *A New Apostolic Reformation?*, 11, 212.

¹⁴³ The function of “apostolic covering” is very similar to the practice of “prayer covering” first articulated in Frank Peretti’s novel *This Present Darkness*. A prayer covering, in *This Present Darkness*, has three primary functions: 1) it allows humans to join the angels in battle against demons, 2) it physically strengthens angels, and 3) and it provides a “prayer covering” or protection for the angels. In the same way, apostolic covering provides all three of these aspects for the people who align themselves under an apostle. See Peretti, *This Present Darkness*, 13. Gardella notes Peretti’s advent of “prayer cover”—as angelic empowerment—has been critiqued by third wave scholars as being unbiblical, but he has also been praised for inspiring people to prayer (albeit a “magical” sort of prayer). See, Peter Gardella, “Spiritual Warfare in the Fiction of Frank Peretti,” in *Religions of the United States in Practice*, ed. Colleen McDannell, vol. 2, Princeton Readings in Religions (Princeton, NJ: Princeton University Press, 2001), 330.

¹⁴⁴ See “History of ICAL,” International Coalition of Apostolic Leaders, accessed November 22, 2016, <http://www.icaleaders.com/about-ical/history-of-ica/>. In 2008, ICAL bolstered around five hundred members who would consider themselves to be modern day apostles. For a more comprehensive list of the apostolic networks which can be found in the USA, see Geivett and Pivec, *A New Apostolic Reformation?*, 217.; “Networks,” accessed June 1, 2018, <https://dayspring.life/new-here/networks/>.

¹⁴⁵ Christerson and Flory, *The Rise of Network Christianity*, 53.

the apostle’s spiritual power, anointing, blessing, and spiritual protection is said to flow vertically down the “pyramid” among its various pastors, evangelists, business leaders, prophets, and other ministry leaders. Likewise, money and loyalty flow vertically up the “pyramid” towards the apostle (fig. 1).

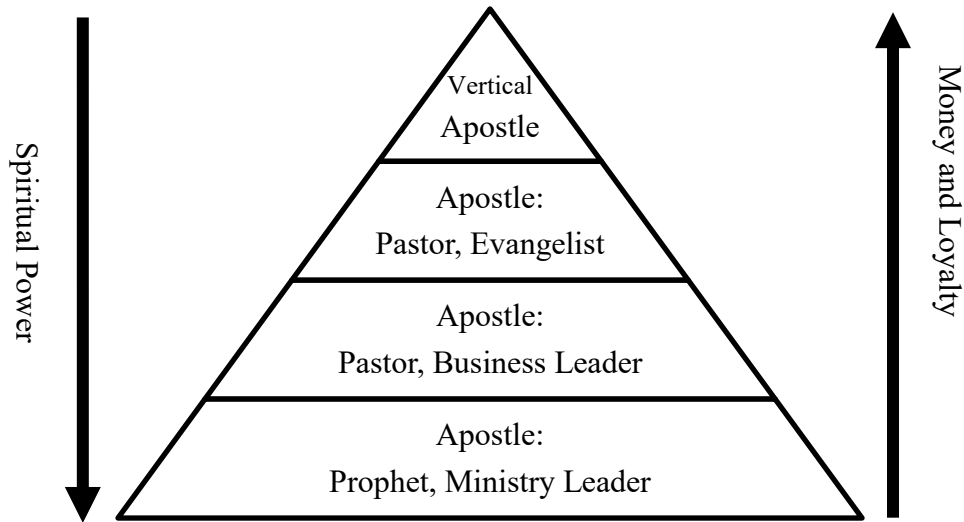


Figure 1. Vertical Network¹⁴⁶

Horizontal networks are nonhierarchical and focus more on a perceived communal transfer of spiritual blessing flowing from an apostle. Horizontal network apostolic covering allows congregations to “claim to be aligned with the apostle and be part of a group larger than their own ministries” and “participate in conferences or services that the network provides” without having specific financial obligations or membership requirements (fig. 2).¹⁴⁷ Bill Johnson’s network Global Legacy and the International House of Prayer are both examples of horizontal apostolic networks.¹⁴⁸

¹⁴⁶ Adapted from, Christerson and Flory, 54.

¹⁴⁷ Christerson and Flory, 60–61.

¹⁴⁸ Christerson and Flory, 61–63.

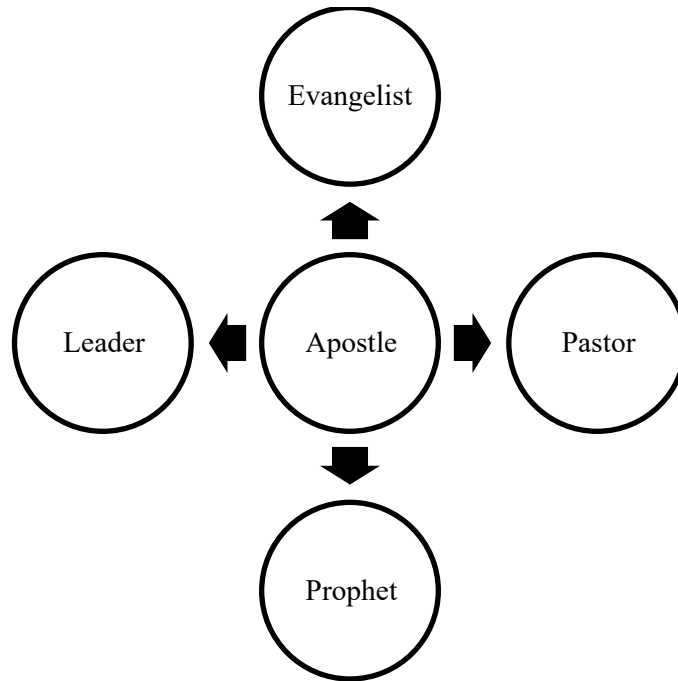


Figure 2. Horizontal Network¹⁴⁹

A benefit of apostolic networks having no official overseers or denominational bodies is that it allows apostles and congregations to keep their day to day operations fluid.¹⁵⁰ Since membership in a network is predicated on the upkeep of a relationship (instead of rigid adherence to bylaws, statements of faith, or doctrines), congregations and apostles are free to experiment with church governance, financial structures, and theological teachings. In turn, the fluidity of apostolic networks engenders a sort of cross-pollination among many NAR congregations and its leaders as they are also able to tap into each other's follower base (a sort of commodification and transfer of social clout). Christerson and Flory explain this phenomenon:

These relational networks of apostles represent a way of organizing religious groups that, according to proponents, avoid the pitfalls of routinization. If leaders with charisma can form a network with each other, then this network can enable the sharing of resources as well as followers, which allows each leader in the

¹⁴⁹ Adapted from, Christerson and Flory, 60.

¹⁵⁰ Christerson and Flory, 101.

network to increase his or her following without having to submit to the authority of an overarching organization with its limiting rules and regulations.

It is a common practice in apostolic congregations to hold numerous conferences throughout the year where they invite prominent apostles, prophets, and evangelists to speak. As mentioned earlier, during the period of my research, Dayspring hosted conferences for both Randy Clark and Heidi Baker. Expounded upon later in Chapter Six, the move towards localized network-based conferences, with larger-than-life NAR leaders, encourages congregants and locals to associate NAR congregations as a destination for spiritual renewal.

Another nuance of the NAR is that most congregants do not claim apostolic affiliation in the same way that one might claim to be a part of a denomination. For example, one would not say, “I am a member of Bill Johnson’s Global Legacy network.” Instead, one typically associates oneself with either a congregation (“I go to Dayspring” or “I go to Bethel”) or claims to personally follow the teachings of an apostle (“I follow the teachings of Bill Johnson”).

While following individual apostles is a prevalent practice among NAR adherents, I disagree with Christerson and Flory’s assessment that this engenders a lack of congregational allegiance. They comment, “[NAR] followers are not necessarily members of congregations in the traditional sense. They often move from conference to conference, ministry school to ministry school, and define their faith more by their practices and allegiance to an individual leader than by their connection with a congregation, denomination, or tradition.”¹⁵¹ While Christerson and Flory are right in that there is a general trend in the NAR to be congregationally transient, this thesis argues that Dayspringers do find deep roots of meaning, commitment, and connection to their congregations.¹⁵²

¹⁵¹ Christerson and Flory, 11.

¹⁵² See Chapter Seven.

Another component of the ecology of the NAR is its influence upon the Christian music industry. Bethel in Redding, California, has had remarkable success in the music industry. Between 2001 and 2016, Bethel released and endorsed over twenty-six albums.¹⁵³ Six of those Bethel albums have ranked in the top five of Billboard's "Top Christian Albums," and three have ranked number one.¹⁵⁴ Bethel's music has even found success beyond the genre of Christian worship; in 2014, the album *You Make Me Brave* ranked number one on Billboard's "Independent Albums."¹⁵⁵ In 2013, as Christerson and Flory find, Bethel's "Web-Based Media Sales (Music DVD's, Books, Web Content)" made up about 23 percent (or \$8.4 million) of Bethel's nearly \$37 million annual budget.¹⁵⁶ In 2003, Stephen Marini asked this question about the commercialization of sacred song:

The power of the media in the twenty-first century to shape the style and content of sacred song is unprecedented, and it raises the question whether the future of sacred song will be determined by the religious communities from which it has traditionally sprung or by commercial artists and production specialists skilled in creating new markets for sacred song products.¹⁵⁷

While there are Christian artists who are independently successful in the music industry, the NAR represents a shift towards a growing success of congregational based music.¹⁵⁸ While it is not a new phenomenon for congregations to write music, NAR congregations commodify their

¹⁵³ "Albums," Bethel Music, accessed December 1, 2016, <https://bethelmusic.com/albums/>.

¹⁵⁴ "Top Christian Albums: History: Bethel Music," Billboard, accessed December 1, 2016, <http://www.billboard.com/artist/281466/bethel-music/chart?f=310>.

¹⁵⁵ "Independent Albums," Billboard, accessed December 1, 2016, <http://www.billboard.com/charts/independent-albums>.

¹⁵⁶ Christerson and Flory, *The Rise of Network Christianity*, 105–6. Bethel's plate giving only makes up about 19 percent (or \$7 million) of their 2013 annual budget. This is in stark contrast with most American congregations that average about 91 percent of their annual income from individual giving. Christerson and Flory argue that NAR nuance in financing is one of the main distinctions that often sets NAR congregations apart from its traditional Pentecostal and Evangelical counterparts. See "The U.S. Congregational Life Survey," accessed May 15, 2018, <http://presbyterian.typepad.com/beyondordinary/2011/05/where-does-the-money-come-from-financing-the-local-church-.html>.

¹⁵⁷ Stephen A. Marini, *Sacred Song in America: Religion, Music, and Public Culture*, Public Expressions of Religion in America (Urbana, IL: University of Illinois Press, 2003), 10.

¹⁵⁸ For a more in depth analysis of the success of individual Christian artists, see Marini, 296–319.

sacred songs to open up new potential revenue streams. Further, the NAR's theological teachings on spiritual warfare encourages commercialization because it is seen as battling the demons or principalities controlling the secular music industry.¹⁵⁹

The NAR does not see the commercialization of worship as a profaning act. On the contrary, success in the industry is seen as the fulfillment of a theological mandate: *The Seven Mountain Prophecy*. In short, NAR adherents see themselves as part of seven large spiritual battles occurring within every nation. Apostles and angels must work together to cast out high ranking demons over seven institutions of society. They argue that this is more effective than spending all of one's time evangelizing on the street. This is because they believe that success in these institutions will naturally get more people saved. One such spiritual warfare battle is for a societies mountain (institution) of arts and entertainment. As NAR prophet Johnny Enlow puts it, the purpose of producing and selling music is so that "[n]ew sounds and rhythms from God's house and His people will be broad cast over the airwaves of the nations, and the world will know that this music is special."¹⁶⁰

Another institutional marker of the NAR is the presence of congregational-based "schools of ministry." These schools are meant to be internal ways of teaching adherents the theological principles and teachings of the NAR, while also providing an avenue for hands-on experience. Wagner's ICAL has the Wagner Leadership Institute (WLI), Bill Johnson's Bethel has the Bethel School of Supernatural Ministry (BSSM), Mike Bickle's IHOP has the International House of Prayer University (IHOPU), Randy Clark's Apostolic Network of Global Awakening has the Global School of Supernatural Ministry (GSSM), and Heidi Baker's Iris

¹⁵⁹ More will be said on the NAR's specific worship "styling" in Chapter Five, "The Pilgrim's Journey-within."

¹⁶⁰ See, Johnny Enlow, *The Seven Mountain Prophecy* (Lake Mary, FL: Creation House, 2008), 150.

Global has the Iris Harvest School of Missions.¹⁶¹ Dayspring also has a ministry school that is designed after Bethel's BSSM: Dayspring School of Supernatural Ministry (DSSM).¹⁶² More will be said on network-based and local schools of ministry in Chapter Six, "The Pilgrim's Journey-from." Having mapped a basic ecology of the NAR, I now turn to look at Dayspring's place within the NAR web and how its actual physical space makes it a desirable pilgrimage destination.

Architecture: Making Space for the Supernatural

Dayspring Church, a congregation of about 350 in Springfield, Missouri, is at first glance an unlikely place to find a vibrant and dynamic group practicing apostolic Christianity.

Dayspring is easily overlooked amongst the hundreds of other Pentecostal and Baptist churches scattered across Springfield, Christian County, and Branson, Missouri.¹⁶³ However, members of Dayspring see themselves as an integral part of God's plan for America. As one congregant informed me, "When you look at where revival is happening in the United States today, it is Bethel, IHOP, and Dayspring."

Dayspring receives apostolic coverings from three different apostolic networks: International Christian Leadership Connections (ICLC), Bethel's Global Legacy, and Apostolic Network of Global Awakening.¹⁶⁴ Dayspring's founding pastor, Steve Wilson, passed the

¹⁶¹ "Wagner Leadership Institute," accessed November 23, 2016, <http://wagnerleadership.org>; Bethel Church, "Academics," Bethel School of Supernatural ministry, accessed November 23, 2016, <http://bssm.net/school/academics/>; "International House of Prayer University," accessed May 15, 2018, <https://www.ihopkc.org/ihopu/>; "Global School of Supernatural Ministry," Global Awakening, accessed May 15, 2018, <https://globalawakening.com/schools/gssm/>; "Harvest School of Missions," Iris Global, accessed May 15, 2018, <https://www.irisglobal.org/missions/harvest/>.

¹⁶² "Dayspring School of Supernatural Ministry," accessed May 15, 2018, <https://dssm.life/>.

¹⁶³ "Christian County, Mo," accessed October 2, 2018, <http://www.christiancountymo.gov/history.html>.

¹⁶⁴ See, Christerson and Flory, *The Rise of Network Christianity*, 54. Apostolic covering essentially means that "if someone asks with whom they [a NAR congregation] are associated, they can respond that they are a part of a broader apostles ministry. Being covered also means that if the leader is aligned with a particular apostle, the anointing of the Holy Spirit on that apostle will 'trickle down' to him or her" (54).

pastorate of Dayspring to his son Phil Wilson and has assumed the role of a vertical apostle with ICLC.¹⁶⁵ ICLC is overseen by the horizontal and vertical apostle Dr. Sam Matthews.

North and South Buildings. Dayspring has an interesting architectural history, insofar as that its property was developed around sixty years before its current designation. In 1936, High Street Fundamental Baptist Church (today known as High Street Baptist) was the first to utilize the land between High Street and Prospect for religious purposes. The first building to be constructed was a square sanctuary building with a red brick masonry design. On January 8, 1950, pastor of High Street and president of Baptist Bible Fellowship, W.E. Dowell (from 1941-1963) officially dedicated the church at a service with approximately 2,000 people in attendance.¹⁶⁶

That same year, in 1950, as the congregation expanded, construction was finished on two new schoolhouse facilities which became the first location of Baptist Bible College, providing classroom space for the college's first fall semester (North and South building, see Appendix B).¹⁶⁷ High Street Fundamental Baptist Church eventually outgrew its facilities, and the congregation moved to a new location in 1978. The property sat dormant until 1995 when a group of individuals (including Steve Wilson) pooled their resources together to purchase the land and facilities.

Today, Dayspring Church owns an entire block that is approximately 180,000 feet-squared. Although most of their property is designated for parking, Dayspring continues to utilize and renovate the three sizable buildings inherited from High Street. These three buildings

¹⁶⁵ "Apostolic Company," ICLC Network, accessed June 4, 2018, <http://iclcnetwork.com/about-us/apostolic-company/>.

¹⁶⁶ Billy Hamm, "W. E. 'Bill' Dowell, Sr.," December 21, 2005, <http://wedowell.blogspot.com/>.

¹⁶⁷ Curteich-Chicago, "Baptist Bible College, Springfield, Mo.," Image, accessed November 9, 2017, https://thelibrary.org/loclist/postcards/baptist_bible_college.cfm.

are commonly referred to as the North building, South building, and Sanctuary (see Appendix B and Appendix C).

Architecturally, these buildings are significant sites in Springfield because they are historical examples of what is known as glass curtain wall architecture. In 2014, both of these buildings made the list of “Springfield’s Most Endangered Historic Places” because of a fear that Dayspring might remodel or tear them down.¹⁶⁸ Resembling a giant curtain made out of glass, the outside of the North and South buildings are a composite of faded white bricks, steel framing, glass, and a type of forest green paneling. These buildings are both four stories high, rectangular in shape, and have no overt external religious symbols.

Similar to its use by High Street Baptist Church, the North building is a facility designated for Dayspring’s K-12 Dayspring Christian School and is also used for kid’s church on Sunday mornings. The school is promoted as an affordable private school alternative to public schooling.¹⁶⁹ The South building is used to house a myriad of congregational activities. The first level, or Community Center, is a multipurpose floor that is equipped with a kitchen, open foyer with chairs and dining tables, a “war room” (inspired by the Christian movie *War Room*) used for prayer meetings, and a food pantry for their neighboring community. Dayspring offers a free breakfast in this space on the first and third Sunday of every month called the Family Breakfast Fellowship. It is also where Dayspring’s recently renovated “Coffee Spot” is located. They even serve specialty drinks such as The Apostle (four shots of espresso and white chocolate) and The Revivalist (four shots of espresso and milk chocolate).¹⁷⁰ Dayspring also hosts a Wednesday

¹⁶⁸ “Dayspring Church (Formerly High Street Baptist),” ARCHpreserve, accessed November 9, 2017, <https://archpreserve.wordpress.com/2014/12/20/dayspring-church-formally-high-street-baptist/>.

¹⁶⁹ <http://www.dayspringchristianschool.com/>

¹⁷⁰ Commenting on the importance of coffee to the spirituality of the Ozarks, Adam Park observes a similar trend happening at James River Church’s Starbucks: “Next to the Starbucks coffee menu hung the smoothie selection. Four in all: ‘John’s Bronco Berry Banana,’ ‘Rock ’N’ Randy’s Pineapple Dream,’ ‘Scotty’s Peach Party,’ ‘Chris’ Northwest Berry Bliss.’ Pictures of four men in funny looking hats surrounded the menu. I inquired. ‘Those are our

night Bible study and Healing Room ministry on this floor. The second floor is used for the church's administrative offices. The third floor contains apartments that members of Dayspring can rent. The fourth floor is a space used for a young men's ministry called Royal Rangers.¹⁷¹

The Sanctuary. Perhaps the most important building at Dayspring is the Sanctuary (Appendix C). Noticeably older than the North and South buildings, the red brick Sanctuary has a sloped roof with grey shingles. The entrance to the Sanctuary is constructed as a type of "false front" that gives a more triangular appearance to the church than what is innate to its actual structure. On the outside of the building, one can find a plaque reading "Dayspring, Established 1995, 'Built on the foundation of the apostles and prophets, with Christ Jesus Himself as the Chief Cornerstone.' Ephesians 2:20," and under the scripture verse reads, "Welcome, King of Glory."

The most prevalent color scheme found throughout the sanctuary is white, charcoal grey, light grey, and maroon. When entering the main entrance of the Sanctuary, one steps into a small foyer with a grey tiled floor. When looking around at the walls, they are light grey and devoid of any religious symbols. However, upon entry one's attention is immediately drawn towards the Welcoming Center, along the wall opposite the main entrance. The Welcoming Center is constructed like a concession stand but with Greek-style support columns. Overall, the foyer is

four pastors,' a girl responded. How even more unfranchisey, I thought. But was this the churchification of Starbucks, or the Starbuckification of church?" (22). He concludes by arguing: "In Springfield, coffee and communion wine are not like oil and water; they mix quite well. Coffee, and everything involved with it, can take on sacramental qualities. Sometimes coffee is just coffee, but in this city, coffee shares a very intimate relationship with religion." The same holds true for Dayspring. See Miles Adam Park, "Cream, Sugar, and Christianity: An Ethnographic Study of Religion and Coffeeshouses in Springfield, Missouri," *Missouri State University, LOGOS: A Journal of Undergraduate Research*, 1, no. 1 (Fall 2008): 12–25.

¹⁷¹ Royal Rangers is a program developed by the Assemblies of God. While Dayspring is not affiliated with the Assemblies of God, they use their curriculum. This appears to be typical of independent and non-denominational churches. I grew up in a non-denominational church that used the Baptist Awana's program for Sunday school education.

better suited for quick genial greetings, rather than sustained fellowship, and serves as a transitional space for people seeking either the bathroom, balcony, or auditorium.

The threshold to the auditorium is denoted by a transition from the grey tile of the foyer to a matted-heather-maroon carpet. The auditorium was updated from its original wooden stadium seating to be an open floor plan that can be easily rearranged. Not including the balcony, Dayspring's auditorium is set up to seat about 570 persons and an additional twelve rows of pews in the balcony. The auditorium itself is set at a slight downward slope so that the back sits about a foot and a half above the main stage. While there are no crosses in the auditorium, there is a large painting on the back wall of a woman worshipping in a grain field that fades into a map of the world. I am unsure of the significance of this painting outside of being an artistic representation of the worship culture at Dayspring (e.g., painting, worship, and visionary experiences).

From floor to ceiling, the two outer walls (perpendicular to the rows of chairs) are painted bright white and inlaid with three large arched windows, grey acoustic panels, and five protruding support columns. Approximately ten-by-five feet wide, the windows on either side of the auditorium are unstained and allow external light to make up part of the inside atmosphere. Above each window is an LED light that projects colors onto the ceiling; the colors are typically rotated between an aqua blue and fuchsia. The support columns on each wall are designed with different names of God printed in grey text on them. From back to front, the left columns read Spirit of Life, King of Glory, Prince of Peace, and All-Sufficient One. The right columns read Lamb of God, God Most High, Spirit of Grace, and Lord Our Healer. I learned that before these names were put up, the leadership debated whether or not to use a transliteration of these names from Hebrew, but that it had been decided that it was better for the congregation if everyone was

able to understand what the names meant in English. These columns often serve as focal points of contemplation during worship. Each support column is also connected to a wooden support beam that crosses the width of the ceiling. Instead of single beams, each beam is split into five segments that follow a gradual convexity of the ceiling. Hanging from the support beams are various lighting fixtures, projectors, and amplifiers.

Stylistically, Dayspring's stage underwent a renovation in 2012 by Russell Custom Construction. The company's website states:

Remodeling the stage at Dayspring Church in Springfield Missouri helped give the church a massive upgrade to the look and feel of the sanctuary. The project included demoing the old stage that included multiple steps, levels and a half wall. We then rebuilt the stage to have a larger appearance by leaving out the steps and walls and constructing the larger portion of the stage as all one level. All new electrical, floor rafters and carpeting was installed. This was one part of a massive facelift that the sanctuary received in 2012.¹⁷²

The wall behind the stage is painted a dark grey and has an approximately forty-foot by twenty-foot wide projection screen hung on the wall above the center of the stage. The stage is set up to accommodate a contemporary worship team: electric and bass guitars, drums inside a drum cage, two Roland keyboards, in-ear monitors, and space on both ends for flag worship. On the left of the stage is the American flag and, on the right, the Christian flag. Whenever it is time for the speaker to preach, a metal and acrylic podium is brought out and placed at the front center of the stage.

Making Room. Dayspring's Sanctuary was originally built to house over two thousand, and that amount of extra space does not go unnoticed by congregants. As Max notices, "It is a little bit awkward, how it is set up for our congregation. It is really meant for a larger group of people." However, Dayspring adapts to their large space despite their smaller attendance in two

¹⁷² <http://russellcustomconstruction.com/portfolio/dayspring-church-stage-remodel/>. Accessed Mar 5, 2018.

significant ways. First, Dayspring hosts a myriad of conferences that draw in many visitors. Max comments, “We have a pretty dynamic Sanctuary in the sense that we will often host different conferences and have significantly more people there.” For example, I attended a conference at Dayspring with well over 900 attendees. To accommodate this constant fluctuation in numbers, Dayspring typically keeps about 570 chairs out at all times (although almost half of them remain empty). Second, it has become part of Dayspring’s culture to “spread out” and find personal space to worship. I saw some congregants who would never move (expressing themselves through sitting and standing) and others who would run about the room as if there were nobody else in the room. Max comments that it is important for Dayspring to offer “flexibility for people to express whatever or however they want to worship.” Another example of how congregants practice “spreading out” is through worshiping with flags. As one can imagine, it takes a lot of space to wave and twirl four-foot by four-foot flags.¹⁷³

Regardless if they are showing hospitality to a thousand seekers, or a few hundred congregants, Dayspring Church makes room for the supernatural. For the thousand, Dayspring utilizes their influential apostolic networks (e.g., conferences) to advertise themselves as a sacred site to which seekers can travel to in hopes of finding spiritual renewal, revival, and charismatic manifestations. For the few hundred, Dayspring sustains its pilgrims by fulfilling both sacred and mundane needs. Dayspring is a good representation of what Victor Turner describes as the drama of liminality between the fixed physical world and the supernatural world of the divine; where a sacred site has the potential to exist, in nearly every aspect, “betwixt and between.”¹⁷⁴

Dayspringers rarely dichotomize between the sacred and mundane and instead perceive almost every aspect of the church through a spiritual or supernatural lens. For example, Dayspring’s K-

¹⁷³ More will be said about the phenomenon of worshiping with flags in Chapter Five.

¹⁷⁴ Victor Turner, *The Ritual Process: Structure and Anti-Structure* (New York, NY: Routledge, 1996), vii.

12 school is not just a “school,” but it is a place where congregants’s children are being taught to experience the supernatural as part of their education.

Discussion: The Journey of Randy Clark and Heidi Baker to Dayspring

In the mid-1990s, Heidi Baker and her husband Roland, burnt-out missionaries to Mozambique who were struggling to keep open an orphanage, made several pilgrimages to the Toronto Blessing revival. During one particular visit, Heidi recorded the intensity with which she experienced God, noting that “John [Arnott] was speaking about the anointing and the weight of the glory of God. In one meeting, without anyone touching me, God’s presence fell on me like a heavy blanket of liquid love. I was unable to move. I couldn’t lift my head, and Rolland had to carry me everywhere. I was on the floor for days.”¹⁷⁵ During another such visit, Randy Clark, a prominent figure considered to be a modern-day apostle and prophet, asked Heidi Baker a prophetic question during an altar call: “Do you want the nation of Mozambique?”¹⁷⁶ Heidi recounts the experience, “Not knowing who I was, Randy grabbed my hand and told me there was an apostolic anointing on my life. He declared that I would see the blind healed and many miraculous healings, ‘Do you want the nations? God’s giving you a nation.’ I cried out, ‘Yes!’ and for hours the power of God flowed through my body like an electric current.”¹⁷⁷

¹⁷⁵ Arnott, *Experience the Blessing*, 58.

¹⁷⁶ Heidi Baker, *Compelled by Love: How to Change the World Through the Simple Power of Love in Action*, 3rd ed. (Lake Mary, FL: Charisma House, 2008), 2; Margaret M. Poloma, “The ‘Toronto Blessing’: Charisma, Institutionalization, and Revival,” *Journal for the Scientific Study of Religion* 36, no. 2 (1997): 261. Randy Clark is an important NAR leader as he is actually credited with preaching the first sermon that launched the 1994 Toronto Blessing revival.

¹⁷⁷ Arnott, *Experience the Blessing*, 59. For an in-depth narrative of Heidi and her husband Rolland’s experience with the events of the Toronto Blessing and the renewal and growth of their ministry in Mozambique, see: Margaret M. Poloma, “Prophecy, Empowerment, and Godly Love,” in *Spirit and Power: The Growth and Global Impact of Pentecostalism*, ed. Donald E. Miller (New York, NY: Oxford University Press, 2013), 277–96.

Fast forward almost twenty years and Randy Clark’s Apostolic Network of Global Awakening (ANGA), boasts that its apostolic missionary work has seen 82,632 salvations, 109,815 healings, and 24,424 demonic deliverances.¹⁷⁸ The ANGA offers apostolic covering to approximately 432 ministries, including, healing centers, houses of prayer, and churches.¹⁷⁹ Of those 432, nine affiliated ministries are located in Missouri; three are the city of Springfield, Missouri, one of which is Dayspring Church.¹⁸⁰

Hedi and Rolland Baker’s apostolic network, Iris Global (previously Iris Ministries), has experienced phenomenal growth since their days of struggling to keep open an orphanage in Mozambique. Today, Iris Global has over thirty-five bases of operation, in twenty different nations, that sponsor and support a network of missionaries and local leaders. Iris’s website claims:

Iris Global currently feeds well over 10,000 children a day, as well as various members of many other communities, currently including 4,000 families in Malawi. Its network of churches also numbers more than 10,000, including some 2,000 churches among the Makua people of northern Mozambique. Iris operates five Bible schools, in addition to its three primary schools and its school of missions in Pemba.¹⁸¹

While ANGA and Iris Global are very distinct networks, their origin narratives are woven together through the events of the Toronto Blessing. As the ANGA website puts it:

Global Awakening was birthed by Randy Clark in January 1994 as a result of God using him to bring the fire of revival to the Toronto Airport Christian Fellowship. This ministry was birthed in the greatest revival movement of the last half of the 20th Century, a move of God resulting in the longest protracted meeting in the

¹⁷⁸ “About The Network,” Global Awakening, accessed April 5, 2018, <https://globalawakening.com/network/about-network>.

¹⁷⁹ “Members Directory - Global Awakening,” accessed April 5, 2018, <https://globalawakening.com/network/members-directory>. At the time of this writing, Dayspring appeared as the highlighted congregation at the top of the membership directory

¹⁸⁰ In Springfield: Abundant Life Church, Fountain of Life, Dayspring Church. In Missouri: Amanda Starks Ministry, Vanguard Ministries, Cross Creek Church, Dunamis Ministries, Loved Beyond Reason Ministries, Hand of Jesus Ministries INC.

¹⁸¹ “Iris Global History, Ministry of Rolland and Heidi Baker | Iris Global,” accessed April 5, 2018, <http://www.irisglobal.org/about/history>.

history of North America. During the first year, the “Blessing” spread to 55,000 churches around the world. Over three million people visited the church during those first few years; thousands were rededicated and saved and thousands more were empowered and equipped to minister more effectively.

Today, over a decade later, the fire of the Toronto revival is still spreading. A revival in Mozambique, led by Rolland and Heidi Baker, has seen roughly 7,000 churches started and over one million new believers have come into the Kingdom of God. This revival was birthed through a prophetic word Randy gave Heidi Baker in Toronto, accompanied by a powerful impartation of the Holy Spirit. The fire of this move of God in Toronto spread through the Bakers to the mission field of Mozambique, spanning over ten African nations.

So, what do Randy Clark and Heidi Baker have to do with Dayspring Church in Springfield, Missouri? I first heard the retelling of Heidi and Randy Clark’s story from Dayspring’s pulpit as the senior pastor encouraged the congregation to press into the presence of God during a time of worship. However, more surprising, during the writing of this thesis, both Randy Clark and Heidi Baker have personally held revival conferences at Dayspring and used Dayspring’s facilities to minister to pilgrims from all around the world.¹⁸²

Frequently these events are not one-time event conferences, but they are recurring and planned out months or even years in advance. When I attended Heidi’s Live to Love conference, pilgrims asked me if I had been to the previous Heidi Baker Dayspring conference, and when they learned that I had not, they began telling me stories of the last conference with great enthusiasm.¹⁸³ Beyond Heidi and Randy, Dayspring holds conferences with speakers from IHOP, Bethel (including Bill Johnson), and a slew of other critically acclaimed evangelists, prophets,

¹⁸² “Cultivate Revival Springfield, MO,” accessed April 5, 2018, <https://globalawakening.com/events/full-event-list/cultivate-revival-springfield-mo>; “Live to Love: Springfield, MO.” At Heidi’s conference Live to Love, well over 900 people traveled to Dayspring from all over Missouri, Kentucky, Tennessee, Pennsylvania, Illinois, Nebraska, Brazil, and Egypt.

¹⁸³ One story was about how Heidi had invited all the children in the room up to the stage with her while she preached. As she preached all of the children became “slain in the Spirit” and just laid on the stage motionless for her entire sermon.

and apostles.¹⁸⁴ More will be said about Heidi Baker’s Live-to-Love Conference and network-based conferences in Chapter Six.

Made possible by affiliating with apostolic networks, Dayspring’s “making room for the supernatural” through hosting conferences marks a unique transition away from the third wave revivals of the previous generation. Instead of third wave revivals being at a fixed location (for several years), NAR revivals and conferences are now localized, short term, and episodic. However, while these conferences might make Dayspring a destination for supernatural seekers from all over the world, one should not overlook the impact that this new paradigm is having on the myriad of congregants who regularly attend Dayspring.¹⁸⁵

Although Dayspring may have been originally constructed to service the needs of a congregation that has traditional roots in cessationism, Dayspring has remade their buildings into a destination for both faithful pilgrims and supernatural seekers.¹⁸⁶ Consider again what Dayspring has etched into the foundation of their building: “Established 1995 / ‘Built on the foundation of the apostles and prophets, with Christ Jesus Himself as the Chief Cornerstone.’ / Ephesians 2:20 / Welcome, King of Glory!” Everything about Dayspring is carefully crafted to make space for the supernatural and “host” the presence of the Holy Spirit. One of Dayspring’s main values is “We hunger for His Presence: We find our identity and our fruitfulness as we live

¹⁸⁴ “Events,” Dayspring Church, accessed June 5, 2018, <https://dayspring.life/calendar/>; “Dayspring Church - Events,” accessed December 4, 2017, https://www.facebook.com/pg/Dayspring.life/events/?ref=page_internal.

¹⁸⁵ Further, Dayspring represents a paradigm that is mirrored by other NAR congregations whom embrace this as a new model of church vitality. Thus, it makes sense that a congregational lifestyle that is centered on bringing revivals and critically acclaimed apostles and prophets would only feed the sense in which a congregant might view their congregation as a “special” or “sacred” place. One might say, “Where else can someone go to have all these phenomenal experiences?”

¹⁸⁶ Cessationism being the theological belief that that manifestations of the Holy Spirit ceased with the twelve Apostles.

in His presence, staying hungry because there is always more. We create an atmosphere of freedom where the Holy Spirit is free to have His way among us.”¹⁸⁷

One may begin worship by occupying a space in between the chairs and the stage, but one could also very well end up prostrate at the back of the auditorium by the time service is over. The ability to freely spread out and find a personal posture of worship is an intentional design facilitated by the culture, leadership, and financial resources of Dayspring. At both Heidi and Randy’s conferences, the intensity and level of participation by seekers looked nearly identical to the style, feel, and enthusiasm typically displayed by congregants at Sunday services. In effect, apostolic networks enable apostles and pastors to strategically market congregations (like Dayspring) as sacred ground where spiritual renewal, revival, and supernatural experiences abound; adding both to the clout of the apostle(s) and the vitality of the congregation—an ideal destination for the charismatic pilgrim.

¹⁸⁷ “Values,” Dayspring Church, accessed June 5, 2018, <https://dayspring.life/new-here/values/>.

CHAPTER FIVE, THE PILGRIM'S JOURNEY-WITHIN

Perhaps the most anticipated event of any pilgrimage is the point at which one arrives at one's destination. From the moment one's foot crosses a threshold that separates the mundane from the sacred (a monastery's door, a church's sanctuary, a sacred archway, etc.), one is met with anticipation for the possibility of inner transformation. In other words, pilgrimage destinations are thought to be places "beyond 'ordinary' religious control" in which one gains "an extraordinary religious experience."¹⁸⁸ Concerning Christendom, Victor Turner writes,

All sites of pilgrimage have this in common: they are believed to be places where miracles once happened, still happen, and may happen again. . . . Miracles and revivification of faith are everywhere regarded as rewards for undertaking long, not infrequently perilous, journeys and for having temporarily given up not only the cares but also the rewards of ordinary life.¹⁸⁹

Dayspring too is believed by congregants to be a place where one experiences and observes miracles on a recurring basis. However, what are the actual rituals and practices of Dayspring? What are the supernatural narratives and stories created by said rituals and practices? Moreover, how does this play into a general anticipation for inner transformation? Exploring these questions, this chapter, titled "The Pilgrim's Journey-within," considers how elements "beyond 'ordinary' religious control" influence what one experiences at Dayspring Church.¹⁹⁰

What follows is an analysis of the two areas that make up the largest part of Dayspring's pilgrimage experience: worship and rhetoric. I begin with a section on worship and seek to answer the question, what are the rituals, practices, and expectations associated with experiencing worship? Of particular importance is the presence of what I identify as *interludes* or

¹⁸⁸ Percy and Dickinson, "The Morphology of Pilgrimage in the 'Toronto Blessing'," 282.

¹⁸⁹ Turner and Turner, *Image and Pilgrimage in Christian Culture*, 6.

¹⁹⁰ Percy and Dickinson, "The Morphology of Pilgrimage in the 'Toronto Blessing'," 282.

spontaneous breaks in the flow of worship to use spiritual gifts. As I will show, interludes are a defining characteristic of Dayspring that makes it a unique site of pilgrimage. Second, I look at their rhetoric and ask, “What is the specific language surrounding what one experiences at Dayspring?” I find that there are three main categories of rhetoric present at Dayspring: *invitation, exchange, and suddenlies*. While the structuring of these sections might incline one to perceive these as two distinct areas, the line between them is at times indistinguishably blurred. Thus, necessarily, there is much overlap between both worship and rhetoric.¹⁹¹ In conclusion, I argue that Dayspring’s worship and rhetoric is codified in sort of grammar of assent that communally reinforces a pilgrim’s experience of the supernatural.

Worship: Interludes and Weapons

Since Dayspring belongs to the family of third wave Pentecostalism, it is no surprise that experiential worship takes a central function in defining the identity of those who belong to the congregation. As one congregant describes, “If I only had to go to Dayspring for one thing, the worship is what I would go for. It is the most significant because more things come out of worship that change my life than any other part of the service.”¹⁹² Further, as Stephen Marini articulates, by placing the experientialism of worship at the center of inquiry, it allows one to study the dynamism and vitality of a congregation and encourages one to see a congregation

¹⁹¹ Worship itself is a type of complex rhetoric that utilizes its own words, phrases, pauses, and emphasis.

¹⁹² Max offers an interesting insight into the evolution of music at Dayspring: “When I first started attending Dayspring, I fell in love with the preaching. But I said, ‘God I cannot go to Church where I cannot engage in their worship.’ The Lord said, ‘Okay, I want you to respond to this worship as if this was your favorite rock band. What would you do?’ I said that I would go down to the front (I heard this at a time when nobody at Dayspring went down to the front). I started going down front. I felt very awkward because I am standing alone at the very front. Literally right in front of the speakers on the stage. Then, I heard the guitar and I could hear all the instruments coming together and I fell in love with the music because I realized we have incredible artists here. It was a simply matter of the sound not carrying.”

beyond a fixed model of religious culture.¹⁹³ Thus, I aim to place Dayspring’s experimentalism in worship at the center of my inquiry. Before taking a more in-depth look at Dayspring’s experimentalism in worship, I first give a more general overview of the structure and style of worship at Dayspring.

Structure and Style. Dayspring has four distinct worship teams. Teams vary in size, instruments, and song choice but they maintain the same overall musical styling. By musical styling, I mean that regardless of the team, one can expect to encounter the same musical atmosphere every Sunday morning. The first song or two of worship is usually fast paced, synthesizer laden, bass heavy, and drum pounding. As the music progresses, it inevitably comes to the last songs which are typically soft, ethereal, and spontaneous. There are also more intervals in which only the guitar or piano might be playing with musicians adlibbing lyrics away from the microphone.

While the worship progression from “fast” songs to “slow” songs is not new to charismatics, Dayspring’s practice of worship stems from NAR theological teachings. Dayspring purposefully aligns its worship theology to the teachings of the influential apostolic network Aglow International.¹⁹⁴ Aglow teaches that a biblical understanding of worship can be derived from seven Hebrew words for praise. In short, by studying these seven words, one can find a correct “biblical” pattern for worshiping God. Nuancing Aglow’s teachings, Dayspring formats their worship around a linear progression among these different words.¹⁹⁵ Each of these stages

¹⁹³ Marini, *Sacred Song in America*, 328.

¹⁹⁴ On the Aglow website, one can find documents which support many NAR theological beliefs, including: Dominionism, Replacement Theology, the Islam Mandate, and the Israel Mandate. See “Handouts,” AGLOW International, accessed June 11, 2018, <https://www.aglow.org/resources/free-resources/handouts>. See also, R. Marie Griffith, “Submissive Wives, Wounded Daughters, and Female Soldiers: Prayer and Christian Womanhood in Women’s Aglow Fellowship,” in *Lived Religion in America: Toward a History of Practice*, ed. David D. Hall (Princeton, NJ: Princeton University Press, 1997), 182–90.

¹⁹⁵ Specifically, Dayspring’s worship progresses from *towdah*, to *yahdah*, to *hallal/shabach*, to *barak/zamar*, and ends with *tehillah*. *Tehillah* is defined as: “derived from the word *halal* and means ‘the singing of *hallals*, to sing or

carries with it a layer of spiritual significance. For example, derived from the Hebrew word *towdah*, worship begins with high energy and celebration (i.e., loud music, shouting, yelling, and dancing). High enthusiasm helps people to position their hearts in a correct position to encounter the presence of God. *Towdah* eventually moves through the other words until reaching the more somber time of adoration—*tehillah*. Steve Wilson describes this last stage, *tehillah*, as the deepest form of worship where God actually “inhabits praise” and that this is why worship teams sing divinely inspired “glory songs” or spontaneous worship.¹⁹⁶ It is also during *tehillah* that congregants are said to receive more prophetic words, visions, and encounters with the Holy Spirit.¹⁹⁷ Dayspringers spends most of their worship hour in the *tehillah* stage.

A nuance of Dayspring’s worship is that each team includes two individuals who use flags to worship with (always female).¹⁹⁸ The flaggers themselves are actually part of a separate Dayspring ministry known as Dayspring’s dance team. While the use of flags in charismatic worship is not an entirely new phenomenon, I was puzzled by the degree in which flags are used at Dayspring. Worshiping with flags seems to function as a way in which the worship experience becomes an entire body experience. Concerning the use of flags on the worship team, the leader of Dayspring’s dance team explains: “The reason why we dance, [is because] we embrace the art and we want to worship the Lord with our bodies. We are honored that we get to do this. We

to laud; perceived to involve music, especially singing; hymns of the Spirit or praise.” For the definition the other words see: “Seven Hebrew Words for Praise,” AGLOW International, 2011, <https://www.aglow.org/resources/global-leader-development-resources/sound>.

¹⁹⁶ Spontaneous worship occurs when worship leaders begin singing lyrics that they make up on the spot or are supernaturally impressed to sing. Steve Wilson, “Worship in Humility,” (April 29, 2018), <https://dayspring.life/all-messages/>.

¹⁹⁷ The worship and sermons are also influenced by a monthly theme. For example, the months of September “Ignite,” October “Freedom,” November “Thanksgiving,” and December “Joy.” Thus, the content of the worship and interludes are often influenced by whatever theme of the month it is. In the month of October, most of the songs and sermons had to do with the concept of experiencing freedom.

¹⁹⁸ During my time at Dayspring, I only ever observed one instance where a male was using flags to worship with from the audience. I would also like to clarify that the term “flag worship” does not mean that people literally worship flags, but that they use flags to express their worship to God.

appreciate that this church has always received us with our flags, and our banners, and our streamers, and worshipping the Lord with dance.”¹⁹⁹ Although flag worshipers have a standard repertoire of choreographed moves, their movements seem always to be spontaneous.²⁰⁰ In other words, each dancer freely changes between styles according to the ebb and flow of the rhythm, pace, and beat of the music. While dance patterns are not strictly coordinated between dancers, the selection of flags, ribbons, and banners is.

A typical worship flag is approximately four-feet by four-feet and made of sheer chiffon which makes the material translucent. The flags typically do not have any icons or text on them. Instead, worship flags are used for their color aesthetic and blend blues, reds, golds, whites, and purples like a tie-dye shirt. Songs with fire imagery warrant the use of fire-red flags. Songs about the Holy Spirit’s presence take on watercolor blues and purples. The two flag worshippers on each worship team wear long flowing, loose multi-colored halter-top dresses that seemingly come alive as they dance and twirl their flags.²⁰¹ At any point in the worship, it is also common for dancers to set their flags down and kneel on the stage with arms outstretched or use the full length of the stage to express their worship style.²⁰²

While flags are not seen as a sacred object or something that is literally “worshiped,” flags are valued because their use, in conjunction with choreography, conveys both a story and emotion. At this year’s Easter service, the dance team purchased two distinct flags for their annual Easter performance. These flags actually did have specific images on them. One flag

¹⁹⁹ Honoring Legacies, *Dayspring’s Easter Dance - April 1, 2018*, 2018, <https://www.youtube.com/watch?v=1AM63AjuvZs&feature=youtu.be>.

²⁰⁰ Over the course of my study, I came to identify certain types of dance patterns that flag worshipers would employ to convey specific emotions. Flag worship appears spontaneous, but there does exist a level of intentional ordering and repetition.

²⁰¹ I have not yet seen a man participating on the flag team.

²⁰² During several visits to Dayspring, a girl of seven or nine came onto the stage and began flag worshipping. This girl stays on the stage and dances alongside the flag worshipers for most of the worship set—this girl also feels the freedom to cross back and forth across the stage with ribbons flying in intricate patterns and rhythms.

worshiper explained: “At the crescendo of the song you will see these come out.” She then pulled out a four-foot by four-foot red banner with a white circle in the center. She explained, “[W]hen we purchased this banner it is called ‘resurrection power.’ The middle white part is the tomb being rolled away.”²⁰³ She then pulled out the second flag that had a picture of a roaring lion which represented the lion of the tribe of Judah (i.e., Jesus).²⁰⁴ She described the flag: “He is beautiful, and he is powerful. His power is in us. We hear that all the time, ‘The same power that raised Christ from the dead lives in us.’ If we can grab a hold of that, that is amazing. [Jesus] was dead, he literally died, and God rose him from the dead for us. We have that power now. Join and connect with this choreography this morning.”²⁰⁵ The dance routine that followed was a mix of various types of flags and dance moves synced with music. At the climax of the song, the two flags mentioned above came out and the audience shifted from a position of observation and responded in excitement, rejoicing, and thankfulness.

Worshipping with flags also extends beyond the worship team and is practiced by congregants. My first memorable experience of congregant flag worship was when I observed a congregant spontaneously jumping onto the stage with their worship flags—waving them as if they were on the worship team. The congregant was not chastised or told to get off the stage. Instead, the congregation continued worshipping as if that was a normal occurrence. I came to learn that it was. Taking a look around the room, I observed that there were about five to seven other male and female congregants who had brought their flags. While there were about two or three near the front of the stage, the rest positioned themselves at the back of the auditorium.

²⁰³ Honoring Legacies, *Dayspring's Easter Dance - April 1, 2018*.

²⁰⁴ Honoring Legacies.

²⁰⁵ Honoring Legacies.

Interludes. Having now given a general overview of the various elements that make up a worship experience, I direct the rest of this section towards Dayspring’s experimentalism. The most defining characteristic of Dayspring’s Sunday worship is what Grant Wacker refers to as “planned spontaneity.”²⁰⁶ To allow time for the spontaneous, Dayspring’s worship portion of the service is an hour long. It is believed that by planning time for spontaneity, that this allows congregants to have greater opportunities to experience encounters with the Holy Spirit (such as being healed, having a word of knowledge, experiencing prophetic visions, etc.). This belief is further enforced by Dayspring’s empowerment of pilgrims to testify about their experiences during worship publicly. As one congregant explains:

During worship, if someone has a word of knowledge, from listening to the Spirit, then they will share it by breaking part of the worship away for a second. I have actually been able to be a part of this myself. I will hear from God, write down the word, and give it to Phil. Sometimes it is true and sometimes it is not, but that in itself is pretty significant to me because it gives many people the opportunity to really grow in their walk with God.

Interestingly, this congregant credits the opportunity to testify as the main catalyst for spiritual growth within the congregation, regardless if it is “true” or not.²⁰⁷ While giving testimonies is not a new Pentecostal phenomenon, what is unique is that Dayspring’s worship exists in a constant flux between music and testimony. At one service, I counted as many as sixteen interruptions. Each time the worship band had to stop playing as a congregant took a microphone from Phil and shared for three to five minutes about a supernatural experience they just had. Afterward, either the band would play again, or Phil would offer a deeper “spiritual” insight into

²⁰⁶ Planned spontaneity is present in most Pentecostal traditions and is best understood as a felt tension between appeasing both anti-structural and structural impulses. Grant Wacker, *Heaven Below: Early Pentecostals and American Culture*, 2nd ed. (Cambridge, MA: Harvard University Press, 2003), 99.

²⁰⁷ This observation also reveals that Dayspring has embraced a model of shared spiritual authority. By allowing the laity to be spokespersons for the congregation, about spiritual matters and supernatural giftings, congregants learn to take ownership of their spirituality and express themselves in greater supernatural ways.

what was shared. Sometimes a testimony would inspire another pilgrim to share and this would create a chain of two to three testimonies in a row.

Upon first attending Dayspring, I found these breaks to be disruptive and distracting to the progression and flow of the service. However, upon observing the sheer quantity of these spontaneous interruptions, I began to suspect that these breaks were actually an integral part of the worship experience at Dayspring. A congregant helped to better explain this phenomenon to me:

Having breaks honors God because there are things that happen in those breaks that change people for the rest of their lives. People have been healed in those breaks. Some people would still be in bondage, in pain, or even dead if they did not respond to those words of knowledge like they did. There have been people who have been healed from cancer during those breaks, set free from addictions, and had their deaf ears opened. Many miracles happen when people respond to the Spirit of God in those moments.²⁰⁸

Having now spent a significant amount of time at Dayspring, I concur that breaks in worship are a pivotal component of their worship expression. While the nomenclature “break” or “interruption” is used to describe these moments, these identifiers are inaccurate. Upon further thought, it is evident that these breaks function more like musical interludes. Thus, for this section, I refer to worship interruptions as interludes: an intentional shift in the flow of worship prompted by a worship leader, pastor, or congregant to share a prophecy, word of exhortation, vision, or to lead the congregation in response to the Holy Spirit.²⁰⁹ To help the reader better understand how interludes occur during Dayspring’s services, Appendix D is a detailed

²⁰⁸ It is fascinating that this particular congregant links these breaks directly to the vitality of the congregation. For this person, the importance of having these breaks is so significant that the alternative would certainly lead to an increase in overall pain, suffering, and even death in the congregation.

²⁰⁹ Interludes are so engrained into the ethos of Dayspring’s culture that they serve as cultural markers to internally distinguish between authentic and inauthentic forms of worship. As Andrew explained to me: “One of the biggest things I do not like about other churches is that they are too focused on getting people in and out. They are missing opportunities for God to speak. They are wanting to make it a performance and God does not operate that way. God does not work on a nine to five schedule, God shows up when He shows up, and you have to act according to it.”

transcription of a worship service. It includes both the lyrics of the songs and the relative time frame of when various interludes occurred.

Consider the service that occurred on October 22, 2018. Dayspring’s worship director, Melissa, led the worship portion this particular Sunday. The worship team had sixteen distinguishable members: four sound engineers, two electric guitar players, three background singers (Hispanic male, African American woman, and a Caucasian woman), a drummer, a violinist, a bass player, two keyboard players, and two flag worshipers. The songs sung in order were: “High Above” by Bryan and Katie Torwalt, bridge from “He is the Light” by Bryan and Katie Torwalt, chorus and bridge from “How Great is Our God” by Chris Tomlin, “Shores” by Bryan and Katie Torwalt, “Faithful Garden” written by an unknown artist, and “Storm All Around You” by Jon Thurlow.²¹⁰

With a synthesizer slowly fading into the sound system, Phil took the stage to invite the congregation into worship. He offered a prayer of invocation to the Holy Spirit: “Would You [Holy Spirit] descend on this place. Would we just be radically touched by Your love. Lord we just ask that the wind of Your Spirit would begin to blow in this room. Touch our hearts. Bring us into alignment. Bring us into our purpose. Raise us to our destiny this morning.” At this point, about 300 congregants assumed their usual posture of worship. About thirty-five people filled the

²¹⁰ I mention the original authors of these songs because it shows an important link between Dayspring and the NAR. Bryan & Katie Torwalt (official artist name), are successful artists signed to the Jesus Culture Music label (a label originating from Bethel Church in Redding, CA; a prominent NAR congregation that gives apostolic covering to Dayspring). Jon Thurlow is a well-known artist signed to the Forerunner Music label (a label originating out of the International House of Prayer, IHOP, in Kansas City). IHOP is also a well-known NAR organization. While it may be common for Evangelical congregations, not associated with the NAR, to sing music by Bryan and Katie Torwalt and Jon Thurlow, it is significant that Dayspring does because they actually have a direct connection to and influence from these NAR artists through the apostolic networking. Further, while these artists’s lyrics seem to carry a benign Christian message, the subtle emphasis on making God’s “eschatological kingdom accessible today” is actually an important post-millennial stance that most NAR congregations affirm. This cultural marker sets the NAR apart from other Pentecostal movements such as the Assemblies of God (whom affirm a pre-millennial position). This is worth further discussion. For a source on the difference between pre-, post-, and a- millennialism and dispensationalism, see George Eldon Ladd et al., *The Meaning of the Millennium: Four Views*, ed. Robert G. Clouse (Downers Grove, IL: IVP Academic, 1977).

space at the front of the auditorium between the stage and first row of chairs. Seven congregants had their flags or scarfs at the ready. Various people sat, stood, and knelt at their seats. Another twenty individuals found a more private space in the back of the auditorium. The rest stood in the middle of the seating rows. Then, in sync with Phil's invocation, the congregation began calling out loud to God and the worship band began playing.

After the song "How Great is our God," Phil gave the first interlude. It was an exhortation about the real meaning of worship: "There is an invitation from the Holy Spirit to go further in our worship today. That word worship actually means worth-ship. What is the worth? What is He worth? How worthy is He of your praise? That is what worship actually means. We are assigning a value to God's worth. If He has brought you through, then He is worthy of everything that you have."²¹¹ After a brief pause, Phil asked the congregation if they too were going to worship God with everything they had. In response, Melissa cried out from the keyboard, "Com'ooooon," and the congregation joined in by erupting in a collective shout. The band then played the song "Shores."

At the end of the song "Shores," the sound system let out a loud feedback screech. While this interruption had the potential to be disruptive to the worshipful atmosphere, Melissa quickly addressed the audience and turned this interruption into an interlude: "Father let nothing steal away our worship today. No unearthly sounds are going to steal worship away. Only the heavenly sounds, we will take those." She then invoked the lyrics of the song to bring the focus back to worship: "Father, that response, that 'As we sing Your praises let our hearts respond,' You know it is not worship unless there is a response. We just got to hear Misty Edwards share a

²¹¹ God is ubiquitously referred to as male at Dayspring and in the NAR circles Dayspring associates with. However, Dayspringers have no qualms with using female attributes to describe their relationship with God. Inner transformation is described as a process of "giving birth" and worship songs are highly romanticized, etc.

profound truth that: ‘It’s just music.’ It’s just music unless we respond to something. It’s just music, it’s just sound. It could be pretty sound, it could be not so pretty sound, but we need to respond in this place to His glory.”²¹²

Melissa then sang “Faithful Garden.” During this song, two interludes occurred. First, a moment of spontaneous worship: “Holy, holy, holy, holy, holy is the name / Just reach out / We bend into Your glory / We bend into Your fire / Just a glimpse,” into, “Day and night, night and day / We sing, holy is the Lord / Ascribe to the Lord / His name.” In response to the first interlude of spontaneous worship, a Caucasian male, mid-forties, delivered a word of exhortation: “The foundation of this house was for Him. For us to encounter Him corporately, for us to encounter Him originally, and for Him to encounter us.” He continued, “Everything sung off this stage is for one thing, to be captivated by His gaze. That is all we desire. We desire You, God. We hunger for You.” As the congregation responded, Melissa went back into the first verse of the song, “Faithful garden, proven warrior / Victory hangs on the edge of Your tongue.”

As the band faded down to transition songs, the congregation lifted their voices, filling the transition time with shouts of “woah,” “ahh,” and “Yes Lord.” The band then played the song “Storm All Around You” which is a good example of throne room music: “I see seven lamps of fire burning / I see a sea of glass mingled with fire burning / I see the Son of Man with eyes of fire burning,” the chorus continues “Halle- Halle- Hallelujah / For the Lord God omnipotent reigns.”²¹³ The most eccentric interlude of the service occurred during the bridge of this song

²¹² It is worth expounding upon Melissa’s mention of Misty Edwards, a well-known IHOP worship leader, because she has significantly influenced Melissa’s style of worship. Both Misty and Melissa’s style of worship is what is NAR charismatics refer to as “throne room music.” Max describes it as, “really intense,” and that it mostly comes out of IHOP. This style of worship draws heavily on the eschatological imagery found in the book of Revelation. Jesus is often romanticized as the slaughtered lamb with eyes of fire and legs of bronze. Thematically, these songs center around being before the literal throne room of God and experiencing the complete “majesty” and “glory” of God.

²¹³ See previous footnote for explanation of throne room music.

(which declares, “Everyone in the temple cries glory”). A Caucasian woman, in her late-twenties, testified about a visionary experience.

Merging the imagery of the song with the monthly theme of freedom, the woman shouted into the microphone:

As we were worshiping, the Heavens opened up, and (you got to hear this) I saw the lion of Judah sitting before the throne of God. And I saw Him (as the Heavens opened up) turn and look down on us. As He looks down on us, He can see the hearts of our heart.

Then, He sent the creatures that have many eyes (they are the eyes of God). As the creatures came down, they went in, around, and among us. As they looked at our hearts, they would sit and lay around to see if our hearts were responding to the King. As our hearts were responding to the King, I saw the lion of Judah release a roar and truths were also coming out of his mouth.

The lion came down and he stood in the middle [of Dayspring]. He looked down to his left and he looked to his right. Those who were ready to roar and receive [spiritual] authority (that God has placed within them) began to roar with the lion of Judah. As they roared, the lies that held them in bondage and penetrated their hearts began to come out of their lives.

As they were released [from bondage], I saw the lion of Judah release what looked like lightning. As the lightning (the truths of God) came down, it infused within their hearts and became gold. And God said, “This is who we are.”

So, there is an invitation to receive your authority today. If you want more boldness and victory in your life, then God says let go of the lies and roar with the lion of Judah. Receive the promise of who He called to you to be. Be the sons and daughters that are the kings and queens designed and created to take the world by storm.²¹⁴

²¹⁴ As will be explained in the next section on rhetoric, this particular interlude is laden with *exchange* rhetoric. If one presses into worship in this specific moment, and if one’s heart is truly responding to God, then a divine transaction is espoused to occur in one’s life. Pilgrims are thus rewarded with divine authority and personal victory over “lies” and destructive behaviors.

Interestingly, this interlude also mentions “gold.” I also heard gold referred to when talking with another congregant. They told me that spiritual maturity is marked by “pulling out the gold” in people. Perhaps the NAR’s usage of gold rhetoric was influenced by the Toronto Blessing. Poloma states that there were numerous accounts of “gold glitter” falling on people during revival meetings and that a survey of the Toronto Airport Christian Fellowship (TACF) revealed that some 150 people received gold fillings in their mouths. Furthermore, Dayspring was recently visited by an apostle from Oaxaca, Mexico, who testified that his church had recently experienced a gold dust miracle. Other NAR churches, such as Bethel, are also known for their gold dust miracles during worship. See, Poloma, *Main Street Mystics*, 167; “Glory Cloud at Bethel - YouTube,” accessed March 3, 2019, <https://www.youtube.com/watch?v=lvJMPccZR2Y>.

Before she was finished, the congregation was is in a spiritual frenzy and passionately crying out in response to this word. A few moments passed, and Phil exhorted: “Lift up a shout to the Heavens.” For an astonishing forty seconds, the room seemingly shook with the collective volume of the pilgrims’s voices.

Afterwards, Phil offered a practical explanation for all of the interludes. He began narrating what he saw as a continuous theme woven throughout the entire service (emphasis mine):

A word came earlier. A word on worshiping as a weapon. Then, we had a word about us in the midst of a storm. John [from Revelation] saw a sword in [Jesus’s] hand, and that sword is the *weapon of our worship. A weapon of our praise.* We come out of that storm with a sword held high to the King. God uses what the enemy was intending to destroy you with. Let your worship, *as a weapon now*, be released as a sword that goes forth to bring *victory*. Let us worship, let us worship through to *victory*.²¹⁵

While calling worship a weapon for spiritual battle is an interesting nuance of NAR theology, Phil’s explanation reveals a crucial role that interludes play in Dayspring’s spirituality. Interludes are not birthed from random chaos. Interludes are planned for (planned spontaneity) and engender greater faith in pilgrims. As Andrew explains, “When you gain the confidence to share something you are hearing from God, that builds you up. It really builds your faith when you share a word and then another word confirms it, and then some other part of the service confirms it again. You realize, ‘Yes, I can hear God.’” At this point, worship went over its allotted hour by

²¹⁵ The astute reader will notice that the rhetoric surrounding Dayspring’s worship can at times be highly militaristic and overtly masculine. This is not surprising, however, in light of the NAR’s teaching on using worship to do spiritual warfare. At times of intense spiritual connection, worship at Dayspring often turns into a “spiritual battleground” where congregants believe that are doing warfare against demonic presences. During one service, Melissa interrupted one of the songs and explained to the church that she sensed that “the *mountain of media*” was “coming down before our worship.” This is a reference to the Seven Mountain Prophecy espoused by the NAR, in which, seven centers of culture are seen to be under the control of demonic spirits and need to be cast out by apostles and prophets. The Seven Mountain Prophecy is closely linked to the controversial teaching of Dominionism which teaches that NAR followers need to spiritual take over their nations. See Barron, *Heaven on Earth?*; Conn, “Dominionism and Democracy”; Enlow, *The Seven Mountain Prophecy*; Clarkson, “What’s Past Is Prologue.”

thirty minutes, and Phil announced that they were going to skip announcements and go straight into the sermon.

Although not the focus of this project, before looking at Dayspring's rhetoric, I would like to make a quick comment on the second portion of Dayspring's service, the sermon. Dayspring has a rotating team of six people who preach on any given Sunday. Thus, one never knows quite what to expect when they walk in. Depending on who is speaking, the style, structure, and emphasis of the sermon are very different. When Phil speaks, he brings an emphasis on teaching from scripture and sharing testimonies of supernatural encounters. When the worship director Melissa speaks, it is more spontaneous and focused on trying to explain to the congregation what God has been speaking to her specifically—it can be random and hard to follow. Generally, sermons at Dayspring are topical in style. Speakers focus on one topic and find a few Bible verses to support their position. There is also a high emphasis on using story and testimony during sermons. In a similar manner to how congregants engage worship, the audience responds with “oooh,” “woah,” and “amen” to various points or testimonies during a sermon.

Rhetoric: The Suddenlies of Experience

The moment one tries to create a framework for Dayspring's rituals is the same moment one realizes that Dayspring's repertoire of rituals is just as multivalent as the pilgrims that attend there.²¹⁶ During any given Sunday, the worship, preachers, interludes, and rituals are always

²¹⁶ Concerning my use of repertoire, I follow Ann Swidler's argument that culture should be studied as a repertoire or tool kit of “symbols, rituals, and world-views, which people may use in varying configurations to solve different kinds of problems” (273). Dayspring's emphasis on spiritual autonomy lends itself toward high experimentalism. Thus, as will be discussed in Chapter Six, I find that congregants's “spiritual giftings” and ways in which they “operate in the charismatic” are influenced by numerous arenas: Springfield, IHOP, Bethel, and Iris Global. See Ann Swidler, “Culture in Action: Symbols and Strategies,” *American Sociological Review* 51, no. 2 (April 1986): 273. For more dialogue on the sociological use of repertoire, see Ilana Friedrich Silber, “Pragmatic Sociology as Cultural Sociology: Beyond Repertoire Theory?,” *European Journal of Social Theory* 6, no. 4 (November 2003): 427–49.;

different.²¹⁷ One thing is clear about the general orientation of the congregation, pilgrims to Dayspring desire, seek, and observe extraordinary “experiences” with the supernatural. The experience might be as simple as feeling the “presence” of the Holy Spirit or as miraculous as being healed from physical or psychological issues. This expectation and desire for a divine encounter is a powerful driving force fueling their experimentalism and high religious zeal. However, surrounding all these experiences and expectations are intricately constructed layers of rhetoric.

Concerning rhetoric, Ammerman observes, “Congregations develop distinctive words and phrases for their surroundings and their activities. They naturally develop shorthand ways of alluding to the ideas, people, and events they care about.”²¹⁸ Rhetoric is a vehicle by which theological beliefs are infused into everyday activities. Similar to their structure of Sunday services, Dayspring’s rhetoric is dynamic. By dynamic, I mean that the flexibility of Dayspring’s rhetoric can accommodate, encourage, and appropriate a myriad of unorthodox charismatic experiences. I split Dayspring’s rhetoric into three more manageable categories: *invitation*, *exchange*, and *suddenlies*.

The *invitation* most often occurs at the beginning of each worship service. Phil or another pastor invites the congregation to position their hearts and bodies to enter into the presence of God. The specific words associated with the *invitation* invite participants to anticipate a divine experience: “encounter,” “expectancy,” and “press in.”²¹⁹ At one service, Phil welcomed

Justin McDaniel, *The Lovelorn Ghost and the Magical Monk: Practicing Buddhism in Modern Thailand* (New York, NY: Columbia University Press, 2011), 9.

²¹⁷ At Dayspring, the sermon portion of the service rotates between a panel of six speakers (some pastors, evangelists, prophets, and apostles). Again, there are four dynamically different worship teams. Lastly, the order and length of service is always subject to change if a leader senses the Holy Spirit “moving.”

²¹⁸ Ammerman and Carroll, *Studying Congregations*, 94.

²¹⁹ The explanation of what “press in” means is an interesting question: Does it mean a bodily posturing, does it mean becoming more mentally aware (cognitive posturing), or does it mean something else entirely? Considering my observations, “press in” is a fluid concept that could mean both change in one’s bodily and cognitive

everyone, “We got a packed service, so we are just going to get this beautiful encounter with the Holy Spirit going. Would you just pray with me in expectancy of what God wants to do this morning?” At another service, a woman exhorted the congregation (emphasis mine):

[The Holy Spirit] is *inviting* us to a deeper place of surrender. That we would commit to Psalm 103, where we would say “I am not going to forget what You have given me God. I am not going to forget that You have parted all my iniquity. Lord, I am not going to forget that You have healed me. God, I’m not going to forget that You have redeemed me from a pit. I am not going to forget that You have crowned me with loving kindness and compassion.” Right now, God, we respond to this. I *invite* you to place your hand on your heart and respond to this song right now.²²⁰

Then, Phil cried out to the congregation, “Who is hungry for breakthrough? Who is thirsty for breakthrough? Come! Come to the waters!” Rhetorically, both of these *invitations* work well together. The first invokes mental imagery of one’s past experiences and encourages them to imagine a new potential future (cognitive posturing) while touching their heart (bodily posturing). The second creates excitement and anticipation for a miraculous experience with the Holy Spirit. In this particular example healing, breakthrough, and freedom are said to be only one encounter away.

The *invitation*, which engenders anticipation and emotional excitement, is often followed by the rhetoric of *exchange*. The *exchange* is the didactic rhetoric that informs the congregation on how to properly enter into an experience and the physical and spiritual dispositions listeners need. Phrases like “place of submission,” “surrender,” “life of abandonment,” “sacrifice of praise,” and “partner with the Holy Spirit” are common. As I mentioned at the beginning of this

dispositions during worship depending on the situation. There does not seem to be a right or wrong way to “press in” as long as one believes that they are.

²²⁰ It should be noted that a prayer to the Holy Spirit, at Dayspring, is believed to be a real and meaningful conversation between human and deity by both the prayer and the listeners. One should not overlook the rhetorical value that public prayers have on those listening. The questions to ask are: How do prayers engender a response in those listening? Does a public prayer help listeners to have a “correct” worship posture? Do listeners join in the prayer and “make it their own?” These questions are beyond the scope of this thesis but would prove fruitful for a more in-depth analysis.

chapter, the theme of sacrifice is a common pilgrimage experience and trope. Victor Turner writes, “Miracles and revivification of faith are everywhere regarded as rewards for undertaking long, not infrequently perilous, journeys and for having temporarily given up not only the cares but also the rewards of ordinary life.”²²¹ In the same way, *exchange* rhetoric espouses that miracles and revivification of faith require a sacrifice or exchange of goods; in a crude sense, one must metaphorically give up or sacrifice something in order to have a divine experience.

Phil’s opening *invitation* often incorporates an *exchange*, “Holy Spirit, we give this to You this morning,” he continues, “We bring a *sacrifice of praise—our lives on the altar.*” Accordingly, what is actually being sacrificed or exchanged is one’s life. Didactically, *exchange* rhetoric teaches pilgrims that sacrifice is the metaphorical “currency” that solicits divine encounters. For example, a woman began an *interlude* by inviting the congregation to respond to the Holy Spirit: “When we *speak* to our physical bodies, when we *speak* to our souls, and we *say*, ‘*Bless the Lord*,’ there is *something that happens* in that moment.” In this instance, *exchange* rhetoric is present in the belief that one needs to physically “speak” blessing over one’s body and soul in order to experience the supernatural. While I did not experience anything when I told my body to bless the Lord, the general response by pilgrims to this word was extremely positive.

Both the *invitation* and *exchange* rhetoric are meant to lead congregants into an experience. Thus, the last rhetorical category that I analyze, *suddenlies*, is concerned with the way that Dayspring actually talks about the experience. The most common words used to reference supernatural experiences at Dayspring are “suddenlies,” “breakthrough,” “victory,” and

²²¹ Turner and Turner, *Image and Pilgrimage in Christian Culture*, 6.

“freedom.” Of particular interest is the word *suddenlies*. Havilah Cunnington, a NAR leader, associated with Bethel, defines *suddenlies* as:

[T]hose moments when God all of a sudden breaks through in a situation. . . . We sing songs like, let Heaven come and let it break in, and we’re not just singing it because it’s the latest song and it sounds great and we know the harmonies to it or anything like that. We’re singing these songs because we believe it – we believe in God ripping open the Heavens, and coming down and giving us the reality of what we’ve been praying for and believing for and reading about, and He wants to come in power.²²²

Cunnington goes on to explain that one of the things that bring about God’s *suddenlies* is costly worship:

Your *suddenlies* are being prepared even as you are worshiping God in the weakness and brokenness of your life. You don’t know if you are five or six times around the wall of Jericho, but God does, and He knows when your breakthrough is about to happen . . . Worship your way through the wilderness, into the promised land.²²³

In other words, *suddenlies* are the potential rewards or gifts that one should expect to receive from God: spiritual anointing, the felt presence of the Holy Spirit, the breaking of addictions (drugs, alcohol, pornography, etc.), physical healing, and visions of angelic presence. Having any or all of these experiences are enough for someone to claim to have a “life-changing experience” or transformation.

For example, during a moment of spontaneous worship (repetition of the phrase “The walls are coming down / The walls are coming down”), Phil addressed Dayspring, “A word was just shared about a frequency or pitch that will shatter glass. There is a certain frequency in the Spirit that will shatter walls and the things that are in your way that are stopping you from going all the way in.” Phil then passed the microphone to his mother, who used to be an opera singer,

²²² Havilah Cunnington, “The Suddenlies of God,” Bethel Music, March 8, 2016, <https://bethelmusic.com/blog/18617-2/>.

²²³ Cunnington.

to lead the congregation in opera singing. Then, she and the band filled the atmosphere with opera singing. Pilgrims either listened or mimicked the opera singing. This interlude shows how rhetoric can encourage both mental and physical practices. Mentally, one is encouraged to close their eyes and imagine their struggles as a towering wall. Physically, they are encouraged to sing at their imaginary wall loud enough to break it into pieces. After a few minutes of more worship, Phil asks the congregation:

Begin to check out your bodies right now. If you came in with pain, start to move your joints around. Check out knees. Check out backs. If you came in with pain, during that song as she was releasing the opera singing, I feel like healing was just moving through this room. There was a re-alignment of bones. Check your back out if you have back issues. If you sense a healing in your back right now, try doing something you could not do before you came in. If you sense the presence of God and you are at least 80 percent better, wave your hands above your heads. Look around!

About six pilgrims started waving their hands above their heads, and the congregants responded in their usual way by yelling praise to God and clapping; these individuals had received their *suddenly*.

Discussion: Suddenly Making Sense, a Grammar of Assent

In order to make sense of Dayspring's worship, interludes, and rhetoric, I look at these elements from the perspective of a pilgrim's *journey-within*. Specifically, a pilgrim's *journey-within* incorporates two perspectives: 1) the individual journey that every pilgrim takes in internalizing their experience(s), and 2) the journey one undergoes in entering into a spiritual community. However, these two points are at times one and the same. At Dayspring, experiencing God seems to be proportional to how much one is willing to participate in the community. Therefore, worship, interludes, and rhetoric are crucial components of a pilgrim's *journey-within* because it reinforces the experience of the Holy with continual communal

empowerment. In other words, Dayspring's reciprocity from individual to communal experiences is an example of a grammar of assent.²²⁴ Pilgrims's experience of the supernatural is communally affirmed as real by Dayspring's worship, interludes, and rhetoric.

Furthermore, as pilgrims journey deeper within themselves and the community, they are more likely to "let go" and "let God." As Percy identifies, a grammar of assent engenders an experiential ecstasy when combined with rhythmic music and a perception of being in a sacred space.²²⁵ In short, these elements combine to create "a sort of 'spiraling' staircase to the god, in which the journey upwards was as exciting as the 'free-fall' following the blissful encounter."²²⁶ Worship leads to interludes, interludes lead into spontaneous worship, and spontaneous worship draws out more eccentric interludes, and so forth. Further, rhetoric codifies how the community journeys through this progression.

Concerning Dayspring's worship, according to the worship director Melissa, it is "just music unless we respond to something." She continues:

It is just sound. It could be pretty sound, or it could be not so pretty sound, but we need to respond in this place to His glory. Respond to what He has done in your life. Respond to the fact that He is holy, set apart. For His glory, God has established us to see His beauty.

Dayspring defines authentic worship as when they individually and communally position themselves to respond to God. In turn, Dayspring empowers pilgrims to see their individual experiences as having an opportunity to impact the entire community.

²²⁴ The concept grammar of assent was first introduced by John Henry Newman. It was meant to be a philosophical/theological term that described the ways in which Christians come to have belief. My use of the concept differs from Newman's as I focus on how belief in the supernatural is continually assented to by the way that individuals and the community engage in worship, interludes, and rhetoric. See John Henry Newman, *An Essay in Aid of a Grammar of Assent* (Longmans, Green, 1895).

²²⁵ Martyn Percy, "Sweet Rapture: Subliminal Eroticism in Contemporary Charismatic Worship," *Theology & Sexuality: The Journal of the Institute for the Study of Christianity & Sexuality* 3, no. 6 (March 1997): 76.

²²⁶ Percy, 76.

Flag worship, for example, is both an individual expression of one's creativity and spirituality and at the same time a communal exhibition. Congruent with the ethos of Dayspring's spontaneity, flag worshipers are free to run across the stage, change flags at random, and go "off-script." The flashes, figure eights, twirls, contortions, and changing colors of the flags can be quite mesmerizing and even laden with a special meaning when paired with strong visceral lyrics. I distinctly remember that during the song "Storm All Around You," flag worshipers captivantly waved blue and red silk ribbons when the band sang "I see a sea of glass mingled with fire burning." In this regard, I was left with a highly visual representation of what a "sea of glass mingled with fire" might actually look like for Dayspringers.

Concerning interludes, they are the main vehicle by which the congregation affirmatively points to the supernatural presence of God. Interludes occur as a result of pilgrims having an individual experience and then sharing them communally. Subsequently, the sharing of experiences may directly impact individuals of the congregation, causing them to participate in actions that they would not normally do. In turn, congregants are said to have even more supernatural experiences. Max offers a reflection on the impact that interludes have both individually and communally:

[Interludes] make me feel happy. It gives me a sense of being a part of the congregation. It gives me a feeling of connection. Whenever I go to other churches, I feel as connected as the TV is to the cable. You can see it, but you cannot feel it—there is nothing to it. But at Dayspring, not only do I see it, but I feel it and am able to interact with it. If you go to all the churches in Springfield, Dayspring is the most unique one out of all of them. It is not because they are trying to be unique, it is just who they are.

Notice that when interludes occur, as a pilgrim, Max is both emotionally stimulated and feels a greater connection to the community. Furthermore, for Max, interludes are the critical marker that separates Dayspring from other congregations in Springfield.

For example, towards the end of a deeply passionate service, Phil led the congregation in a corporate kneeling, proclaiming, “We know that God is coming after us, but let us go after Him for a few minutes. Would you find a knee with me? This is not a ritual, this is just an offering.” The entire congregation proceeded to kneel. After a moment of pause, a congregant spoke to Phil and he announced: “There was a word given that the angels are bowing in this room, and I believe that as a church we are to bow before the Lord this morning.” The pilgrims were audibly amazed that in response to their kneeling, that there might actually be angels responding in the same manner. The pilgrims promptly repositioned themselves to bow.

Concerning rhetoric, I broke down the encoded language of Dayspring’s experientialism into three manageable categories: *invitation*, *exchange*, and *suddenlies*. While their rhetoric creates an inviting and affirming environment, where everyone is free to play, Dayspring’s rhetoric ultimately is designed to lead pilgrims into an experience of suddenlies (the moments when pilgrims encounter the divine and experience supernatural manifestations). Individually, as pilgrims grow closer to the community, the more they incorporate Dayspring’s rhetoric into their vocabulary. I overheard two congregants thanking one another for a letter that contained a special word from God. The congregant remarked, “I can’t wait to read the suddenly you gave me!” Communally, as pilgrims engage in worship, they are invited to engage themselves in the moment fully (*invitation*), are asked to metaphorically lay themselves at the altar (*exchange*), and then collectively share and listen to the testimonies of supernatural experiences (*suddenlies*). Regardless if a pilgrim ascends to the level of suddenly, there is a powerful congregational assent that there must be “something” supernatural happening.

As supported by the presence of a grammar of assent, (the communal affirmation of individual experiences), Dayspring’s worship, interludes, and rhetoric are the main elements that

make Dayspring a site of supernatural experimentalism. As Victor Turner articulates, “All sites of pilgrimage have this in common: they are believed to be places where miracles once happened, still happen, and may happen again.²²⁷ As they *journey-within* themselves and the community, Dayspring’s pilgrims are inundated with the expectation and experience of the seemingly miraculous.

²²⁷ Turner and Turner, *Image and Pilgrimage in Christian Culture*, 6.

CHAPTER SIX, THE PILGRIM'S JOURNEY-FROM

When I first introduced the concept of pilgrimage, in Chapter Three, I argued that aspects of the trope must be reinterpreted to accommodate a congregational context. Reinterpretation is necessary because, unlike a traditional pilgrimage, congregational pilgrims may not necessarily embark on a return journey home. Notwithstanding the usefulness of the trope, one may question its application towards congregations since there is no obvious way of studying the return journey (or lack thereof). However, according to Bass, this is not a major conflict because the measure of a pilgrim's return journey is the fruitfulness of one's transformed life: "Becoming a pilgrim means becoming a local who adopts a new place and new identity by learning a new language and new rhythms and practices."²²⁸ In essence, a return journey is at its core a *journey-from* one place to another, from one way of being to another way of being, and from one practice of spirituality to another.

Another way to study a pilgrim's *journey-from* is to look at how Dayspring functions as a pilgrimage congregation. As Bass articulates, pilgrimage congregations are "spiritual bridges from the nomadic life to a life of faithful discipleship" that are "moving toward the ultimate goal of knowing God."²²⁹ The pilgrim's journey towards an ultimate goal, as Bass finds, is facilitated by a pilgrimage congregation's ability to employ discernment, hospitality, and worship successfully.²³⁰ Through discernment, pilgrimage congregations are able to "see the stranger"

²²⁸ Bass, "Pilgrimage Congregations," xii. At Dayspring, the main emphasis for most Sunday services is to offer congregants a transformative experience of freedom and victory over sin or "bondage." This message is always reinforced by testimonies or prophetic words about people previously experiencing said freedom and victory. Regardless of which came first, it is clear that narratives of transformation inform the collective narrative surrounding the Dayspring pilgrimage.

²²⁹ Bass, 167–68.

²³⁰ Bass, 167.

and understand what they are seeking.²³¹ Through means of hospitality, the stranger is welcomed and offered what they are seeking. Lastly, through worship the stranger experiences what they sought after and at the same time forges a connection or relationship with said community—the stranger becomes a pilgrim. Just as pilgrims are on a journey towards something, pilgrimage congregations are also on a journey to help pilgrims reach their destination by giving them a place to grow and belong. Already this thesis has illuminated various ways in which Dayspring employs discernment, hospitality, and worship.²³² However, what “goal” does Dayspring’s pilgrims seek and how does the community provide a path to it? While said goal might be different among pilgrims, Dayspring makes it clear that it stands as a spiritual bridge for pilgrims from a normal life to a supernatural life.

This chapter is primarily concerned with looking at the result or byproduct of leading pilgrims across the metaphorical spiritual bridge and into a new supernatural lifestyle. Thus, I look at how Dayspring ultimately facilitates a pilgrim’s transformation and how pilgrims then embed or integrate themselves within the day-to-day practices of the congregation.²³³ Since there are many areas where one can observe this phenomenon, I limit myself to four areas: operating in the charismatic, network-based institutionalism, localized institutionalism, and foodways.

²³¹ Bass, 168.

²³² Discernment is employed in their design of space and alignment of apostolic networks (Chapter Four). Hospitality is seen in the way the rhetoric that Dayspring uses and through the allocation of time and space to encounter the supernatural (Chapter Five). Lastly, worship is a bedrock of the Dayspring experience, but most pilgrims actually receive their *suddenlies* or experiences with the supernatural through interludes (Chapter Five).

²³³ Bass, “Pilgrimage Congregations,” 167. Bass’s work highlights three embedded elements that are present in every congregation she studied: discernment, hospitality, and worship. She defines these categories as such: “Discernment helped the congregation see the stranger; hospitality welcomed the stranger; and worship provided strangers a connection to the community and to God” (168). She further identifies that these acts lead congregations to pursue a myriad of paths to vitality: “sharing testimonies, saying yes and saying no, taking risks, sharing the Word, engaging in the arts, and practicing contemplation” (168).

Operating in the Charismatic

Ann Swidler describes culture as the presence of “symbolic vehicles of meaning, including beliefs, ritual practices, art forms, and ceremonies, as well as informal cultural practices such as language, gossip, stories and rituals of daily life.”²³⁴ She explains that these elements of culture are the symbolic vehicles by which a community shares behavior and world-view outlooks. Furthermore, in the context of a congregation, culture may incorporate the ideologies, spiritualities, and histories of several generations. In this regard, at times, culture is a powerful unseen force underlining individual and collective behavior.

Christerson and Flory argue that there are three essential cultural components contributing to the growth of NAR congregations and activities: “1) Experiences of the miraculous, 2) opportunities for individuals’ direct participation in these miraculous occurrences, and 3) the promise of social transformation.”²³⁵ Without exception, all three of these components drive the culture present at Dayspring. As one congregant told me,

Everyone has the same opportunity to encounter the Lord, the Father, Son, and the Holy Spirit. Everyone has the same opportunity to engage, but the manifestation of encountering the Holy Spirit will look different for each person. There is fluidity to our understanding of what a relationship with the God Head of the Trinity looks like.

Through interludes, pilgrims witness supernatural healings, people are hit with fireballs of glory, angelic beings are seen in the room, and prophetic words or testimonies are shared about how God is transforming people. Again, interludes are not seen as disturbances but are the evidence of the Holy Spirit *suddenly* moving amongst them. Max explains,

²³⁴ Swidler, “Culture in Action,” 273.

²³⁵ Christerson and Flory, *The Rise of Network Christianity*, 84. For example, in the 2007 film *Finger of God*, Darren Wilson visits numerous ministries and congregations affiliated with the NAR and documents the testimonies of people who claim to have experienced phenomenal manifestations of the Holy Spirit. In it one can hear stories of humans being raised from the dead, deaf people begin hearing, the appearance of manna, gemstones falling from the sky at church altars, and people receiving gold fillings in their mouths. See, Darren Wilson, *Finger of God* (WP Films, 2007).

You will have one person who flags, and one person who says “I do not engage with flagging at all. I just want to stand here with my arms crossed.” But that person is getting a deep revelation on how to engage in business, because that is how the Holy Spirit is ministering to them. Whenever you walk into our congregation, it looks very different and you will see all ends of the spectrum. It is very important that we understand that everybody’s relationship is individual, and it is not cookie-cutter at all.

Dayspring’s chaotic and spontaneous atmosphere is actually ordered and normal in that there is a sense of mutual trust and understanding that the Holy Spirit is guiding the service and ministering to pilgrims. This spontaneity is a prime example of what Grant Wacker refers to as “planned spontaneity” or the tension within Pentecostal traditions to balance both anti-structural and structural impulses.²³⁶ However, with such a fluid environment, how do pilgrims successfully navigate and embed themselves into an ever-changing spiritual environment?

The primary means for pilgrims to become a part of Dayspring’s dynamic environment is for themselves to adopt a spirituality that is just as fluid. As a pilgrimage congregation, Dayspring recognizes the need to embrace a new way of being and purposefully celebrates and empowers pilgrims to discover how to “operate in the charismatic.” By operate in the charismatic, I mean that Dayspring espouses that everyone should discover unique spiritual giftings that allow them to flow out of the supernatural continually (and spontaneously). Phil is often heard saying the Dayspring truism, “There is no junior Holy Spirit.” Everyone (regardless of age and gender) can at any point access and be used by the Holy Spirit. There are few limits to how one might come to operate in the charismatic. Thus, the term *operate* is invoked to describe the process of discovery and the subsequent use of charismatic giftings. Some examples of how one might operate in the charismatic include, but are not limited to, having prophetic words, visions, painting prophetic artwork, prophetic dreams, greater faith, discernment, and boldness.

²³⁶ Wacker, *Heaven Below*, 99.

During one service the worship songs and interludes followed a theme of facing the “storms” of life or hard times. About halfway through the service, a congregant, in her sixties, delivered an interlude to the congregation through operating in her unique gifting: “For those of you who have been around, you know that I have the *gift of acronyms*, and the reason why we have had these recent hurricanes (Harvey, Irma, Sally), is because God wants us to know that we are H.I.S.” While some might critique this pilgrim’s prophetic interpretation and lack of biblical support for the legitimacy of a “gift of acronyms,” at Dayspring, this congregant received a roar of applause. I even observed that a few congregants gave her loud and affirmative high-fives afterward.

For Dayspringers, an authentic relationship with God is found through the discovery and corporate use of spiritual giftings. Upon discovery, pilgrims experience both a transformation of their spiritual identity and are adopted into of the collective spontaneous culture of Dayspring. Max recounted to me, “Prophetic words really describe who I am because it is what I operate in 24/7. Whenever I get to be a part of prophetic words, I get to be a part of who I am.”

As another example, consider this testimony (emphasis mine):

Who I am today is because of Dayspring. If I did not go to Dayspring, I would not be at the level that I am now. There are certain gifts and things that I operate in that I would not have experienced by going to other churches. If I would have only gone to a Baptist church, I would not have experienced the moves of the Spirit. If I only went to a Pentecostal church, I would not have experienced the prophetic. If I only went to an Assemblies of God church, I would have missed out on what a real representation of what having a walk with God is.

This congregant makes it clear that Dayspring offered them something special that no other congregation or “denomination” could. Dayspring, for this pilgrim, was a bridge that satisfied spiritual “felt needs” and prompted opportunities to embrace a new “level” of spirituality through operating in the charismatic.

Network-based Institutionalism

Another way that Dayspring leads pilgrims into a supernatural lifestyle is through their participation in network-based institutions. Although some, like Wagner, sought to define the NAR movement in opposition to the “dysfunctionalism” of denominations and institutions, such idealism ironically produced a new form of church institutionalism.²³⁷ There exists an eagerness, particularly in NAR congregations, for a type of network-based institutionalism as apostles seek to quickly network, multiply, and grow the influence of their ministries. One way in which Dayspring engages networked-based institutionalism is through their intentional hosting of charismatic conferences. Numerous times throughout the year, Dayspring hosts revival conferences from a myriad of apostles, prophets, evangelists, and ministry organizations. These conferences revolve around accessing the supernatural and experiencing charismatic giftings.

In the time I have observed Dayspring, they have hosted nine conferences.²³⁸ Each conference featured a special NAR speaker and their ministerial entourage (pastors or leaders within their ministry who come to help them or to learn the ropes of apostolic ministry). While it would be worthwhile to delve into the ecological structure of how all these speakers’s network with Dayspring, the recent speakers most relevant to this thesis and their networks, respectively, are Randy Clark (Apostolic Network of Global Awakening), Heidi Baker (Iris Global), Hal Lindhart (IHOP), and Chase Dedmon (Bethel). Furthermore, each of these conferences can cost anywhere from \$30 (Heidi Baker) to over \$120 (Randy Clark). Despite the cost, Dayspring never fails to have hundreds of people in attendance.

All of the networks above align themselves with Wagner’s New Apostolic Reformation. They are also the networks currently receiving the most attention from scholars such as R.

²³⁷ C. Peter Wagner, *Churchquake!* (Ventura, CA: Regal, 1999), 5–6.

²³⁸ “Events,” Dayspring Church, accessed November 28, 2018, <https://dayspring.life/calendar/>.

Douglas Geivett, Holly Pivec, Margaret Poloma, Brad Christerson, and Richard Flory.²³⁹ Thus, while Dayspring is officially associated with both Randy Clark’s Apostolic Network of Global Awakening and Bethel’s Global Legacy, these conferences support the notion that Dayspring has access to the main streams of the NAR that flow from Wagner’s lineage. It also shows that Dayspring can use its networks to tap into a wide pool of successful and famous charismatic speakers.

This observation is in alignment with Flory and Christerson: “If leaders with charisma can form a network with each other, then this network can enable the sharing of resources as well as followers, which allows each leader in the network to increase his or her following without having to submit to the authority of an overarching organization with its limiting rules and regulations.”²⁴⁰ However, even though Dayspring does not necessarily submit to “limiting rules and regulations,” a form of institutional submission is still occurring. Could Dayspring truly be a part of their apostolic networks if they did not host these conferences? According to the Apostolic Network of Global Awakening’s website, ministries must “try to have one Global Associate visit your church within the first year of membership (expenses and honorarium would be covered by the host church or ministry).”²⁴¹ The website notes that members are also “required to participate in financially supporting ANGA at some level,” adding that this “can be done as an annual or monthly donation.”²⁴² Thus, while institutionalism may not look the same as it does for classical Pentecostals, NAR congregations engage in the creation and regulation of institutions too.

²³⁹ Geivett and Pivec, *A New Apostolic Reformation?*; Christerson and Flory, *The Rise of Network Christianity*, 34–47; Poloma, “Spirit and Power.”

²⁴⁰ Christerson and Flory, *The Rise of Network Christianity*, 53.

²⁴¹ “Network - Churches, Itinerant Ministers, and Missionaries - Global Awakening,” accessed November 28, 2018, <https://globalawakening.com/network>.

²⁴² “Network - Churches, Itinerant Ministers, and Missionaries - Global Awakening.”

I offer a few observations and reflections. First, network-based institutions allow Dayspring to establish its congregation as a sacred place where pilgrims can have an experience that rivals that of the famed “Toronto Blessing.”²⁴³ As one congregant informed me, “When you look at where revival is happening across the United States, it is at Bethel, IHOP, and Dayspring.” Regardless if this is true or not, congregants believe that what is happening at Dayspring is “that” important and something worth belonging to. Second, without ever having to leave their congregation, pilgrims perceive themselves to be a part of a movement of God that is much larger than Dayspring. For example, at Heidi’s Live to Love conference, she proclaimed that the “prophetic intercessors have prophesied a coming ‘Emergence of Convergence.’” The Emergence of Convergence is supposed to be a Spirit-led unity amongst churches around the world—the denominational and theological divides between churches are going to begin fading away, and churches will “converge.” Baker exhorted the congregation that they have an important part to play in bringing a worldwide movement of unity. Lastly, since conferences are often loaded with charismatic experiences, Dayspringers have immediate access to sources of spiritual renewal, refreshment, and reinvigoration. The Sundays following Dayspring’s conferences are met with increased excitement and expectation for even more supernatural experiences. Thus, network-based conferences reinforce and assist congregants in embedding themselves into the supernatural spirituality praised by the NAR.

Ethnographic Observation of a NAR Conference. While I was unable to attend all of the conferences offered by Dayspring, I would like to end this section with ethnographic observations from one conference I did attend: Heidi Baker’s Live to Love conference. From May 4th to May 5th, 2018, I joined pilgrims from Missouri, Kentucky, Tennessee, Pennsylvania,

²⁴³ See Ronald A.N. Kydd, “A Retrospectus/Prospectus on Physical Phenomena Centered on the ‘Toronto Blessing,’” *Journal of Pentecostal Theology* 6, no. 12 (April 1998): 73.

Illinois, Nebraska, and even Brazil and Egypt at Dayspring to hear Heidi Baker speak.²⁴⁴ Along with approximately 900 other attendees, I struggled to find a seat. I overheard one congregant say, “It has never been this packed! It has grown since last time.” Smooshed shoulder to shoulder, I finally took a seat close to the back of the auditorium next to two elderly couples. The couple to my left was from Abundant Life Church (another NAR congregation in Springfield) and the couple to my right was from Sedalia, Missouri.²⁴⁵ The couple to my right asked me who my “mentors” were. Confused, I asked them to clarify. They explained that they read, listened, and adhered to the teachings of “Bill Johnson, Randy Clark, and of course Heidi Baker.”²⁴⁶ The couple on my left then turned to me and asked if I attended Heidi’s conference two years ago. I said I had not attended and they responded, “Last time Heidi was here, she brought all the children up on stage with her. They were all slain in the Spirit the entire time she preached!” This certainly set the bar high for my expectation of what I was about to experience. I was not disappointed.

Going into the Live to Love conference, I expected to see an abundance of young adults. My research of other NAR congregations, such as Bethel and IHOP, indicated a large involvement of this demographic.²⁴⁷ However, I found myself surrounded by pilgrims in their middle to later life years. In a rough estimate, about 75 percent of the attendees were either Baby Boomers or Generation X. Concerning atmosphere, the actual style and flow of the event was not much different from what one experiences on any given Sunday at Dayspring: spontaneous,

²⁴⁴ On May 4th, the opening session lasted from 6 p.m. to 10:30 p.m. On May 5th, the conference lasted all day from 9 a.m. to 12 a.m. See Chapter Four for introduction to Heidi Baker’s ministry, Iris Global.

²⁴⁵ “Abundant Life Church - Springfield, MO,” Abundant Life Church, accessed November 30, 2018, <http://abundant.us/>.

²⁴⁶ Paul Manwaring, Bethel pastor, explains in his blog that it is wise to find an apostle whose teachings serve as a spiritual guide. From this I gathered that one should not just follow the teachings of Jesus, but needs to submit to the teachings of an apostolic spiritual authority. Paul Manwaring, “You Are Apostolic,” February 13, 2016, <http://www.paulmanwaring.com/posts/you-are-apostolic>.

²⁴⁷ Christerson and Flory, *The Rise of Network Christianity*, 2–3, 78–83, 103.

charismatic worship (shouting, dancing, and flags), and numerous interludes. Even the rhetoric was similar. For example, on the first night, Baker's traveling ministry team member Will Hart preached on how "God comes in the *suddenlies*." At various time during his sermon, audience responded with loud shouts of agreement and amazement. Will clearly struck a chord amongst Dayspring pilgrims and other practitioners of NAR spirituality.

Although Heidi did not make an appearance the first night, this did not dampen the general excitement for the potential of experiencing the miraculous. After his sermon, Will led the crowd into what is called "ministry time," or a period when the service focused on operating in the charismatic (specifically healing). Will exclaimed that he believed that God wanted to heal Lyme disease and Sickle-cell disease. He asked that anyone who suffered from these ailments to raise their hands. Nobody responded. Undeterred, he prayed for those who "did not come forward" and then asked that anyone who suffered from any ailment to raise their hand. Hands all over the church went up. Will told the crowd to find someone whose hand was raised and to pray for their healing. After an intermittent period of about fifteen minutes, Will asked for people who "manifested a tangible, actual healing in their body" to raise their hands and shout out what they were healed of. Over sixty hands went up, and one lady exclaimed that she was healed from severe pain in her abdomen caused by cancer.

To end the night, Will wanted everybody in the congregation to be prayed for. In order to accomplish this amazing feat, they did what is known as a "fire tunnel." Essentially, a fire tunnel is where pilgrims, wanting prayer, form a tunnel by lining up along both sides of an aisle or wall. Then, a ministry team will walk through the human tunnel and lay their hands on the people on either side. The ministry team for this event was Iris Global's ministry school alumni and Dayspring's prayer workers. As one can imagine, it was chaos as 900 pilgrims eagerly sought to

find their spot in the forming tunnel. Packed shoulder to shoulder, for a moment Dayspring looked like a human sardine factory. The ministry team began praying, and many people fell to the ground “slain,” and others shook violently as they “experienced the presence of God.” The service did not conclude until midnight.

The next evening one could almost feel a great sense of anticipation in the air. Heidi Baker was going to speak.²⁴⁸ Perhaps the best way to describe Heidi’s ministry style is that of an unfolding drama. Numerous times throughout the evening I was reminded of the famed Pentecostal superstar Aimee Semple McPherson and her ability to captivate an audience through drama.²⁴⁹ Heidi was involved in almost every aspect of the service. Mesmerizingly, she flowed between preaching and leading the congregation in spontaneous worship. She leaped, dancing across the stage several times to display her excitement for Jesus. She would interrupt her sentences with speaking in tongues: “We need to desire Jesus, [speaking in tongues], because it is about His love [speaking in tongues].” Similar to the story I was told about her previous conference, Heidi had all the children come up on stage to sit around her as she preached (however, they were not slain in the Spirit). She would stop the message to point out someone in the audience and pray for them publicly. She would spontaneously begin crying and then announce a prophetic word to the audience. Unrelated to most of the service, her message concluded with a challenge to take care of the Earth and to pray for Israel. Heidi then held her

²⁴⁸ May 5th, 2018.

²⁴⁹ Kristy Maddux, “The Feminized Gospel: Aimee Semple McPherson and the Gendered Performance of Christianity,” *Women’s Studies in Communication* 35, no. 1 (March 2012): 42–67; Chas H. Barfoot, *Aimee Semple McPherson and the Making of Modern Pentecostalism, 1890-1926* (London: Routledge, 2015); Linda M. Ambrose, “Aimee Semple McPherson: Gender Theory, Worship, and the Arts,” *Pneuma: The Journal of the Society for Pentecostal Studies* 39, no. 1/2 (March 2017): 105–22; Donna E. Ray, “Aimee Semple McPherson and Her Seriously Exciting Gospel,” *Journal of Pentecostal Theology* 19, no. 1 (April 2010): 155–69. While it is beyond the scope of this thesis, a comparison between Heidi Baker and Aimee Semple McPherson would be a worthwhile project.

own ministry time. It was not as involved as the night prior, but it too focused on divine miracles and several people gave testimonies of miraculous healing.

Like Dayspring's sermons, Heidi's message was, in essence, a random flow between loosely connected statements about living out a supernatural spirituality. The use of scripture was not a central component of the message. Due to this randomness, it was hard to pinpoint any specific point or core emphasis that she was trying to communicate. If anything, it seemed that her message was just to call the audience into a deeper experience with God. Nonetheless, it seemed that this was exactly what the audience expected.

Local Institutionalism

One of the most hands-on ways that Dayspring leads pilgrims into living supernaturally is through its local institutions. As is typical in other NAR congregations, a popular type of local intuitionism is that of ministry schools.²⁵⁰ Generally, NAR ministry schools are one to two years in length, non-credentialed, and focus on helping people develop a supernatural lifestyle. Ministry schools also teach courses on NAR ideology and theology (five-fold ministry, Dominionism, the role of apostles and prophets, etc.). For example, C. Peter Wagner's ministry school, Wagner Leadership Institute (WLI), is a distinct educational branch of his apostolic network.²⁵¹ However, the WLI is not a local institution since it is not connected to a congregation. It is a network-based ministry school. The purpose of the WLI is to provide for the educational needs of the leaders and pastors of the congregations who are part of Wagner's apostolic network. While I do not have first-hand experience with Wagner's school, the publicly

²⁵⁰ Christerson and Flory, *The Rise of Network Christianity*, 105–12.

²⁵¹ Other notable network-based ministry schools: Heidi Baker's "Harvest School of Missions," and Randy Clark's "Global School of Supernatural Ministry." See, "Harvest School of Missions"; "Global School of Supernatural Ministry."

available WLI curriculum is an informative source for what one can expect to encounter as well as how NAR congregations might structure their ministry schools. The WLI's classes are separated into seven categories: Seven Mountains, Apostolic, Evangelistic, Healing, Pastoral, Prophetic, and Teaching.²⁵² Some notable classes from 2016: Walking in the Supernatural, Discovering Your Destiny Through the Five-Fold Ministry, Apostolic Centers: Equipping the Family of God, Invading the Seven Mountains, Weapons of Warfare: Tools for Deliverance, Taking Dominion Now, Dominion Over the Land, Spiritual Warfare: Piercing the Heavens, Intercession for God's Unfolding Battle Plan, Intercessory Key to Unlocking Heaven, and Intercession: The Gateway to Spiritual Authority. For a more extensive, but not exhaustive, list of courses offered by WLI see Appendix E. Notice the overlap in rhetorical themes between these course names and what one hears spoken at Dayspring: weapon of warfare, walking in the supernatural, etc. An even stronger connection can be made back to Dayspring in that influential NAR leaders, such as Bill Johnson, teach some of the WLI courses.

Bill Johnson is best known for starting Bethel School of Supernatural Ministry (BSSM) in Redding, California.²⁵³ Every year, hundreds of domestic and international pilgrims journey to Bethel in order to enroll in BSSM. In total, BSSM has approximately 1,900 students with 35 percent being international students. In 2013, revenue from BSSM made up 19 percent (seven million dollars) of Bethel's annual income.²⁵⁴ First- and second-year students pay a non-refundable \$5,250 in tuition.²⁵⁵

²⁵² "Course Catalog," Wagner Leadership Institute, July 17, 2015, <http://wagnerleadership.org/courses/>.

²⁵³ Christerson and Flory, *The Rise of Network Christianity*, 36. Other notable congregational ministry schools: Gateway's "The King's University" and IHOP's "International House of Prayer University." See, "About TKU," The King's University, accessed November 27, 2018, <https://www.tku.edu/about-tku/>; "International House of Prayer University."

²⁵⁴ Christerson and Flory, *The Rise of Network Christianity*, 105.

²⁵⁵ "Finances," BSSM, accessed November 27, 2018, <http://bssm.net/admissions/finances/>.

A quick look at the 2017-2018 curriculum shows that BSSM teaches students how to live “naturally supernatural.” First-year students take classes such as “Foundational Theology and Church History,” “Kingdom Theology and Identity,” “The Supernatural Nature of the Gospel,” and “Prophetic Ministry in the Life of the Church.”²⁵⁶ The syllabus for “Kingdom Theology and Identity” states that the purpose of the course is to “convince students of the ‘royalty’ they possess as children of the king and mobilize them into the holy, supernatural lifestyle that flows from this belief.”²⁵⁷ For each of these classes, students are also required to read books written by prominent apostles and prophets of the NAR including *Basic Training for the Supernatural Ways of Royalty*, *Spirit Wars: Winning the Invisible Battle Against Sin and the Enemy*, *Developing a Supernatural Lifestyle: A Practical Guide to a Life of Signs, Wonders and Miracles*, and *Culture of Honor: Sustaining a Supernatural Environment*.²⁵⁸

Modeled after BSSM, Dayspring also has a localized ministry school called Dayspring School of Supernatural Ministry (DSSM).²⁵⁹ DSSM attracts spiritual seekers of all ages from both the congregation and abroad. DSSM students learn how to pray for healing, identify demonic influences, deliver people from demonic possession, and increase their capacity to be prophetic. Another selling point of DSSM is that it promises transformation through the finding of one’s spiritual identity. A brochure for DSSM states, “This could be your time to discover WHO God says YOU are and how much you are LOVED!” On DSSM’s website, it reads, “Our mission at DSSM is to equip, activate and train our students into a naturally supernatural lifestyle

²⁵⁶ “BSSM1-Syllabus 2017-18,” BSSM, 4, accessed April 19, 2018, <http://bssm.net/wp-content/uploads/2018/02/BSSM1-Syllabus-2017-18.pdf>.

²⁵⁷ “BSSM1-Syllabus 2017-18,” 4.

²⁵⁸ Kris Vallotton, *Basic Training for the Supernatural Ways of Royalty* (Shippensburg, PA: Destiny Image, 2011); Kris Vallotton, *Spirit Wars: Winning the Invisible Battle Against Sin and the Enemy* (Minneapolis, MN: Chosen Books, 2012); Kris Vallotton, *Developing a Supernatural Lifestyle: A Practical Guide to a Life of Signs, Wonders, and Miracles* (Shippensburg, PA: Destiny Image, 2007); Danny Silk, *Culture of Honor: Sustaining a Supernatural Environment* (Shippensburg, PA: Destiny Image, 2009).

²⁵⁹ DSSM is not an accredited school in the state of Missouri.

of revival. Through a pursuit of intimacy with the Father, each student will know their identity as a son or daughter and will be prepared to step into their identity.”²⁶⁰

First-year students can expect to spend most of their time focusing on a supernatural identity:

The first year of DSSM is focused on identity and connecting with the Father. As we learn who we are in Christ in deeper ways, our connection with the Father strengthens. The stronger our connection, the more we experience His very essence. Dreaming with God, understanding a culture of honor, walking in love and forgiveness become our very nature. We begin equipping for service in the Kingdom in areas of prayer, intercession, words of knowledge, and impartation that are activated in our domestic missions trips.²⁶¹

Every Monday night, from 6:30 p.m. to 9:30 p.m., students take classes on subjects related to “teachings,” “activations,” and “impartations.” Students also do book reports, must complete ministry hours (participate in healing rooms, regional prayer meetings, and treasure hunts), and go on a domestic missions trip.²⁶²

Year two students are pushed to take what they learned from year one and begin applying it with greater use of the supernatural:

The second year in DSSM is about taking what we have learned from first year and going into our spheres of influence and making a difference. Equipping continues with an emphasis on leadership and activating the supernatural within us. Students are taught the significance of effective prayer and fasting, supernatural provision, and how to continue to dream deeper. An understanding of Jesus’s mature love equips second-year students to face difficult situations when asked to lead. Second-year students are tempered with a longer international missions trip and may be asked to be on the leadership team with a first year domestic missions trip. Everything in second year leads to launching students into the fullness of their destiny.²⁶³

²⁶⁰ “Dayspring School of Supernatural Ministry.”

²⁶¹ “Curriculum - DSSM,” DSSM, accessed November 27, 2018, <https://dssm.life/curriculum>.

²⁶² Treasure hunts are a particularly interesting phenomenon that happens in the NAR. Essentially, groups of individuals gather to pray for divine insight or “clues” about people that God wants them to pray for in their city. Once the group gathers a list of “clues” (i.e., blue pants, red shirt, male, etc.), then they go out into the city and look for people who match their clues and pray for them. Dayspring uses this video as a quick way to explain treasure hunts: Kevin Dedmon, *Treasure Hunts*, 2015, <https://vimeo.com/118666193>.

²⁶³ “Curriculum - DSSM.”

The curriculum is the same as the first year except for a different book list and an international missions trip. By the time a second-year student graduates from DSSM, they will have read books such as Bill Johnson's *Hosting the Presence: Unveiling Heaven's Agenda*, Danny Silk's *Culture of Honor: Sustaining a Supernatural Environment*, James Goll's *Releasing Spiritual Gifts Today*, Lance Wallnau and Bill Johnson's *Invading Babylon: The 7 Mountain Mandate*, Steve Wilson's (founding pastor) *Incomplete by Design, Team Ministry: A Characteristic of Revival Culture*.²⁶⁴

Dayspring also offers a wide variety of local institutional opportunities for the congregation's children and youth. For parents seeking to have their children and youth educated in a supernatural environment, parents can enroll their children in Dayspring's private kindergarten through 12th-grade school: Dayspring Christian School (DCS).²⁶⁵ In a brochure advertising the school, DCS claims to give children an affordable private education while at the same time being "committed to helping students fulfill their God-given destinies." DCS students are required to attend weekly chapels that "allow students to personally experience the presence of God through dynamic Scripture teachings, passionate worship, and powerful prayer times." For high school students, DCS offers the State of Missouri A+ scholarship program.²⁶⁶

On the one hand, Dayspring's institutions exist because pilgrims desire more efficient methods by which to grow and achieve deeper levels of spirituality (both for themselves and for their children). On the other hand, local institutions are the chosen medium through which

²⁶⁴ Bill Johnson, *Hosting the Presence: Unveiling Heaven's Agenda* (Shippensburg, PA: Destiny Image Publishers, 2012); Silk, *Culture of Honor*; James Goll, *Releasing Spiritual Gifts Today* (New Kensington, PA: Whitaker House, 2016); Bill Johnson and Lance Wallnau, *Invading Babylon: The 7 Mountain Mandate* (Shippensburg, PA: Destiny Image Publishers, 2013); Steve Wilson and Sally Wilson, *Incomplete By Design, Team Ministry: A Characteristic of Revival Culture* (Versa Press, 2015).

²⁶⁵ DCS is not accredited but they do adhere to all the Missouri education requirements.

²⁶⁶ "Missouri Department of Higher Education - A+ Scholarship Program," accessed March 19, 2019, <https://dhe.mo.gov/ppc/grants/aplusscholarship.php>.

Dayspring is able to most effectively help its congregants *journey-from* being a tourist to becoming a true pilgrim. As Bass describes, “Being a tourist means *experiencing* something new; being a pilgrim means *becoming* someone new.”²⁶⁷ Further, Dayspring’s institutions provide for an important need that pilgrims, not tourists, require: continual spiritual nourishment.²⁶⁸ Going through DSSM is a way in which congregants can go “deeper” into their pilgrimage experience and receive training on how to live a transformed life. Completing DSSM also gives one special “credentials” to do NAR ministry. On their FAQ page, it states that: “DSSM is not an accredited school in the state of Missouri. You will receive a certificate of completion that could be recognized within the Body of Christ.”²⁶⁹ For example, in April 2018, I attended a Dayspring regional prayer meeting focused on praying for spiritual control of the Seven Mountains over Springfield.²⁷⁰ During this meeting, a Dayspring pastor instructed everyone that only alumni and those going through DSSM could use the microphone to pray or give a prophetic word. Later in the meeting, a DSSM alum led the room in praying against the “generational curse of the spirit of poverty” over the north side of Springfield, Missouri.²⁷¹ While poverty is the socio-economic reality of the area immediately surrounding Dayspring, their prayer against poverty points to how Dayspring positions themselves to take steps to spiritually and literally “feed” the community they are trying to reach.

²⁶⁷ Diana Butler Bass, “Preface,” in *From Nomads to Pilgrims: Stories from Practicing Congregations*, ed. Joseph Stewart-Sicking and Diana Butler Bass (Herndon, VA: Alban Institute, 2006), xii.

²⁶⁸ I like how Bass puts it: “[S]imply being on a spiritual journey does not automatically mean that people will find meaning. Rather, as Cooper suggested, they need to ‘connect’ and discover that journeys can become pilgrimages. Tourists can become pilgrims” (xi). See Bass, xi.

²⁶⁹ “Frequently Asked Questions,” DSSM, accessed November 27, 2018, <https://dssm.life/faq>.

²⁷⁰ This is a reference to the Seven Mountain Prophecy espoused by many NAR. See Enlow, *The Seven Mountain Prophecy*.

²⁷¹ This is in reference to the NAR belief that demonic spirits influence territorial regions. While social justice is not a direct focus of Dayspring, it should be noted that Dayspring is located on the north side of Springfield. Thus, poverty is in some regards an ever-present (generational) factor amongst those in the community. In conversation with Phil, he told me that when the church first opened, that it was surrounded by “crack houses” but that through prayer and outreach, the presence of drugs has greatly decreased. Dayspring also has a bus ministry that picks up children and families in the surrounding area and brings them to the church.

Foodways: Material and Metaphorical

While certainly a part of how the congregation offers hospitality, Dayspring's foodways or food culture offers rich insight into how pilgrims come to adopt a supernatural lifestyle. Marie Dallam offers a succinct definition of foodways: "an expression of our 'ways' around food: how we grow or acquire it, how we prepare it, how we display or use it, and how and when we consume it."²⁷² In light of the supernatural focus found at Dayspring, it follows that the foodways at Dayspring might similarly extend beyond material considerations and take on a nuanced spiritual meaning. This is most evident in Dayspring's common metaphorical reference to food to explain the supernatural. Food is also a didactic tool used to inform congregants on how to embody and nourish their spiritual lives. Thus, I approach Dayspring's foodways by observing how material foodways inform and influence the metaphors used to invigorate spirituality.

Material Foodways. At Dayspring, there are various ways in which food is a mundane part of life (such as the aforementioned "Coffee Spot"). Food is also a common element in most extracurricular community gatherings. A quick look back through the event history of Dayspring and one notices that a good portion of their advertised events involves some component of food. In 2013 they sponsored Chocolate, Chuckles & Choice Coffee. In 2015 they hosted Sunday Chili Brunch with all the Fixins!, Dayspring Cookie Bakeoff, Fiesta Fundraiser Benefitting Dayspring's Women, Pancake & Bacon Breakfast, and Pass It On Brisket & Rib Luncheon Fundraiser. In 2016 the congregation welcomed people to Dayspring Chili Supper Fundraiser, Kids in the Kingdom Pancake Breakfast, Soul Food Potluck, Dayspring Church Picnic, and Pass It On Luncheon. In 2017 congregants gathered together at the January Potluck Dinner, Little

²⁷² Zeller et al., *Religion, Food, and Eating in North America*, XVIII.

Sweethearts Banquet, Dayspring Annual Chili Supper, Annual Soul Food Potluck, Dayspring Church Picnic, and Dayspring Pastor Appreciation Potluck.²⁷³ Notice the repeated and popular events: Pass It On Fundraiser, Dayspring Church Picnic, Potluck Dinners, Soul Food Potluck, Pancake Breakfast, and Chili Supper.²⁷⁴

In 2004, Phil Wilson started a non-profit organization called Heart of the Ozarks. This non-profit (now financially separate from the church and funded by donations and grants), started because he saw that Dayspring was limited in its ability to sustain a food bank and also offer various Christmas food programs. Dayspring now leases a portion of their South Building to this non-profit for its food pantry. Heart of the Ozarks has six distinct programs and five volunteer staff: Hands Extended, Life Anew, Freedom Recovery Services, Pass It On, Family First Services, and Disaster Emergency Response Team (D.E.R.T.). Hands Extended is the food pantry program that “offers a three-day supply of nutritionally balanced meals. It is one of the charity’s largest programs and distributes more than 50,000 meals a year, and an emergency supply of food for people who fall through the cracks.”²⁷⁵ Max informed me that the charity served sixty-five thousand meals in 2016. Although Heart of the Ozarks is officially separate from Dayspring on paper, it is still an active part of the congregation. Most of the volunteers for Heart of the Ozarks are congregants from the church. Further, it is not uncommon to hear someone referring to “our food pantry” during Sunday announcements.

²⁷³ “Dayspring Church - Events.”

²⁷⁴ When asked whether or not there are any traditional dishes represented at their food events, Max informed me that at potlucks and picnics, there is always fried chicken and lots of comfort food. Andrew mentioned that there are always four types of chili to choose from at their events: regular chili, hot chili, mild chili, and deer meat. Presumably, the deer meat is provided by local hunters. Beyond this, Andrew also told me that at potlucks one will experience African food, Dominican food, Indian food, and different types of state foods (Michigan, Missouri, Nebraska, and food from the North- and South-Eastern states).

²⁷⁵ Juliana Goodwin, “Grants, Volunteers Lift Heart of the Ozarks,” *Springfield News Leader*, May 27, 2012, sec. News.

From 8:30 a.m. to 9:30 a.m., the first and third Sunday of every month, Dayspring hosts an event known as Family Breakfast Fellowship (FBF). It is located on the first floor of the South Building. FBF is a time when congregants come together to eat a free hand cooked breakfast by the “Breakfast Master” congregant, John, and his volunteer staff. At the time of my first visit, the breakfast had begun about six months prior. Furthermore, it was entirely John’s idea to do it. John, feeling led by the Holy Spirit, approached the elder board with the idea of having free breakfasts for their local community. The elders approved his idea. To my surprise, John cooked and paid for everything himself. The FBF typically feeds anywhere from sixty to a hundred Dayspring congregants (adults and children).

Walking into the community center for FBF for the first time, I saw twelve round tables full of congregants, about eight people per table. People buzzed about chatting, laughing, drinking coffee, eating, or waiting in the food line. The smell of French toast filled the air as I joined the food line and headed into the kitchen located behind the Coffee Spot. Walking into the kitchen, I was greeted by the smiles of volunteer servers who stood behind a cafeteria styled kiosk. A full kitchen set was behind them: washers, dryers, refrigerators, sinks, a kitchen island for food preparation, and stores of kitchenware. On the menu for that day: bacon, two types of eggs (one “normal” and the other “spicy”), French toast, and small cups full of fruit (blueberries, strawberries, and grapes).

With a plate of food in one hand and a cup of coffee in the other, I made my way to a table in the back of the room where I was invited to sit with a group of congregants. Upon inquiring, I discovered that everyone at the table was in a Dayspring small group together. I then realized that almost every table represented groups of people who have similar close relationships. The food experience at Dayspring is structured to resemble a family. Max told me:

There is lots of talking and conversation. Most people find it difficult to decide what table to sit at because we are a family. If I sit with one group, then I do not get to sit with that other group. We have a lot of round tables because it creates a more intimate setting. Even if you are in a large group, you still are able to get a close connection with the people you are seated next to.

When John was not in the kitchen cooking or serving food, I saw him busily moving about joyfully greeting people. John also facilitated the intimacy of the FBF by sharing homemade videos on the Dayspring Facebook page. In the videos, John was shown holding his infant son, and he provided updates to the congregation on the Sunday menus and recent FBF testimonies. In the words of Max, “A lot of unity has come through this.” Thus, it is important to notice that while John’s FBF fulfills a material need in Dayspring, it carries with it a level of spiritual overtones that create a sense of camaraderie and unity.

Metaphorical Foodways. Foodways at Dayspring are not limited to their ways around physical food, instead, food is an important aspect of how Dayspringers narrate and convey their spiritual experiences. For example, within the context of praying for new pastors of a Dayspring satellite church in El Dorado, Missouri, Phil explained that God is expanding Dayspring’s “feeding trough.” Through this new church plant, Dayspring will be able to multiply and increase its regional influence—allowing more people to feed on the spirituality that Dayspring, and the NAR, has to offer. Also, this metaphor was particularly relevant because it was prophesied by Serio, a visiting apostle from Oaxaca, Mexico, that Dayspring would soon become a “global church” with greater international impact.

It is also common to hear food metaphors in the context of worship. The pastor might address the congregation during moments of spiritual frenzy, saying: “Who is hungry for breakthrough? Who is thirsty for breakthrough? Come! Come to the waters!” Notice that foodway metaphors allude to a human experience of food but reframe the words for a context of

thirsting and hungering for a satisfaction that can only come from experiencing God.²⁷⁶ It also informs one of what mental and physical disposition to have to worship God properly.

Congregants should come as if seeking the satisfaction of thirst and hunger—to come before God in boldness, desperation, and urgency.

The taking of communion is another example of how Dayspring’s foodways can incorporate both material and metaphorical aspects. Dayspring takes communion on the first Sunday of every month. Communion is passed out to the congregation on two silver platters. One platter is designed to hold tiny cups of grape juice (symbolic of Jesus’s blood), and the other is a flat platter with communion wafer squares on it (symbolic of Jesus’s body). The process of passing communion to the congregation is similar to how a tithes plate is passed between rows of chairs. As the plate is passed, congregants take a cup and wafer square. Before receiving communion, the congregation waits until everyone has received the elements. On one Sunday, Phil led the congregation in taking communion by offering a public prayer with words of instruction:

This morning I thank you, Jesus, for your blood and your body. I thank you for the power to change this city, Jerusalem, Judea, and the outermost parts of this world. I cannot believe that He would entrust this to us! To take this and then change our city and the nations of the earth. And I just agree with the word that Serio released [apostle from Oaxaca, Mexico]. This is a global church, a base for equipping and training. To watch other bases pop up all over the world. God sends us out to the nations to carry this message of hope, and we have access [to the nations] because of the goodness of the Lord.

We thank you, Jesus, for the blood and the bread. You see Jesus, he literally takes that chunk of his flesh, and he hands it to you, and as he hands it to you, it becomes bread, and it becomes your daily bread. So not only do we have the provision but the power. Provision and power? Oh my, oh my, what we can do with that!

The congregation then consumed both elements.

²⁷⁶ This is not wholly unique insofar as there are multiple scriptural verses that also affirm the use of food metaphors. Psalm 34:8, “Taste and see that the Lord is good; blessed is the one who takes refuge in him.”

Like in the other waves of Pentecostalism, communion is a symbolic ritual in the NAR and at Dayspring. However, to add emphasis to the experience, pilgrims are instructed to perceive their taking of communion as if it were the literal body and blood of Jesus. Furthermore, while the taking of communion is typically a ritual that focuses on internal reflection and remembrance, Phil had Dayspring take communion with an outward and spiritually empowering focus. To partake was to receive physical provision and supernatural power to change nations. In this regard, communion at Dayspring is a material act that metaphorically represents an emphasis on using one's supernatural responsibility for others.

The material and metaphorical foodways at Dayspring are a result of the embedding process. It is as if pilgrims, who gain a sense of belonging in the congregation, leave metaphorical "pieces of themselves" in Dayspring's foodways. Materially, food is used to provide for a prominent low-mid socio-economic congregation (unity), host community-building events (family), and to feed their neighbors (satisfaction). However, layered behind these foodways is an underlining spiritual impetus. Take for example John's divine directive to start Family Breakfast Fellowship (FBF). John created FBF not only to meet the physical needs of his congregation but to take serious the challenge to live supernaturally for others. Subsequently, food is metaphorically invoked to teach pilgrims how to live out of a supernatural spirituality and impact others. Since Dayspringers regularly experience food in the context of unity, family, and satisfaction, food becomes a natural idiom for describing the aspects of the supernatural that also have to do with themes of unity, family, and satisfaction. A necessity of life is to consume food, and at Dayspring a necessity of spirituality is to experience the supernatural. Thus, it makes sense that Dayspring's pilgrims would want to embed and narrate their supernatural experiences in a mundane yet essential component of life—food.

Discussion: Supernatural Pilgrims

The objective of this chapter has been to understand how Dayspring functions as a bridge for pilgrims between the normal and the supernatural. As Bass puts it, “Becoming a pilgrim means becoming a local who adopts a new place and new identity by learning a new language and new rhythms and practices.”²⁷⁷ Through the lens of pilgrimage congregation, Dayspring supports the process of transformation, or *journey-from*, with seemingly endless opportunities for pilgrims to embrace NAR language, rhythms, and supernatural lifestyle.

Without ever having to leave their home turf, conferences (network-based institutionalism) expose congregants to some of the most influential NAR leaders and teachers. Also, NAR conferences reinforce the experimentalism and teachings of Dayspring while providing outlets for pilgrims to episodically experience a revivification of faith.²⁷⁸ Local institutions also play a major role in creating a lasting sense of belonging and enriched spirituality. Through DSSM, pilgrims are taught the special theology of the apostles and are constantly challenged to become more supernatural. The more pilgrims progress through the various levels of commitment to DSSM, the more they receive special knowledge, privileges, and ministerial authority.

While institutions might facilitate a pilgrim’s crossing over a metaphorical bridge of transformation, the bridge itself leads to a new identity that is framed by living supernaturally. As Dayspring’s pilgrims learn to operate in their unique charismatic giftings, they are also empowered to use their giftings to edify the entire church. Thus, pilgrims gain a sense of belonging when they participate and share in the spiritual climate of the congregation. Similarly,

²⁷⁷ Bass, “Pilgrimage Congregations,” xii.

²⁷⁸ By episodic I mean that conferences happen on such a regular enough basis that congregants always have the “next” conference to look forward to and anticipate.

studying Dayspring's foodways indicates how pilgrims form a familial community centered around a supernatural responsibility others. To end this chapter, I illustrate how pilgrims ultimately come to operate, in community, as supernatural pilgrims by looking at an example that combines both operating in the charismatic and foodways.

Once a month, Dayspring invites congregants who operate in the gift of prophetic art to paint during the worship portion of service. There are usually only three prophetic painters at a time. Phil gives a helpful explanation of what the charismatic gift of prophetic art is:

It is a form of worship. It is a form of release. It brings a lot of giftings together. The Holy Spirit gives an image, and then He often gives a word with the image. It is no different than a prophetic word in this sense. I love it because you get the visual. God releases something visually to them, and then gives them the interpretation. Just like a tongue and the interpretation of tongue.

As is typical, after worship the painters are asked to share with the church the significance of the image they painted and what the interpretation of it is. The painters look out into the audience and, via the prompting of the Holy Spirit, pick someone to give the painting and interpretation to. Often painters will vacillate between people in the audience until they "sense" affirmation from the Spirit about which person to choose.

What caught my attention one week was that one of the painters painted two apples. She had painted one of the apples, a gala apple, with a vertical orientation on the canvas. The other apple, a golden delicious apple, was laying on its side in a horizontal orientation behind the red apple. The apples sat on what looked like a teal-green tablecloth that faded into the white of the canvas. The artist said that their painting was for a specific couple. She peered into the audience for a minute and then identified a couple sitting left of the stage. She then spoke the prophetic interpretation of the painting over them (emphasis mine):

I felt like God was saying that there is a season of *fruitfulness* for you. He wants to bless you with the things you have been seeking in the quiet place. He has

promises for you. Blessings for you. He is saying over you that He is a faithful God who sees you and knows your needs. I feel specifically in healing. He is bringing the *fruit* of healing in your life. If there is a chronic issue of pain. He wants to bring the healing. The healing you have been seeking for years, maybe? Financially as well, He is bringing blessings upon blessings. But as He gives you the *fruit*, you are to lay it at His feet. As you lay it at His feet, He will pour out a hundred more blessings on you.

Excitedly, the couple (and the congregation) audibly responded with awe and amazement. Then, the rest of the painters showed their paintings, picked a person in the congregation, and shared their prophetic interpretations. Unfortunately, I was not chosen to receive a painting.

This fascinating exchange ritual between pilgrim painter and pilgrim congregants would not be possible without the painter having first become a supernatural pilgrim. In the case of this example, the painter operated in their charismatic gift and was impressed to use the imagery of food to convey a spiritual message about financial abundance and a soon coming miraculous experience of healing. Just as food is given in abundance to those who are hungry, food is a means by which Dayspring's pilgrims narrate the potential of God's abundant provision for others. As Phil described, this exchange is actually an act of worship, and as Bass argues, it is precisely through the act of worship that pilgrimage congregations provide "strangers a connection to the community and to God."²⁷⁹ She goes on to say that discernment, hospitality, and finally worship initiates "the movement of the individual from being a spiritual tourist to being a Christian pilgrim," or, in the case of Dayspring, to being a supernatural pilgrim.²⁸⁰

²⁷⁹ Bass, "Pilgrimage Congregations," 168.

²⁸⁰ Bass, 168.

CHAPTER SEVEN, MEDITATIONS ON THE JOURNEY

In the current socio-religious academic milieu, research on the New Apostolic Reformation is an exciting new venture because of the movement's multiplication in church growth, larger than life charismatic leaders, and widespread impact on American Pentecostalism. Further, both academics and journalists are presently fascinated by buzz topics such as apostles, prophets, Dominionism, spiritual warfare networks, and NAR political intrigue.²⁸¹ Brad Christerson and Richard Flory's book is among the first to attempt a sociological explanation of the NAR.²⁸² A strength of Christerson and Flory's work is how it reveals that the NAR's radical growth is due in part to their theological and structural nuance of church governance. This thesis goes beyond their work by using a phenomenological approach to study the dynamics of a NAR church. Thus, it has been the task of this thesis to take a step towards understanding the NAR (larger story) from the perspective of a congregation (smaller story), providing insight into the question: What does it mean to practice within and belong to a NAR congregation?

To answer this question, I identify that the trope of pilgrimage is fruitful for studying the NAR's complex and at times indistinguishable weaving of the sacred and mundane. Following this trope, understanding how one practices and finds a sense of belonging to NAR congregations is best explored through three elements of a pilgrim's journey. First, congregants

²⁸¹ Gross, "The Evangelicals Engaged in Spiritual Warfare"; Tabachnick, "The Ideology and History of the New Apostolic Reformation"; Tabachnick, "Strategic Level Spiritual Warfare (SLSW) Glossary"; Geivett and Pivec, *A New Apostolic Reformation?*; Christerson and Flory, *The Rise of Network Christianity*; Jon Bialecki, "Apostolic Networks in the Third Wave of the Spirit"; Jon Bialecki, "Apocalyptic Diversity, Demonic Anthropology, and the Evangelical Ethnos: Modes of Imagining Difference among American Charismatic Evangelicals," *North American Dialogue* 19, no. 2 (Fall 2016): 85–101; Jon Bialecki, "No Caller ID for the Soul: Demonization, Charisms, and the Unstable Subject of Protestant Language Ideology," *Anthropological Quarterly* 84, no. 3 (2011): 679–703.

²⁸² Christerson and Flory credit the success of the NAR to 1) supernatural experimentalism, 2) proficient web-based marketing, 3) participatory and empowering religious practice, and 4) the networking of charismatic leaders. Christerson and Flory, *The Rise of Network Christianity*, 147–52.

perceive their congregations to be destinations of supernatural encounter; they journey not only to a building, but they *journey-to* sacred ground (Chapter Four). Second, congregants undergo a *journey-within* that can be characterized by a pervasive grammar of assent encouraging reciprocity between individual experiences and communal expressions of the supernatural (Chapter Five). Thirdly, as a pilgrimage congregation, Dayspring serves as a spiritual bridge upon which pilgrims *journey-from* their past lives and into new supernatural lives (Chapter Six).

As a final meditation on the pilgrim's journey to Dayspring, I would like to explore a further implication of identifying Dayspring as a pilgrimage congregation. Aforementioned, Diana Butler Bass argues that pilgrimage congregations are “spiritual bridges from the nomadic life to a life of faithful discipleship” that are moving pilgrims “toward the ultimate goal of knowing God.”²⁸³ While these communities can be identified by the intentional practice of discernment, hospitality, and worship, pilgrimage congregations are distinct in that they are able to refract or redirect aspects of American postmodern culture.²⁸⁴ Specifically, pilgrimage congregations reinterpret postmodern individualism, aimlessness, consumption, fragmentation, and forgetfulness.²⁸⁵

Individualism is characterized by a tendency in the postmodern life to spiritually wander: “moving from experience to experience for the sake of experience alone.”²⁸⁶ This aspect of wandering is certainly present in some aspects of the NAR. Christerson and Flory remark that NAR followers “move from conference to conference, ministry school to ministry school, and define their faith more by their practices and allegiance to an individual leader than by their

²⁸³ Bass, “Pilgrimage Congregations,” 167–68.

²⁸⁴ Bass, 167.

²⁸⁵ Bass, 169.

²⁸⁶ Bass, 169.

connection with a congregation, denomination, or tradition.”²⁸⁷ However, as a pilgrimage congregation, Dayspring’s embrace of spiritual autonomy as a precondition for accepting NAR spirituality has caused pilgrims to thrive and develop deep roots of belonging.²⁸⁸ Encouraged through the rhetoric of *invitation*, *exchange*, and *suddenlies*, congregants embrace individualism by finding and operating in both conventional and unconventional charismatic giftings.²⁸⁹

Similar to individualism, it is not uncommon for humans to experience a sense of aimlessness or lack of meaning: “Human beings are, in essence, homeless wanderers. And this wandering, the constant roaming for identity, fuels random busyness—often as a way to cover the sense that everything may well be meaningless.”²⁹⁰ Counter to aimlessness, Dayspring’s pilgrims find identity in their charismatic giftings and are given purpose and meaning when allowed to use their gifts to edify the congregation through interludes. Finding meaning in their charismatic gifts also leads pilgrims into other practices such as participating in NAR conferences, enrolling in Dayspring’s School of Supernatural Ministry, and sending their children to Dayspring Christian School.²⁹¹ Following Bass, as homeless pilgrims gain a renewed sense of identity, they adopt a new vocation and are spiritually relocated into a supernatural life.²⁹²

²⁸⁷ Christerson and Flory, *The Rise of Network Christianity*, 11.

²⁸⁸ Bass, “Pilgrimage Congregations,” 170. Individualism is also an important aspect contributing to the sociological rise of the “spiritual but not religious” or the “nones.” See Elizabeth Drescher, *Choosing Our Religion: The Spiritual Lives of America’s Nones* (New York, NY: Oxford University Press, 2016), xi, 5–6.

²⁸⁹ Individualism is also expressed through personalized forms of worship (e.g., flag worship, scripted and spontaneous dancing, prophetic painting, and shouting).

²⁹⁰ Bass, “Pilgrimage Congregations,” 171.

²⁹¹ Participation in NAR conferences is a form of network-based institutionalism. For example, by hosting conferences Dayspring is able to use their network’s apostles, prophets, and evangelists. Dayspring’s School of Super Natural Ministry is a form of local institutionalism. Dayspring creates their own institutions to service the specific needs of their congregants. Another example of Dayspring’s local institutionalism is their K-12 school and food pantry.

²⁹² Bass, “Pilgrimage Congregations,” 172.

In American postmodern culture, Bass identifies that Christianity has not “escaped the pervasive consumerism that defines religious identities, traditions, and faith practices.”²⁹³ She goes on to say that “Christian symbols and practices themselves often become products in service to consumerism, a faith that can be marketed to spiritual nomads.”²⁹⁴ Pilgrimage congregations correct postmodern consumerism by guiding pilgrims into reflective and outward practices. As Phil is often heard saying, at Dayspring “there is no junior Holy Spirit.” Dayspring invites all people, of all backgrounds, into a supernatural journey. Through operating in the charismatic, congregants learn to receive from the Holy Spirit, but, more importantly, how to use their giftings for the benefit of others. For example, pilgrims who operate in prophetic art do not keep their divinely inspired works for themselves but freely give them away to encourage others in their journey.

In times of high cultural reorganization, “fragmentation is an inevitable part of the journey of change.”²⁹⁵ In efforts to control the chaos of fragmentation, churches, denominations, and organizations are tempted to reassert control by reinforcing top-down authority. Considering the NAR’s hierarchical structure, that centers around modern-day apostles, one might be inclined to think that the movement is characterized by a need for totalitarian control. Geivett and Pivec describe apostles as military generals:

In NAR church government, apostles are often described as generals—strategizing, giving orders, and drawing up battle plans. These leaders use secret intelligence they receive from prophets to neutralize and disarm the enemy. And they have a massive arsenal of weapons—the ability to perform supernatural signs, wonders, and miracles—that can advance God’s army and shock and awe its enemies into submission.²⁹⁶

²⁹³ Bass, 172.

²⁹⁴ Bass, 173.

²⁹⁵ Bass, 174.

²⁹⁶ Geivett and Pivec, *A New Apostolic Reformation?*, 30.

However, Christerson and Flory more accurately identify that the NAR apostles virtually lack any top-down or hierarchal authority: “In a network, no such authority exists—apostles are there simply to ‘add value’ or provide ‘alignment’ in the form of legitimacy or spiritual power to the ministry of those under them.”²⁹⁷ If a congregation or ministry comes into conflict with an apostle’s beliefs or motives, then they are free to leave and find another apostle to align with. Bass goes on to show that pilgrimage congregations are similar in that they reject strong top-down authority and move towards more “participatory forms of church.”²⁹⁸ At Dayspring this is evident in that the role of apostles is a moot fact that does not necessarily interrupt the day-to-day practices of the congregation. Furthermore, pilgrims are empowered and given authority to publicly speak, share, and express themselves before the congregation. Concerning participatory forms of church, it is not uncommon for interludes to prompt communal acts during worship. Throughout the period studying Dayspring, I experienced communal kneeling, clapping, shouting, opera singing, and even toe-tapping. During an interlude Phil asked for the drummer to keep playing:

Can we just get a strong drum beat? I just feel like there is a corporate toe-tapping, okay? So, you can stay in your seat, you can stand up, but can we just tap our toes together? There is something about a corporate release of worship, and we are just tapping our toes together. We might not all be able to dance this morning or jump around, but we can tap our toes together. Does that not feel good? We are all doing it together. There is a beat, a warrior beat, and a warrior march. Now just let that go to both toes.

Concerning the giving of authority to laity, I am reminded of how Dayspring gave authority to John Nave to lead Family Breakfast Fellowship after he felt led by the Holy Spirit to do so (Chapter Six).

²⁹⁷ Christerson and Flory, *The Rise of Network Christianity*, 58.

²⁹⁸ Bass, “Pilgrimage Congregations,” 174.

Lastly, Bass states that religious communities are becoming more and more forgetful, or amnesiac, due to the influence of a fragmented and decentralized culture: “Mobility, technology, education, changes in women’s roles, divorce, cohabitation, travel, and urbanization all combine to cut people off from sources of memory—family, neighborhood, and heritage.”²⁹⁹ Recognizing the detriment that forgetting has on religious communities, pilgrimage congregations practice the coming together as a family, remembering the past, and the retelling of memories. The act of remembering is built into the construction of Dayspring’s space. In the auditorium pilgrims are constantly surrounded by columns engraved with titles for God that prompt a remembrance of the past, recognition of the present, and imagination of future divine encounters: Lord Our Healer, Spirit of Grace, Prince of Peace, All-Sufficient One, etc. Interludes also serve as a time of testimony where the community celebrates and remembers the transformations or supernatural experiences which have occurred in the past. While I was unable to attend, a portion of Dayspring’s New Years service is spent remembering past prophetic words and celebrating the ones which came to pass. Also, Dayspring’s material foodways (community food events, FBF, food pantry, etc.) are good examples of how there is a conscious effort to create an atmosphere of family outside of Sunday services and to remember those around them in need.

Although the NAR is often seen as a movement heavily influenced by postmodernism, by positioning itself as a pilgrimage congregation, Dayspring responds to postmodernism by “inverting a potentially destructive cultural pattern into a faith-filled way of life.”³⁰⁰ In turn, Dayspring represents a community of pilgrims who find a place to belong together. A nuance of

²⁹⁹ Bass, 175.

³⁰⁰ Bass, 169. Commenting on the third wave in general, Poloma writes, “As a form of mystical spirituality rather than a single strong religious organization, the P/C movement better resonates with the shift toward a postmodern paradigm, sharing the latter’s ideological reactions against modernism and its epistemological assumptions” (22). See Poloma, *Main Street Mystics*, 22–23.

this pilgrimage congregation, which is different than the congregations Bass studied, is that Dayspring moves its pilgrims towards the ultimate goal of becoming supernatural.

Before concluding with a final reflection, I would like to suggest areas of potential future research. While this thesis is a step towards a fuller understanding of the NAR, it suffers from not having data to draw upon from a myriad of NAR congregations. There needs to be a comprehensive survey of NAR congregations to measure church vitality and spirituality. Like this thesis, a national NAR survey should utilize the lens of pilgrimage. As a framework, Margaret Poloma's survey of the Toronto Blessing stands out as an exceptional study that is useful for NAR congregations.³⁰¹ Another way to study NAR congregations is through a topical anthropological study. For example, T.M. Luhrmann's seminal study of Vineyard churches is predicated on topical questions: "How does God become real for people? How are sensible people able to believe in an invisible being who has a demonstrable effect on their lives? And how can they sustain that belief in the face of what skeptical observers think must be inevitable disconfirmation?"³⁰² Studying the various forms of NAR charismatic worship might be another area for potential research. Specifically, worshiping with flags stands out as a unique phenomenon. While using flags in worship is not a new phenomenon, how the NAR uses this practice to merge theology, creativity, planned-spontaneity, and kinesthetics is intriguing.

Similar to the revivals of the late twentieth century, perhaps the greatest challenge facing the continued growth of the New Apostolic Reformation is that of sustainability. If the charismatic fires of the great revivals, such as the Toronto Blessing and Pensacola Outpouring, could not overcome eventual burnout, then how will the NAR, a movement based in revival,

³⁰¹ Poloma, *Main Street Mystics*, 26–27, 34, 66–68, 83; Poloma, "The 'Toronto Blessing'"; Poloma and Hoelter, "The 'Toronto Blessing.'"

³⁰² Luhrmann, *When God Talks Back*, xi–xxv.

avoid routinization and achieve sustainability?³⁰³ Having now studied a NAR congregation up close, I realize that Dayspring represents a smaller story that provides an essential glimpse into this question and reveals a greater unfolding drama. Beyond the installation of modern-day apostles, the NAR innovates church governance, avoids routinization, and finds sustainability by creating pilgrimage congregations. While its charismatic leaders might bring the revival fire, it is NAR congregations, like Dayspring, that establish lasting bridges that lead seekers into becoming faithful pilgrims. Dayspring welcomes, nourishes, and empowers pilgrims towards authentic supernatural transformation—towards ultimately becoming supernatural pilgrims. Without any indicators of slowing down, time will tell if Dayspring can achieve a level of sustainability greater than its predecessors. However, with that in mind, it is already clear that Dayspring has been a home for supernatural pilgrims since 1995.

³⁰³ Poloma, “The Spirit Movement in North America at the Millennium.”

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APPENDENCIES

Appendix A. Human Subjects IRB Approval

Date: 3-26-2019

IRB #: IRB-FY2018-160
Title: Lived Religious Practices in the Ozarks
Creation Date: 9-6-2017
End Date: 7-31-2019
Status: Approved
Principal Investigator: John Schmalzbauer
Review Board: MSU
Sponsor:

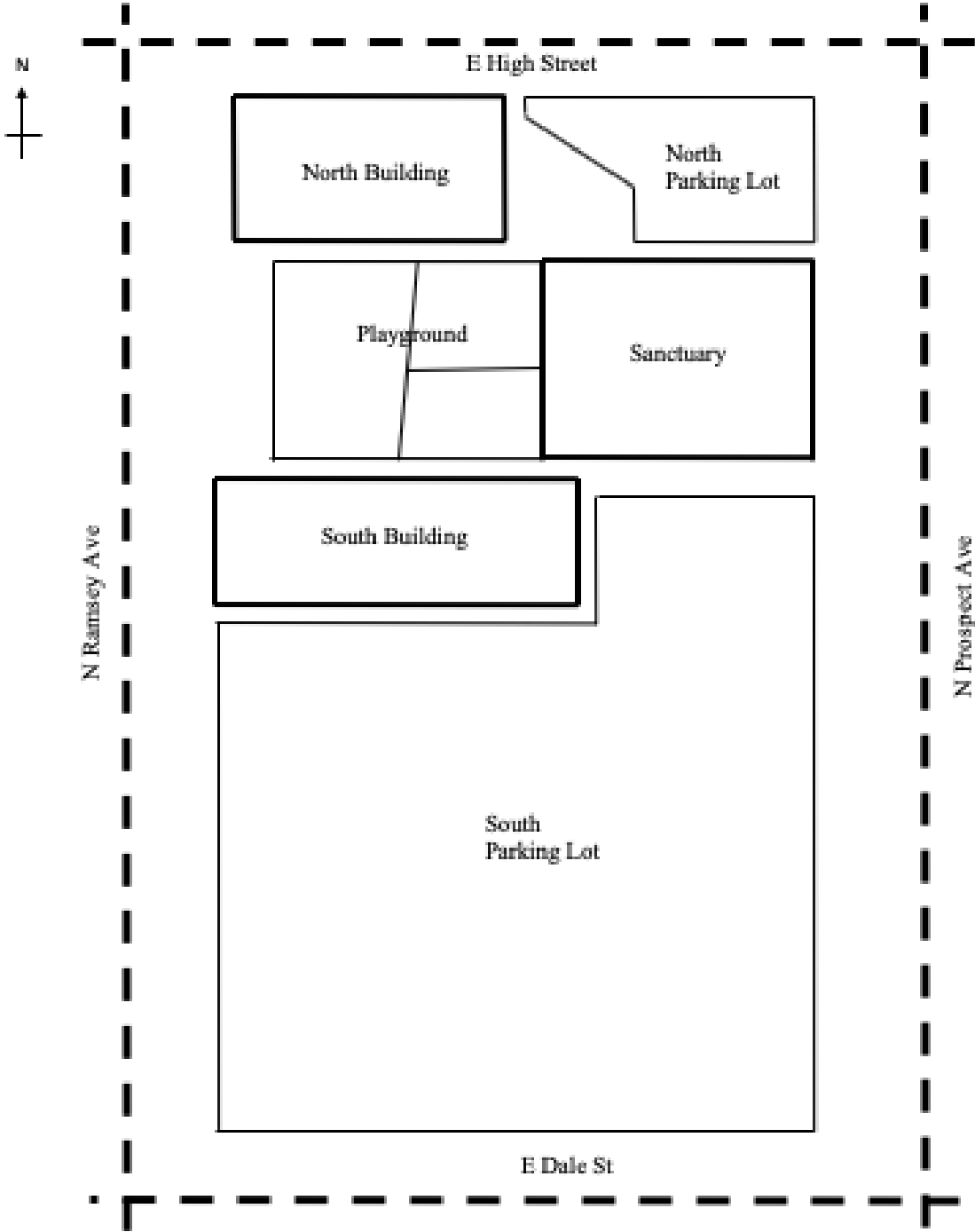
Study History

Submission Type	Initial	Review Type	Expedited	Decision	Approved
Submission Type	Renewal	Review Type	Expedited	Decision	Approved

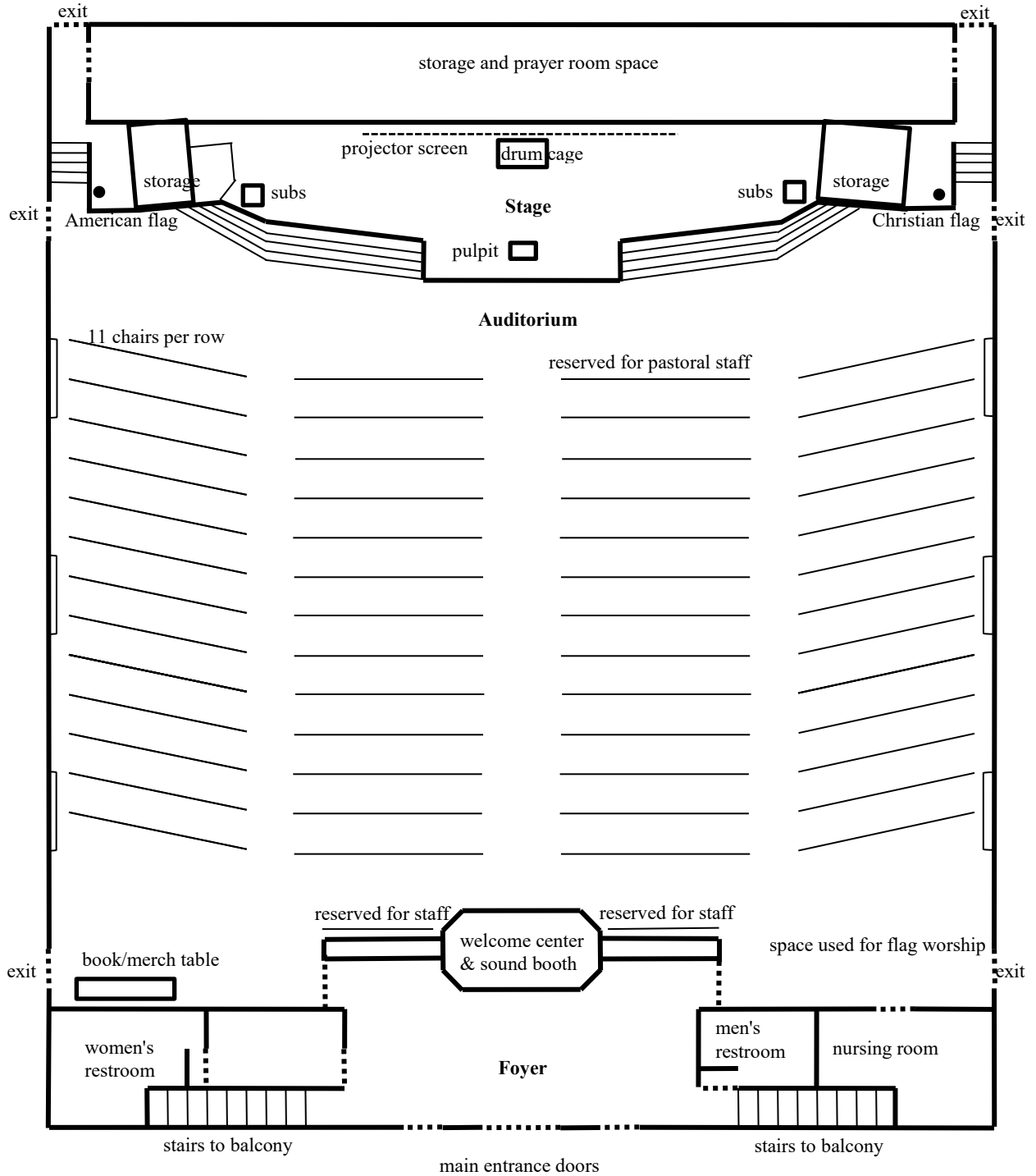
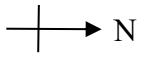
Key Study Contacts

Member	John Schmalzbauer	Role	Principal Investigator	Contact	jschmalzbauer@missouristate.edu
Member	John Schmalzbauer	Role	Primary Contact	Contact	jschmalzbauer@missouristate.edu

Appendix B. Dayspring Church Campus



Appendix C. Dayspring Church Sanctuary Floor Plan



Appendix D. Dayspring Worship, October 22, 2017

Worship Song (Left column) — Spontaneous Interludes (Right Column)

“High Above” by Bryan & Katie Torwalt

Flag worship: No flags, just dancing.

Verse 1

We turn our hearts and fix our eyes
We welcome You arms open wide
And feel the Light of heaven

Verse 2

Let every soul arise and wake
Lift a song prepare the way
We feel the Light of heaven

Chorus

One heart, one voice
We lift You up, we lift You up
Our hope, our joy
We lift You up, we lift You up
High above
God, Your light has come

Verse 3

Overwhelmed, we stand in awe
Words fall short of all You are
Behold the King of heaven

Bridge

Whoa, the Light has come
Whoa, the King has come

**Bridge (from “He is the light” by
Bryan & Katie Torwalt)**

Great, great is the Lord
Praise His name
Praise His name

“How Great is our God” by Chris Tomlin

Flag Worship: No flags, just dancing.

Chorus

How great is our God, sing with me
How great is our God, and all will
see
How great, how great is our God

Bridge

You're the names above all names
Worthy of all praise
And my heart will sing
How great, is our God

Interlude and rhetoric

Melissa: "I feel that this is just for the voices."

Interlude and rhetoric

Phil: "There is an invitation from the Holy Spirit to go further in our worship today. That word worship, it is actually worth-ship. What is the worth? What is He worth? How worthy is He of your praise? That is what worship actually means. We are assigning a value to God's worth. If He has brought you through, then He is worthy of everything that you have."

"Shores" by Bryan & Katie Torwalt

Flag worship: Two blue flags and two fused pink/orange flags.

Verse 1

All depression walks away
On the shores of your great love
And let addiction and all shame
Be laid down at your feet
Come awake, awake my soul
I feel justice rising
Breathe new life into these bones
I can feel your heartbeat

Chorus

Freedom, take hold of my heart
Spirit of God, come fill this place
Jesus, You're all that I want
Have your way

Verse 2

And you bring peace in every storm
'Cause you are my anchor
A hope that's deep within my soul
Oh, the strengths of Your love
Tears down walls, it tears down
strongholds

Interlude and rhetoric

Melissa: "This is an invitation."

That keep me back from You
Perfect love that's never ending
It leads me toward You

Bridge

All creation knows that
You alone are God
As we sing Your praises
God, let our hearts respond

Loud feedback from sound system

Interlude and spiritualizing sound feedback

Melissa: “Father let nothing steal away our worship today. No unearthly sounds are going to steal worship away. We will only take the heavenly sounds. Father, that response, ‘As we sing Your praises let our hearts respond,’ You know it is not worship unless there is a response. We just got to heard Misty Edwards share a profound truth that: ‘It is just music unless we respond to something.’ It is just music and sound. It could be pretty sound, or it could not be pretty sound, but we need to respond in this place to His glory. Respond to what He has done in your life. Respond to the fact that He is holy and set apart.

God has established for His glory the unfathomable truths in our world (the things that even scientists do not understand), so that we might see His beauty. He is so much higher, glorious, and set apart.”

“Faithful Garden” by an unknown artist

Flag worship: Single white flags on a long stick.

Verse 1

Faithful Garden, proven warrior
Victory hangs on the edge of your
tongue
Steadfast lover, patient pursuer
Not one is lost when Your eyes are
upon him

Pre-Chorus

And when we breathe
You, You receive

Chorus 1

This is our God, true and noble
Fearless matchless

This is our God, kind and gracious
Way above our heads

Verse 2

Fearsome contender, thunder, fire,
Prove Yourself upon the jealous air
Justice, Guider, Spirit, Deliverer
I will rush on your wind till the end

Chorus 2

This is our God, strong and mighty
Whispers softly to me
This is our God, great and dazzling,
captivating.

Bridge

Splendor and majesty are before
Him
Strength and beauty in the sanctuary

Spontaneous Worship

Holy, holy, holy, holy, holy is the
name /
Just reach out, just reach out /
We bend into your glory, we bend
into your fire /
Just a glimpse /

Day and night, night and day, we
sing, /
Holy is the Lord /
Day and night, night and day, we
sing. /
Holy, Holy, is the Lord /
Ascribe to the Lord, His name /

Interlude and prophetic word

Caucasian male: “All over, this is and for Him. The foundation of this house is for Him, for us to encounter Him corporately and originally, and for Him to encounter us. He wants to encounter us this morning. Wherever we are, where we will be, whatever stance we are in. He wants to encounter us. Everything sung off this stage is for one thing: to be captivated by His

Verse 1

Faithful Garden, proven warrior
Victory hangs on the edge of your
tongue
Steadfast lover, patient pursuer
Not one is lost when Your eyes are
upon him

gaze. That is all we desire. We desire you God. We
hunger for you.”

“Storm All Around You” by Jon Thurlow

Flag worship: No flags, just dancing. Then use of single black flags towards end of song.

Verse 1

I know there are creatures all around
You
I know there are lightening’s and
thundering’s
I know there's a storm all around
You
Holy, Holy, Holy

Interlude and rhetoric

Melisa: “Put yourself there tonight. Hahaha. Standing
around a sea of glass. Oh, lift Him high.”

Verse 2

I see seven lamps of fire burning
I see a sea of glass mingled with fire
burning
I see the Son of Man with eyes of
fire burning
Burning, burning, burning

Chorus

Halle- Halle- Hallelujah
For the Lord God omnipotent reigns

Bridge

Everyone in the temple cries glory

Interlude and Prophetic Vision

Caucasian woman: “As we were worshiping, the
heavens opened up, and (you got to hear this) I saw the
lion of Judah sitting before the throne of God. And I
saw Him (as the heavens opened up) turn and look
down on us. As He looks down on us, He can see the
hearts of our heart.

Then, He sent the creatures that have many eyes (they
are the eyes of God). As the creatures came down, they

went in, around, and among us. As they looked at our hearts, they would sit and lay around to see if our hearts were responding to the King. As our hearts were responding to the King, I saw the lion of Judah release a roar and truths were also coming out of his mouth.

The lion came down and he stood in the middle [of Dayspring]. He looked down to his left and he looked to his right. Those who were ready to roar and receive [spiritual] authority (that God has placed within them) began to roar with the lion of Judah. As they roared, the lies that held them in bondage and penetrated their hearts began to come out of their lives.

As they were released [from bondage], I saw the lion of Judah release what looked like lightning. As the lightning (the truths of God) came down, it infused within their hearts and became gold. And God said, 'This is who we are.'

So, there is an invitation to receive your authority today. If you want more boldness and victory in your life, then God says let go of the lies and roar with the lion of Judah. Receive the promise of who He called to you to be. Be the sons and daughters that are the kings and queens designed and created to take the world by storm."

Phil: "Let us just lift up a shout to the heavens right now in response."

[Congregation shouts for fifty seconds]

"There is just one more piece, there are three words and they all tie together"

Interlude and Word of Knowledge

African American woman: "You know the storm that the devil brought to break you? The God we serve, He is going to make you. So, anything or any storm you are going through, do not worry about it because it is a part of God's plan. It lets the Devil know that he cannot break our people, because [God] makes our people. And we are the children of God, right? So, anything He makes is good.

The devil does not have a chance. You all need to praise your way out of this storm, because the more we

praise the madder the devil is going to get. And we want him red hot, on fire. We want him running around here like a piece of Glory. We want him running from us because we have our feet on his name. Come on now, let us praise Him this morning, and do not let the devil break us because God made us.”

Phil: “Let me just clarify something. The storm that the enemy sent to break you, is now what Jesus is going to use to enable you. Receive that word.

But how do we do it? A word came earlier about worshiping as a weapon. Then we had a word about us in the midst of a storm. John [author of Revelation] saw a sword in His hand, and that sword is the weapon of our worship. A weapon of our praise. We come out of that storm with a sword held high to the king because God uses what the enemy intends to destroy you with. Let your worship, as a weapon now, be released as a sword that goes forth to bring victory. Let us worship. Let us worship through to victory. Come on Melissa.”

Melissa: “I feel that a declaration is in every fire of lightning. Every thunder is a declaration, it is a ‘yes and amen.’ As we sing these songs, and make declarations to God, the thunder and lightning is coming around saying ‘yes and amen.’ That word is truth: it is going out, shooting like arrows into the air, and landing upon our hearts. It is changing us and destroying the fear of the enemy. There is lightning and thunder around the throne as you worship with a yes and amen from heaven.

With the heavenly host, we say ‘yes.’ Yes, He is right. Yes, He is holy. Yes, He is your deliverer. Yes, He is your healer. Yes, He is your redemption. Yes, He is your victory. Yes, He is the lion. Yes, He roars. Yes, He goes before you in battle. Yes, He makes you strong. Lift your voice and make your declarations (I am losing my voice this morning because this is so good).”

Phil: “Release the warrior spirit, that is you.”

Bridge from Garden song

Splendor and majesty are before
him, strength and beauty in the
sanctuary

Chorus

Halle- Halle- Hallelujah
For the Lord God omnipotent reigns

Spontaneous Worship

Holy is the Lord, God almighty,
Who was, who is, and is to come

Melissa: “Can we turn up the drums a little Caleb?”
“Just come on. [*Singing*] it is time, it is time to put the
king on His throne. The walls of religion are coming
down in the spirit. The *mountain of media* is coming
down before our worship.”

*Interlude, word of knowledge, prophetic word, and
rhetoric*

Phil: “Thank you Jesus. Nothing can stand against the
Lord. How many of you know He is a warrior God? I
think sometimes we forget that He is the same God
from the Old Testament and that He never changes. He
wars against His enemies, and He sent Jesus to destroy
the works of the enemy as His primary mission.”

He says: ‘This is year of the Lords favor, over your
Life—the day of the vengeance of our God.’ Jesus
never spoke about vengeance in the temple because
that was the Father’s job: to bring vengeance against
the enemy. I believe that today we can bring vengeance
against what the enemy has done in your life by
releasing the God of war through your praise.

Some of you in this room have received bullet wounds
from the enemy, and it is so easy to hide those wounds.
You try to slow down the bleeding and put on your
Sunday best, but God is saying: ‘Today, will you
expose those wounds before me? If you will be real
with me, then I will bring healing to you.’ I believe He
is going to release us from fear. We release the God of
war through our worship. Will you say today, ‘I am
going to be vulnerable before Him today.’

God wants to go to work as the God of war in you. He
wants to destroy anything that the enemy has tried to
give to you, to your family, or those whom you have
spiritual authority over.

Chorus

Halle- Halle- Hallelujah
For the Lord God omnipotent reigns

Spontaneous Worship

Freedom to love,
Freedom to sing,
Freedom to dance,
Freedom to come,
Freedom to laugh
Freedom

Freedom, just shout freedom
Freedom, just shout freedom

Holy Spirit, we just declare today: ‘We invite you God of war.’”

[Many prolonged shouts of “Freedom” from congregants]

Interlude, grammar of assent, and communal act

Phil: “Can we just get a strong drum beat? I just feel like there is a corporate toe-tapping, okay? So, you can stay in your seat, you can stand up, but can we just tap our toes together? There is something about a corporate release of worship, and we are just tapping our toes together. We might not all be able to dance this morning or jump around, but we can tap our toes together. Does that not feel good? We are all doing it together. There is a beat, a warrior beat, and a warrior march. Now just let that go to both toes.

We are taking ground for the kingdom of God. Uprooting darkness and pushing back principalities and powers. The battle is not against flesh and blood, but against principalities and powers. We come against those heavenly places, those thrones of religion, addiction, and poverty over this city. We are coming to dethrone them. We come to declare freedom to this city, to us, to our neighbors, and to the United States.”

Appendix E. Wagner Leadership Institute, 2016 Course Catalog

7 Mountains	The Seven Mountain Mandate – <i>Johnny Enlow</i> Invading the Seven Mountains – <i>Tommi Femrite</i> Rainbow God: Restoring God’s Face to Society – <i>Johnny Enlow</i> Re-Orient & Supernatural Power of Family – <i>Kevin Weaver</i>
Apostolic	Activating Your Five-Fold Destiny – <i>Mark Tubbs</i> Discovering Your Destiny Through the Five-Fold Ministry – <i>Mark Tubbs</i> Apostolic Centers: Equipping the Family of God – <i>Greg Wallace</i> Apostolic Breakthrough – <i>Brian Simmons</i>
Evangelistic	Kingdom in Presence & Power – <i>Ken Fish</i> Divine Healing – <i>C. Peter Wagner</i> Third Day Healing – <i>Kimble Knight</i> Walking in the Supernatural – <i>Bill Johnson</i>
Healing	EXPERIENCE MORE FREEDOM: Introduction to Restoring the Foundations Ministry – <i>Chester & Betsy Kylstra, Lee & Cindi Whitman</i>
Pastoral	Weapons of Warfare: Tools for Deliverance – <i>Rebecca Greenwood</i> Deliverance – <i>Bill Sudduth</i> Advance Inner Healing – <i>Karen Kottaridis</i> Elijah House: Biblical Counseling & Inner Healing – <i>Mark Sandford</i>
Prophetic	Intercession for God’s Unfolding Battle Plan – <i>Chuck Pierce</i> Ecstatic Prophecy: What it is and Why It Happens – <i>Stacy Campbell, Miranda Nelson</i> The Seer – <i>James Goll</i> Training and Activation in the Prophetic – <i>Chuck Pierce</i> Charting the Course of Your Prophetic Destiny – <i>Jerame Nelson, Miranda Nelson</i> Exploring the Nature & Gift of Dreams – <i>James Goll</i>
Teaching	Strategy and Protocol for Dominion – Part 1 & 2 – <i>Jim Chosa</i> Dominion Over the Land – <i>Jean Steffenson</i> Victorious Eschatology – <i>Harold Eberle</i> Presence Centered Living & Ministry – <i>Charles Stock</i> Intercessory Key to Unlocking Heaven – <i>Lora Allison</i> Intercession: The Gateway to Spiritual Authority – <i>Alice Smith</i>
*Seminars	Taking Dominion Now – <i>C. Peter Wagner, Chuck Pierce, Lance Wallnau, Barbara Wentroble</i> Spiritual Warfare: Piercing the Heavens – <i>C. Peter Wagner, Doris Wagner, Chuck Pierce</i> Understanding Who You Are: Activating Your Spiritual Gifts – <i>C. Peter Wagner, Doris Wagner, Chuck Pierce, Dutch Sheets</i>

*Seminars are not considered a part of the 7 core areas of focus. I include them because they are still pertinent to the overall discussion.³⁰⁴

³⁰⁴ See “Course Catalog.”