



## POSTMODERN CULTURAL INFLUENCE ON LITURGICAL INNOVATIONS IN PENTECOSTAL CHURCHES IN ABEOKUTA, OGUN STATE

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### Abstract

The world is becoming complex due to contemporary developments and the ever-changing ideas penetrating disciplines and human life by the emergence of postmodern culture. The impact of this cultural shift on liturgical practices in Pentecostal churches in Abeokuta is significant but has also created a bias between the traditional and contemporary settings. This has raised questions on theological correctness and cultural soundness in observance using postmodern condition theory. This study investigates Postmodern Cultural Influences on Liturgical Innovations in Nigerian Pentecostal Churches with particular reference to Abeokuta, Ogun State. Using survey research design, data were collected from 200 respondents, including pastors, church workers and members. Findings indicated vastness in liturgical innovations using social media and multimedia equipment (90%). Pastors, church workers and members perceived that liturgical innovations encourage active participation (61%), attract new members (80%), and makes worship more meaningful (52%). Findings also revealed that modern liturgical practices may not align totally with biblical teachings (65%), compromises church core doctrines (55%) and weakens traditional theological values (65%) as results indicated that liturgical innovation does not aid true connection to God (59%) and causes distraction from spiritual focus (66%). This study contributed a germane insight to ecclesiology, the study of the church.

**Keywords:** Postmodern Culture, Liturgical innovations, Pentecostal Churches, Abeokuta

### Introduction

The Practice of Liturgy are very pivotal to Christian religious expression. In the past, it has, provided the bases for worship in Christianity among various denominations (Ukah, 2021). All liturgical activities have a strong inclination to the spirituality and identity of the Christian church because it serves as its foundation. The practices have their root in scriptures, but more importantly, they strengthen the sense of belonging, sacred remembrance, and enhance continuation of tradition (Onu, 2020). Liturgy is a heritage of the Church and the mesh that connects other aspects of her life (Chukwu & Danladi, 2020). It is more than just activities but possesses have deep theological,



social, and spiritual meaning. Pentecostalism in Nigeria has evolved to become a vibrant and flexible movement. In Pentecostal churches where worship is attached to experiencing things and moving the body, liturgy is very germane. In the Pentecostal settings worship form are believed to be usually less structured and restricted. (Asamoah-Gyadu, 2005; Cartledge, 2017). Praise and worship sessions of Pentecostal enhances the deep sense and spiritual environment in encountering God. Worship in Pentecostal churches has its own internal perception and style always been seen, despite being frequently branded as anti-liturgical because it does not fully conform to liturgical text and traditions (Ojo, 2022).

Pentecostalism has grown in Nigeria into one of the most influential Christian movements (Obadare, 2016). Its worship style is vibrant and adaptable, responding quickly to social and cultural changes. However, contemporary Nigerian Pentecostalism is increasingly influenced by postmodern culture, which emphasizes individual experience, digital media, materialism and pluralism. These cultural elements have transformed worship into an interactive, media-driven, and experiential event rather than a fixed tradition. Its effects is obvious especially in the innovative pattern of liturgical expressions. Since the latter part of the 20<sup>th</sup> century the church has been adapting to the changing cultural scene and also open to innovations as the church is not isolated nor insulated from the effect of Postmodernism.

The influence of music, social media, films, the internet and digitalisation indeed also play a catalyst role in the spread of Postmodernism to the Church. As a result, the Church tradition, message and proclamation are not immune to the effect and impact of Postmodernism. In addition to religion, postmodern culture has impacted media consumption, family structures, education, communication, entertainment science and fashion, of thinking and living in Nigerian society (Gwamna, 2018). Worship has evolved to a platform for individual expression, online interaction, and consumer-focused performance in Nigerian Pentecostal settings. Attractive, entertainment-driven worship styles which is blended with T.V screens, stage equipment, coordinated dance, modern soundscapes, and stylish clergy looks. These are replacing the traditional emphasis on group involvement and spiritual reverence (Ojo, 2010).

Today, the practices of liturgy are seen as a staged and arranged performance with media broadcasts, dramatic power plays, and testimonies given as public manifestations of spiritual breakthrough (Marshall, 2019). The postmodern desire for



experience and expression creates an impression of show-off and a sense of projecting human over the God who is the main object of worship. In order to align to the pattern postmodern age, churches have embraced popular culture, new media, motivational subjects, and market-style strategies (Ukah, 2021). High sense technological sound systems, stage lighting, coordinated dancing, multimedia preaching, and customized messages are becoming common features of liturgy and ritual practices. Postmodern influences on liturgy are established in the rise of social media ministries, branded church identities, and worship services that emphasize entertainment. Furthermore, the way liturgy are conducted has changed as a result of the usage of social media platforms, live streamed services, and digital branding. Church services are now held in front of cameras rather than in actual sanctuaries. Liturgical events are designed for online audiences and frequently feature emotional climaxes and eye-catching visuals. By prioritizing visibility and customisation over group engagement, the presence of digital modifies the meaning and reception of liturgical activities (Uzor & Nwoke, 2023).

Pentecostal churches in Abeokuta, Ogun State, have a noticeable strong network with a post-modern cultural effects. Churches in this area engage combine contemporary innovations with indigenous ritual expressions to create hybrid liturgy settings that embrace spectacle, market appeal, and internet involvement while equally affirming tradition. This has resulted in the reorganization of Pentecostal ritual and liturgical patterns which has created a deviation from historical norms and to take into account the opportunities and demands of postmodern society. This shift has generated the need to investigate how cultural changes are presenting themselves in Pentecostal churches in Abeokuta, Ogun State. Critical questions are brought up by this changing environment to know how Pentecostal churches in Abeokuta adapt traditional liturgical components to postmodern ones, What new liturgical innovations are taking shape, and how much are they altering spiritual experience, communal life, and theological meaning? In addition, how are worship leaders, pastors, and members of the congregation resolving conflicts in their ritual expressions between tradition, authenticity, and relevant liturgical setting that indicates individual spiritual pattern, technological integration, and global postmodern arrangements (Ojo, 2010; Obadare, 2016). Abeokuta, the capital of Ogun State, provides a useful case study because it combines urban and semi-rural contexts, diverse Pentecostal churches, and strong



exposure to modern media and technology. The interaction between traditional Pentecostal practices and postmodern cultural trends in Abeokuta reflects broader changes occurring in African Christianity. This study examines how postmodern culture influences liturgical innovations among Pentecostal churches in Abeokuta. It explores the nature of these innovations, the perceptions of pastors and members, and the theological implications of these changes.

### **Theoretical Framework**

This study is informed by the postmodern condition theory, first proposed by Jean François Lyotard in 1984. The postmodern condition explains a change in cultural and intellectual pattern where people no longer place full trust in one single source of truth or one authority that attempts to explain everything about life. In the postmodern age, these big explanations lose their significance because people feel that no single story can fully explain human experience. This shift changes how individuals think, believe, and relate to institutions. The movement in idea known as postmodernism has been influential and challenging. The main idea of the postmodern condition is that knowledge is seen as flexible and diverse. People choose what feels meaningful to them instead of following fixed rules and what institutionally connect/acceptable instead of depending on these grand stories, people now value smaller, personal stories. Postmodern culture is often described as a period marked by skepticism toward universal truth, an embrace of multiplicity and a growing preference for personalized meaning.

Lyotard (1984) argues that postmodernity is characterized by “incredulity toward metanarratives,” meaning that people no longer rely on a single main explanation of truth, faith or identity. Instead, individuals look for experiences that feel authentic and emotionally engaging. This shift has influenced religious expression globally. They prefer knowledge that reflects their personal emotions, identities, and realities. This means truth becomes more flexible. This creates a world where many viewpoints exist at the same time. Diversity of thought becomes normal and disagreement is not seen as a problem but as a natural part of social life. A key idea in the postmodern condition is the belief that knowledge is no longer stable. What is seen as true can change depending on time, culture, and individual experience. Institutions like science, religion, education, and government no longer enjoy automatic trust.

### **The Concept of Church and Pentecostalism**



The church is literally understood as a community of people who believe in Jesus Christ and gather to worship God, learn His teachings, and live out their faith in everyday life. In Christian theology, the church is never limited to a physical building. They are the people who have accepted the message of Christ and share a common identity as His followers. Kärkkäinen (2017) explains that the church functions as both a spiritual body that belongs to God and a social community that expresses God's presence in the world. From History the idea of the church has its roots in the early followers of Jesus. These believers first gathered in homes, shared meals, prayed together, and supported one another in faith. The church grew out of the Jewish religious tradition, especially from the Hebrew idea of *qahal*, which means an assembly or a gathering of God's people (Levinson, 2006). This term was often used in the Old Testament to describe communities gathered for worship or covenant renewal. Worship is one of the major functions of the church. Christians gather to praise God, pray, sing, and celebrate the sacraments. In Nigerian Pentecostal churches, worship services are often vibrant and expressive, with music, dance, drumming, and multimedia screens that help people feel emotionally connected to God. Ojo (2022) opines that Pentecostal worship in Nigeria encourages deep emotional and spiritual experience, especially through praise sessions and rigorous prayer. This kind of worship fosters unity and help believers renew their commitment to God. Teaching is another important function of the church (Adeboye, 2021). Dunn (2021) opines that worship in the early church is characterized by jubilant careful instruction.

The objective of this common worship is to help believers grow in faith and reflect Christ in their behaviour the New Testament church was a community driven with an evangelistic mandate. In Matthew 28:19-20 Jesus commands His followers to go into the world and make disciples, baptize them, and teach them to obey His teachings. The book of Acts also shows how the early church spreads the gospel across different cities and cultures. Mission becomes a central part of church life. Bosch (2011) explains that the New Testament church sees itself as part of God's plan to bring salvation and transformation to the world. Through preaching, teaching, and acts of compassion. Pentecostalism is a branch of the Christian religion that has emphasis on the presence and power of the Holy Spirit in daily life. The main teaching of the movement is in the early church as explained in the Book of Acts continues to guide,



comfort and empower believers today. This belief transforms everything from worship to preaching and personal spirituality. According to Anderson (2020) many Pentecostal Christians hold strongly to the idea that God is not distant but he is involved in healing sickness, breaking spiritual bondage and giving direction through prophecy and the interpretation of dreams or visions. The experience of individual conversion Pentecostal faith is the experience of personal conversion remains a major focus of the Pentecostal faith. Believers speak about being “born again,” a transformation that brings a new sense of hope, forgiveness and closeness to God. This transformation is often followed by what they call the baptism of the Holy Spirit, an experience they believe gives spiritual gifts for service. (Cartledge, 2019).

The origin of Pentecostalism is often traced to the early years of the twentieth century, when several Christians around the world began to pray for a fresh outpouring of the Holy Spirit (Adeboye, 2019). According to Anderson (2018), the most influential moment in this movement was the Azusa Street Revival that began in 1906 in Los Angeles. This revival was led by William J. Seymour, a humble Black Holiness preacher who believed deeply in the promise of Spirit baptism as described in Acts 2. Pentecostalism came into Africa through different paths, and this diversity is one reason it has become such a strong and vibrant movement on the continent (Oguejofor, 2001). Some believed that African Christians who had studied or worshipped in the United States returned home with new teachings about the Holy Spirit, spiritual gifts and expressive worship. These returnees helped plant early Pentecostal fellowships in countries like Nigeria, Ghana and South Africa (Gaiya, 2002). For example, some Nigerian pastors who trained in American Holiness and Pentecostal schools brought back messages about Holy Spirit baptism and healing revivals in the 1920s and 1930s, which later transformed indigenous movements (Ojo, 2018).

Another view point is that, African Christians received Pentecostal experiences through indigenous prayer groups, and revival meetings, foreign missionaries. Afolayan (2022) posited that Pentecostal expansion in Nigeria is driven by campus fellowships, Prayer Mountains, house-fellowship networks, and deliverance-oriented ministries. Today, Pentecostalism remains one of the fastest growing forms of Christianity in Africa. Its presence is felt in large cities like Lagos, Accra, Johannesburg, Nairobi and Kampala, as well as in rural communities where prayer



groups and home fellowships continue to spread. Pentecostal growth across Africa is closely connected to the ritual life of the churches. Pentecostal worship is expressive and emotional. These practices speak to African communities because it is believed that spiritual forces affect everyday life. Anderson (2020) explains that Pentecostal rituals such as anointing, laying on of hands, speaking in tongues, and deliverance prayers are perceived to be impactful because they connect faith to personal challenges. In cities like Lagos, Accra, Nairobi, and Abeokuta, people gather in all night services, revival meetings, and healing programs to seek divine help and spiritual direction (Adogame, 2019).

### **Postmodernism and its Influence on Pentecostal Churches**

Postmodernism is a complicated term (Onu, 2020). Though the word itself has roots in the late 19th and early 20th century in Latin America, it was not until the 1980s and 1990s that the term really accumulated its cultural and philosophical acceptance. Even today, more than thirty years later, it still remains a bit obscure and vague. Some have connected it with various movements in philosophy. Postmodernism can be described as a cultural condition and a set of intellectual moves that question big, single stories and doubt absolute, universal claims. Jean-François Lyotard famously describes postmodernity as “incredulity toward metanarratives,” “this implying that people develop suspicion on that claim to explain everything (Lyotard, 1979). Postmodernism affects the manner people perceive truth and authority in the church. In a postmodern setting, many people evaluate truth by its personal meaning to them whether it helps them live and flourish, and by whether they can test it in experience (Lyotard, 1979; Onyejegbu, 2021). After the mid-twentieth century, shifts in ideology, culture, media and Technology for postmodern thought. The church encountered this change in diverse forms. Postmodern people are quite comfortable with the concept that different people will come to different conclusions about the same subject and all of them have discovered the truth, even if such truths contradict each other. The postmodern culture emerges from postmodernism. The postmodern era and the ideology of postmodernism has led to the birth of many New Age religions and a new openness to spirituality.

Postmodernism has brought significant changes to religious culture by challenging traditional or old ways of religious expression and opening space for new expressions of faith. Postmodern thoughts question absolute truth and authority, rigid traditions,



and single explanations of reality. Postmodernism appears in the church after a period of noticeable cultural, intellectual and theological changes in the Western world (Middleton & Walsh, 2021). Although the church has always responded to cultural shifts, the postmodern era introduces a unique way of thinking that questions absolute truths, challenges institutional authority and encourages individuals to construct their own spiritual meanings. Grenz, (2015) argues that this phase represents one of the most difficult seasons for the global church because it affects how Christians see Scripture, worship, leadership and the mission of the church. The historical roots of postmodernism in the church go back to the Enlightenment period. During the Enlightenment, thinkers emphasized human reason above revelation, which led to new questions about the authority of the Bible and the doctrines of the church. The rise of science and rationalism created a modern worldview that influenced many Christian traditions (McGrath, 2017). Postmodernism emerges later as a reaction to the failures and limits of modernism. After two world wars, economic instability and social conflicts, many people lost confidence in the modern idea that science and reason could solve human problems. The shift toward postmodern thinking becomes clear from the second half of the twentieth century. Churches faced new questions about morality, sexuality, gender, culture and religious pluralism. Many Christians began to search for personal meaning instead of depending on formal doctrines. This change produced what some was called the “spiritual marketplace,” where individuals choose spiritual practices based on personal experience (Heelas & Woodhead, 2005). The church then saw new patterns of attendance, such as lower commitment to denominations and more interest in independent ministries. Pentecostal and charismatic movements grew rapidly during this period because they offered flexible worship styles, emotional expression and personal spiritual experience, which fit well with postmodern consideration (Anderson, 2020). One of the strongest influences of postmodernism on church history is the decline of trust in institutional authority.

In the middle age and early modern periods, church authority was widely accepted. Even when Protestants broke away from Catholic authority, they still relied on strong confessional identities and doctrinal systems. In the postmodern era, however, individuals tend to question leaders, doctrines and traditional rituals (Ward, 2017). Postmodernism also transformed worship practices in church history. Traditional liturgies that depend on structured prayers and formal rituals have paved way to



creative, expressive and media-enhanced worship. Contemporary worship music, stage lighting and digital screens have become a common feature in many congregations because they appeal to postmodern values of personal connection, visual experience and emotional engagement (Evans, 2018). Smith, (2020) observes that these changes brought about a transitioning from a collective mode of worship toward a more individualized expression where people connect with God in ways that match their personal choices. The church is therefore navigating the tension between preserving traditional practices and embracing new forms of worship that is more inclined to younger generations. Another major influence of post modernisation on the church is the rise of relativism. In earlier centuries, the church strongly defended the idea of absolute truth found in Scripture, but today Postmodernism challenges narrate by suggesting that truth is dependent on personal or cultural interpretation (Brown, 2021). The effect of this is the generation theological tensions, especially about arguments, morality, doctrine and biblical interpretation.

### **Liturgical innovations in Pentecostal Churches**

As the world rapidly changes, organizations face an unprecedented opportunity to reimagine their mission, methods and impacts. In today's fast-paced, globally interconnected landscape, innovation is becoming a requirement to be successful in the networked environment. Gaiya (2002), Ukpong (2006) and White (2015) argued that if and when the church comes to the mood for a change, it has to innovate and reform its system, methods, and practices to continue to offer pragmatic hope for a new order among the people. According to Bennett and Wicker (2024), the most profound factor in the 21st century worship experiences of churches is innovation. Therefore, a need for regeneration and innovation in church life. Drake (2009), in his study on the use of innovation in ministry as strategies for the local church, investigated the use and application of innovation for ministry strategies in the local church through a case study approach. He concluded that innovation is an effective outreach strategy for reaching out to the community. Liturgical innovations in Pentecostal churches refer to the new and creative ways in which worship is being expressed in order to meet the spiritual, emotional and cultural needs of believers. Churches introduce new forms of music, digital tools, flexible rituals and creative expressions to make worship more meaningful. Anderson, (2021) explains that these changes grow out of Pentecostal spirituality, which values the work of the Holy Spirit.



Digital technology is also one of the strengths of liturgical changes. Pentecostal churches now stream services on social media platforms displaying lyrics, and Bible passages on screens, and use audio-visual effects to create engaging worship environments. Ng'ang'a (2022) opines that digital liturgy allows Pentecostal communities to worship beyond physical buildings and engage people who cannot attend services in person. Another area of innovation is the re-creation of ritual spaces. (Chukwu, & Danladi, 2020) asserts that Pentecostal churches design their worship centres to support movement, dance and spontaneous prayer. For example, the stages expanded, lighting systems are upgraded and sound technology is improved and enhance worship. Liturgical innovation also appears in preaching and teaching styles. Pastors use storytelling, informal conversation, social commentary, and drama and real-life situation to make sermons accessible and relatable. They sometimes integrate short videos, practical demonstrations or interactive prayer sessions. Ndlovu, (2022) argues that these preaching innovations help members feel more connected and allow the message to speak to everyday challenges. Ebhomienlen and Adibe (2022) explain that Nigerian Pentecostal liturgy often mixes African musical styles with global worship trends, making services both familiar and modern. Uzundu (2023) explains that digital worship in Nigeria is a new liturgical pattern that connects beyond physical walls and supports participation during vigils, prayer meetings and Sunday services. Children and youth ministries in Nigeria also influence liturgical innovation. According to Oladipo (2024), youth-driven worship has reshaped Pentecostal liturgy, making services livelier and more relatable to diverse age groups. Young people organize different programmes, worship dramas, gospel rap, dance choreography and spoken word performances. These forms help them take ownership of worship in ways that feel natural to their generation.

### **Findings and Discussion**

Several liturgical innovations had emerged as direct responses to postmodern cultural influences. Most Pentecostal churches in Abeokuta have introduced new worship styles that differ from earlier, more rigid forms. Technology impacted greatly, as projectors, sound systems, and live streaming have become regular components of contemporary worship. Churches uses more contemporary music services with inclusion of activities like dance drama, spoken words, choreography performances within a normal service have made service structure more flexible to allow



spontaneous worship. These findings support Uzundu (2023) claims that digital worship in Nigeria became a new liturgical pattern that connects believers beyond physical walls and supports participation during vigils, prayer meetings and Sunday services. This is similar to Ajibade (2020) who found that worship in many Nigerian churches now includes dramatic performances, dance, multimedia screens and spontaneous prayer rituals that attract youth and urban workers. This is equally in line with Fadeyi and Adeyemi (2021) whose research found and reported that Pentecostal services in Abeokuta, worship leaders use contemporary gospel music, projected lyrics, call and response prayers and flexible preaching styles.

Findings on the perception of Pentecostals (Pastors, Workers, Members and Worshipers) on the integration of postmodern elements in Abeokuta, Ogun state shows that they are of the opinion that the new innovation in worship (Liturgy) do not have significant impact and meaning. They do not feel the liturgical innovations to worship make them more connected to God during worship rather they perceive that the modern elements added to worship distract them from spiritual focus. These findings similar with some previous study. Ekpenyong (2022) affirms that fast pace of modern life and the influence of entertainment culture have made some church services feel like social events rather than sacred gatherings. In the same manner, Okonkwo (2020) observes that many young Christians prefer short sermons, emotional singing and online devotionals instead of long periods of meditation and discipleship. Afolayan, (2020) noted that shift in religious culture reflects wider social pressures, especially among young Nigerians who face poverty, unemployment and economic insecurity. According to Afolayan (2022), in many Pentecostal churches in Abeokuta and other parts of Ogun State, some sermons focus heavily on breakthrough, financial prosperity and dramatic testimonies of wealth. He is of the opinion that while these messages can motivate people, they sometimes push members to see God mainly as a provider of material comfort. This trend also creates pressure on pastors, who may feel the need to present a prosperous image to gain respect and retain members. Findings also indicated that the Pentecostals in Abeokuta, Ogun state believes that Pentecostal churches are right in the integration of postmodern elements in churches as the innovations help in attracting new members to the church. This is similar to Siyanbola (2024) who shows that innovation in music



style, technology use, and program structure predicts higher attendance and stronger spiritual satisfaction.

Olukoshi (2018) found out that many Nigerian churches use theatrical elements such as choreography, dramatized sermons, stage lighting, and storytelling so as to help capture large congregational attention and make worship lively. It is also similar to Afolayan (2021) on the relationship between church planting and digital media to church proliferation which shows that pastors use Facebook, WhatsApp, YouTube, and live streaming to attract followers before planting physical churches. Digital worship gatherings become the first point of connection. This shows how the integration of postmodern communication influences ritual practices and supports church growth. Likewise, Omotoye (2010) reveals that many pastors start churches to create worship environments that appeal to specific groups such as youths, professionals, and families. The theological and spiritual implications of the influence of postmodern culture on liturgical innovations in the selected Pentecostal churches in Abeokuta, Ogun state, Nigeria showed that while the Pentecostal churches may have embraced the reality of the influences of postmodern culture in the religious space yet theological and spiritual caution needs to be taken. The Pentecostal believes that new worship innovations has compromised church's core doctrine and biblical teachings which has distorted the theological meaning. This is similar to Onyejebu (2021), who express concern that postmodern influences may weaken doctrinal clarity. He argued that open-ended worship styles and flexible preaching may reduce theological depth. Likewise Albrecht, (2002) position is that postmodern spirituality, on like, Pentecostal Spirituality encourages worshippers to define their spiritual experience in personal, emotional, and flexible ways. This shift has a strong influence on ritual practices in Pentecostal churches. In the same vein Adedibu (2021), who studied on spirituality in Pentecostal Ministries found out that that postmodern spirituality encourages churches to design rituals and liturgy that focus only on personal empowerment, emotional healing and prosperity expectations. Also, Adekoya, (2019) in his study found out that postmodern culture influences how Scripture is interpreted and applied. This finding is similar to Burgess (2020) who found out that most Pentecostals still see the Bible as the foundation of faith, but their interpretations is influenced by personal experience and practical needs. These themes reflect postmodern expectations for faith to offer personal solutions. Also, finding



reveals that Pentecostals churches in Abeokuta believes that some innovation to liturgy has the tendency to weaken traditional theological values has in their view the patterns may not truly reflect the holiness and reverence to God and leaders may not be providing proper teachings on the theological basis of the new practices that postmodern culture offers. They strongly believe that the Pentecostal churches should regularly examine new practices in rituals and liturgy so as to ensure correctness and soundness of the doctrine. This is result was similar to the findings of Asaju (2021) and Aderibigbe (2021) that in communicating theology to modern congregation pastors use motivational communication, psychological concepts, and socio-economic messages alongside Scripture. This trend may lead to flexible theological stands that blend biblical interpretation with modern life values. However, there is need for the biblical truth to be correctly interpreted and applied faithfully.

### **Conclusion and Recommendations**

Postmodern culture has played a significant role in encouraging liturgical innovation among Pentecostal churches in Abeokuta, Ogun state, Nigeria. Rather than eroding Pentecostal worship, postmodern influences have largely impacted its form and expression but requires cautious need in preserving its spiritual essence. The study concludes that Pentecostal churches in the study area are actively negotiating the relationship between tradition and contemporary culture. While embracing modern tools and expressions to enhance worship and engagement, these churches also recognize the need to safeguard theological integrity and spiritual depth. The ability of Pentecostal churches to adapt to cultural change while maintaining doctrinal continuity appears to be a key factor in their continued growth and relevance. The following below were therefore, recommended.

- Church leaders should critically evaluate worship innovations and align them with biblical theology. Seminaries and theological institutions should train pastors in digital theology and contemporary worship studies
- The motivation for embracing postmodern cultural trends in Pentecostal churches should be to further strengthen the core functional role of church rather mere proliferation of churches.
- Church leaders of the Pentecostal churches in Abeokuta must continue the affirmation of the truth of the Bible concerning innovation to liturgy and ritual practices at every instance in order to sustain healthy and vibrant church.



- The church leaders should be committed to upholding the promotion of sound and correct biblical interpretation as relating to liturgical practices.
- There should be Collaboration among Pentecostal churches in Abeokuta to promote the sharing of best practices in worship innovation and theological reflection, fostering unity and collective growth.
- The activities of the Pentecostal churches in Abeokuta must be guided by Pentecostal spirituality and not Postmodern cultural realities

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