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## Revitalization 17:1

Center for the Study of World Christian Revitalization Movements

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CENTER FOR THE STUDY OF  
WORLD CHRISTIAN  
REVITALIZATION  
MOVEMENTS

REVITALIZATION

Asbury Theological Seminary  
Wilmore, KY 40390

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**The Center for the Study of World Christian Revitalization Movements** contributes to the vitality of Christian mission and local congregations by synthesizing learnings from past and present revitalization movements worldwide. Its approach is interdisciplinary, combining biblical studies, theology, history, anthropology, and sociology.

*Revitalization* is the twice-yearly bulletin of the Center for the Study of World Christian Revitalization Movements. Center Director: J. Steven O'Malley. Editor: Michael Pasquarello; Associate Editor, Chris Kiesling; Book Review Editor, Mark Lewis. The cost is \$6.00/year by mail, or \$5.00 on our website. Sample copies sent free. Send correspondence or change of address to *Revitalization*, Asbury Theological Seminary, Wilmore, KY 40390 or email [revitalization@asbury-seminary.edu](mailto:revitalization@asbury-seminary.edu). Feedback, letters to the editor, and brief articles are welcome.

FROM THE EDITOR

In the last edition of *Revitalization*, Chris Kiesling, my colleague at Asbury Theological Seminary, and I have provided a brief report on our first consultation, "Pentecost and the New Humanity: Assessing the Work of God," which was held in October 2009 on the campus of Asbury Theological Seminary. At that time, we promised our readers a much fuller summary of that important event. This issue is our attempt to make good on that intention. You will find enclosed a summary of the keynote address, plenary presentations, and responses. There is also a report from Dr. Steve O'Malley, the Center's director, and a brief look at our second consultation, "Exploring the Dialectic Between Revitalization and Church," which will be held from May 30 - June 2, 2010, in conjunction with the centennial celebration of the 1910 Edinburgh Conference. Our fall issue of *Revitalization* will report on these important events in the life and mission of global Christianity. ●

*Peace, Michael Pasquarello III*

*Granger E. and Anna A. Fisher Professor of Preaching  
Asbury Theological Seminary*

THE PENTECOSTAL RENEWAL OF THE CHURCH,  
A BIBLICAL – HISTORICAL INQUIRY INTO THE THEME:  
PENTECOST AND THE NEW HUMANITY

The keynote address was delivered by Dr. Howard Snyder, a founding member of the Center. Dr. Snyder set out by raising the question "What is the meaning of Pentecost, understood biblically and historically?" He then proceeded to trace the Pentecost theme in Scripture and church history, aiming to explore the "inner dynamics" of Pentecost and its relevance for revitalization movements today. For Snyder, then, Pentecost provides a basis for broadly understanding revitalization which includes the role of the Holy Spirit in renewing the church and creation. Snyder followed this introduction by setting forth what he described as five theologically rich dimensions of Pentecost. These five interrelated themes are: 1) harvest of the first fruits; 2) time and history; 3) peoplehood and witness; 4) sovereign action of the Holy Spirit; and 5) the eschatological promise of New Creation. These five dimensions comprise the longest sections of Snyder's address. As he states, "A fully biblical - we might add - operational, view of Pentecost combines these five dimensions synergistically, ecologically: the full meaning of Pentecost comes into view. Biblically speaking, Pentecost fullness is not just a matter of individual persons, or even the church, being filled with the Spirit, or speaking in tongues. Eschatologically speaking, Pentecost fullness means a new heaven and a new earth: the earth 'full of the knowledge of the Lord as the waters cover the sea.'"

In the next section, Snyder continues to work with these five themes, providing examples of how they have played a role in church history and thus help to illuminate that history. This section leads to an important proposal for the consultation: "The most culture transforming embodiments of Pentecost are those that most fully embody all five of the biblical dimensions of Pentecost. The most prophetic renewal movements are those that are most fully 'Pentecostal' in this multi - dimensional sense." In other words, the most socially and spiritually transformative expressions of redemption are those that interweave in ecological harmony the dynamics of harvest of first fruits, time and history, peoplehood and witness, reliance upon the sovereign action of the Spirit, and the eschatological promise of the Spirit. Snyder admits that this Pentecostal vision may be beyond anything the earth has yet seen, mere pointers and signposts of what God has promised; a reality that comes only by the Spirit of God who raised Christ from the dead, dwells within and beyond the church, and is at work to bring New Creation in its fullness. He fittingly concluded this address by directing attention to the stunning poetic promises of Revelation 21 and 22; "a new heaven and a new earth." ●

## RESPONSES TO SNYDER'S KEYNOTE ADDRESS

Dr. William Abraham, Professor at Perkins School of Theology, was the first respondent to Snyder. He began by summarizing the elements of Snyder's address as continuing a "tradition of integral, irenic modes of thought and presentation that have been the hallmark of his scholarship." What Abraham finds worthy in Snyder's presentation is a robust commitment to the gospel that takes the goodness of the kingdom into the world, a vision that is uninhibited in its "grace - inspired comprehensiveness and optimism." Abraham then raised several issues that he believes require honest self - criticism:

Why the choice of Pentecost as the center piece of renewal? Is this rhetorically, biblically, and historically warranted?

Why has not holiness been mentioned more in this paper? Have holiness and Christian perfection been left behind in thinking about Pentecost and renewal?

There is little mention of the incarnation. While the paper is Trinitarian in scope, might not a theology of incarnation and crucifixion been given fuller play?

There is a political optimism in the paper that, as an "unrepentant realist," Abraham finds misguided. There is the depth of sin, the works of the demonic, and the inerradicability of resistance to the kingdom of God, both in the church and world. This calls for a thoroughly realistic vision of the church and world, and for recognizing the concrete practices that make for a real change across the generations through the sacramental and material life of the church.

The second response to Snyder was given by Dr. Brian Froehle of St. Thomas University in Florida. He began with a brief statement of self - identification, "a Catholic practical theologian and sociologist who has worked in the area of world Christianity and Christian revitalization." Froehle then offered several suggesting propositions and raised a number of questions in his comments:

**Theological:** If the roots of Christian practice are understood as fruits of the Spirit, then we live in a both/and, now/not yet, that breaks our typical divisions. The meaning of Jesus Christ points to the radical call and effect of God's reign, here and now. What might the practices of revitalized Christianity look like? What the necessary practices for our time?

**The problem of dualism:** Froehle suggests that we consider how our theological divisions: conservative/liberal, Protestant/Catholic, modern/postmodern, are less biblical and more cultural, linguistic, and contested.

**The Spirit and Christian memory:** How does the "dangerous memory" of Jesus Christ inform the renewal of institutions and organizations?

This leads to the question of power and the political, which are inseparable from worship.

**Sociological:** This is not to be separated from the theological, but is about practical activity by interrelated, overlapping webs of people. Christian revitalization, therefore, is not understood best at the level of the individual heart, since theology is a public practice, just as its witness is to the reign of God in and over the whole creation. On the other hand, revitalization cannot be seen as a general theory or historical inevitability, but occurs in concrete practice, "right there, under our noses."

**Eschatological:** The church is understood best as the people of God in discipleship, living in the Spirit. The call of the church, then, is to make room for the Spirit, the future becoming present. Although the church is about mission, what is remarkable about this is that the mission of God has a church, rather than the church having a mission.

The third response to Howard Snyder's keynote address was given by Dr. Paul Gavrilcyk of the University of St. Thomas, St. Paul, MN. He spoke from the perspective of the Eastern Orthodox tradition. Dr. Gavrilcyk began by reflecting on the Book of Acts; the action of the Holy Spirit and its empowerments.

1) At Pentecost, the Holy Spirit is revealed as a distinct agent who gives the power to bear witness to Christ, to preach the cross and resurrection in the face of opposition and persecution.

2) Remove the Holy Spirit and the words of the Gospel lose their power; take away the Holy Spirit, and the sacraments become purely human actions; withdraw the Holy Spirit, and the church becomes nothing but a human organization.

3) When the Holy Spirit is present, the Gospel preached becomes the Word of God, powerful enough to convert human hearts; when the Holy Spirit is active, baptism becomes the sacrament of initiation into the Kingdom of God; liturgy becomes the sacrament of the kingdom; the Church, no longer a human enterprise, becomes the Body of Christ, the first fruits of "humanity on its way to sanctification." These comments were followed by a series of reflections on renewal and its failure within the Orthodox Churches. Gavrilcyk picks up on Snyder's use of history to emphasize Orthodox forms of renewal: monasticism, Church Councils and Creeds, the observance of Lent, liturgical reform, and patristic renaissance. These are manifested in two forms: renewal of the individual self by sacramental participation and communal renewal by the retrieval of tradition. ●

## RE-DISCOVERING MEDIEVAL AND EARLY MODERN CONCEPTIONS OF PENTECOST IN THE TWENTY-FIRST CENTURY - ALBERT HERNANDEZ

Hernandez, Academic Vice President and Dean at Iliff School of Theology, opened his presentation with the provocative question, “Why do Pentecost and the Holy Spirit show up in creative and divergent ways throughout Christianity?” He then recounts numerous examples from the Middle Ages where visionaries, reformers, and scientists appropriated the narrative of Christ’s life and consequent pneumatological sensibilities into movements of spiritual liberation and social justice. Embedded in monastic forms of prayer and rhythmic celebrations of feast days, divine encounters occurred that contributed both to theological reconstruction and church revitalization. In particular, Hernandez argues that the Pentecost legacy functioned as (a) literary or prophetic trope whereby aspirations of unfinished ecclesiology and soteriology could converge, and as (b) repository of Christian tradition holding available symbol, ritual and liturgy. By chronicling particular innovations, Hernandez helps overcome historic amnesia about the importance of Pentecost in the history of the church, while yet being careful to note that reform movements can foment violence and turn hearts to seek social visions of betterment in politics and/or scientific rationalism.

One cultural artifact that exemplifies theological reconstruction made possible by the story of Pentecost, is an allegory of kinship and reconciliation among faith traditions found in Wolfram Von Eschenbach’s legend of Parzival. Parzival traces the story of a young boy whose quest for spiritual transformation is plotted against the backdrop of seven cycles of Pentecost. At one culminating point in the story, the protagonist jousts against a reknown Muslim knight, only to discover that they are biological brothers, birthed by different mothers to the same father. Literary elements in the story draw from the sense of Pentecost as a “gathering of the nations” to promote the central motif of reconciliation among children of Abraham. Hence, Eschenbach’s novel unveils how the imagination of Pentecost, aligned with reflection on the state of affairs in church and society, and intertwined with nuances of pre-Christian fertility traditions, can move powerfully toward personal and ecclesiastical renewal.

As a second case study, Hernandez offers the reformulations of Christian learning and the advancement of experimental science found in the works of Francis Bacon. For Bacon, the attempt to understand the Spirit’s role in the

material world propelled the search for nature’s cause and effects that contributed directly to the birth of the scientific revolution. Even as Christ showed his power to subdue nature in the working of miracles, so did Bacon liken the Pentecostal tongues of fire to “carriers of knowledge” (*vehicula scientiae*) that bridged the gap between the natural world and human intellect. In his Utopian novella, *New Atlantis*, Bacon imaged a Christianized island whose inhabitants credit their angelic spirit and hospitality to the visitation of a column of light that imparted to them, though the Bible and the missionary zeal of the apostle Bartholomew, such gifts as understanding the works of Creation and the works of nature.

Through these case studies, Hernandez demonstrates diverse ways Pentecost has inspired social and ecclesiastical liberation movements originating much earlier than the 20th century. ●

## SANCHEZ-WALSH: RESPONSE TO ALBERT HERNANDEZ

In her response to Hernandez’ presentation, Sanchez-Walsh considered how pneumatology of the seventeenth century compares to Pentecostalism today. Recognizing that theological reconstruction often enables a fluid entrepreneurial movement, Sanchez-Walsh saw correlation in several aspects of contemporary Pentecostalism. First was in the prosperity gospel. Though hermeneutical chauvinism may devalue this slant on the gospel, Sanchez-Walsh contends that, for many, prosperity is synonymous with liberation and that in the subjective experiences of many, doctrine is not nearly as important as the active presence of God especially as it holds promise for healing.

Sanchez-Walsh, a Professor at the Haggard School of Theology, Azusa Pacific University, also offered counter perspectives to the blending of science and pneumatology found in Bacon. Historically, she suggests that the emphasis on the spirit renewing the mind may have contributed to an antagonism between science and faith in latter centuries. Further, whereas the legacy of Pentecost in previous generations has been toward societal and ecclesiastical reformulations, in contemporary expression, pneumatological experience may have become largely privatized, losing the prophetic to the priestly. The work of the Spirit becomes “for me, to me, and for my interest.” ●

## REVITALIZATION AS EXPERIENCED IN THE ASSOCIATION OF VINEYARD CHURCHES

Bert Waggoner’s subtitle, “A movement caught in the vortex of powers of the coming Kingdom and pulled toward the new humanity,” captures well the essence of his presentation. Waggoner, National Director of the Vineyard USA, begins with a first-hand account of his encounter with the Spirit of God at a Pentecostal bible college. Though grateful for this heritage and all he witnessed in it of the power of God, Waggoner now appropriates a different theological grid for understanding that experience. Similarly, he

positions the Vineyard as a renewal movement operating outside the context of 20th Century Pentecostalism, but sharing its high valuation of the experience of the Holy Spirit.

Though not the originator of the Vineyard, it was John Wimber whose fearless, relentless following of the Spirit, coupled with a yearning for vital churches, that gave Vineyard international expression, despite the reality that this pursuit led occasionally to extremes the movement would later not condone.

*continued on page 4*

## REVITALIZATION AS EXPERIENCED IN THE ASSOCIATION OF VINEYARD CHURCHES cont'd.

Waggoner cites five commitments or defining values the Vineyard lives by:

### **A commitment to the theology and experience of the Kingdom of God.**

This central theological motif focuses the movement not propositionally but experientially. It embraces a comprehensive mission of the kingdom in both promised new creation and new humanity, including both personal transformation and community justice and reconciliation. It avoids Gnostic tendencies of imbalance on other-worldly neglect of current societal need and avoids Pentecostal triumphalism. As a theological boundary consistent with the experience of the Spirit, it discriminates, liberates and sets a Kingdom trajectory.

**A commitment to experiencing God.** Private and corporate worship is the central means for experiencing God. Worship is direct address to God, not thinking about God; yearning to become possessed by His spirit in recognition that God's presence is a palpable reality available to us.

**A commitment to building and being an eschatological reconciling community.** The vineyard regards the church as the primary manifestation of the Kingdom of God through which the powers of the future coming Kingdom age are already at work. Evangelism, inner healing, community, Creation care, justice and mercy, ecumenicity, racial and economic recon-

ciliation are all concrete expressions of the love of God in outwardly focused community. Such actions overcome the narcissism inherent in many Pentecostal expressions.

**A commitment to compassionate ministry.** Vineyard is committed to be an instrument of God's healing power, leaning toward the lost, the sick, the outcast, the imprisoned, and the poor with life-transformative power.

A commitment to culturally relevant mission. Vineyard churches join with God in His mission, moves beyond just getting people.

In addition, the Vineyard promotes four revitalizing practices:

1. Do what you hear the Spirit is telling you or what you see the Spirit is doing.
2. Be willing to take risks to be faithful to the directions of the Word and Spirit.
3. Allow some mess in the service of growth.
4. Everyone gets to play. Professional ministers are there to equip the body to "do the stuff" that Jesus did. ●

## PERILS, PARADOXES, AND PRINCIPLES OF REVITALIZATION - JOHN SMITH

On Friday morning, John Smith, a pastor from Australia and PhD graduate of Asbury Seminary, presented plenary paper "Perils, Paradoxes, and Principles of Revitalization." Smith's primary focus was on what has become known as the "Jesus Movement" as a test case for the application of revitalization theory. Smith's paper therefore presents his personal reflections on the Jesus Movement at the end of the twentieth century. He writes:

*The significance of revitalization lies in its intuitive nature and its capacity for a brief period to promote rapid systems innovation. Because the innovative period is short-lived, the process provides a brief time for scholarly investigation. Its unscheduled appearance and rapid internal change through routinization further complicates examination and verification.*

Smith's reflections led us through a fascinating tour of the countercultural movement in the US during the late 1960's. He identified the cultural convulsions that gave birth to the Jesus Movement as "a counter culture within a failed counterculture, a last ditch revitalization within a failed revitalization movement. Starting from this assertion, Smith's paper provides a vivid description of the specifically spiritual impulses that were moving in surprising and powerful ways. He states that this spiritual hunger was not simply a project undertaken by individuals, but rather was deeply familial and communal in its form and experience. From the perspective of this selective and engaging remembrance, Smith sets forth what he considers to be important insights that may serve the study of revitalization movements in our time:

As a countercultural movement, the Jesus

Movement was characterized by similarity in diversity.

Similar to the first great Jesus Movement in the Gospels, the Jesus Movement of the 1960's offers an enduring model for missional communities.

In resisting social conventions for the sake of the Gospel, the Jesus Movement displayed a countercultural DNA – like Jesus.

Patterning its life after the first century church, the Jesus Movement was marked by communalism.

Like the heroic but flawed biblical figure, Samson, the Jesus Movement was extraordinarily empowered but fatally flawed.

The Jesus Movement provoked and was provoked by "incendiary creativity" in bringing the Gospel and culture into a fresh, innovative conversation. ●

## ALICE OTT: RESPONSE TO JOHN SMITH

Dr. Alice Ott of Trinity Evangelical Divinity School offered the response to John Smith's presentation on the Jesus Movement. She began by rehearsing some of the main points from Anthony Wallace's theory of revitalization movements which was utilized by Smith. Ott suggests that, despite some incongruities, Wallace's revitalization paradigm does apply to the Jesus Movement as described by Smith. Ott then went on to provide a historical description of revitalization from the late 18th century; that of George Rapp's radical Pietist community of New Harmony, IN, which emerged into a vision for a new society modeled on Acts 2 – 4, and was also called the "Harmony Society." An important part of Ott's response to Smith was her questions regarding how the characteristics of different revitalization movements may or may not be a good fit for the stages of the Wallace paradigm: communication, organization, adaptation, cultural transformation, and routinization. ●

## PIETISM AS REVITALIZATION? - GERALD MACDONALD

MacDonald, a PhD student in pietism at the University of Marburg, began his presentation by placing pietism within its socio-historical context as a continuation of the Reformation. However, whereas the Reformation centered on dogma, doctrinal issues and challenges to practices of the church hierarchy; pietism originated with a more concerted focus on practical changes in the life of the church and challenges to the average church-goer.

Pietism was a movement within the German Lutheran church that emerged in mid seventeenth century. For over a hundred years, Germany followed the Peace of Augsburg whereby rulers were granted the right to determine the confession of the territories that they ruled. Religious attendance was mandatory, despite whether one found it personally relevant. More recently, Germany had suffered the thirty years war, with antagonisms between faith traditions paralleling political and military battles. At the end of this time, Germany lay in economic and political disarray, with many attributing partial blame to religion for fomenting ideological conflict. Catholic, Lutheran, and Reformed traditions each asserted their doctrine as the one true faith, carefully differentiating themselves from each other. For Lutherans, the fervent attempt to solidify the doctrinal position of justification through faith without works, had inadvertently led to a neglected sanctification of believers.

Hence, in 1670, following the inspiration of the writings of Johann Arndt, Phillip Spener launched the *collegia pietatis*, or conventicles, as a fervent attempt to close the disparity between theoretical reformulations and actual practices of the faith. These conventicles were comprised of 15-20 educated men who met twice a week for edification. Most scholars regard the formation of these *collegia pietatis* as the birth of pietism.

### Spener's reform program consisted of six proposals:

- A more extensive use of the Bible fostered through father-led home meetings and the teaching of the illiterate by using the Bible.
- The spiritual priesthood of all believers, whereby each person was held to be responsible both for their own discipleship and to hold others to account for their own growth.
- Christian practices would be emphasized above Christian knowledge or theory.
- Love would characterize followers of pietism when encountering controversy ameliorating the contentiousness of past decades.
- Pastoral education would focus more on piety than theological erudition.
- Preaching should be simple and aimed at edification of the believer not on polemics.

As true of most renewal movements, pietism soon encountered a divide. Some followers regarded the church as fallen Babylon and hopelessly irredeemable (Schutz, Fende, Arnold, and Grob). Others, like Spener, held greater confidence in the reformability of the church and sought to be leaven rather than creating schisms. Their efforts at gathering the pious elite (invisible church) together for mutual edification in order to affect the nominal (visible church) inevitably led both to revitalization and to separation. ●

## JAMES KARANJA: RESPONSE TO GERALD MACDONALD

As a response to MacDonald's presentation, Karanja offered African Independent or African Initiated Christianity (AIC) as a contemporary parallel movement, with facets that are also both decidedly separatist and that seek renewal within existing church structures. As the center of gravity of world Christianity shifts from the North Atlantic to the South and East, an understanding of AIC and similar movements becomes central to understanding "New Christianity." AIC traces its origins to a group of prophets/healers, known as the Arathi, among the Gikuyu of East Africa. Joseph Ng'anga'a experienced a dream and divine healing under the power of the Holy Spirit. After spending four years in solitude, Joseph began to preach about the downfall of colonialism, the need for holiness and separation from the world, and the baptism given by the Holy Spirit. Today it is projected that AIC could soon embrace 20% of African Christians and it continues to bring renewal to churches in Europe, America, and elsewhere.

Karanja, a specialist and practitioner of revitalization in Kenyan indigenous churches, is careful to note that the original causes of any movement may be different from those that lead to its growth and fervency. Yet, he offers several perspectives that have been forwarded to explain the sudden rise and breadth of AIC. First, the full impact of colonialism was being felt socially and politically in the 1930's that left many Kenyan Africans feeling like second class citizens. Second, Western missionaries had often taken a paternalistic posture, imposing judgments on African traditional society without really understanding it. Pronouncements were made against such things as polygyny, honor shown to relatives, and transference of goods in marriage with little recognition that these practices are a part of many Biblical narratives. Third, the Bible had become accessible to many through their own private reading diminishing the need and control of missionaries to serve as the authority on truth.

What began to emerge among the Arathi was an indigenous Christianity, more authentically African and purer in many senses than imported versions, with the Holy Spirit sanctioning Africans to exercise leadership in the church. Karanja speculates that in retrospect, AIC may have advanced due to: (a) a neglect of the Holy Spirit in missional churches, (b) Western cultural taboos associated with the gospel that seemed irrelevant to the lives of Africans, (c) healing being relegated to medical centers and placed outside the church, and (d) the felt need of Africans for a gospel that delivered them from sickness and the oppression of evil spirits. Though one might argue that there is more continuity than discontinuity of current African Christianity with missionary churches in Africa, the AIC has effectively bred a sense that many Kenyans today would feel little original connection to these missional churches. ●

## THE SPIRIT AND POSTMODERN CITY: AMONG AUCKLAND'S EVANGELICALS AND PENTECOSTALS - VIV GRIGG

On Saturday afternoon, Viv Grigg, Director of the Urban Leadership Foundation in Auckland, New Zealand, presented "The Spirit and Postmodern City: Among Auckland's Evangelicals and Pentecostals." Grigg's paper grew out of his decision to develop a new theory of citywide transforming revival in response to the question: "What is the relationship of the Spirit of Christ to the transformation of a postmodern city?" This presentation joined Grigg's knowledge of the New Zealand revival (the work of the Holy Spirit) and the city of Auckland (for emergent modern/postmodern megacities). According to Grigg, the result is "a theology of transformational goals and of transforming process from the apostolic and prophetic themes that occur when spiritual gifts are released in revival." For Grigg, Transforming Revival results in new transformative apostolic and

prophetic structures that are capable of engaging the postmodern city/soul.

Grigg began with a brief historical survey of revival among evangelicals and Pentecostals in New Zealand. He estimates the number of committed Christians among these groups at around 12,000 who could become active in social transformation. The goals of this transformation are next set forth by Grigg as "Kingdom Integration: Beyond Postmodernism." He asserts that postmodernism is a "non - entity," while the kingdom creates coherence, integration, and hope in the midst of a loss of meaning and authority. Grigg's paper, however, shows that the New Zealand revival did not move to an appropriate social - economic out working, a failure that was primarily due to revivalists who displayed symbols of spiritual power that were affirmed by materialism.

Seeing this as a loss of the Spirit's presence and power, Grigg offers an alternative framework, a theory of Transforming Revival which emphasizes the coming of the Spirit in power and that moves toward social/cultural engagement and change. He suggests that such engagement and change will result in expressions of theological integration that are sufficient to support and encourage such public transformation. While Grigg devotes a substantial portion of his paper to describing what such forms of engagement might look like, he concludes by asking the question that might be his most important contribution to this study: Can revitalization take off without apostolic and prophetic structures and forms of leadership that are required for social and cultural change? ●

## SCOTT SUNQUIST: RESPONSE TO VIV GRIGG

Scott Sunquist offered an historical response to Viv Grigg's presentation. He began by raising a series of issues and questions for the sake of clarifying and extending the discussion, affirming Grigg's conclusion that social structures are able to influence revivals in constructive and destructive ways. Sunquist then offered some historic notes in hope of furthering this conversation, taking as his example several Catholic revivals that occurred during the Enlightenment in 18th and 19th century France. Because these revivals took place in the midst of rapid secularization, Sunquist believes they may provide a model for Grigg's insistence that new orders and structures are necessary to bring revival to completion in social and cultural change. Sunquist concludes by raising several additional points for consideration in assessing revitalization movements.

- 1) The important place of power as an expression of conviction and faithfulness to the poor.
- 2) The test of revival is its impact in the hearts and minds of common folk.
- 3) This kind of revival may be seen occurring today in indigenous Chinese movements, among local people moved by the Spirit to seek the face of Christ. ●

## DIRECTOR'S REPORT - CONSULTATION TWO. EDINBURGH 2010

We are encouraged by your interest and support of this project, and are grateful for our sponsor, the Henry Luce Foundation, for making it possible. Our intent is to make available its results for your benefit in resourcing the ministries in which you, our readers, are engaged. There are two other avenues of that communication, in addition to this news bulletin: one is the Revitalization Book Series with Scarecrow and now with Emeth Press, which has produced seven volumes since our last report, and also the Revitalization website, which is now linked to the Asbury Theological Seminary website. Its address is [www.asburyseminary.edu/revitalization](http://www.asburyseminary.edu/revitalization).

Our coming consultation links us, with our Wesleyan commitment, to "Edinburgh 2010," the Centenary Conference of the event which launched the interdenominational missionary movement of the last century. This venue should offer a distinctive vantage point for our consultation participants to explore the dialectic between revitalization and church. The purpose will be to evaluate the data from consultation one and move the discussion from a descriptive to a more normative level, showing how revitalization works in distinct ways to impact global Christianity, especially as its members work together through God's Spirit in mission and evangelization.

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## CONSULTATION TWO, EDINBURGH 2010 cont'd.

The design of the 2010 consultation reflects its purpose. It will bring together a highly competent group of scholars and scholar-practitioners of revitalization, with special focus this time on Asia and Africa, and secondarily upon Eastern Europe. Based on the data prepared from consultation one and the participants' expertise, this consultation will develop models for a revitalized church that will offer insight for your churches and ministries.

Participants will represent a diversity of locations, ecclesial commitments, and cultures. Delegates will represent 15 nations and five continents, and, in addition to a basic core of Wesleyans, denominational representation will include Catholics, Orthodox, several from Asian and African indigenous churches, Pentecostals, and representatives of a range of North American Protestant churches. After this consultation, a third will be held in 2011, followed by the publication of a volume to evaluate the findings of the project.

We are grateful to our sponsor, the Henry Luce Foundation of New York, which has provided funding for this project, with the intention that it enhances theological education at Asbury Theological Seminary and its alumni serving in ministry around the world. I am also grateful for God's gracious provision in this project and to Asbury Seminary for giving encouragement and guidance to the work of the Center in this academic year.

—Steve O'Malley, Director

## CONSULTATION TWO, EDINBURGH 2010 - PARTICIPANTS - A PARTIAL LIST OF CONSULTATION PARTICIPANTS



**Jeremy Begbie** is the inaugural holder of the Thomas A. Langford Research Professorship in Theology at Duke Divinity School, North Carolina, and Founding Director of Duke Initiatives in Theology and the Arts. The author of a number of books including *Resounding Truth: Christian Wisdom in the World of Music*, he specializes in multimedia performance-lectures which explore the interplay between music and theology.



**Dr. Meehyun Chung** - 1993, Dr.theol.in Systematic Theology from Basel University in Switzerland. 1988, Master of Arts in Systematic Theology from the Graduate School of Ewha. 1986, Bachelor of Arts in German Language and Literature from Ewha Womans University in Korea. From 1994 to 2004, she was a Lecturer at the Ewha Womans University and has taught courses at both Undergraduate and Graduate level.

She is a Minister of the Presbyterian Church in the Republic of Korea and Vice president for Ecumenical Association of Third World Theologians.

Currently she is the head of the Women and Gender Desk in Mission 21, Switzerland.

She has received Karl Barth's award 2006.



**Bryan Froehle** directs the Ph.D. program in Practical Theology at Saint Thomas University in Miami, Florida, the only program

of its kind at a Catholic university in the United States. Institutions at which he has taught include the Catholic university of Caracas, Venezuela and Dominican University near Chicago, Illinois. From 1995 to 2003, Bryan served as senior research associate and then director of CARA, the national Catholic research organization based in Washington, D.C. His publications include *Global Catholicism* and he is an active member of the Catholic Theological Society of America as well as the International Academy for Practical Theology.



**Todd M. Johnson** is Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary in South Hamilton, MA. He is co-editor of the *Atlas of Global Christianity* (Edinburgh University Press 2009) and the *World Christian Encyclopedia*, 2nd edition (Oxford University Press 2001).



**Liana Lalhmingliana** - Youth Secretary turned pastor. Now teaching Missiology in Aizawl Theological College.



**Mose Mailo** - Married with three daughters, and is an ordained minister of the Samoa Methodist Church. Now lecturing in Biblical Studies, postcolonial (theories) biblical hermeneutics, and Bible translation studies in Polynesia.



**Dana L. Robert** is the Truman Collins Professor of World Christianity and History of Mission at the Boston University School of Theology, and the author of many works on mission history and theology, including *Christian Mission: How Christianity Became a World Religion* (Wiley-Blackwell, 2009), and *Joy to the World! Mission in the Age of Global Christianity* (United Methodist Church, 2010). She is the Director of the Center for Global Christianity and Mission at Boston University, and is the opening keynote speaker for the Edinburgh 2010 conference.



**Dr. Cathy Ross** comes from Aotearoa/NZ and has worked for CMS in UK for 5 years. She is the Manager of the Crowther Centre for Mission Education and J V Taylor Fellow in Missiology at the University of Oxford.



**Michael A. Rynkiewich** - Professor of Anthropology, E. Stanley Jones School of World Mission and Evangelism.

Dr. Rynkiewich conducted his doctoral research in the Marshall Islands on land tenure and colonialism, taught anthropology for a decade at Macalester College in St. Paul, Minnesota, and also served as a research missionary at the Melanesian Institute in Goroka, Eastern Highlands Province, Papua New Guinea for five years before coming to Asbury Theological Seminary.

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## CONSULTATION TWO, EDINBURGH 2010 - PARTICIPANTS cont'd. - A PARTIAL LIST OF CONSULTATION PARTICIPANTS



**Dr. Wafik Wahba**, Associate Professor of Global Christianity at Tyndale Seminary in Toronto, Canada. Author of several articles on missions and globalization. Taught Theology, Global Christianity, Cultural Contextualization and Islam in the USA, Middle East, Africa, South East Asia and South America. He serves on several boards of Christian organizations and frequent speaker on TV programs.



**Andrew Walls** served in Sierra Leone and Nigeria, and taught for twenty years at the University of Aberdeen before becoming Director of the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh. He is currently Honorary Professor in the University of Edinburgh, Professor of the History of Mission at Liverpool Hope University and Professor in the Akrofi-Christaller Institute, Ghana.



**Catherine Wanner** is an Associate Professor of History and Cultural Anthropology at The Pennsylvania State University. She received her doctorate in cultural anthropology from Columbia University. She is the author of *Burden of Dreams:*

*History and Identity in Post-Soviet Ukraine* (1998), *Communities of the Converted: Ukrainians and Global Evangelism* (2007), which won four prizes, co-editor of *Religion, Morality and Community in Post-Soviet Societies* (2008), and author of the forthcoming *Religion and Secularization in Soviet Borderlands* (2011). Her research has been supported by awards from NEH, NSF, SSRC and other foundations.



**Darrell Whiteman** is Vice President and Resident Missiologist at The Mission Society in Norcross, GA. Trained as an anthropologist, he served as a missionary in Melanesia and Central Africa for nine years and taught at Asbury Theological Seminary, 1984-2005 before joining The Mission Society. He is the past president of the American Society of Missiology and the International Association for Mission Studies and is the author/editor of five books dealing with different aspects of mission.

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