

ABSTRACT

PASTORING REVIVAL:

CASE STUDIES OF TWO CHURCHES "IN THE RIVER"

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Since 1994 revival has broken out in a number of churches, primarily in North America. Those involved often refer to themselves as being "in the River," God's river of revival. The purpose of this study was to learn what pastors of churches experiencing this kind of revival should do to sustain revival and maintain church health.

The methodology was descriptive case studies of two churches, relying primarily on personal observation and unstructured interviews. Rock City Church, pastored by Bart Pierce, is an independent charismatic church just outside Baltimore, Maryland. Washington Crossing United Methodist Church, pastored by Scott McDermott, is a denominational church in affluent rural eastern Pennsylvania.

Based on a literature search and analysis of the case studies, the result of the study is a list of "Advice to Those Pastoring a Church in Revival." This advice covers the areas of leadership, revival meetings, personal considerations, and relationships beyond the local church.

DISSERTATION APPROVAL

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CASE STUDIES OF TWO CHURCHES "IN THE RIVER"

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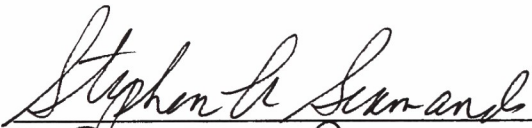
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A Dissertation
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Chapter 1: Overview of the Study

Background

David Works defines revival as "moving from a state of human activity to a state of divine activity." I have been in churches that were clearly in a state dominated by human activity. Indeed, this describes almost every church I know, almost all of the time. I have also been privileged to experience churches operating largely in a state dominated by divine activity, at least for a time. Few who have experienced this will ever again be content with anything less. Of course no church is ever in a state where all the activity is purely divine. Unfortunately the opposite condition is all too common. Based not only on my faith but on my experience, I want to maximize the amount of divine activity every time. After all, the Bible tells us everything else is vain (Psalm 127:1).

I was raised in a good church-going Episcopal home, but it was not until the summer after I graduated from high school that I committed my life to the Lord at a Young Life summer camp in Colorado. Shortly after that, I attended a large meeting sponsored by the Full Gospel Businessmen's Fellowship International. There, after hearing Indonesian evangelist Mel Tari, I experienced what they called the baptism in the Holy Spirit, complete with the gift of speaking in tongues.

I attended a variety of churches in college, then for two years was active in a small congregation of the Church of the Nazarene, where the pastor (against Nazarene policy at the time) accepted me as long as I promised not to proselytize the charismatic experience.

I worked as an engineer for two years. Then God called me to Melodyland School of Theology in southern California, one of the few schools working in the area of charismatic renewal in the late 1970s. There, for three years, I studied and experienced the reality of God's presence in the world today, not only at the school but also in such churches as Calvary Chapel of Costa Mesa, home of the "Jesus movement." As I felt called to minister in the United Methodist Church, I was extremely blessed to find the Rev. Gary Beard, a Spirit-filled United Methodist pastor in Santa Ana, who helped me considerably with denominational requirements.

On graduation, I moved from Melodyland to serve two small rural United Methodist congregations in western Maryland. There I entered the liberal religious atmosphere of Wesley Theological Seminary in Washington, D.C. Spiritually, the transition from Melodyland was like running out of a sauna and diving into a snow bank: invigorating after a fashion, but a shock to the system.

I have never pushed any kind of charismatic experience as necessary for salvation, but neither have I hidden my

views and experiences. Over sixteen years of pastoring, I have seen dutiful pew-warmers become excited, renewed, and revived as they experienced God for the first time. In recent years I have felt a growing desire to see this revival of relationship with God touch not only a few earnest seekers but everyone in my congregations. This growing desire seems to parallel a similar happening on a much larger scale than ever before, not only in my ministry but in the United Methodist Church and the entire body of Christ in America.

Scandals, ethnic tension, and wars have caused many Americans to lose their faith in business, government, and the innate goodness and progress of humanity. Environmental problems, natural disasters, and the lack of progress against AIDS and similar illnesses have destroyed confidence in technology and in intellectually-based solutions in general. Across the nation and around the world, God is answering this hunger. The experiential reality of the presence of God, the unifying characteristic of every major revival in history, is being manifested as seldom seen before. In the common phrase of what has become a movement, the River of God is sweeping across our land.

In studying the principles involved in sustaining this movement which I will call "the River," I readily acknowledge researcher bias. I believe it is a wonderful

blessing from God—despite the inevitable mistakes which accompany anything in which human beings are involved. However, I do not believe my bias in favor of the River has adversely affected my ability to do meaningful research and analysis on how best to sustain it.

My first experience in the River occurred when I heard South African evangelist Rodney Howard-Browne at a time when he was just coming to prominence. Having first seen “holy laughter” and people “slain in the Spirit” on a small scale almost twenty years before, I was not taken aback by these phenomena. Rather, listening to his preaching and the witness of my spirit, I was convinced that his ministry was inspired by God. My family and I felt refreshed and renewed.

Over the next few years, I read the Morningstar Journal and accounts of God's moving in other magazines. Later, on the Internet, I joined those who believed that God was preparing the American church for revival. In the meantime, some people in my own congregation were asking for an opportunity for a more charismatic expression of worship than we had been experiencing on Sunday mornings, where even the contemporary service was clearly more Methodist than Pentecostal. (One couple thanked me for introducing them to more experiential worship, then left my church for the Assemblies of God where they could worship that way all the time!)

In response, we began a monthly Sunday evening "First Corinthians Fellowship," a no-time-limit gathering for praise, worship, and whatever the Holy Spirit wanted to do. Anointed worship, healings, and the occasional person falling to the floor under the power of the Holy Spirit convinced me that this small but loyal group who regularly attend the now twice-monthly meetings are the precursor of revival at Magothy United Methodist Church.

In the last four years, I have visited the Toronto Airport Christian Fellowship, site of the longest-running continuous revival in North America. I have experienced a number of the various streams that make up the River, including a Morningstar conference on prophetic ministry and revival meetings led by Rodney Howard-Brown and Randy Clark. I have attended three annual three-day meetings of sixty to a hundred pastors from a wide variety of churches devoted to praying together for revival in the Baltimore area. By God's hand I have been named chair of the Local Church Transformation Committee of the Baltimore-Washington Conference of the United Methodist Church. In that capacity, I attended the May, 1998 "Light the Nations" conference in Dallas featuring major leaders of revival from Argentina, Canada, the United States, and many other nations. I am more convinced than ever that God is preparing to pour out revival.

I know the dangers of false spiritual experiences. I know that well-known Christian personalities such as Hank Hanegraaff warn that this new renewal movement, particularly that element which seems to emphasize unusual physical manifestations, is a prime example of Satanic deception. However, in Luke 24:25, Jesus said that being slow of heart to believe is foolishness. I remember the first time I saw a book of systematic theology. I was in college at the time, majoring in systems engineering. The idea of being able to systematize all knowledge of God fascinated me. As I began to try to apply the principles of systems theory to what little I knew of theology, suddenly I was overwhelmed with a sense of the arrogance of any human being trying to define and codify God in that way. Ever since I have had a healthy terror of "boxing God in" and so limiting my ability both to recognize and join in his graceful, sovereign actions in my life and the world.

According to Jesus' words cited above, slowness to believe is not an intellectual condition. It has nothing to do with intelligence or education. It is an attitude of the heart. Apologists of revival accuse revival critics of having more faith in the devil's ability to deceive us than in God's ability to keep us. Paul told us "love believes all things" (1 Corinthians 13:7). My philosophy is that if

something purports to glorify Jesus, I will give it every chance to do so.

Amy Elizabeth Ward, a teenager at Brownsville Assembly of God in Pensacola, Florida, has become widely known within the River movement through her videotaped testimony of a life-changing experience with Christ. Her youth pastor asked her what revival means to her. "She said that it means being able to go into God's presence. It means going into her room, shutting off all the lights, sitting quietly in the darkness, and feeling God there with her. Revival means to know God and to listen to God from her heart" (Crisco 12). This is a far cry from the popular perception of the River as being exclusively concerned with wild public displays of emotionalism. This is the inner transformation the church and the world need. Without such transformation no revival is worthy of the name.

Definitions

No standardized set of words is consistently used to discuss the work and movement of God in churches and communities. This section will give working definitions as the terms are used in this paper.

Revival/Renewal

The focus of this paper is upon those moves of God among Christians where people (not necessarily everyone in attendance at a given meeting) sense an unusual and powerful

presence of God, often evidenced by unusual emotional, mental and even physical reactions. The most common terms used to refer to such events are "revival" and "renewal." These words are often used interchangeably.

Ephesians 5:18 instructs us to "be filled with the Holy Spirit." Jonathan Edwards' viewed revival as an outpouring of God's Holy Spirit (Story). This fits David Works' definition, "moving from a state of human activity to a state of divine activity." Revival moves us from where we may have allowed ourselves to be, to where we ought to be. Given our human tendency to keep trying to do things ourselves, most of us have a recurring need for revival.

Arthur Wallis points out,

There is a wealth of difference between missions or campaigns at their best and genuine revival. In the former man takes the initiative, it may be with the prompting of the Spirit; in the latter the initiative is God's. With the one the organization is human; with the other it is divine. . . . Revival is divine intervention in the normal course of spiritual things. It is God revealing Himself to man in awful holiness and irresistible power. It is such a manifest working of God that human personalities are overshadowed, and human programmes abandoned. It is man retiring into the background because God has taken the field. It is the Lord making bare His holy arm, and working in extraordinary power on saint and sinner. (20)

Wallis adds, "Revival must of necessity make an impact upon the community, and this is one means by which we may distinguish it from the more usual operations of the Holy Spirit" (23).

The River

Revivals have happened often throughout church history. Many informed observers believe we are on the threshold of a worldwide revival that will rival the largest revivals of the past, one that will transform our world culture. As signs of this, they point to an increasing number of churches undergoing renewal, sometimes of a spectacular variety.

The stream of revival which is the subject of this paper began in Argentina in 1982, and has not abated. It spread to North America in 1994, at the Toronto Airport Christian Fellowship. It continued in 1995 with an outpouring of the Holy Spirit at Brownsville Assembly of God in Pensacola, Florida. Since that time, revival has spread to or sprung up in a number of other churches in the United States and Canada, as well as many other nations. As we will see, most of these renewals share a number of characteristics. They also share some common jargon. Notably, those who have experienced this renewal often refer to it as "the River of God." They will ask each other, "How long has your church been in the River?" Dutch Sheets' excellent book, The River of God, is entirely devoted to explaining and encouraging the current move of God using that imagery.

Manifestations

Another term frequently connected with revival is "manifestations." This commonly refers to physical actions, sometimes rather bizarre, in which people in the congregation may engage when they feel that the power of the Holy Spirit has come upon them. These include shaking or trembling, rapidly bowing at the waist (sometimes known as "crunching"), laughing, crying, and falling to the floor.

The Bible lists the manifestations of the Holy Spirit in 1 Corinthians 12:7-11. These include the utterance of wisdom, the utterance of knowledge, faith, gifts of healings, the effects of miracles, prophecy, discernments of spirits, tongues, and the interpretation of tongues. While these are common in revival meetings, the term "manifestations" usually refers to human physical manifestations of response to the presence of the Holy Spirit. Unless otherwise specified, that will be the sense in which I will use the word in this paper.

Slain in the Spirit

One of the most common and characteristic manifestations in revival is that of being "slain in the Spirit." This term, and others such as "falling under the power" and "doing carpet time," refers to a person falling to the ground, purportedly under the influence of the Holy

Spirit. I will discuss this at more length in the section on characteristics of the current revival.

Problem and Context

If revival moves us from a state dominated by human-initiated or fleshly activity to a state dominated by divine or divinely-initiated activity, how can we tell when we have made that move? Acts 1:8 promises, "You shall receive power when the Holy Spirit has come upon you." The apostle Paul wrote, "My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God" (1 Corinthians 2:4-5). A few paragraphs later he added, "The kingdom of God depends not on talk but on power" (1 Corinthians 4:20). Second Timothy 3:5 warns us to avoid the form of godliness without the power thereof. Jesus said that power would be seen in his followers doing the same works he did, and even greater works (John 14:12). Certainly God may move without a demonstration of power, but people cannot move in divine power without God. Therefore, a good sign of having moved from a state of merely human activity to a state of divine activity is the presence of divine power.

As a pastor, my job is to lead my people into a sphere dominated by divine activity, and to help them stay there. The question is, how do we recognize divine power?

Unfortunately there are other sources of power in the world and we must be wary of them. Jesus warned against counterfeit powers convincing enough to mislead even the elect (Matthew 24:24). The human spirit certainly has many powers; most of what happens in the world is the result of human power, whether physical or psychological. The Bible is clear that ungodly supernatural powers work in the world as well, warring against God's work and therefore against God's people (Ephesians 6:12).

Proponents of the current revival claim that the presence of God's power is its outstanding characteristic. The problem is, the physical manifestations they regard as signs of God's presence have been interpreted by others as anything from unwise emotionalism to clear signs of the demonic.

In early January 1994, the first widely recognized outbreak of the River in North America occurred in what secular media dubbed "The Toronto Blessing" in early 1994. John Arnott, pastor of the Toronto Airport Vineyard Christian Fellowship, invited Randy Clark, another Vineyard pastor, to preach a series of evening meetings. The Holy Spirit "fell" and suddenly a large portion of the congregation found themselves filled with an overwhelming sense of joy, overcome with "holy laughter," many of them falling to the floor--an experience known in charismatic/

Pentecostal circles as being "slain in the Spirit." As these and other manifestations continued night after night, people began to come from not only the Toronto area but from around Canada and as far away as Hong Kong.

A year and a half later, on Father's Day 1995, a similar thing happened as evangelist Steve Hill preached at Brownsville Assembly of God in Pensacola, Florida. As in Toronto, revival meetings have been drawing large crowds several nights a week since that time.

More recently, similar outbreaks have occurred, and continue, in a small community church in the village of Smithton, Missouri, at Rock City Church in Baltimore, Maryland, and in a number of other places. Numerous churches of all types across the country and around the world have experienced similar manifestations of the Holy Spirit, though in most cases they have not resulted in such extended revival services. Almost always, however, there is at least openness to such phenomena as uncontrolled laughing or weeping, shouting and falling to the floor. Are these signs of revival or deception? We will examine this question more closely in Chapter 2, but a few points may be made here.

The outbreak at Toronto was not the first sign of the current revival. Even more spectacular phenomena have been occurring in Argentina since 1982. What has been the result

there? Marcello Marioni, an Argentine pastor, was asked what happened in his country. He answered,

"The revival was preceded by three years of many of the things you are presently seeing happen in North America. There were the manifestations, the laughter and the spiritual drunkenness. Finally it was as if the sponge had reached a saturation point. Then suddenly revival came and millions of salvations occurred. In Buenos Aires, my city, two million people were saved over a two year period. Meetings would start in the morning and continue non-stop until early in the next morning."
(Campbell 196)

While "millions" may be an exaggeration, certainly amazing things have happened.

In the North American streams of the River, the movement seems to have shifted from an emphasis on God's power experienced in physical manifestations to an emphasis on God's presence experienced in a sense of divine love and even intimacy. Richard Crisco echoes a popular way of expressing this change of emphasis when he writes, "In the recent past, the Church has done a lot of seeking; but much of that seeking has been for God's hand, and not for his face. Christians have sought the Lord only for what He could do for them and how He could bless them" (Crisco ix, original emphasis). In contrast, consider the opening words of a worship song written for the revival services at Baltimore's Rock City Church:

There was a time when I came to know your name.
There have been times when I only sought your
hand.
But now, O Lord, I seek your face,

For only your presence will do. (Hardy and Thompson)

As another example, early sermons of the Toronto revival often emphasized such points as openness to being slain in the Spirit. Compare that to the sermon preached at Rock City Church on January 28, 1998 by visiting evangelist Kingsley Fletcher. He spoke about how to come into God's presence and stay there. My notes list five points:

1. Be open to the Holy Spirit - seeking to be led.
2. Be sensitive to the Holy Spirit - aware of and receptive to God's various means of working.
3. Trust God.
4. Make worship a priority.
5. Keep praying through.

According to Martyn Lloyd-Jones, this is a sign of true revival. "It is indeed God coming down, God, as it were, no longer merely granting us the blessings. . . . It is a consciousness of the presence of God the Holy Spirit literally in the midst of the people" (306).

In the River it is unusual for a revival service to be shorter than three hours, and five is not uncommon. Richard Crisco writes,

People ask how we can do this night after night. How can we not do it night after night? Fish were made to swim in water. We were made to live like this. God wants us to live and move and have our being in Him, in His presence. (Crisco 16, original emphasis)

Worship is the all-consuming activity of heaven. This is just a foretaste. Who would not like to spend several hours a night in heaven?

Most revivals have been identified with one or two major leaders, such as Jonathan Edwards or John Wesley and George Whitefield. By contrast, no one particular leader is in charge of the River. Rather than being the effect of an orchestrated promotion, the River has its source in numerous local pastors and prayer warriors across the country and around the world who have been moved to pray for revival, and whose prayers are answered.

In sum, the current revival movement sprang up spontaneously in answer to prayer, focuses on worshipful sensitivity to God, and has thousands of people spending their free time in church and reading the Bible instead of walking the streets or watching television. Still, the River has been called a "counterfeit revival" and "apostasy."

Unfortunately, the most vocal critics of the manifestations of God's power seem to be those who have the least experience with it, often because they espouse a cessationist theology.

The question of the validity of the River raises the larger issue of pastoral responsibility. Part of that responsibility, as has been mentioned, is to discern whether a given movement is or is not of God, and then to lead the

local congregation either to embrace or to avoid it. However, a revival is not a monolithic entity. Each service, each speaker, each member of the congregation introduces a different element. Each of these elements may involve a mixture of godly, human, and demonic influences. Thus the job of pastoring a revival is more complex than deciding whether to endorse or condemn a given movement.

David Works' definition of revival as moving from human activity to divine activity is not intended to set up an antithetical relationship between the two. Indeed, divine activity must result in human activity, for "faith without works is dead" (James 2:26). The point is that the state in which divine activity is predominant should be the habitual condition of the church as a whole, of every local congregation, and of every Christian. Norman Grubb points out that "revive" means "re-enliven," which is close to "resurrect," a condition of the "new life" which should be the continuous message and experience of Christianity (6). This is addressed at greater length in the "Biblical and Theological Reflection" section of Chapter 2.

But revivals die out. That fact is the problem addressed in this dissertation. Even if it is not granted that revival should be the continuous state of the church, there can be little question that revivals can be and often are cut short, ending well before they have accomplished

God's full intention for them. What can a pastor do to maintain and increase revival--or at least, to avoid cutting one short?

As with most things in life, mistakes in pastoring revival can be made by going too far in either of two directions. Several such tensions suggest themselves in the case of the River movement. The first is the question of control or direction of the revival. Rick Joyner writes, in his study of the Welsh revival of the early part of the twentieth century, that the leaders were aware that past revivals had been strangled by the imposition of too much human control. In their determination not to allow that to happen, Evan Roberts and his colleagues allowed the enemy to

push them too far, so that they actually prohibited the organization that was needed to help preserve the great advances that were made. Because of this, just a couple of years after the revival, evidence of it was scarce, and the whole nation quickly drifted back to its former depravity. (Joyner, World 113)

Another polarity that has historically contributed to the early end of great moves of God is either accepting and even promoting physical "manifestations of the Holy Spirit" too uncritically or overly controlling or criticizing them.

For pastors of local congregations, a third tension presents itself, that of concentrating too much on the needs of the revival to the neglect of the ongoing needs of the host congregation, or conversely, spending so much effort on

the existing members of the congregation, perhaps especially those who oppose the revival for one reason or another, that the revival dies of neglect. Joyner uses the analogy of pioneers versus settlers.

The spiritual pioneers usually do not like or understand the spiritual settlers, but both are needed for lasting spiritual advancement. . . . If the settlers do not allow the exploration of new places, the corruption of stagnation will settle in. If the explorers do not tolerate the settlers, no one will ever benefit from all of the new places they find. (Joyner, World 113-114)

Pastoring a revival in such a way as to encourage its longevity and growth requires striking a proper scriptural and Spirit-led balance in these areas. Leaders of the current movement seem aware of the dangers. Most churches with ongoing revival meetings rely on guest evangelists to conduct those services, leaving the pastor free to focus on the needs of the congregation. We have already seen that the River movement seems to be moving from an emphasis on physical manifestations to accepting them without focusing on them. The emphasis has shifted to an intimate love relationship with God--"seeking his face and not his hand." Modern communications, especially Internet mailing lists and websites--such as New Wine, Joel News and the Richard Riss newsletter--make possible a new kind of loose organization never before available. Now everyone interested can learn from first-hand accounts what is happening not only in large meetings but also in small obscure churches. Pastors and

revival leaders all over the world can read the accounts and allow that knowledge to enter their prayers and help guide them in what they are doing. In this way, if something unusual happens the pastor can know if it has happened elsewhere and can move forward with discernment.

If a revival is truly a move of God, why is all this human activity necessary? We will discuss that more in the biblical/theological reflection section of Chapter 2, but the short answer is found in Paul's words to the Corinthian church: our knowledge and our ability to receive, interpret and apply God's charismatic gifts are partial and subject to our own humanness (1 Corinthians 13:9; 14:32).

Hosea 10:12 provides a convenient outline of the usual pattern:

1. "Break up your fallow ground" - people prepare their hearts.

2. "For it is time to seek the Lord" - people seek revival through prevailing prayer.

3. "That he may come and rain righteousness upon you" - God answers by pouring out an unusually powerful awareness of God's presence, often accompanied by miraculous signs and wonders.

People respond to God's presence according to 1 Corinthians 13:9 and 14:32. In other words, their responses are based on a mix of their own spiritual, mental,

emotional, and physical states; their personality types; what God wants to do in them; and expectations based on what they have seen or heard of previous moves of God, what they are told by the speaker, and what they see others doing. As mentioned previously, trembling, weeping, laughing, being slain in the Spirit and so forth are not manifestations of the Holy Spirit himself but of people's responses to the presence of the Holy Spirit.

This mixed response is one factor that makes pastoring revival so difficult. Yet pastoring is crucial, because if revival is not properly guided, it will die. We cannot allow it to get diverted onto a side trail. We cannot box it into a set of restrictive rules and regulations. Neither can we allow it to fall from lack of guidance (Proverbs 11:14). In any of these ways the Holy Spirit can be quenched or grieved by the way the revival is mispastored, and the revival will lift. Fire is a wonderful thing, if properly tended. If it gets out of the fireplace, it will either die or become destructive.

This study was inspired by my experiences of the ongoing revival movement at Rock City Church of Baltimore, Maryland. I was first made aware of the revival there in late 1997, when my wife found Internet accounts of what God was doing in that congregation. What I found there has had a major impact on my life and ministry. My desire is to help

other pastors learn and use the principles evident at Rock City Church to sustain revival in their own congregations.

Rock City Church is a non-denominational church situated on a hill just off an intersection of the Baltimore Beltway (Interstate 695). The congregation had been in their new building only a short time when revival fell in January 1997. Their modern sanctuary seats three thousand people, with provision made for further expansion--as befits a young congregation with a history of outgrowing its buildings. Rock City Church of Baltimore is affiliated with Rock Church of Virginia Beach, Virginia, one of the first large charismatic churches on the East Coast. Worship features contemporary praise songs and worship choruses, many of them written by the talented music team.

I chose Rock City Church of Baltimore for three reasons. Compared to the movements in Toronto and Pensacola, the outpouring in Baltimore reflects a greater emphasis on intimately experiencing God's presence. This is in character with what seems to be the most recent focus in the move of God. In addition, the Baltimore location made it a convenient place for me to conduct a study. Most important, the revival at Rock City Church may be the beginning of a regional revival that could involve the church I pastor.

Bart Pierce has pastored at Rock City Church for over a decade. He is no stranger to publicity. Shortly after the

Baltimore Orioles won their last World Series, star pitcher Scott McGregor gave up baseball to answer God's call to ministry, becoming an assistant pastor at what was then Rock Church. Pierce resisted the temptation to use the situation for publicity, choosing rather to shield Scott until he matured in the faith.

Rock City Church, an intentionally multi-ethnic congregation, has a history of active involvement with the poor. This is seen not only through traditional programs such as a soup kitchen, but also in more unexpected ways. For instance, when an inner-city child is killed in a drug deal or a gang fight, if the family or local church can not afford to buy a coffin, Rock City Church quietly pays the bill. During the course of this study, in fact, the church changed its name from Rock Church to Rock City Church in order to emphasize its focus on the needs of the city.

In January 1997, Louisiana evangelist Tommy Tenney was invited to hold a series of preaching meetings at Rock City Church. The Holy Spirit came upon the congregation in a powerful way. As something special continued to happen through the scheduled meetings, Tenney arranged to come back on a regular basis. He continues to travel around the country as an itinerant evangelist, but since January 1997, he has made a point of being in Baltimore every Monday and Tuesday evening for revival services at Rock City Church.

The revival at Rock City Church is characterized by a quiet intimacy with the Holy Spirit. The phenomena associated with other outbreaks of the River are not unknown at Rock City Church, but are not the focus. The attitude is one of seeking the loving presence of God and allowing God to do whatever he wants to do. The Baltimore revival has not received the media attention that characterized the outbreaks in Toronto or Pensacola, but word has gotten out among Christians seeking revival, especially via a July 1998 feature article in Charisma magazine (Stalcup). Nonetheless, from the beginning, people have visited from across the nation and around the world.

In February 1998, Rock City Church sponsored a three-day "Peace for the City" retreat attended by approximately sixty pastors from a variety of denominations and non-denominational churches in the Baltimore area. The focus was on prayer for unity and revival in greater Baltimore. Pierce, taking a typically low-key, behind-the-scenes approach, invited others to do the preaching. The retreat was repeated in 1999, when the Baltimore Covenant was drawn up (see Appendix A), and again in 2000. As more and more pastors work together in initiatives stemming from these retreats, I believe they will prove to be historic gatherings in the spiritual history of the region.

The second church in the study, suggested to me by my dissertation mentor, is Washington Crossing United Methodist Church. This church, located where George Washington and his army embarked on their historic crossing of the Delaware River to attack the British in New Jersey, is part of a denomination which was birthed in revival but which in recent decades has experienced consistent substantial membership losses as it has become decidedly mainstream (DeMarco 70).

Via e-mail the Rev. Scott McDermott, pastor of Washington Crossing UMC, told me that "the work of renewal" in the church began in 1994. "From that time a work of transformation has begun." Rev. McDermott believes what is happening at Washington Crossing is "at least a two-pronged effort." Along with the spontaneous move of the Spirit in renewal, specific leadership actions "such as the development of mission, vision, and philosophy of ministry statements, as well as the development of leadership issues within the staff and lay leadership" have contributed to the overall transformation of the church. Washington Crossing is the main church featured in an October 1998 Charisma article on renewal in United Methodist churches (DeMarco).

Washington Crossing UMC is located in Bucks County, Pennsylvania, one of the more affluent counties in the United States. The congregation, which averages 700-800

people on a Sunday morning, is largely made up of baby boomers and their children. The previous pastor built the church to approximately 700 members, and in the late 1980s he led the congregation in building the present facility. In 1993, the pastor left the denomination and moved down the road to start a new church. Approximately 350-400 of the members went with him. Current pastor Scott McDermott began at Washington Crossing at that time, bringing a heavy emphasis on prayer. Revival struck the following year. Since that time the church has more than regained its original size and vitality. The two identical Sunday morning worship services feature a casual atmosphere and a contemporary praise band. Evening renewal and prayer services are attended almost exclusively by church members.

Purpose and Research Questions

The purpose of the study was to discern characteristics of pastoral leadership which contribute to maintaining and increasing revival in a local church. The primary research project was descriptive case studies of current ongoing revivals at Rock City Church of Baltimore, Maryland, and Washington Crossing United Methodist Church, about forty miles north of Philadelphia, Pennsylvania. Some comparisons are made, but the focus is on describing how the pastors of two churches currently undergoing revival are dealing with the pastoral issues involved.

The study is built around answering three research questions for each church:

1. What are the characteristics of the current revival at this church?

2. What pastoral actions have helped to maintain, increase or hinder the revival?

3. What particular issues of pastoral care and administration have arisen, and how have the pastor and church leadership dealt with them?

I have attempted to be aware of factors other than pastoral actions which may have contributed to certain observed phenomena, but the search for possible alternative explanations was not a major part of this descriptive study.

Methodology

The basic methodology of this study was that of the descriptive case study. Rev. Bart Pierce and evangelist Tommy Tenney of Rock City Church and Rev. Scott McDermott of Washington Crossing United Methodist Church have been very gracious in cooperating with me in this effort. The case studies involved my own observations and experiences in the two churches, consideration of the history and demographics of the congregations, and analysis of certain key indicators such as attendance on Sunday mornings and at revival services, and church income and expenditures. These all

provided the context for semi-structured interviews with key people in each church, which were the heart of the studies.

Overview of the Dissertation

Chapter 2 of this dissertation provides a biblical and theological perspective on the issues under consideration and a review of the current literature. Areas of focus include lessons from revival history, a description of the current River revival, the role of the pastor in maintaining and encouraging revival, criticisms of the River revival and responses to those criticisms. Special attention is paid to the writings and experiences of John Wesley.

Chapter 3 describes the project, a multiple case study of the revivals at Rock City Church and Washington Crossing UMC. The focus was on discovering principles of pastoral leadership that contribute to sustaining revival in a local congregation. Chapter 4 contains the data gathered from the site visits and interviews, organized according to the Research Questions. Chapter 5 provides comparative analysis of the data and draws conclusions. These are summarized in a practical form in a section titled, "Advice to Those Pastoring a Church in Revival."

Chapter 2: Review of the Literature

Biblical and Theological Considerations

The theme of revival runs throughout the Bible. In the book of Judges we see alternating cycles of religious stagnation and revival. God sent many prophets to the kingdoms of Israel and Judah to revive the hearts of God's people. The great multitudes who thronged to hear John the Baptist and Jesus certainly signify revival. The mass conversions under the preaching of Peter in Jerusalem after the healing of the lame man (Acts 3) and under Philip in Samaria (Acts 8) were obviously revivals. The best example of revival, of course, was the outpouring of the Holy Spirit on the day of Pentecost, with three thousand souls added to God's kingdom in one day (Acts 2:41).

Why is revival necessary? Why do we read in Acts 4:31, "they were all filled with the Holy Spirit," when these same people had already been filled with the Holy Spirit on the day of Pentecost (Acts 2:4, 38)? There is as much truth as there is humor in the simple answer, "We leak!"

The question of whether revival can be initiated by humans or whether it is a sovereign move of God breaks down predictably along Arminian versus Calvinist lines. Most people in practice do not hold purely to one view or the other. Thus, John Kilpatrick, pastor of Brownsville Assembly of God, writes on page xi of Feast of Fire, "Revival began

suddenly and spontaneously," but states on the next page, "No revival in history has ever just happened!" (original emphasis). He explains his view in the next lines: "Prayer always precedes a great move of God. The Holy Spirit heralds the call, the people of God heed the call and then God Almighty responds to the call." "Always" is a strong word, but it is hard to come up with an example where this was not true.

Revival may be compared to a lightning strike. We can do nothing to cause lightning to strike, but we can do things to affect the likelihood that when it strikes, it will strike us. In the same way, many would say that we can do nothing to cause revival to happen, but individuals and churches can do things that will either exclude them from revival or open them to the possibility.

Others would argue that we can do at least one thing to "cause" revival: pray. Biblical promises about answered prayer apply to revival as well as to anything else. The answer to that, as Kilpatrick implies, is that God must first move upon people to pray.

Does the move of God cause revival meetings, or do revival meetings cause the move of God? Charles G. Finney broke with his Presbyterian colleagues over the question of "measures," steps that can be taken by people to help bring about revival. Ideally the two should go hand in hand: the

meetings are held because God guides a Christian leader to hold them, then God honors that obedience by moving in power upon the people who go to the meeting.

My own theological understandings require that I say yes, it is possible to do things that will, at the least, increase the likelihood of revival in my church. Chief among these, of course, is intercessory prayer. The question of whether my desire to pray for revival evidences my own free will or something planted in my heart by sovereign God is beyond the scope of this inquiry.

Many people in the River speak of visiting a center of revival such as the Toronto Airport Christian Fellowship or the Brownsville Assembly of God and "bringing it home." Is it necessary to visit a place in revival in order to transfer it somewhere else? Is it even possible?

The theological issue is thousands of years old, but as new as the lines of people waiting for hours in the Florida sun to get a seat in the Brownsville Assembly of God. Is God more present or active at some places and times than others? If a pastor travels thousands of miles to attend revival services in Toronto, is that a sign of great faith in pursuing God, or a sign of little faith in not staying home and praying for the same thing to happen there? Is God's work localized, connected to certain places and people? Can

someone visit a place where revival is happening, become "infected" with it, and carry it back to his or her church?

Obviously the very first revival was not brought from somewhere else. On the other hand, both the Bible and church history support the idea of God's work being related to certain places and people. The Old Testament speaks of sacred locations, such as Shiloh and Jerusalem, and people who were sought out because God moved through them, such as Samuel and Elisha. The New Testament lauds those who traveled long distances to be where Jesus was holding his "revival meetings." The Book of Acts is largely a history of the spread of revival. So there is biblical precedent for visiting the locations of revivals, if for no other reason than to hear the preacher. After all, John the Baptist, Peter, even Jesus himself while on earth could only be in one place at a time.

Visiting the scene of an ongoing revival certainly cannot hurt. My own position is that I will do all that I can to pursue the spiritual gifts (1 Corinthians 12:31; 14:1) for myself and for my congregation. If I do not receive some kind of spiritual impartation, at least I may learn something that I can pass on to others so revival can spread all the more widely.

What about spiritual impartation? Can spiritual benefits and abilities be transferred from one person to

another through physical proximity or contact? The Bible seems to indicate that they can. Elijah's prophetic gifting was passed on to Elisha through a piece of clothing (2 Kings 2:13-14). People were healed through pieces of cloth that had been in contact with Paul, and even by Peter's shadow (Acts 19:12; 5:15). More to the point, in at least three places the New Testament speaks of people receiving spiritual gifts through the laying on of hands (Acts 8:18; 1 Timothy 4:14; 2 Timothy 1:6).

Are Rodney Howard-Browne and others right in saying that revival should be the continuous state of the church? Vance Havner says a revival is like a sale in a department store. "The sale may be more spectacular, but the main business is done in the daily merchandising the year round. Pentecost was a great day, but the steady growth came as the Lord added to the church daily" (qtd. in Joyner, World 114). But the daily adding to the church was not something that followed revival, it was revival. Pentecost was just the beginning of a revival that lasted years before it began to "swing toward over-organization as the power and presence of the Lord was replaced by ritual and the newly formed traditions" (Joyner, World 114).

The idea that revival should be temporary or come in waves is based on subjective experience, not on the Bible except as the Bible records subjective, as opposed to

normative, experience. The Book of Acts describes revival throughout the period of history it records. In 1 Corinthians 12-14 Paul supplies guidelines for public church services experiencing the phenomena associated with revival. Jesus stated no time limit for the promises of Acts 1:8 or John 14:12.

What is the role of a pastor in connection with revival? The original meaning of the word "pastor" implies shepherding, which includes guiding the flock to food and shelter, protecting them from danger, aiding them in giving birth, and helping them in trouble. Thomas Oden develops this image as pivotal in pastoral theology (49-63). In addition, Paul says the pastor, along with the other members of the five-fold ministry, is "to equip the saints for the work of ministry" (Ephesians 4:12).

Guiding the flock is the basic leadership function. Whether the vision comes first through the pastor or whether it bubbles up from the congregation is not as important as verifying that it originated with God, then leading people to turn vision into reality.

The word of God is food for God's people (Matthew 4:4). God's word, of course, is found preeminently in the Bible, but it is also communicated through other people (1 Samuel 9:27; Acts 4:31) and within our own hearts (1 Kings 12:22; Luke 3:2). The pastor must teach people to understand the

Bible, but also to connect with God themselves, receiving God's guidance in their own lives through a variety of sources.

Shelter is a safe place to rest. The pastor's job is to provide a sanctuary where people are safe to relax and receive from God without needing to be on guard.

The idea of shelter implies the next point: protection from danger. Spiritual dangers abound, but deception is at the root of them all. It is not enough arbitrarily to rule out anything that seems new and different. The idea that good food is poison can be just as harmful a deception as the idea that poison is good food.

Aiding in birth relates to the pastor's role in evangelism. In revival meetings this is characterized by giving invitations to salvation--often to people who have been brought by friends who are already in the flock. When I visited the Toronto Airport Christian Fellowship, my most enduring impression of Pastor John Arnott was the length and depth of his invitation for salvation and his instructions to those who came forward--all done right in the service for everyone to hear. Aiding in birth also relates to the pastor's role in talking individually with people who experience a hard time being born again.

Help in trouble refers to personal counseling as well as organizing the church for material aid (Acts 6:1-6; 1 Timothy 5:9,16).

Equipping the saints for ministry means training people to connect with God and the power and guidance of the Holy Spirit to carry out God's will. This is a special hallmark of the Vineyard family of churches, one of the main springs of the River.

If revival is of God, why does it need to be pastored? How can it go wrong?

Paul wrote 1 Corinthians to a church that was experiencing many of the phenomena associated with major revivals throughout history. Much of that epistle contains advice useful in properly shepherding a revival--especially the section in chapters 12-14 on the use and abuse of spiritual gift. Such verses as 1 Corinthians 13:9 and 14:32 (along with passages in other books such as Romans 12:4-8, Ephesians 4:11-12, and 1 Peter 4:10-11) indicate that God's spiritual gifts do not take control of the person through whom they work. Rather, just as the personality and style of the human authors show through the divinely inspired words of Scripture, spiritual gifts are mediated through the will and personality of the individual. Unlike the inspiration of Scripture, there is no infallibility associated with these subordinate revelations. Indeed, we are instructed to test

prophetic words, keeping what is authentic and discarding what is not (1 Corinthians 14:29; 1 Thessalonians 5:20-22).

These passages make clear that New Testament/church age prophecy is different from that of the Old Testament, and is subject to different rules. An excellent treatment of this subject can be found in Wayne Grudem's The Gift of Prophecy in the New Testament and Today. Grudem develops the thesis that, in terms of infallibility, the New Testament counterparts to Old Testament prophets are not prophets, but the apostolic biblical authors. New Testament prophets are not speaking the infallible words of God, but instead are "speaking merely human words to report something God brings to mind" (67). The human wording, interpretation, and application must all be judged before they are accepted for guidance. In the words of 1 Thessalonians 5:20-22, "Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil."

It is at this point that we find one of the foundational inconsistencies of many of the critics of the River, especially Hank Hanegraaff and Eric Wright. While it is seldom explicitly stated, many of their criticisms are based on a dispensational cessationist theology. An answer to that interesting position would carry us far beyond the bounds of this study; Jack Deere's Surprised by the Power of the Spirit provides an excellent critique.

The inconsistency mentioned above comes when cessationists begin to criticize the River in its view of New Testament prophetic gifting. This is one place in which Hanegraaff and others seem not to want to recognize different dispensations of God's working. The Old Testament test for whether a prophet was speaking the word of God was in whether or not his or her predictions came true (Deuteronomy 18:22)--though even fulfilled predictions were to be ignored if they would entice people to follow a false God (Deuteronomy 13:1-3). Revival critics, ignoring the change in dispensations, want to apply the same standard of infallibility to New Testament prophecies. Then when they fail, as Paul in the above-cited passages obviously expects them to do sometimes, the critics want to use that as grounds for ruling the entire movement a demonic deception.

Glenn O'Brien illustrates this problem when he says that a modern prophecy "spoken in the first person ('I say unto you') . . . asserts the claim that the utterance should be given canonical status" (12). O'Brien seems to find here a claim that no responsible participant in the current revival would ever make. In fact, choosing to deliver a prophetic message in the first person is no more a claim to canonical status than saying, "God led me to do such and such" is an assertion of infallibility.

New Testament tests for true prophetic ministry include whether it glorifies Jesus (1 John 4:1-3; Revelation 19:10), whether it results in good fruit (Matthew 7:15-16; Galatians 5:22-23), whether it is true to Scripture (2 Timothy 3:16), and whether it passes the judgment of the others who hear it (1 Corinthians 14:29--presumably a matter of inner witness as well as the above tests). Never in the New Testament is infallibility of prediction a test. In 1 Corinthians 14, when the others are told to judge the prophetic words, there is no indication of censure of those whose words are judged to fail the test. Instead, the impression is that of a learning process. Acts 13:1-3, where the prophets and teachers fasted and prayed to confirm a prophetic word, illustrates this process. In particular, as opposed to Hanegraaff's criticisms, subjective standards of dignity, rationalism, and emotional comfort never formed a part of New Testament tests for whether something is of God. These words seldom described the actions of the Old Testament prophets (1 Samuel 19:20-24; Isaiah 20:2; Ezekiel 4:1-15). In fact, 1 Corinthians 1:27-29 states that God chooses foolishness to shame the world. No doubt if Ananias and Sapphira died in a modern revival service, with the resulting "great fear" upon everyone, many modern critics would deem it proof positive of the demonic (Acts 5:1-11).

Revivals in Church History

Since the church began there have been periodic movements of revival. Within the past few hundred years, the Western church has experienced at least two Great Awakenings, the Wesleyan revival, moves of God under the preaching of Charles G. Finney, revivals in the camp-meetings of the frontier, and the great Welsh revival. The twentieth century saw the rise of the Pentecostal movement, of which the healing-centered tent revivals of fifty years ago were a visible part; the charismatic movement; and the "third wave," the popularity of which is exemplified by the explosive growth of the Vineyard churches.

Contemporary accounts of revivals, including the writings of such leaders as Jonathan Edwards, John Wesley, and Charles G. Finney, are replete with references to people trembling, crying out, falling to the ground, and even stranger occurrences. In fact, one can hardly find a major revival movement of the past in which such things did not happen--or which was not soundly castigated by many church leaders of the day because of them. Steve Beard, Don Williams, Daniel Cohen, and Ross Phares document many of these.

For example, Jonathan Edwards gives this account:

Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a

loud weeping. Sometimes they have not been able to forbear crying out with a loud voice. (32)

At the famous Kentucky Cane Ridge camp meeting of August 1801, what are now called manifestations were termed "exercises." Cohen writes, "The exercises came in six distinct varieties. They were commonly called the laughing and singing exercise, the falling exercise, the rolling exercise, the jerks, the barking exercise, and the dancing exercise" (18).

Wesley was certainly no stranger to such physical reactions. His thoughts concerning them are summarized in the section on "Pastoring Revival."

Wesley L. Duewel calls 2 Chronicles 7:14 "the revival covenant" (352). Duewel examined a large number of revivals in Bible times and in church history around the world from Savonarola through South Africa, Wales, India, and Korea to the 1970 Asbury College revival. His chapter entitled "Revival Is Coming" (352-59) includes nine observations gleaned from his study.

1. "One person can turn the tide. God can work through anyone who is totally committed to Him, hungering for revival, and willing to pay the price in his or her obedience to the revival covenant."

2. "No one is too young to be used by God."

3. Some people, such as Whitefield, Wesley, and Finney, "from the moment the Holy Spirit baptized them with His holy

fire until their deaths . . . carried revival fire wherever they went." Others "have been used in lighting revival fires in this way during a special period of their lives."

4. Witnessing is necessary, but "evangelism without revival lacks the full manifestation of God's glorious presence and power."

5. "Most revival movements have been characterized by deep conviction of sin and much public confession."

6. "Great joy" is "another common revival trait," with singing and rejoicing "for hours."

7. "Revival fires can be spread by oral and written testimonies, newspapers, on radio and TV, through letters, and over the telephone."

8. "The Holy Spirit is the leader in all God-sent revival. . . . The Spirit gives prayer concerns and prayer burdens for revival on many of God's children so that they may join in the same prevailing intercession."

9. "God can and will send revival again and again to the same place or to new places if there are people there who meet God's revival covenant conditions." [Taken from 2 Chronicles 7:14, these conditions include humility, prayer, seeking God, and turning from evil.]

The Current Revival

Revival has begun to spread in churches in the United States and around the world. Perhaps the most famous

examples, at least in North America, are ongoing revivals at the Toronto Airport Christian Fellowship in Ontario, Canada, and at Brownsville Assembly of God in Pensacola, Florida. Both of these churches have been holding well-attended services at least five nights per week for several years and show no sign of slowing down. In fact, more and more churches are seeing the same thing happen to them. The best-known related movement in Europe is at Holy Trinity Church, Brompton, England, home of the Alpha Course. Australia, Argentina, and many other countries also boast examples.

While God is doing many things in many parts of the world, all those mentioned are interrelated in such a way that they can be considered part of a single movement. This movement has no formal structure and in fact has not been given a name. However, a common jargon has arisen, and within that jargon a common way of referring to being part of the movement is to say one is "in the River." This phrase has become so well known, in fact, that several worship songs have been written about it (i.e., "Let the River Flow," "The River Is Here," and "Find Me in the River"), and the church begun by one of the movement's seminal leaders, South African evangelist Rodney Howard-Browne, is called simply The River.

For several years before the revivals in Toronto and Pensacola began, various Pentecostal and charismatic leaders

began receiving "prophetic words" indicating that a major revival would be coming. Chief among these was the three-part vision Rick Joyner received in 1987 and 1988, which he published in the book The Harvest.

In 1991, Mario Murillo published Fresh Fire and Michael Brown, who now heads up the new Bible college associated with Brownsville Assembly of God, wrote Whatever Happened to the Power of God? Both these books attack complacency within the modern Pentecostal/charismatic movement and call for seeking revival. The year before, Richard Booker had published How to Prepare for the Coming Revival.

Perhaps the most specific widely-circulated prophecy about the River movement before it began is recalled by David Yonggi Cho, pastor of the 700,000-member Yoido Full Gospel Church in Seoul, Korea:

When I was ministering in Seattle, Washington, in 1991, I became deeply concerned about the spiritual decline in America. I began to pray even more earnestly for revival in these United States. As I prayed, I felt the Lord prompt me to get a map of America, and to point my finger on the map. I found myself pointing to the city of Pensacola in the Florida panhandle.

Then I sensed the Lord say, "I am going to send revival to the seaside city of Pensacola, and it will spread like a fire until all of America has been consumed by it."

That revival fire has now come to Pensacola's Brownsville Assembly of God church. (Foreword to Kilpatrick vii)

Beginnings of the River

The headwaters of the River emerged in two apparently unrelated places. The first was in the country of Argentina which, after the Falkland Islands war, lay in a state of national humiliation. This created an opening for the Spirit of God; over a period of several years beginning in 1982, revival broke out under the leadership of Pentecostal pastors Claudio Friedzon, Carlos Anacondia, and others. The second source was South African evangelist Rodney Howard-Browne, who moved to the United States following God's leading that he become a missionary to America. In the early 1990s, the Holy Spirit moved upon large numbers of people in his meetings, a movement marked not only by traditional Pentecostal revival manifestations, but by a characteristic phenomenon which came to be known as "holy laughter."

Vineyard pastor Randy Clark was affected by one of Rodney Howard-Browne's early meetings, as well as by a visit to the revival in Argentina. In early 1994, John Arnott, pastor of what was then the Toronto Airport Vineyard, who had also traveled to the Argentine revival, invited Randy Clark to hold a series of meetings--revival meetings in the traditional sense. The Holy Spirit manifested himself in power, and the meetings have attracted thousands of people four or five nights a week ever since.

One who visited Toronto was the pastor of Holy Trinity Brompton Anglican Church in England. Upon his return his church began to experience a similar move of God. It is now estimated that up to forty percent of evangelical churches in England have been touched in a similar way.

Another who visited Toronto was the wife of John Kilpatrick, a pastor who had been praying and working for revival at his church, Brownsville Assembly of God. He invited an old friend, evangelist Steve Hill, to hold a series of meetings beginning on Father's Day, 1995. Hill had recently visited Holy Trinity Brompton and been touched. The revival at Brownsville began that Father's Day morning.

These are the most well known examples of long-running and well-attended nightly revivals. An increasing number of other churches are having similar experiences.

Common Characteristics

The most publicized characteristic of the River revivals is the unusual physical actions or reactions of members of the congregations, which are seen as manifestations of the presence of the Holy Spirit in power. These include being "slain in the Spirit" (being overcome by the power of God to the point that one falls to the floor, sometimes staying there for an extended period, also called "doing carpet time"); shaking, jerking, and trembling; laughing or weeping uncontrollably; shouting out; and (much

more rarely than popular reports would lead one to believe) making animal sounds such as barking or roaring.

In keeping with revivals of the past, most of the evangelists and pastors associated with the River do not encourage people to engage in physical manifestations. Randy Clark writes that he often instructs people, with reference to being slain in the Spirit: "We are not desiring any courtesy drops¹ tonight. That would be the flesh. However, if you try to stand, that is the flesh also. Don't try to fall. Don't try to stand up. Both are flesh" (15). Revival leaders emphasize genuine encounters with the Holy Spirit.

A common characteristic of many of the long-running revivals is that they began when guest evangelists visited the church. In some cases, the evangelist has stayed on to conduct most or all of the special revival services, as at Brownsville and Rock City Church. In other cases, the pastor shares those duties with a series of visiting evangelists and even pastors of nearby churches. At Toronto and Brownsville, the revival services seem to have eclipsed the normal program of the churches, sometimes adding ministries, sometimes replacing them. At Rock City Church, regular activities have continued with the revival meetings added on.

¹"Courtesy drops" refers to deliberately falling to the floor in imitation of being slain in the Spirit in order to meet someone's expectations.

Other and perhaps more important characteristics common to the churches in the River include an emphasis on "prophetic intercession" (seeking God's guidance as to what to pray for, then praying for it fervently); a lack of emphasis on speaking in tongues and healing (though both happen frequently, they are not central to the movement); a large role played by young children especially in giving prophetic messages and praying for healings; an interdenominational/nonsectarian flavor; a lack of emphasis on any particular person as leader; and a belief that what is being experienced now is only the beginning of a much greater revival which may be the one that precedes the return of Christ.

Differences of Emphasis

The River movement is by no means monolithic. The Toronto revival, marked initially by laughter, is seen as primarily a revelation of the joy and grace of God, while people in the Brownsville revival typically find themselves weeping and feeling a call to repentance and holiness. Howard-Browne, Clark, and Arnott see "doing carpet time" as a valuable opportunity for God to minister within a person, whereas I heard Rick Joyner announce at a crowded conference, "Please don't fall on the floor. If you do we won't be responsible for what happens to you." Some of the leaders in the River take spiritual warfare seriously, but

Howard-Browne wrote, "This game of spiritual warfare is nothing more than a spiritual Nintendo game played by baby Christians who have no understanding of the fact that Jesus defeated the devil two thousand years ago" (7). Yet despite these differences, the attitude is one of tolerance and mutual support. Randy Clark is typical when he writes, "I caution you against turning my observations into laws . . . God uses other people in a way that is very different from what I have talked about, and it really is God. So don't make my observations and suggestions 'Saul's armor'" (16).

Other Streams

That God is moving powerfully in our day cannot be ignored even by secular news media, which have reported on the Toronto and Brownsville revivals as well as other recent Christian events. Some of these are closely related to the River, such as Rick Joyner's Morningstar ministry. Joyner concentrates on teaching in the areas of prophecy, leadership, and "warfare worship" (the use of worship and praise in spiritual warfare). C. Peter Wagner, Cindy Jacobs, Mike Bickle and many others are well known for emphasis on the interrelating areas of prophetic ministry, intercession, and spiritual warfare.

Other movements show few of the characteristics of the River, but are still obviously the work of God. These include but are not limited to the college campus revivals

of 1994; cooperative efforts among pastors to "take the cities"; movements emphasizing racial reconciliation; Promisekeepers; David Bryant's International Concerts of Prayer; Jesus marches; calls for national and international periods of fasting; and the success of the Jesus movie.

Pastoring Revival

The primary focus of this study is on the role of the pastor of a church undergoing revival. In particular, what should or can the pastor do to maintain revival? What should the pastor avoid doing so that revival is not hindered?

The Need for Pastoral Leadership

Revival should be the continual state of the church. The fact that it has not been so leads some to see revival as a special and temporary event. But both the Bible and church history are clear on the fact that it is human actions and attitudes that kill revival--especially the actions and attitudes of the pastor. Henry Ward Beecher once wrote, "In our church we have had for years an able-bodied committee whose duty it is, when anyone is discovered asleep in the congregation, to go at once into the pulpit and wake up the pastor" (Phares 62).

It is important to strike a balance between God's initiative and the pastor's oversight. Melinda Fish writes, "What God is able to do in any local church or city, during this or any season of renewal, depends on the discerning,

faithful responses of leaders who have learned above all how to get out of His way and let Him move" (145-46). On the other hand, John Kilpatrick, pastor of Brownsville Assembly of God, says, "A flock needs a shepherd all the time, so a pastor cannot retreat from his duties just because God's Spirit has taken over" (111).

Ron McIntosh illustrates the balance between God's initiative and the pastor's leadership as he relates his struggle to understand what Yonggi Cho meant when he stated the key to his success as "I pray and obey" (90). McIntosh writes, "Finally I saw what he meant. It is my responsibility to discern the heart, timing, and passions of God, and then in conversation with Him, to implement His divine plan for the moment. That is revival prayer" (90, original emphasis).

The need for pastoral leadership, even in the midst of a movement orchestrated by God, is illustrated by a humorous incident that happened to Wesley Campbell, pastor of New Life Vineyard Fellowship in Kelowna, British Columbia. Campbell relates the first time they brought their experiments with prophetic ministry out of the small groups into the main church service. The Holy Spirit came powerfully. People fell on their faces in repentance.

As this surreal picture unfolded, I was abruptly yanked back to reality by a man pulling on my pant leg. It was a deacon in our church. He had a look of panic on his face. Desperately he asked,

"Wesley, can I go to the bathroom?" I whispered in a hushed tone, "Yeah, sure, go to the bathroom."
 ... When the supernatural intersects with the natural there exists the possibility for tension. That is why there must always be a leader. Renewal or no renewal, somebody has to be there to say, "It's OK; you can go to the bathroom!" (169)

John Kilpatrick, pastor of Brownsville Assembly of God, writes, "I believe the enemy does not want revival to occur in America, and so pastors must guard against his attacks. We must learn to pastor a revival or else run the risk of wandering away from the River" (111, original emphasis).

Wesley Duewel's study included "a fifty-year revival characterized by church planting and harvest" (296) which occurred in East Africa beginning in 1930. He quotes one of the revival leaders, looking back after the first twenty-five years, as summarizing the movement in three words: fire, fellowship, and the cross. In the midst of this move of God,

some Church of England friends felt someone should be sent to 'control' the revived people, but this could easily have led to grieving and stopping the work of the Holy Spirit. Leadership from within the revival needed to be raised up and guided. Someone from the outside could not as fully understand or as wisely lead. (302)

Pastoral leadership is needed, but it must be appropriate leadership.

John Wesley did not himself pastor a local congregation, but for decades he oversaw Methodist societies that were in revival. In his journal entry for June 5, 1772,

he compares revivals in two English towns, Weardale and Everton. His fifth point of comparison is in the pastoral leadership.

There was a great difference in the instruments, whom God employed in one and in the other work. Not one of those in or near Everton had any experience in the guiding of souls. None of them were more than "babes in Christ," if any of them so much. Whereas in Weardale, not only the three Preachers were, I believe, renewed in love, but most of the Leaders were deeply experienced in the work of God, accustomed to train up souls in his way, and not ignorant of Satan's devices. And hence we may easily account for the grand difference between the former and the latter work; namely, that the one was so shallow, there scarce being any subjects rising above an infant state of grace; the other so deep, many, both men, women, and children, being what St. John terms "young men" in Christ. Yea, many children here have had far deeper experience, and more constant fellowship with God, than the oldest man or woman at Everton which I have seen or heard of. So that, upon the whole, we may affirm, such a work of God as this has not been seen before in the three kingdoms. (2: 488)

One reason seasoned pastoral leadership is needed is that revival by definition involves an influx of new people who must be welcomed, equipped, and incorporated into the church. Lloyd-Jones points out that these new people are not likely to be a homogeneous unit, with themselves or with the existing members of the church. "You get a cross section of every conceivable type and group in society, irrespective of class, age, temperament and everything else: a most astonishing feature, but one which is found with strange regularity in all the stories" (105).

An important principle of revival leadership is openness.

As God takes us "from glory to glory," He will also take us out of our comfort zones. When new and different things happen, we must be careful that we rejoice, and enter into all God has for us. If not, we may never taste of the next "glory" God is bringing. (Kilpatrick 94)

"New and different" is a mild description of some of the things that have happened in River services. Kilpatrick himself was at first uncomfortable with many of the manifestations which occurred in his church. After he began to experience some of them himself, he became "more hesitant to stop and hinder others from doing the same" (99).

Openness to new things was something John Wesley had to work at. In the words of John White,

Fortunately for England, Wesley's temperamental rigidity and punctiliousness were exceeded by his longings to advance with God. He refused to be blinded or bound by tradition. He displayed daring and humility, boldly following the trail Whitefield had blazed through unsafe territory along unconventional paths, rather than clinging to safety, to familiar sounds, phrases, routines. (42)

Manifestations and Discernment

Physical manifestations in response to the presence of the Holy Spirit have already been discussed as a characteristic of revivals. What is the proper pastoral approach to these phenomena?

The first task is to discern the source of the manifestation. Is it the response of a human body overcome

by the power of God? Is it a human imitation of such a response? Is it the response of a demonic presence within the person reacting to the presence of God? Or could it be a combination of these?

John Wesley was no stranger to manifestations. He wrote of them,

I look upon some of those bodily symptoms to have been preternatural or diabolical, and others to have been effects which in some circumstances naturally followed from strong and sudden emotions of mind. Those emotions of mind, whether of fear, sorrow, or joy, I believe were chiefly supernatural, springing from the gracious influences of the Spirit of God which accompanied his word. (14: 479)

Wesley saw the pattern as follows:

1. God suddenly and strongly convinced many they were lost sinners, the natural consequence whereof were sudden outcries and bodily convulsions; 2. To strengthen and encourage them that believed, and to make his work more apparent, he favored several of them with divine dreams, often with trances and visions; 3. In some of these instances, after a time, nature mixed with grace; 4. Satan likewise mimicked this work of God, in order to discredit the whole. . . . At first it was doubtless, wholly from God. It is partly so at this day; and he will enable us to discern how far in every case the work is pure, and where it mixes and degenerates. (2: 581)

How is a pastor to make this judgment? In Brownsville, Kilpatrick developed a list of five questions to help in discerning whether a particular activity was of God. He trained his altar workers and ushers to use these same questions to maintain order.

1. Is Jesus being lifted up?

2. Is this creating a greater hunger for God and His Word?
3. Is this leading people to love God and each other more?
4. Is this bringing truth and greater spiritual depth?
5. Is there any practical change taking place (sometimes this must be judged over a period of time)? (99-100)

Roger Helland provides and comments on the following similar list of criteria for judging the phenomena, based on the writings of Jonathan Edwards:

1. Does it esteem the Lord Jesus Christ?
2. Does it operate against the interests of Satan's kingdom?
3. Does it honor the Scriptures?
4. Does it operate as a spirit of truth?
5. Does it operate as a spirit of love for God and people? (159-62)

Wesley advised his followers to test the manifestations.

I warned them, all these were in themselves, of a doubtful, disputable, nature; they might be from God, and they might not; and were simply not to be relied on, (any more than simply to be condemned,) but . . . to be brought to the only certain test, the Law and the Testimony. (1: 232)

John White states that the form of manifestation is not necessarily an indication of what God is doing inside a person. Individual reactions depend on a number of factors, including personality type, specific unresolved sins,

specific problems from the past, the presence of evil spirits, and God's order of events (112).

Wesley agrees that the presence or absence of physical manifestations is no sure sign of God working in a person's life.

I know several persons in whom this great change was wrought in a dream . . . And that such a change was then wrought, appears (not from their shedding tears only, or falling into fits, or crying out: These are not the fruits, as you seem to suppose, whereby I judge, but) from the whole tenor of their life, till then, many ways wicked; from that time, holy, just, and good. (1: 221)

Given the ambivalent nature of physical manifestations, what should be the pastoral approach to them? In 1759 Wesley provided good balance as he looked back at the early days of revival:

The danger was, to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work. . . . Perhaps the danger is to regard them too little, to condemn them altogether, to imagine they had nothing of God in them, and were a hindrance to his work. (2: 581, original emphasis)

The fact that some people experience manifestations while others do not immediately raises concerns in a pastor's heart. How do we minister to these disparate experiences? Helland sensitively writes,

There must be wisdom to pastor the phenomena. God loves everyone, and works in a unique way with each person. Even though we may teach this, some won't believe it. "That person was touched, why wasn't I?" They will need assurance. . . . Because the gifts of God are based on grace and not on

merit, they appear to be unfair. . . . Therefore, people must be taught not to strive or unrealistically expect things to happen to them. Yes, they should seek the gifts and grace of God; they should be open to receive, but they should not set themselves up for disappointment or failure. . . . We must give gentle counsel and not fail to use models and testimonies of people who have renewal fruit but did not experience dramatic manifestations. (165-66, original emphasis)

What of those who do manifest, but the pastor judges the manifestations to be fleshly or even demonic? Demonic manifestations are not at all uncommon, especially in other countries. Claudio Freidzon, a leading pastor in the Argentine revival, recalls his early experiences. "Dozens of men and women gave indications of being demon possessed, and we had to deal with them in a separate place" (57). Many pastors find the best thing to do in those cases is to move the afflicted people to where they will not disturb the flow of the meeting, and have a specially trained team of deliverance ministers work with them.

As for fleshly manifestations, or those that are a combination of true spiritual influence and a learned or imitated fleshly response to that influence, the guiding principle is found in Jesus' parable of the tares and the wheat in Matthew 13. Stephen Seamands quotes Francis Asbury using this very analogy when Asbury wrote, "'The friends of order may allow a guilty mortal to tremble at God's word . . . and the saints to cry and shout when the Holy One of Israel is in the midst of them. To be hasty in plucking up

the tares, is to endanger the wheat'" (3). Seamands goes on to comment,

There were many in Wesley's day who accused him of being an enthusiast because he let so many tares remain. There are many today who would say the same thing about those who are pastoring what's going on in Toronto. My point is that when you function with this more complex understanding of the sources of manifestations, you sometimes may allow some tares among the wheat. At other times you may determine that the tares are indeed taking over and they've got to be plucked out for the sake of the wheat. (3)

Slain in the Spirit

The most characteristic physical manifestation of revival, with the possible exception of weeping, is being slain in the Spirit. Martyn Lloyd-Jones explains it this way:

Sometimes this sense of power and glory is so great that people are prostrated to the ground by reason of it. As you hear of people literally fainting when they suddenly get a piece of good news, which they have not expected, so, when men and women experience this glorious presence, sometimes, it is too much for the physical frame. (204)

The most comprehensive treatment of this subject to date is Francis MacNutt's Overcome by the Spirit. One chapter lists the following positive results of the experience: a demonstration of God's power, an intimate experience of God's presence, an impetus to conversion or repentance, an environment for healing, and healing of body

and spirit--including physical healing, inner healing, and deliverance from evil spirits (45-74).

With regard to the question of whether to mention the possibility of falling in the Spirit before the ministry time, MacNutt is aware of the charge that talking about it may create a psychological suggestion in some people's minds. However, he opts to briefly explain the phenomenon in order to alleviate the fears of first-time visitors.

I try first to give the purposes of resting in the Spirit as I see them, and then--to obviate the power of suggestion as much as possible--I ask people neither to seek the phenomenon nor to fight it. If we manufacture it, no one is helped. Indeed, trying to make it happen can actually block anything God might wish to do. (168)

It is important, when discussing this phenomenon, not to raise expectations too high. True, it sometimes happens to people who are resisting falling or even skeptical about its reality--such as my own fifteen-year-old son during a visit to the Toronto Airport Christian Fellowship in 1995. More often, though, those who experience it have responded to an invitation for prayer, and have seen others fall to the ground before them. The slain in the Spirit phenomenon, therefore, is nuanced over a continuum of experiences, from those who voluntarily prostrate themselves in adoration, to those who fall despite their efforts to remain standing. It is important to note that neither end of this continuum is more or less spiritual than the other; likewise, that

falling is not more spiritual than remaining upright, or vice versa. The attitude of the body does not necessarily reflect the attitude of the heart.

Sustaining Revival

Melinda Fish warns against three weapons Satan uses to stop revival: public denunciation, discouragement, and apathy (114-20). Kilpatrick includes the first two of these and adds doubt, distractions, and disappointment (111-17). John Arnott, pastor of the "Toronto Blessing," names fear and pride as primary obstacles (102-33). Not surprisingly, these hindrances to revival arise from within a congregation--even a congregation experiencing a move of God--at least as often as they come from outside. "Satan not only blinds the minds of unbelievers, but he especially tries to distort and destroy God's work in the heart of sincere followers (2 Corinthians 4:4; John 8:44)" (Kilpatrick 119).

Many of these problems manifest themselves in the lack of good leadership. In his journal entry for June 12, 1774, John Wesley analyzes the demise of revival in Weardale, after only two years:

1. Not one of the Preachers that succeeded was capable of being a nursing-father to the new-born children:
2. Jane Salkeld, one great instrument of the work, marrying, was debarred from meeting the young ones; and there being none left who so naturally cared for them, they fell heaps upon heaps:

3. Most of the liveliest in the society were the single men and women; and several of these in a little time contracted an inordinate affection for each other; whereby they so grieved the Holy Spirit of God, that he in great measure departed from them:

4. Men arose among ourselves, who undervalued the work of God, and called the great work of sanctification a delusion. By this they grieved some, and angered others; so that both the one and the other were much weakened.

Hence, the love of many waxing cold, the Preachers were discouraged; and jealousies, heart-burnings, evil-surmisings, were multiplied more and more. (4: 22)

The Pastor's Personal Life

Ron McIntosh devotes several chapters of his book, The Quest for Revival, to the personal qualities of revival leaders that help sustain or cut short revival. He sums up his findings by writing that the key is "the character that makes up the private area of our lives. That is what causes the momentary flow of God's Spirit to become perpetual" (256).

The greatest enemy of godly character is success. McIntosh observes,

Men will pray and fast, seek God, and wait on His favor in trying moments, but once the breakthrough comes, they strangely become self-sufficient. Somehow, they begin to believe the adulation of men and become "doers" for God instead of "receivers" from God. (231)

MacNutt describes how this can happen, and offers some advice from his own experience. His specific reference is to the slain-in-the-Spirit phenomenon, but his words are good

to remember with reference to all the manifestations of revival:

If you find that people fall over when you pray for them, egotism and vanity are certainly temptations you will have to conquer. . . 'Slaying people in the Spirit' is certainly a temptation to pride--one of the most spectacular manifestations the ministry can offer. It is dramatic, it is connected with me, it is visible. I need to work to counteract in my own spirit any desire to show off. I have to develop a sense of detachment about whether or not it happens at a given meeting--and certainly resist any effort on my part to make it happen. Nor must I allow myself to feel inadequate when it doesn't happen (the flip side of pride). . . . Those of us who pray need to remind ourselves, too, that people's resting in our services is not a sign of holiness on our part. (148-51)

McIntosh traces the pattern in the life of John Alexander Dowie:

Success gave way to pride, pride led to self-sufficiency, and that made him "too big" for consultation with his peers. Lack of a fraternal fellowship left him to open to criticism, and his reaction to criticism in the later years was bitterness. . . . He also no longer simply proclaimed the Gospel, but spent an inordinate amount of time defending himself. (232)

Macintosh lists other traits of fallen ministries, including pride and glory seeking--which lead to exaggeration of results and manipulation--and "diversion of funds to purposes other than those for which they had been solicited" (239). He expands on the latter: "Money tied up in things not ordained by God is a scheme of the enemy to destroy ministries. Money poured into ministry is for influence not affluence." (248)

Finally, McIntosh states, "The number one killer of revival is lack of rest" (257). This opinion is supported by no less an expert than Charles Finney:

Revival will stop when the Church gets exhausted through its labor. Multitudes of Christians make a mistake here in times of revival. They are so thoughtless and have so little judgment that they break up all their habits of living, neglect to eat and sleep at proper hours, and let the excitement run away with them, so that they overdo their bodies, and are so imprudent that they soon become exhausted, and it is impossible for them to continue in the work. Revivals often cease from negligence and imprudence, in this respect, on the part of those engaged in carrying them on, and declensions follow. (295)

McIntosh sums up: "Overwork leads to exhaustion, exhaustion leads to impropriety, and impropriety leads to a fall." (259).

Dealing with Critics

Given the comments and jealousies aroused by any person in the public eye, especially when associated with anything as controversial as revival, pastors of revival must learn to deal in a skillful and Christian manner with the inevitable critics.

McIntosh warns,

This generation of leaders must learn to live in forgiveness and not be moved by their hurts. . . . We must be willing to die to anything that is not like Jesus. We must learn to deal with wounds, hurts, unforgiveness, and other failings rather than suppress them under a "Band-Aid" of pride. Ego has no place in a leader of God. (249-50, original emphasis)

John Wesley illustrated this attitude in his dealings with George Whitefield, who, though a colleague and supporter of Wesley, was very concerned in the early days of the revival about the physical manifestations that often accompanied Wesley's preaching. Rather than publicly excoriate or denounce Whitefield, Wesley talked quietly with him, cleared up misconceptions, and prayed for God to reveal the truth. Wesley's journal for Saturday, July 7, 1739, records the following:

I had an opportunity to talk with him of those outward signs which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matters of fact. But the next day he had an opportunity of informing himself better; for no sooner had he gotten (in the application of his sermon) to invite all sinners to believe in Christ, than four persons sank down close to him, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise unless by groans. The fourth, equally convulsed, called upon God with strong cries and tears. From this time, I trust we shall all suffer God to carry on His own work in the way that pleaseth Him. (1: 237)

Summary Principles

Two modern day pastoral leaders who have shown themselves able to pastor sustained revival are John Arnott of the Toronto Airport Christian Fellowship and John Kilpatrick of Brownsville. Their lists of foundational principles for revival are similar. Kilpatrick lists "persistent prayer, building a proper foundation, expecting

God to move, yielding to His Spirit, learning to pastor the outpouring, and continuing to pray for the harvest" (125). Arnott includes these steps: stay hungry for more of God; count the cost then pay the price; step out in His strength; ask God for answers then run with them; and go for the kingdom! (195-205). He adds, "If we want God to continue moving as He has, and if we want to allow Him to take us further, we must love to see God do things His way and not attempt to steady the ark (1 Chr. 13:9)" (196).

No one with a true pastor's heart can be content to sit and enjoy revival within the church while ignoring the needs of those all around. An inward focus on the needs of the congregation to the exclusion of those outside is a sure way to short-circuit any move of God. John Wimber, founder of the Vineyard churches, writes, "God [is] pouring out his blessing. But if we don't dig the channels, if we don't go out into the highways and by-ways, if we don't put evangelism forward, if we don't do the things God calls us to do, then revival won't spread" (qtd. in Campbell 181).

Here is Wesley Campbell's list of "the directions I believe any renewal or visitation has to go in order for it to become a full-scale, world-wide revival" (182-87):

1. spreading the renewal of loving God,
2. unity in the faith,

3. the spiritual disciplines of prayer and intercession,

4. prophecy, and

5. praying for the sick.

Campbell cites revival historians who say true revival has historically coupled with acts of mercy in social action (197).

After carefully comparing the Toronto revival with the John Wesley revival, Steve Beard makes the following observations:

1. We should be supportive of movements of the Spirit, even if they are different from what we are accustomed to experiencing.

2. We should check out what is happening outside our circles.

3. We should become flexible enough to allow God to work however he may choose in a given situation.

4. We should be careful to not grieve the Holy Spirit by incorrectly or prematurely attributing what may be a move of God to either human nature or the devil.

5. We should diligently test every spirit.

6. We should spread the good news of what God is doing in the lives of men and women.

7. We should be gentle with those who may be tempted to extremism, especially with the spiritually immature who are touched in the midst of powerful moves of God. (25-27)

Helland provides a good summary with the following advice on "how to lead and pastor people in renewal":

1. Teach and preach on the biblical, historical, and current experiences regarding renewal and revival.

2. Help people to experience and learn firsthand and to overcome fear and wrong perceptions.

3. Work with your key leaders and those being touched in key ways.

4. Seek after and emphasize the fruit.

5. Establish boundaries and protocols for meetings and ministry times.

6. Continue to preach and practice the whole counsel of God with Christ at the center.

7. Pastor the flock of God in and beyond renewal.

8. Continue to provide outlets for ministry and encourage an outward versus an inward focus.

9. Be prepared for resistance, criticism, opposition, and "the cost."

10. Train your prayer people and prophetic people.

11. Do not model or promote an anti-intellectual spirit.

12. Above all, lead by example. Be proactive and preventive. Pastor the church as elders and shepherds of God's flock. (201-207)

Criticism and Defense of the River

Like all moves of God throughout history, the River has its share of critics. Chief among them is Hank Hanegraaff, cult-watching head of the Christian Research Institute and author of the book Counterfeit Revival. Most of the criticisms center around the unusual physical manifestations experienced at River revival meetings. Don Williams, who holds a Ph.D. in historical theology, wrote a comprehensive, point-by-point response to Hanegraaff's book. In Revival: The Real Thing, Williams points to biblical passages which suggest similar occurrences in Bible times, and historical records describing their occurrence, to one degree or another, in every major revival in history.

Revival critics generally fall into one of two categories. The more strident, typified by Hanegraaff, state absolutely that the revival is not a genuine move of God. Hanegraaff uses such terms as "fabrications, fantasies, and frauds," "lying," and "apostasy"--and these are just in his Table of Contents! To Hanegraaff, the entire River movement is, at best, a conspiracy of manipulation by devious preachers with questionable motives. At worst, it is a satanic deception.

Other critics, such as B. J. Oropeza and James A. Beverley, are more constructive. They grant that the revival contains elements that may be of God. Their concern is that other elements are not properly controlled. In other words, the revival is not being pastored correctly.

As pointed out in Chapter 1, a major problem with much revival criticism is that the critics rarely have first-hand experience with the phenomena they are criticizing. Paul, in 1 Corinthians 14:29, assigns the job of weighing prophecies to others involved in the service, not to outside observers. Because of their lack of personal experience with revival phenomena, many critics fail to distinguish between spiritual and emotional responses to the work of the Holy Spirit. What is actually a spiritual response to a spiritual stimulus is then misinterpreted as emotionalism and attributed to manipulation, with aspersions cast on the character and motives of whoever is leading the service.

Manifestations

The physical manifestations that overtake some members of the congregations attract the most criticism. We have looked at this to some extent already. Richard Crisco, youth pastor at Brownsville, writes of them,

To be honest with you, I myself would probably have been a critic if I hadn't been there. All I know is that God's ways are higher than ours; and I know this--when you stick your finger into a light socket, you're going to react. Any time you come into contact with power, there will be a

reaction; and different people will react in different ways. (11)

A common charge is that many of the manifestations are human imitations resulting from peer pressure. John Wesley answers that criticism:

Let us even suppose that in some few cases there was a mixture of dissimulation; that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God: Yet even this should not make us either deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond. (2: 582)

Hanegraaff and others cite the fact that preaching is sometimes interrupted by manifestations or other words as a sign that the manifestations or other words are not of God. They define prophecy dispensationally as being preaching (Wright 53). But 1 Corinthians 14:30-32 says that if one prophet is speaking and another receives a revelation, the first should be quiet and let the second speak. In other words, we may expect preaching to be interrupted. When it happens, the preacher should give way, exactly as is done in the revival. An example is Peter's sermon in the home of Cornelius. While Peter was preaching the Holy Spirit fell and the listeners interrupted with speaking in tongues. Rather than being upset, Peter took it as an incontrovertible sign of the Holy Spirit's presence (Acts 10:44-48). Of course, this needs to be balanced with the

need to do all things "decently and in order" (1 Corinthians 14:40); preachers should not constantly be interrupted.

Slain in the Spirit

The phenomenon of being so overcome with the power of the Holy Spirit that one falls to the ground is not a new one. The Bible mentions several instances that could be interpreted as the same thing (Ezekiel 1:28; Daniel 10:8-11; John 18:6; Acts 26:14; Revelations 1:17). Being slain in the Spirit is one of the most commonly reported phenomena in revivals throughout history (Williams 33-35).

Hanegraaff criticizes being slain in the Spirit on several grounds. He begins with an entire chapter of ad hominem arguments (165-70). He then criticizes the phenomenon because some people were hurt when they fell without someone to catch them (173-74). However, when people position themselves to catch someone who may fall, Hanegraaff calls it psychological manipulation through planting expectations (230).

Revival leaders are aware of the possibility that designating "catchers" may create a psychological expectation. However, Randy Clark chooses to use them despite his antipathy to "courtesy drops" because he found the "myth that you don't need catchers because you never get hurt when you fall" to be untrue (11). The presence of a catcher helps alleviate fear of falling in some people,

allowing them to relax and receive whatever blessings God may desire to bestow upon them while they are in a yielded and receptive state.

Word Faith Teaching

A common criticism of the River is that it has its roots, through Rodney Howard-Browne, in what is known as the "Word Faith" movement of Kenneth Hagin, Kenneth Copeland, Fred Price, and others.

The Word Faith movement centers around three main teachings: divine healing, prosperity, and positive confession. (Barron 9) Indeed, Hagin has written a booklet entitled, Redeemed from Poverty, Sickness, and Death. The particular point of the Word Faith movement that has aroused the greatest concern is the perception that the Word Faith teachers reduced the means of appropriating God's blessings to the mere speaking of a "positive confession"--a "'faith formula' that presumed that presumed upon the grace and sovereignty of God." (McConnell 79)

The question of whether or not "Word Faith" teaching is a valid form of Christian understanding is beyond the scope of this discussion; see Bruce Barron, Charles Farah, Jr., and D. R. McConnell for three critiques of this movement.

B. J. Oropeza, who is critical of many aspects of the River movement, gives a careful and balanced warning about carelessly labeling people. He points out that before we

identify a person as a Word Faith preacher, we must see whether he or she teaches one, some, or all of the allegedly erroneous Word Faith doctrines; how often he or she teaches them; and whether he or she believes them according to the Word Faith definitions or is just using the jargon or favorite Scriptures as a means of popular expression. He concludes, "Rodney Howard-Browne is one of these preachers whom some of his critics have . . . wrongly classified as a Word Faith advocate" (34).

Arrogance

A common criticism of any revival is that the people involved in it tend to become arrogant, thinking that they are more spiritual than those not involved in the movement. This is sometimes a legitimate complaint--though the same could be said about almost any religious group--and revival pastors often warn against it. Duewel, in his discussion of the East Africa revival, expresses an interesting perspective on the subject.

Some criticized the revived people for acting superior and exclusive. But revival is a kind of revolt against low spirituality. The revived people did not want to compromise God's standards for His church. The reluctance to cooperate with Christians who did not cooperate in the revival may have gone too far at times, but the desire to maintain the spirituality of the church fellowship is commendable and understandable. (302)

Proper Discernment

What is the right way to go about discerning truth from error on an issue such as the current revival? James A. Beverley, Professor of Theology and Ethics at Ontario Theological Seminary, lists the following points (31-35):

1. Emotion does not settle truth.
2. Tradition is not always right.
3. Do not give human authority figures uncritical allegiance.
4. Be careful in your use of words.
5. Do not force people into limited or false options.
6. Do not use name-calling and put-downs as debate tactics (argumentum ad hominem).
7. Be careful of sloppy accusations based on the presumed origins of a given idea or practice ("genetic fallacy").
8. The popularity of something does not make it right.
9. The unpopularity of something does not make a judgment correct.
10. The fact that something is an old or a new idea does not automatically make it right ("chronological snobbery").

11. Be careful in the use of "guilt by association." Jesus was "a friend of tax collectors and sinners" (Matthew 11:19).
12. Do not dismiss good ideas or practices by letting your imagination take them to extremes (reductio ad absurdum).
13. Be prudent when using the "slippery slide" argument.
14. Be cautious about cause and effect observations (post hoc propter hoc).
15. Make sure that conclusions follow from adequate evidence and support (non sequitur).
16. Do not accept clichés or popular sayings uncritically.
17. Do not "stack the deck," ignoring evidence that goes against your theories.
18. Be wary of generalization.
19. Remember that truth is not always the midpoint between two extremes.
20. Do not take ideas or people out of context.

While this is not the place for a point-by-point response to Hanegraaff, he is guilty of violating many of these common-sense principles. He cites one instance of a chorus being sung for three hours as if it were standard practice (239). He concentrates on one lady who had a bad

experience as if it disproves all the thousands of good experiences (61-63). He employs circular reasoning: at one point he implies that if this revival were really of God people would be raised from the dead (241-42), but he dismisses accounts of that very thing as impossible (234-35). He uses ad hominem reasoning: Aimee Semple McPherson was alleged to have had adulterous affairs, so anyone associated with her must be bad (168-69). He takes things out of context, quotes jokes as if they were serious statements, picks out one questionable statement of a person and uses that to discredit everything else that person says and does (as well as everyone associated with that person) while ignoring the good. He implies a massive and well-organized conspiracy with well-trained, expert psycho-social manipulators (231).

Oropeza warns:

Preachers are far more likely to "mess up" or say things that can easily be misunderstood over the pulpit than in a book. Even some of the most orthodox preachers could be made to appear to contradict themselves if someone were to string together careless statements they have made over the span of many years. We should never isolate and exploit unclear or bizarre statements made by a preacher. Remember, not only does God hate heresy, he also hates slander. (34)

Matthew 24:10-12 warns of false prophets as being the ones who "will deliver up one another and hate one another," and predicts, "because lawlessness is increased, most people's love will grow cold." Does this description of

false prophets describe the actions and fruits of the revival leaders? Does spending hours in church night after night singing love songs to Jesus, repenting in tears, and finding the joy of the Lord, lead to lawlessness and to Christians' love for one another growing cold? It would be very interesting to do a study of the semantic loading of Hanegraaff's writing as opposed to that of Joyner, Arnott, or Kilpatrick.

How do other observers judge the River revival? Vinson Synan says, "Brownsville, with its emphasis on conversion and people weeping over conviction of sin, seems to be a revival in the long tradition of American native revivals dating back to the preaching of Jonathan Edwards" ("Pensacola").

Beverley gives ten tests for the validity of a Christian movement (26-28): (1) Trinitarian Christian understanding of God, (2) high Christology, (3) view and use of the Bible, (4) moral love for God and neighbor, (5) desire to follow the Spirit versus ritualism and legalism, (6) true freedom offered, (7) continuity with "the classic Christian faith," (8) social/political concern, (9) prophetic integrity, and (10) rationality. He gives Toronto Airport Christian Fellowship high marks on numbers one, two, four, seven, and eight. He has some questions about the other areas, where his "concerns are more nuanced" (29).

Most of these concerns are differences between his Calvinistic theology and the more Arminian approach of the Toronto church. He concludes,

Fundamentally, neither The Toronto Blessing nor the Holy Laughter revival should be understood as something without parallel in the work of God today. Rather, both realities are simply two ways among countless others that God uses to manifest his gracious and creative salvific work through Jesus Christ. (162)

Inspecting the Fruit

Jesus told us we would know true from false prophets by their fruit (Matthew 7:15-16). What kind of fruit has the River borne?

Richard Crisco, youth pastor at Brownsville Assembly of God, has seen his youth group grow from one hundred to seven hundred in average attendance, of which he estimates three hundred are local youth who have become regulars. "We have seen gang members, drug addicts, hookers, and church kids all get changed lives" (13). One of them, a teenager named Ashley, was asked in an interview about what keeps her going after two years of revival. Her answer was discipleship with an accountability partner, and memorizing Scripture (Crisco 117-18).

Christianity Today reported in March 1997, that of approximately 200,000 people who have responded to altar calls at Brownsville since the revival started, 86,000 were "new converts or repentant backsliders" ("Pensacola").

Writing of the "Toronto Blessing" in October 1994, the same magazine reported "thousands of testimonies of renewed faith, marriages, and ministries" ("Laughing").

Based on the biblical tests of Matthew 7:15-16 and 1 John 4:1-3, it seems clear that despite isolated incidents of poor judgment the River revival is indeed a genuine move of God.

Case Study Methodology

Paul D. Leedy states, "All research methodology rests upon a bedrock axiom: The nature of the data and the problem for research dictate the research methodology." (139, original emphasis)

The problem underlying the research reported here is this: how can revival in a local church be sustained? Robert Yin says, "'How' and 'why' questions are likely to favor the use of case studies, experiments, or histories." (7) He adds that a case study "has a distinct advantage" when "a 'how' or 'why' question is being asked about a contemporary set of events over which the investigator has little or no control." (9)

Winston Tellis notes,

Case study is an ideal methodology when a holistic, in-depth investigation is needed. . . . Yin, Stake, and others who have wide experience in this methodology have developed robust procedures. When these procedures are followed, the researcher will be following methods as well developed and tested as any in the scientific field. (1)

The study of revival necessarily involves a wide array of people with a wide array of backgrounds and personal situations. Tellis adds another advantage of case study methodology in such research.

Case studies are multi-perspectival analyses. This means that the researcher considers not just the voice and perspective of the actors, but also of the relevant groups of actors and the interaction between them. (2)

Revival always happens within the context of a local community, usually within a local church—as is true of the two revivals under consideration in this study. This context is extremely relevant, perhaps even determinative, in understanding the revival. According to Yin, this is another reason to use case study methodology.

A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. In other words, you would use the case study method because you deliberately wanted to cover contextual conditions—believing that they might be highly pertinent to your phenomenon of study. (13)

Yin lists six sources of evidence that can be used in a case study: "documentation, archival records, interviews, direct observations, participant-observation, and physical artifacts." (79) He adds,

A major strength of case study data collection is the opportunity to use many different sources of evidence. . . . Any finding or conclusion in a case study is likely to be much more convincing and accurate if it is based on several different

sources of information, following a corroboratory mode. (91-92)

Tellis explains further.

The rationale for using multiple sources of data is the triangulation of evidence. Triangulation increases the reliability of the data and the process of gathering it. In the context of data collection, triangulation serves to corroborate the data gathered from other sources. (13)

Once data is collected it must be analyzed. Leedy observes, "The task of the qualitative researcher is one of analysis and synthesis. . . you must fit the pieces together to form a meaningful matrix." (141, original emphasis)

Tellis notes,

The analysis of case study is one of the least developed aspects of the case study methodology. The researcher needs to rely on experience and the literature to present the evidence in various ways, using various interpretations. (18)

Chapter 3: Project Description

Purpose and Research Questions

The purpose of the study was to discern characteristics of pastoral leadership that contribute to maintaining and increasing revival in a local church. The primary research project was descriptive case studies of the current ongoing revivals at Rock City Church of Baltimore, Maryland, and Washington Crossing United Methodist Church of Washington Crossing, Pennsylvania.

The study of each church focused on answering three research questions:

1. What are the characteristics of the current revival in this church?
2. What pastoral actions have helped to maintain, increase, or hinder the revival?
3. What particular issues of pastoral care and administration have arisen, and how have the pastor and church leadership dealt with them?

It is always important to be aware of factors other than those being studied which may have caused or contributed to observed phenomena. I was aware of this possibility and noted any such external factors that seemed relevant, but the search for possible alternative explanations was not a major part of this descriptive

study.

Methodology

The research methodology chosen for this study was the multiple case study. The section on "Case Study Methodology" in Chapter 2 lists a number of reasons why this was the most advantageous approach. Chief among these is the multi-perspectival aspect of case study research, and the ability of case studies to take contextual issues into account.

Yin lists six sources of evidence that can be used in a case study: "documentation, archival records, interviews, direct observations, participant-observation, and physical artifacts." (79) Most important part to this particular study were participant-observation and interviews. Archival records also were used, particularly in gathering the statistical information from Washington Crossing.

I participated in a number of revival services at Rock City Church before this study began. Indeed, this participation was the impetus for choosing this particular topic of research. When I visited the two churches during the formal data-gathering phase of this study, I did so as a participant-observer. I entered into the worship services whole-heartedly (though I did pause every now and then to take notes). Yin states, "The major problems related to

participant-observation have to do with the potential biases produced." (89)

Interviews with various key figures in the two churches were the second key ingredient in data collection. Those interviewed included the pastors, staff members, and laity. Interview questions centered around the three research questions listed above, informed by issues raised in the literature review. Paul Leedy, Alfred Kadushin, and Arlene Fink and Jacqueline Kosecoff all emphasize the importance of properly planning the interview questions. Anonymous reporting of the interviews was not chosen for two reasons. First, all participants freely offered their names (in a few cases, first names only). Second, in many cases the position held by the person within the church was relevant to weighing what they had to say. Once the position was given, the identity could be easily ascertained.

In addition to interviews, I sought to examine church records for patterns in key numerical indicators. My goal was to compare figures for the period of time just prior to the beginning of the revival to a similar period of time since the revival started. I hoped to be able to compare such statistics as average attendance on Sunday mornings and at evening meetings, giving trends, and expenditures--

comparing amounts of money spent in various categories as well as looking for changes in the areas on which it was spent.

Analysis of the data included some comparison. Common factors may indicate generalizable principles. Differences may indicate those parts of revival that are influenced by pastoral style or the culture and traditions of individual congregations (1 Corinthians 13:12; 14:32).

Data Collection

Data was collected primarily through personal visits, observations, and interviews with key individuals in each church. Since much of the information gathered from the interviews was in the form of opinion and subjective impression, the format was informal and flexible, rather than formal to the extent of rigidly following a prescribed set of questions. For this reason, I conducted the interviews myself. In order to maintain consistency, I worked with the following standard set of questions as a starting point. Obviously, some questions were more relevant to some people than to others. In point of fact, the interviews were much more free-flowing than this structured list of questions might suggest, but the questions do indicate the type of information I was seeking.

1. What is your position in the church?
2. How long have you been active here?
3. What is God doing in this church?
4. Can you give me an example of how things are different for you since the revival began?
5. How is the church different since the revival began?
6. What is the pastor's attitude toward revival? Has that contributed to the revival?
7. Has the revival caused any problems for the church or any of its people? How has the pastor handled them?
8. Is there any part of what has happened that you have questioned in terms of whether it was of God? How did you deal with that?
9. What do you feel are the most important principles for pastoring a church in revival?

Additional questions for the pastor focus on theological and practical issues.

1. How would you describe what is happening here?
2. What do you teach the people about physical manifestations or being slain in the Spirit?
3. What are the essential components of a revival service? What makes them important?
4. Has the revival had any effect on your relationship

with other pastors?

5. How do you balance the needs of your members against the needs of those who just come to visit the revival meetings?

6. What is your approach toward people who want to leave their church and join yours to get involved with the revival?

7. What have you learned about pastoring revival?

Prior to the data collection phase of this study I had attended revival services at Rock City Church perhaps ten times. For the purposes of formal data gathering I visited on the following dates, all in 1999:

January 24: Sunday morning service, about four hours.

March 10: staff interview, about one hour.

May 25: interview with Pierce and Tenney, about ninety minutes.

October 3: laity interviews, about one hour, and a few minutes of the Sunday evening service.

December 14: interview with Pierce for statistics, about forty-five minutes.

I visited Washington Crossing Church the weekend of May 15-16, 1999. During that time I attended the Saturday evening renewal service, both Sunday morning services, and the Sunday evening Concert of Prayer, for a total of about

eight hours of participant-observation. I interviewed staff and laity before, during, and after those services, as was convenient for them. These interviews totaled perhaps three hours. I also had a luncheon interview with the pastor and assistant pastor and their wives for about ninety minutes, followed by about thirty minutes alone with the pastor.

Data Analysis

Analysis primarily consisted of looking for trends or patterns within the data over time within one of the two churches, and for similarities or differences between the two churches or pastors. I also looked for points of comparison with the literature. My main purpose was to describe what has happened at Rock City Church and Washington Crossing UMC since their revivals began. In particular, I concentrated on how the pastors have chosen to deal with revival in terms of pastoral leadership.

Chapter 4: Findings

This chapter reports the data gathered from visits to the two case study subject churches; interviews with the pastors, staff people, and laity; and statistics provided by the churches. Much of the information reported here is the product of my own observation and impressions as an educated and basically objective observer. Most of the rest reflects the observations, experiences, and impressions of people involved in revival at one or the other of the two churches. After introductory sections, the data for each church is organized according to the three research questions.

Rock City Church

The Rev. Bart Pierce grew up on the streets of an east coast city. His earlier careers were as a professional surfer and a building contractor.

In 1983 Pierce and his wife Coralee came to pastor a struggling church of thirty-eight people meeting in a tent on the north side of Baltimore, Maryland. Less than a year later there were five hundred people in the church. By 1993 the church numbered 1,500. Then Pierce took a year off to investigate other ministry possibilities. His return met with great misunderstanding and confusion. By 1995, when the church moved into the present three thousand seat

sanctuary, attendance had dropped to five or six hundred. It stayed in that range for the next year. Then in mid-January, 1997, Pierce attended a pastor's retreat in Florida where he met evangelist Tommy Tenney and invited him to accompany him back to Baltimore to speak at his church. Pierce describes the eighteen-hour drive north as "an encounter with God as we talked about what God was doing and what we believed" (Stalcup 44). When they arrived at the church the next morning, Sunday, January 17th, they found two elders standing inside the door weeping, just as the Pierces and Tenney had wept during the drive. When worship started, people began crying out and falling under the power of God throughout the building. That Sunday morning service lasted until 2:00 a.m. Monday. Revival had begun.

Tenney, who lives in Louisiana, has preached revival services in the Baltimore church almost every Monday and Tuesday evening since that day. Pierce and Tenney have grown so close that during interviews they often finish each other's sentences. Tenney has written of his perspective on revival in his books, The God Chasers, God's Dream Team, and God's Favorite House.

I have attended worship services at Rock City Church a dozen or more times in the past three years. Indeed, my

experiences there provided the impetus for this study. All but two of these visits were to the Monday or Tuesday evening revival services. In the course of gathering data I also visited a complete Sunday morning service, which stretched well into the afternoon. In addition, I attended two internationally advertised teaching conferences held at Rock City Church, and traveled there three times for interviews. One of these interview occasions occurred on a Sunday evening and I was able to experience the beginning of a regular Sunday evening service.

Research Question #1

The first research question is, "What are the characteristics of the current revival in this church?" At Rock City Church, seven characteristics stand out. These include:

1. an emphasis on worship,
2. an intense experience of God's presence,
3. personal transformation,
4. a lack of self-promotion on the part of the leaders,
5. a marked devotion to the revival services on the part of many members of the congregation,
6. an intentional and successful effort to involve pastors and people of other churches, and

7. increased motivation and power in social ministries.

An emphasis on worship. If one word were to be chosen to define the revival at Rock City Church, that word would have to be "worship." The emphasis is constantly on seeking a greater closeness of God for God's own sake. The phrase often used is, "seeking his face, not his hand"—that is, seeking to know God for who God is, rather than for what he can do for us.

The Monday and Tuesday revival services begin at 7:00 p.m. The sermon may not begin until nearly two hours after that. Particularly when Tenney is preaching, it is often hard to tell when the sermon begins, or even whether there is a sermon at all. Everything is in the context of worship. Instead of a plea for contributions, people bring their offerings to the front while the singing continues. There are usually no announcements, no introductions. The pastor may never take the microphone. Tenney's preaching often takes the form of quietly encouraging people to enter more deeply into the worship they are already experiencing. Sometimes there is a call for people to come to the front for special prayer, sometimes there is not. Repentance, healing, re-dedication, and other spiritual transactions are sometimes mentioned, but more often, they are

implicitly expected to happen as a result of the Holy Spirit working within people. At various times through the service, a significant percentage of the congregation will have prostrated themselves in prayer--sometimes at the front of the auditorium, sometimes in the aisles, sometimes under the pews. There is usually no official end to the service. People leave when they have finished their business with God--often not until 11:00 p.m. or later. Usually the pianist has been playing and worshipping nonstop since the service began. Often the whole band and singers have been involved for much of that time as well.

The Sunday morning service I attended was very similar, though more structured. It lasted about four hours, which the congregation did not seem to think was an unusual amount of time to spend in worship.

The attitude of worship is perhaps best expressed by layperson Kay Culver: "We just come in and say, 'God, what can we do for you tonight? What kind of mood are you in?' And our hearts are always broken, always ready for him to do whatever he wants to do."

A key vehicle for expressing worship is music. Tenney says music is the cradle in which the baby of worship is carried. It should make worship easy. Revival is possible with hymns and traditional songs, but tradition tends to

produce comfort, which dulls the hunger so necessary for revival. Old songs can be wells of the water of revival. The key is music, whether contemporary or traditional, that reflects what is happening to the people.

Music minister Don Mark comments, "Before this [revival] started we were singing songs that made us feel good--songs about us--without a whole lot of consideration about ministering to the Lord. We're now singing songs about mercy and about love--songs of passion, songs of our heart." Though an accomplished musician leading a quality band, Mark no longer carefully scripts the worship service. "I pretty much come in here with an idea, after having prayed, where the service may go, then I listen from song to song for the Holy Spirit to lead me."

Almost all the worship music used in the revival services has been written at Rock City Church. Fifteen or more different people at the church have written scores of songs. As Mark puts it, "We are hearing God's words and we have placed them to music." Tenney explains, "When God visits, there are new songs and they'll take you on to the next little piece" (Personal interview).

Mark sums up, "We consider our worship to be vertical. We come in here to minister to the heart of God. If we

delight the Lord, then we've accomplished something we're trying to do in each service."

An intense experience of God's presence. The second major characteristic of the revival at Rock City Church is a pervasive strong sense of the presence of God. It is often described as something almost tangible. Gwynn Hill, director of the Hiding Place, the church's home for women in crisis pregnancy, says when the women are brought to the revival services, "They come right into this and experience what God is doing."

The sense of God's presence is not limited to adults. According to Kay Culver, "All our kids have experienced it. One time we had so many kids come that just got blasted out in the Holy Spirit that we just had to open the doors and bring them out in the hallway and pray on them. We'd never had this before, even three-, four-, [and] five-year-olds just getting into the worship and everything." She adds, "Pastor and Brother Tommy have emphasized that it's not the size of the crowd; it's not who does or doesn't come; it's that the presence of God is here."

But the presence of God does not go unnoticed. Michael James Allen explains the revival crowds very simply: "God's presence was so strong here people just began to gravitate."

The sense of God's presence is not limited to the Rock City Church sanctuary. Staff pastor Bob Martak relates a common experience when he says, "I've been in my home, and in my car, and I lose control of all my emotions because God's presence, when it comes upon me, it's just like his arms are wrapped around me. There's never been a feeling that's as wonderful or as powerful as that feeling is."

Personal transformation. A recurring theme, especially among the laypeople interviewed, was personal transformations that have come about in their lives since the revival began.

Kay Culver describes her experience this way:

You think you're saved until God comes a little bit closer and then you realize how much more you need to change. God has turned a lot of my focus into getting rid of the selfishness and to look at the real depth of my heart and the depth of my purpose and motives for everything that I do. It has totally transformed the way I see things. God has given me boldness in a lot of areas. I'm now dancing where I was scared to death to show any kind of worship or freedom or expression of love. Our hearts have not been the same. Even my job has been impacted by what's happened here because I've changed.

Staff pastor K. C. Carter, director of Adopt-a-Block and A Can Can Make a Difference ministries, relates,

I was here before the revival broke out, and was being raised up in that ministry where I was just running in the flesh, thinking I was doing something. After the revival fell there was a big change in my life. I began to repent every day.

I learned that I should be obedient to God's word, what I was hearing through the Spirit, what I was hearing by my spiritual authority.

Music minister Don Mark echoes those sentiments. "When his presence came in such a dynamic way, I found out how far away from God I really was. I thought I was in God. I wasn't even close. So there is this tremendous repentance that takes place."

Pam Pauley says, "When this first started, my heart was hard. He just broke my heart and I began to cry and weep, and ever since then it's like I can't stop it! A gift of intercession came out that I'd never had before."

In the culture of Rock City Church, "being broken" is a good thing; it implies openness to God. In fact, it is something to be sought and protected, not only for the individual's sake, but for the sake of maintaining revival in the church as a whole. Gwynn Hill puts it this way: "One of the things that I've learned is to maintain a brokenness, a broken heart, a repentant heart, a clean heart, a guarded heart. To stay guarded with what's going to protect what God is doing here and not to allow gaps and a major breaking down where the enemy can come in."

Pastor Pierce explains,

The more you get in this, the more I find people who are in sin and never knew it. It starts getting exposed. Your whole moral compass starts

to line up with God's compass. Years and years of church life will put so much debris in our heart that we can't even hear God, we can't even find God, though we are sitting in a place with his name smeared all over it. Repentance opens again that heart for removal of the debris. Once we get the debris out of our lives, then we can go into the world and know his glory's going to come.

Carter summarizes,

There are churches that are going to hell in a bobsled. If you ask people in the churches, they're miserable. All we did, we fell back in love with our God. When you are in love, you don't mind showing off. You don't mind walking down the street with a glory. We just fell back in love with our heavenly Father. If this isn't God, I'd rather do this until he comes.

A lack of self-promotion on the part of the leaders.

There is a noticeable absence of self-promotion in the movement at Rock City Church. Sometimes an entire revival service will pass without Pierce ever taking the microphone. Kay Culver observes,

Pastor Bart just humbles himself to allow God to do what he wants to do, and he gives God the place. He steps down. I've watched him almost in a physical motion, just step back and say, 'Okay, God.' He and Brother Tommy both do that. It's like, whatever God wants to do.

This attitude carries over into the approach toward physical manifestations. Some revival leaders seek to prepare people for manifestations or even play them up, leading to the criticism that they are not true actions of the Holy Spirit, but responses to psychological suggestion.

Pierce comments, "What I've chosen to do simply is not prepare them, because I couldn't get the balance" between preparation and suggestion. Pierce chooses to address behavior after it happens, if at all. He has prepared a flyer with Bible references, which can be given to people who may question what they see or experience. As for Tenney, "I don't ever even touch it, because that's not my place as the evangelist" (Personal interview).

A similar attitude is seen in other areas. Personal prophecy, while acknowledged as a gift of God, is not emphasized, and even sermons, while carefully prepared, are not sacrosanct. The presence of God speaks more directly to people's needs than could be done through prophecy or preaching.

This attitude of humility carries over to the rest of the church. Layperson Wayman Hicks relates,

In one of the meetings Tommy Tenney and Pastor Bart preached about how revival should affect you in such a way that you really do become a servant. That's the thing I see in a lot of people's lives, they come and become more of a servant. I was asked to become an usher. There was shift in my experience of revival at that point.

A member of the staff expresses the common view.

God has a thing to do. We are here to give God a place to do that, to give people a place to come. It may be that he will do that at other places,

but for right now it seems to be that he wants to do it here. We are just helping to facilitate it.

A marked devotion to the revival services on the part of many members of the congregation. The revival at Rock City Church has sparked a remarkable devotion among many people. A number of the laypeople I interviewed claimed to have been at every service since they joined the church. Ashley Thompson, the unpaid pianist whose voice and music define the Rock City revival almost as much as Tommy Tenney's preaching, has been at work from beginning to end of every service since the start of the revival, except when she had to be absent for a short time to give birth to her child.

Wayman Hicks admits there is a cost to such devotion.

For the first year and a half, my wife and I both attended revival services. We have two little kids, and for the majority of the time I was just on the floor, bawling, while my wife did stuff with the kids. So, after that year and a half, we made an agreement that she would come on Mondays and I would watch the kids, and I would come Tuesdays and she would watch the kids. A number of us have paid the cost--my wife and I, my family. But I guess what we've gotten from it has outweighed any sacrifice. The things we've given up, we've decided we can do without.

Perhaps the record for effort to attend belongs to Ruth Cave and her husband Bob: "We travel an hour and forty minutes every service to get here. We live in New Jersey. We come down at least twice a week. When they have special

meetings, conferences, Sunday mornings, we're here for all that also." The reason? "It has changed my life."

Such devotion is not due to threats or cajoling from the pulpit. Michael James Allen, a faithful attender, declares, "Every time we're here at these revival services, we're here because we want to be here."

Many people come from distant places to experience what God is doing at Rock City Church. Secretary Ciel Grammar says,

We see so many people coming in from other states and countries and we see how they are being touched and they are being blessed. It's so neat to see them coming to the altar, sitting in the pews crying, pouring their hearts out, and they don't know us. They just know God is here. They are just so touched to be here.

The multicultural membership of Rock City Church combines with the people who have come from other countries to create tremendous diversity. Michael James Allen comments, "I have never been in a church where I saw so many different ethnic groups come together. At a service one night, there were twenty-four different nationalities here."

Wayman Hicks adds,

As ushers, it gives us an opportunity to ask, 'Why are you coming here? Why from so far away?' The main theme is that these folks are just so desperate for God, and where they are attending church, they don't experience it. They are

willing to sacrifice, pay the cost. Tuesday night when I come in, I always take a count for myself. Seventy to eighty percent of the people that come are not members here. Out of that seventy to eighty percent, thirty or forty percent are new for the first time.

An intentional and successful effort to involve pastors and people of other churches. Pierce's vision is for people in other parts of the world to say, "I'm going to the revival in Baltimore," and when asked what church, to be able to say, "I hear it doesn't matter, it's in all of them." He believes, "It has to go outside of this church. If it doesn't go outside of this church, it will not be what his plan is to touch the city, the nation, and the world."

Pierce has been instrumental in bringing the pastors of the greater Baltimore area together, promoting the idea that they are not the pastors of their individual congregations so much as co-pastors of the city. The Baltimore Covenant (Appendix A), which codifies this idea, was drawn up at an ecumenical pastor's retreat initiated by Pierce. Pierce and Tenney, supplying words for each other's thoughts, say of the covenant, "It didn't create unity, but it created the boundaries, the road for unity to come."

Wayman Hicks observes, "There are no differences, we're all pastoring the city. To see these pastors come in

here and hug and put their differences aside, only the true presence of God could do these things."

Kay Culver adds,

That's the thing us women noticed. Men were touched during this revival, men were crying, men were coming together. Male pastors were coming together, as well as some female pastors in this city. Pastor Bart Pierce's heart is to gather the pastors together because he knows the power of that unity against the enemy and for the advancement of the Kingdom of God.

One staff pastor says, "We're starting to network with churches that we've never had a relationship with before. That signals a paradigm shift. We're just along for the ride."

Hicks makes Bart Pierce sound like John Wesley as he sums up,

Pastor is always looking to unify in everything. I think it's one of the reasons why God has really blessed him to see such great things in the church here. Pastor doesn't squabble over doctrine. He taught that to us. Bottom line is: Is your heart right with God? Are you right in your relationships with people around you? Can you stay broken and can you stay humble? And can you bow when you see somebody higher than yourself, even though you may not agree with everything that they say? Can you embrace someone else, even though they may not be of the same beliefs all the way around with you?

Increased motivation and power in social ministries. A hallmark of Rock City Church is its social outreach. Social programs make up the "Martha ministries" counterbalance to

the "Mary ministries" of worship (Luke 10:38-42). Social programs include "A Can Can Make a Difference," which annually provides tons of free food to individuals and church food pantries in the Baltimore area; "Adopt-a-Block," a program started by Rock City Church that works with other churches, social agencies, and the city of Baltimore to clean up and reclaim drug-infested inner-city blocks through placing church members as residents in houses or apartments within those blocks; "The Hiding Place," a shelter for women and girls, especially in those in crisis pregnancies; and "Nehemiah's House," a shelter and rehabilitation center for homeless men. These programs, all of which were in place before the revival began, are funded almost exclusively by grants from various foundations; the church employs a full-time grant writer for that purpose. All of the social programs have taken, in Pierce's words, "a remarkable turn up" since revival began. He estimates that the tonnage of free food distributed to the needy through the church's "A Can Can Make a Difference" program has increased 30 percent. In addition, the ministry has been given new tractor-trailer trucks for delivering the food. Other new items, such as building supplies, have also begun to be donated. The Nehemiah's House men's shelter is in the process of adding twenty-five

new beds to the existing thirty-one. The Adopt-a-Block program continues to reclaim four to six inner-city blocks each year, and several homes have been donated to the ministry.

A more direct spiritual influence has been felt in the social ministries as well. K. C. Carter heads up some of these programs. He comments,

Adopt-a-Block was active before the revival began. We take back drug-infested blocks in the inner city. Since the revival started, the presence of God comes in there, right in the inner city, and we're seeing people getting saved. Not only that, we see pastors begin to work together right there in the inner city. Pastors call me and say, 'Man, I went to a block party [the first step in reclaiming a block]. Now I want to do that.' We're beginning to not just pastor our churches but we're beginning to pastor our cities.

One staff member relates the enthusiasm this creates in the church: "It was a Thursday afternoon, I looked in the newspaper, we had an article there. The first thought was, we are affecting the city."

It is not only organized social programs that have been strengthened by the revival. Layperson Glenda Wooden tells of her own private social ministry movement:

My daughter and I go and knock on our neighbor's doors and just say, 'Hi!' We've frightened a lot of people, but it's amazing, I've had people come to me and say, 'We need food,' and we say, 'How can we help?' God has changed our hearts enough to know that every single person has a need. All

of the kids come and during the summertime we would be handing lemonade out of the window. My sixty-five year old Jewish neighbor comes to me when he needs me to bandage his wound. I know he came to me because of what I've given him. The aging family that lives down the hall, they come to me. The young lady who lives around the corner, when she needed food, she came to me. Other kids, when they need to go places, they come ask me. And that's not because of who I am, because who I was, nobody came near me. You couldn't even walk across my path!

This personal involvement did not come about by accident. According to Kay Culver, Pierce has taught his congregation,

Open your home, if you're in a position to do that. Have people over. Feed them, house and clothe them, help to meet their needs. Don't just think that something supernatural is going to fall on them. Be a conduit. Throw that fifty in that man's hand. Give those extra clothes to someone.

Culver comments, "We help in the natural, as well as with the spiritual needs, and I think that's what helps to keep the balance. Mary and Martha."

Research Question #2

The second research question is, "What pastoral actions have helped to maintain, increase, or hinder the revival?"

Perhaps not surprisingly, no one mentioned any pastoral actions they felt have hindered the revival at Rock City Church. Indeed, many were quite lavish in their

praises of Bart Pierce. Kay Culver is typical when she says,

I think it's very important that he be honored and protected through prayer and kept lifted up before the Lord so that he can reach his fullest potential as our leader. So just anything that we can do to support Pastor and our leaders out here. It is a joy to serve Pastor. It is a joy to serve in this place.

When asked why God chose him for this revival, Pierce answered, "God always finds a man that he can 'beat the hell out of.' Then he may be able to use him." Tenney adds,

God chose Bart because he had been doing the right stuff for a long time, and he was hungry, desperate--not just to do the things of God, but for God Himself. It's getting very difficult to find pastors who are desperate enough for God to abandon all their programs, yet have a heart enough for man that they'll do the programs (Personal interview).

Kay Culver lists some of Pierce's personal characteristics:

Pastor Bart is a prophetic person. He has had leaders and prophets come in from all over the place. He guards his pulpit. He cherishes the presence of God. He's very respectful of the Word of God, and he's not afraid to preach with conviction.

On the other hand, Culver adds, "Pastor Bart just humbles himself to allow God to do what he wants to do, and he gives God the place. He steps down. He and Brother Tommy

host the Holy Spirit. They don't claim that it's because of them."

Michael James Allen summarizes, "He lets God do it. He just follows God's guidance."

In many ways, it appears that the key to Pierce's success in maintaining the current revival is found in basic good pastoral practice.

Pierce's pastoring begins with the Bible. Culver observes, "Everything is built on the Word of God in this church. Pastor doesn't want to base this revival on an experience or a goosebump. He says from the pulpit, 'Make sure that it lines up with the Word of God! If it doesn't, throw it out'."

Pierce has built on the biblical foundation with strong visionary leadership. Assistant pastor Scott McGregor believes,

You have to have one senior pastor that's strong. It's crucial. The anointing flows from the head down. It's the most powerful principle I've ever seen. There has to be one person that gives commands and the rest of us have to say yes and follow along.

Staff pastor Bob Martak believes one of Pierce's most important roles is in giving direction to the revival.

We as the people didn't know what to do with it when it came, or what to do with the spiritual warfare when it came. So it's absolutely vital to have a senior pastor the caliber of ours. He not

only gives us the direction, he brings people from all over the world to give us direction. I think that's the key. We're in the middle of the wave of revival, and we're getting the direction so we don't leave it and so we know what to do with that as it happens.

Culver mentions another aspect of Pierce's strong leadership:

He is the kind who is not afraid to 'get in people's faces.' He just cuts away all the garbage and gets right to the truth. His main goal, outside of serving God and loving all his people, is to make sure that you reach your fullest potential in God. And that means that if he has to 'kick butt and take names,' he does!

Unity among the pastors and churches of the city has already been mentioned as a characteristic of the revival. That unity is not a sudden result of the move of God. Instead, it is something Pierce has worked toward for years, and it may well be a major contributing factor to the longevity of the revival.

A staff pastor notes, "There's a real sense of excellence in the things we do, because that's the way Pastor is, and he passes it down to the staff".

Mel Monk, church administrator, agrees: "There's a certain discipline that we follow, a certain set of regulations and rules that we believe are integrity towards God that haven't changed, that I believe has really allowed this church to be in a position to have God come."

An important component of Pierce's ability to pastor a church in revival is the long years of consistent preparation. Scott McGregor points out,

Sixteen years ago he came here, and he began to speak of revival sixteen years ago. It's something that just doesn't happen overnight. It's a sixteen-year process of him pouring out his life, and his wife Sister Cora Lee, and giving us leadership, and teaching us, and developing an army to be around him. Really, it's a twenty-six year process. Brother Bart got saved twenty-six years ago.

Mel Monk agrees. "I've been here over eleven years. Some things in the church haven't changed because Pastor and the things he's taught us from the very beginning haven't changed".

In addition to continuing his sound pastoral leadership, Pierce did make an intentional effort to maintain the revival once it began. He believes that "all the revivals that have stopped have stopped because men got weary and stopped. God only starts revival. Man has to maintain revival."

The month after revival began, Pierce distributed to his staff an essay by Charles Finney listing twenty-four "things which may stop a revival" (Appendix B). Pierce and his staff studied these points and prayed about them together.

Pierce and Tenney believe revival comes from hunger for God, and "it lasts as long as your hunger lasts." Keys to maintaining revival include prayer, willingness to "pay the cost," repentance, staying in the River, and knowing how to "host the Holy Ghost."

Research Question #3

The third research question is, "What particular issues of pastoral care and administration have arisen, and how have the pastor and church leadership dealt with them?"

An affirming kind of pastoral care issue arises when people from other churches are so attracted to the revival that they want to leave their churches and join the church where the revival is happening. In response to that, Pierce comments, "I do everything I can in my power to send them back home. I say, 'Now if you can't, please go to the pastor and get some kind of letter from them and let's do it right'."

The staff and lay workers are trained to do the same thing. Wayman Hicks says,

When people want to join here from other churches, Pastor wants to make sure that relationships are kept and restored. As an altar worker, I am told by the ministry to say, 'I will not pray for you to leave your church. I will pray for you that God will give you direction to heal any relationships, to make sure that you don't have any unforgiveness in your heart towards anybody or situation in your church.'

Then, if God releases you from that church to come here, and your relationships are right, then there won't be stress'.

A second pastoral care issue concerns those members of the congregation who are opposed to the revival. Layperson Bud Clapsaddle believes, "Some people that used to go here, I don't think they were ready for the revival, and they are no longer here. They have left the church, and the only reason I can perceive is that they just weren't ready." Pierce adds, "They didn't like the fact that God starts dealing with stuff inside."

So what is the pastoral response? Rather than change the revival, Pierce has chosen to gracefully let them go. Pam Pauley recalls that this was not unexpected.

At the beginning of the revival, Tommy Tenney said, 'During this revival, people are going to leave and other people are going to come in. You're going to have an exchange. Not everybody is going to be able to handle this thing.' Pastor was knowing this too, and he was prepared for that.

Another pastoral care issue is described by Wayman Hicks. "In a number of families, either the husband became so spiritual that he kind of became unbalanced, or the wife became so spiritual that the family suffered. They kind of neglect their home, or husband." In addition to counseling available through the staff pastors, Pierce's response was to teach on proper balance in the spiritual life.

Perhaps the most common revival-related pastoral care issue is also one of the most difficult to deal with: the differing pastoral care needs of those who are in revival, and those who are not. Pierce describes it this way:

I have church people that are just coming to church, they're good people. Then you have this other group that has run into God. And they're a whole different animal. The pastoring of them is actually harder, because their appetite for the things of God is so much greater. John Arnott said to me he lost his church in the whole process. He said, 'I'm going home to find my church.' That's really what happens when you turn it into a revival center.

Tenney adds,

You can pastor a revival and lose your church. Pastoring revival can be relatively easy. It's a great crowd. For a church to be a New Testament expression, they have to feed the hungry and clothe the naked. How do you pastor the church, the people who are saved, good, but they're not passionate? To pastor both of those is the real quandary. That's why it takes two (Personal interview).

Pierce's approach is to openly recognize the fact that not everyone in the church will choose to be involved in the revival, and to affirm that people can stay home from revival meetings, yet still be good Christians and good church members. Pierce observes,

We have two groups. In previous moves of God there has been a mixture of the two that got things off base. One of the things that we have tried from the very beginning to do was, our Sunday church has by and large stayed our Sunday church. We don't tell people on Sunday they have

to come to the Monday and Tuesday meetings. We tell them there are good things happening, but nobody feels like you're being told that you have to come. What we do is try to build a good strong healthy church, and then in the midst of it we have this open window. Anybody who hears and wants to come through can come through and experience God personally in a greater way than they've ever known him before.

Pierce adds that this attitude applies to all the lay members of the church. Even laypeople in ministry "who do not go to the revival meetings are not stoned for not going."

This is not to say that no efforts are made to bring the more reluctant into the revival. Tenney illustrates,

You keep a red-hot center fire. That's the revival. It's hotter in the middle, but that doesn't mean there's no fire out here. And then, another few inches out, there are pieces of wood that one end of them is in the fire and the other end of them is not, and then there are pieces of wood that they're not all fired up, but they're warm. And you just work the edges (Personal interview).

This attitude is inculcated into the staff. Youth pastor Gary Nooncaster remembers, "One thing Pastor shared with us is that with the revival that is here, we cannot cease to pastor the people of the church, because once the church disappears, then what happens to the revival? There's no point to it."

When revival meetings are conducted by an evangelist rather than by the pastor of the church, boundary issues emerge. Evangelist Tenney comments,

I don't counsel people. I don't try and pastor this church in any shape. The temptation is, you get familiar so you begin to take liberties. Then your spheres of authority begin to encroach on each other, and it's at those points where the whole thing will begin to crumble. We're very open. With his people it's very clearly defined. I'm here to help him. The outworking of that is one of the real keys to touching a city (Personal interview).

Pastoral care and administration overlap in the question of how to deal with people who disrupt the worship services. Pierce and Tenney agree it is important to maintain order and decency. Pierce says,

I don't bring any attention to the devil in any way. When somebody comes in and they jump up and down and they flip and flop and bounce on the floor, I most of the time will just let them go. If I see something that's manifesting of the devil, I have guys in the church who know what to do. They'll escort the person out. If we deal with anybody that's demonic, we deal with it so privately you wouldn't even know. We move things away from any way the enemy could use it.

Tenney adds, "As far as somebody coming in to do crazy stuff, in a church this size you can ignore that to death a lot of times, easier than dealing with it" (Personal interview).

The revival has had an impact on every area of the church, including administration. Pierce comments,

When God shows up, administratively you have to change things. Sometimes it's a people issue. Sometimes it's a program issue. There are things that have to be adjusted drastically in schedule, in personnel, in all kinds of areas. Every department has a huge demand on it. But the rewards that revert back to them are massive.

Pierce meets with everyone on his staff, individually or in groups, at least once every two weeks. Approximately four times a year, he calls the entire staff together for a time of fasting, prayer, and instruction. Pierce says his goal is

strengthening them to the vision always. If they don't have that continually before them then they can either get off target or they can become weary in the race. I try to strengthen them, encourage them, correct things. When you are in a move of God there is movement, always. That's why people call revival a wave. You don't have a lot of tolerance when you are in a high-speed race. The slightest movement can change everything. So we have to correct things probably quicker to keep us on track. One of the signs of a healthy church is that they are constantly passing down what comes from the top, from God, right on down. We find now there are far less disgruntled people because the wave is moving through the whole body. That's why it's so vital that I touch these [staff] people as often as I do. If I don't do that, then they won't touch anyone else. And that's where you get church problems.

Wayman Hicks says,

The staff pastors have the heart of a pastor, and they have been able to go out to the people of the church and relay that message with the pastor's heart. They are really the hands of the pastor. That goes for the office staff and the pastors.

Kay Culver adds,

It's the Jethro Principle. Pastor knows he can't meet all these people, can't do all this counseling; he's realized that he can't touch everybody. And the staff pastors also oversee ministry, and all the things Pastor can't physically touch because there are so many demands on a pastor's life. It's like a pyramid. We all support one another to make sure that everybody's hands are up; everybody stays strong and encouraged; and nobody gets lost in any battle. It's a real good, supportive group. We have a really good team here.

Pierce tries to always hire from within the congregation. "It's the Abraham principal that he raised up those within his own household, so that when it was time to go to war, he didn't have any questions." Church Administrator Mel Monk agrees. "I really believe that part of the reason God began to move in our church is because a lot of the folks were saved here that work here."

When it comes to the revival, Pierce's attitude toward his staff is different than his approach to the laypeople of the congregation:

I don't want people on the staff who aren't committed to it. There's another place for them. You can't move in the intensity of spiritual warfare and have people second-guessing. When someone says, 'I can't be committed to that,' they are allowed to step down, and we hope they stay in the River. But that doesn't mean that we change the posture that we have. If you're going to be in this staff that's part of channeling the River, then you've got to be in the River to do that.

Statistics

Precise statistics are hard to come by at Rock City Church. With no denominational hierarchy to require annual reports, all records are kept in-house. Church administrator Mel Monk referred me to Rev. Pierce as the best source of information. As we spoke in his office on December 14, 1999, he answered my questions without referring to any written records. The following summary is based on that conversation.

From a high of about fifteen hundred members in 1993-94, membership dropped to five to six hundred in 1996. Revival began in January, 1997. Since that time, about three hundred people per year have been added, so that the current figure is back to fifteen hundred or above. Growth has been increasing in the last year. On any given Sunday a certain proportion of members are unable to attend. Sunday morning attendance currently runs about 1,350.

Sunday evening attendance is much more variable. Rev. Pierce estimated the average at around 200-275 in 1996, and 250-400 now. Most of these people do not also attend Sunday morning.

When the revival began, special weekly services were added on Mondays and Tuesdays. For the first six months

attendance at these services consistently ran between fifteen hundred and two thousand. After that it tapered off to its current average of about three hundred per night in normal weeks, though much higher for special events. Of these, fifty to seventy-five are members of Rock City Church who are working at the service in some capacity: ushers, musicians, security personnel, and so forth.

No financial figures were available. Rev. Pierce stated that in the early years the congregation was very giving, paying off buildings and property; but when he returned from his time away he said he ran into a financial "buzzsaw." Revival thus came at a difficult time for the church. At the same time, in a move Rev. Pierce attributes to spiritual warfare, the bank closed on the note it held for the church building. However, through prayer and godly counsel, the mortgage was dealt with. As revival has brought more people back into the church, the giving has come back up.

Table 1. Estimated Attendance, Rock City Church

	1996	1997	1998	1999
Sunday morning	600	900	1,200	1,500
Sunday evening	200-275	[no estimates]		250-400
Revival services	N/A	1,500-2,000	declining	300

Washington Crossing United Methodist Church

Washington Crossing United Methodist Church is housed in a large, modern brick facility on a country road in affluent Bucks County, Pennsylvania, about forty miles north of Philadelphia and not far from Princeton, New Jersey. Originally housed in a historic church near the site where George Washington and his troops made their famous Christmas Eve crossing of the Delaware River to raid the Hessians, the congregation moved to its present building in 1985. Scott McDermott came to the church in 1993 after the previous pastor, who had served a long pastorate and built the present building, withdrew from the denomination to start a new church a short distance away--taking about half of the seven hundred members with him. Faced with a substantial mortgage and severe financial problems, McDermott modeled prayer and sacrificial giving. A year later, revival struck.

McDermott had not been teaching on or expecting a powerful move of God in his church. It began with a sermon on Nehemiah's seven days of rejoicing, which led to a week of "rejoicing services." On the second night, as people came forward for prayer, they began to fall to the ground under the power of the Holy Spirit. This was the beginning.

Now the church has 853 members (as of November 30, 1998) and averages almost that many in Sunday morning attendance—extremely unusual for United Methodist churches, where attendance is usually one-third to one-half of membership. There is a ministerial staff of eight, meeting the goal of one pastor for each one hundred people in attendance. These include ordained United Methodists under episcopal appointment, and other pastors hired by the local church from a variety of backgrounds. Despite publicity in the October 1998 issue of "Charisma" (64-72), the revival has drawn few visitors or people seeking to transfer from other churches.

Observations and Impressions

I visited Washington Crossing on May 15-16, 1999, arriving Saturday evening in time for the weekly renewal service. Dressed in coat and tie, I immediately stood out as a visitor among the casually attired parishioners, but I was warmly welcomed. The sanctuary was furnished with padded stacking chairs, with ample open space at the front and rear. A band led perhaps eighty people in praise and worship, followed by a sermon by blue-jeaned assistant pastor Mike Sullivan. (Rev. McDermott was away.) The sermon ended with an altar call to which most of the people in the room responded, lining up in six or seven queues at the

front of the sanctuary, where they patiently waited as teams of usually two people prayed for them. The prayers often took several minutes and almost invariably resulted in the person receiving prayer being slain in the Spirit. Prayer is foundational at Washington Crossing. A recent addition to the services is a midweek time of "soaking prayer," where people are invited to bring pillows and relax on the floor in an atmosphere of prayer for the evening.

The next morning, by invitation, I attended the 8:30 a.m. prayer meeting of the ministerial staff and musicians. There I met Rev. McDermott. A casual atmosphere again prevailed as jeans or khakis and polo shirts, or similar styles for the women, seemed the order of the day. Prayer was in a circle, not orchestrated but orderly, and punctuated by Toronto-style "crunching," or suddenly bending sharply at the waist, and sharp shouts of "Oh!"

At 9:00 a.m. the first service began, followed by an identical service at 11:00. The services were held in the gymnasium using stacking chairs--the sanctuary having been outgrown. Attendance at each service was approximately four hundred people. The congregation was predominantly white, reflective of the demographics of the area. McDermott estimates the average age at twenty-nine. The casual dress

reflects an intentional effort to make people of all socio-economic levels feel welcome.

The service began with praise and worship, followed by announcements, both live and via Powerpoint and video projection. The sermon was given by guest speaker Terry Teykl, author of a number of books on prayer. Rev. McDermott, in khakis and polo shirt, sat in the front row of the congregation. At the second service, he was joined there by his district superintendent, whose black suit stood out starkly in the comfortably dressed crowd. The two services were essentially identical, even though McDermott claims he does not plan out the services beyond a simple formula of worship, sharing, and preaching.

Sunday evening I attended the weekly "Concert of Prayer." Approximately two hundred people met in the sanctuary for a time of praise singing and corporate prayer. After thirty to forty-five minutes they broke up into smaller groups which gathered around eighteen signs that were distributed around the room. The signs bore such inscriptions as, "Confession and Repentance," "Prayer for Revival," "Prayer for the Inner City," "Upcoming Events," "Our Ministerial Staff," and "Pray as the Spirit Leads You." The service ended with approximately twenty elementary-age children, who had just returned from a

retreat, being invited to form two parallel lines facing each other. The adults then walked very slowly between the lines while each child laid hands on them and prayed. The adults were obviously affected, most of them crying their way to the altar rail where other adults prayed with them.

I interviewed senior pastor McDermott, assistant pastor Sullivan, and their wives over lunch that afternoon. The Sunday evening service afforded opportunity to speak with several laypeople, including key leaders. It is significant that most of the top lay leaders were among the 25 percent of morning attendance who came back for the evening meeting. Before the 11:00 morning service, I spoke with the district superintendent about how the regional denominational hierarchy sees the revival activities at Washington Crossing. These interviews are summarized below; again, they are organized around the research questions.

Research Question #1

The first research question is, "What are the characteristics of the current revival in this church?" Seven characteristics define the current move of God at Washington Crossing. They are:

1. the centrality of prayer,
2. people being slain in the Spirit,
3. renewal confined primarily to the local church,

4. a casual atmosphere,
5. increased social action,
6. an ongoing connection to the revival at Toronto Airport Christian Fellowship, and
7. periodic waves of renewal.

The centrality of prayer. The one defining characteristic that stands out above all else in the revival at Washington Crossing is the central place given to prayer. The above description of my visit there clearly demonstrates this.

Randall Baker, current chair of the church council and a veteran of leadership in a number of churches, says, "The emphasis on prayer here is unbelievable." Several years ago the leadership intentionally chose to underscore that emphasis when it moved the church library out of a prime location near the sanctuary and turned that space into a prayer room.

Scott McDermott remembers, "The night revival hit, I was praying for people." When a new wave of revival came through in March of 1999, McDermott says, "We got to the point of the teaching of the Word and I said, 'I'm not going to preach today. I'm just going to stay right here and pray and praise the Lord until I physically can't.'"

The congregation responds in kind. McDermott describes the people's response that March Sunday morning. "We had people lining up. I came back that night for a prayer meeting, and I was really awed. We prayed in intercessory prayer for about two hours, then we prayed for individual people for three hours."

McDermott says God invaded the staff prayer meetings.

I mean, hours of intercession. We couldn't even talk! The presence of God is so overwhelming. You have a striving very deep in you, deep private personal intercession. A couple of hours a day we've interceded. I felt called to keep praying more. I would pray about two hours a day. And then God just seemed to show up. What God wants, I think, is a feeling from the heart. And that can happen through prayer. You've got to pray.

It is easy to overlook, in the description above, the fact that McDermott was already holding regularly scheduled and well attended prayer meetings for the staff, over and above the congregational prayer meetings, before the Lord "invaded" them.

Baker recalls,

We used to have a Sunday evening service with thirty to fifty people. Scott had this vision, or felt led, that Sunday nights, instead of having teaching or preaching, we'd be having a concert of prayer. We've been doing this two years or more, and it's two hundred people praying. You pray for something and God answers it. We try to lay down our agendas and see what God would want. We pray for it. Pray for unity, for revival.

People being slain in the Spirit. In keeping with many other occurrences of the current revival, a clear characteristic of the movement at Washington Crossing is people being slain in the Spirit. McDermott remembers it being so from the start:

The night revival hit, I was praying for people, and they began falling on the floor. Our worship leader, Walter, he's an ordained Methodist pastor, goes down, and as he's going down, he said, 'I don't do this.' Well he did, and the room was aghast. And the next night we had over a hundred and twenty-five people--people dancing, about ten o'clock at night, people all over the floor.

The phrase, "people all over the floor," recurred several times in the interviews. My visit to the evening services left me with the strong impression that being slain in the Spirit is expected. In fact, some of the prayer ministers seemed to feel that they were not supposed to stop praying over an individual until he or she fell down, though I did not hear any such thing verbalized.

Renewal confined primarily to the local church. In contrast to the revival at Rock City Church, this move of God seems to be much more of a local church renewal. I was told that it is rare for people from other churches to attend the renewal or revival services. God's focus at Washington Crossing seems to have been on helping the Christians there attain a new relationship with God. This

may be changing with increased national publicity in recent months, but for now, McDermott says, "What's remarkable is the life-changing, wonderful longing after God. People are sitting in our services, burning in their heart. Folks are getting saved at our regular Sunday services."

Layman Todd Phillips amplifies, "People's value systems have changed. We're seeing the things of the world stripped off of them. We're seeing them equipped to serve the Lord."

A casual atmosphere. Another characteristic of the Washington Crossing revival is its casual atmosphere. The intentional informal dress has already been described. This attitude carries over into the worship. It is not at all casual in the sense of being irreverent. Instead, there is a casualness, a tolerance, about letting each person worship in his or her own way. At any one time some people may be kneeling, others dancing, others quietly sitting with head bowed or with hands and face raised, while others may be laying prostrate on the floor. Todd Phillips compares the attitude to the classic charismatic church he came from.

What God has been doing here has been very charismatic. It has not been the emphasis on the gifts of the Spirit or the exercise of the gifts, but on the presence of God, and his passion for us, and his sovereign power to move and do things

that would defy the typical charismatic boxes of how various moves of the Spirit work. It has been very different from that stand.

Increased social action. The Washington Crossing revival supports Wesley Campbell's belief that true revival will always result in acts of mercy in social action (197). McDermott describes one hundred people, one-seventh of his congregation at the time, regularly driving forty-five minutes to be involved in inner city ministry in Philadelphia and in Camden, New Jersey. "We have one group of people that are going to Philadelphia prayer-walking through crackhouses and things like that. It's just amazing." He describes a new partnership between the church school and an inner-city elementary school, with the children visiting each other's locations to develop relationships. He mentions mission trips to Siberia, Africa, Azerbaijan, and Mexico, among other projects. These trips are "not missions programmed! They're God touching people's hearts to go do these things."

An ongoing connection to the revival at Toronto Airport Christian Fellowship. The Washington Crossing revival is characterized by an ongoing connection with the revival at the Toronto Airport Christian Fellowship. McDermott and members of his staff and congregation make regular visits, and McDermott has been invited to speak

there. He has even taken his district superintendent to Toronto, with the result that now United Methodist pastors in that annual conference can earn continuing education units for making the visit.

Periodic waves of renewal. God's move at Washington Crossing has been going on for over five years. During that time, there have been a series of renewals or strengthenings of the move. McDermott says, "It has been waves. Came a wave in '94, then God would blast certain spots of the church just unexpectedly: the men's retreat, women's retreat, youth retreat. People getting saved, shaking, just shaking in the power of God."

Research Question #2

The second research question is, "What pastoral actions have helped to maintain, increase, or hinder the revival?" As was the case with Bart Pierce, no one interviewed mentioned anything Scott McDermott has done that could have been a hindrance to the revival. Rather, he is given much credit for maintaining and increasing it for more than five years.

J. P. Howell, chairman of the Staff/Pastor-Parish Relations Committee, observes, "Scott's focus is first and foremost on prayer." McDermott describes his approach this way:

I've been a person who is slow-minded. I'll spend a lot of time in prayer trying to hear what does God want to do and how is that God, and then just do it. And I've always felt that 'quickenings.' You have to go back to your prayer. Say to God, 'What do you want me to do? I'll do whatever you want.' That's the bottom line. I'm praying for the expansion of my heart and my mind, to see more, to be able to take in more, and to faithfully lead more.

When asked if he intentionally tries to sustain the revival, McDermott answers, "Sure!" He says he doesn't know how long the season of revival will last. "But during the season, we'll take what we can. Actually, I think it should be like this. My take on this is that God is restoring the church to be the church the way God envisioned the church to be."

In a church with a large staff and a wealth of educated, experienced laypeople, McDermott is clearly the leader, a fact both he and his people recognize. His style runs to modeling and building consensus rather than to making authoritarian statements, but he can be firm when necessary. His approach is illustrated by his description of conversations with people who tell him the praise and worship portion of the church service is too long.

I'd always end it and say, 'Well, I appreciate your concern and I promise you I will pray about what you tell me. But I also want you to understand I have people on the other end of the spectrum who are wanting to worship a lot more.'

So, we just said we'd have to start going in a certain direction.

McDermott reflects,

I don't know if I'm a strong pastoral leader. I don't think of myself in those terms. I think it's your vision and your values that create the health in an organization. The pastor has to model that. And then the pastor has to manage. When the issues are not being addressed properly, the pastor has to go and share about what we've committed to with this. The illusion is that once you have identified where you're going and your values, everything else will take care of itself. It doesn't happen initially. You multiply your leadership and you can say, 'Here are our values,' and then your lay leaders can step up and deal with the same kinds of issues.

I think the pastor has to articulate the vision, but our vision statement came about in a group. It's a free exchange. It's not that the pastor mulls it in his prayer closet, hearing from God, and doing it. That wouldn't work in our environment. Pastoral leadership is earned. People aren't going to follow you just because you're 'hearing from God.' And I need others to say, 'Hey, I think you're not right there.' It may hurt for me to hear it, but it's probably the best thing.

McDermott says he was not always this kind of leader.

The problem with pastoring revival is that you don't know where it's going. I knew more about church growth a year ago than I do now. I knew a lot more. It's a matter of when you're humbled down to nothing. That's not meant to be a bad thing. It's just that you recognize that your focus has to be totally, totally on God to do what has to get done. And I'm a planner! It's exasperating doing ministry in a way that's so foreign to what you're naturally inclined to. There are so many things that happen that aren't in your plan, that God sends your way. Wonderful things that happen.

Howell notes,

Scott really doesn't have that kind of a controlling style. There is a sense of wanting to have the thing done decently and in order, and clearly Scott is very sensitive to that. In terms of administrative style, he's very much a consensus-builder, somebody who wants to hear, 'Okay, what's going on? Maybe somebody has a better idea than I do.' He's a really good listener. In the final analysis he is willing to make some tough calls and say, 'Okay, I think we really need to do this.' But I guess there are ways that you can do that where it's your ego, your thing, and that's just not his style. In suggesting that he's not heavy-handed, I mean, Scott's no pushover.

Baker adds,

The interesting thing about Scott is he can change his view in a hurry to know what God's directing him to do. Sometimes it's hard to keep up with him. We're praying about it and we're moving in a direction, and then a couple of weeks will go by and he'll sense a different direction. But I don't think it's just him, it's a corporate leadership. He listens to what people have to say. He hears words that are being spoken. He hears and senses God's Spirit in many different ways. In most cases he provides some leadership and direction, but a lot of it comes from the consensus of the people.

As illustrated by his dancing in the service next to his district superintendent, McDermott's willingness to look silly models openness and vulnerability. In fact, the worship song being sung at the time paraphrases David's response when his wife Michal castigated him for dancing with too much abandon before the Lord: "I'll become even more undignified than this!" (see 2 Samuel 6:22).

The laypeople recognize the value of this modeling leadership style. When asked the major role of the pastor in the revival, Todd Phillips answered,

Leading by personal revival: laying aside pretense, and just sharing out of the depths of what God has shown him, and leading the way in prayer to the pursuit of God. Pressing on, leading by example, wanting to be a vessel--having the water in the vessel, but not wanting to contaminate it with stuff. Being changed by humility. Then it starts to really affect the rest of the church.

One area in which this openness and vulnerability is very clear is in McDermott's obvious delight when laypeople initiate programs. Howell relates,

He has been assiduous in his desire to have kind of a hands-off approach to things. I remember in going through the new members' class, he said, 'You know, I think it's thrilling when I've been here at the church for a couple of years, to learn about some new ministry going on here within the church that I was unaware of.'

This enthusiasm for the initiative of others was clearly evident when McDermott related to me his discovery that a hundred of his people were involved in an inner city ministry he had known nothing about. His comment was, "Isn't it just great?"

This excitement comes through to the congregation. Says one layperson, "The pastor is just a total joy. He is a person that you'd want to know if he wasn't a pastor. What I like is, he passes on his trust to the laypeople. He

trusts them with their jobs, and he's free to do the Word, which is the way it should be."

Baker analyzes, "Scott started building a trust for himself early on, I think that had a lot to do with it. The people began to see that he really wanted what God wanted and he had no agenda to himself."

McDermott reveals this humility when asked why God chose him for this task.

I have no idea why God chose me. Grace is overwhelming. I do think there is a tremendous call to prayer. All I know is my desperate need for God. I know that God wants to do so much more. I know we're not even close to where God wants us to be. I rejoice in all I see God do. I think God will be doing a lot more, obviously. But maybe it's not me doing it, maybe it's others.

A final pastoral attitude which has almost certainly contributed to maintaining the revival at Washington Crossing is McDermott's openness with denominational leaders about what has been going on. Some pastors of mainline denominations operate in an atmosphere of distrust concerning judicatory leaders. McDermott chose rather to honor the governing authorities (Romans 13:1-7) and invite them into God's move. He relates,

About two years ago Joe Tyson, our district superintendent, and I were somewhere, and I was trying to explain to him what was happening to me, and I told him of this vision I'd had. He sat there and listened and I said, 'Joe, I'm going to

be in Toronto in October. Would you want to come with us?' He just jumped up, got his calendar out, and said, 'I'll go.'

The Eastern Pennsylvania Annual Conference, the regional United Methodist judicatory, has been quite supportive of the revival at Washington Crossing. I had opportunity to talk with Rev. Tyson about this while I was there. The content of that interview can be found in Appendix C.

Research Question #3

The third research question is, "What particular issues of pastoral care and administration have arisen, and how have the pastor and church leadership dealt with them?" Very few pastoral care issues have arisen as a direct result of the revival at Washington Crossing. This may be due in large part to the fact that those who were likely to object to such activities had already left the church not long before, going with the previous pastor when he withdrew his United Methodist credentials and formed a new church nearby. Due to the local-church nature of the renewal, few people have desired to leave other congregations to join the revival at Washington Crossing.

On the other hand, perhaps the lack of pastoral care issues is because McDermott pre-empted them with his leadership style and teaching. He states his belief:

If you are able to get your leadership on board with your values and what you stand for and how you process things, then the values police themselves. People buy into values because they know right from wrong, and they can sense gossip. They say, 'That conversation is wrong.' When people join our church, their commitment is that they won't gossip about somebody else, but will process through Matthew 18. We have a value statement where we won't receive anything from anybody unless a name is given. We've seen what gossip can do to a church. It can destroy it! I wasn't here when it all happened, but it devastated it. There's a right way of handling it and there's a wrong way. The people see you are leading by your values. It makes the group stronger.

Administrative issues related to the revival have in most part been anticipated and dealt with proactively.

McDermott comments,

I don't know how churches can't afford to invest if they want to grow. You have to really hit that question, 'Do you really want to grow?' And then if we do, we have to be willing to make the changes that can really lend atmosphere to it. That means staff and so forth. We had Staff-Parish [committee members] read Bill Easum material. They knew more than I did that we needed to hire somebody else. We just look for people that are going to flow with revival and are willing to work in a Methodist environment.

J. P. Howell, chairman of the Staff-Pastor/Parish Committee (SPRC), responsible for staff, elaborates:

Our hiring philosophy is, if Billy Graham shows up at your door, it don't matter whether you have a need or not, hire him! You're supposed to have one pastoral staff for every X number of people. I don't think we have enough pastoral staff by that criterion. In terms of philosophy, we're looking for people that are committed, people who

are clearly moving in what the Spirit is doing, and are going to be comfortable in this kind of a setting--people who will be able to challenge us. One of the things that I've appreciated about the church is that from a gender perspective, there really hasn't been a large issue as to who runs what. The SPRC gets together, interviews people, and prays like crazy. They may come back, we may interview them a second time, and we really discuss. But I think there is more of a sense of 'We're not really sure what it is we're looking for, but we've prayed about it and think this is the right person.' The qualifications are going to be a part of that, but the chemistry has to be right.

Randall Baker spoke to me after the Sunday evening prayer meeting. As chair of the church council, he is especially qualified to comment on issues of administration and church structure.

The form of government has been evolving in the church. We had a council that was very active when I first came, and they would meet every month and the meetings would go to midnight. Over time, we realized that administration was better done closer to the ministry than it was at some higher level. Under the council president before me, we began to use the council really to seek consensus in God's will. We would seek consensus and we would sense God's will and then there would be a unanimous vote for something. So we changed the structure of the council. We reduced the number of people. We used to have every ministry in the church represented, probably thirty different people. Now the council is officially sixteen people. The others don't feel disenfranchised. We got to the point where I could do a council meeting in about twenty or thirty minutes. We do two things officially. We approve policy and we approve the budget. Also, if the wheels ever get off the track, it's kind of a safety valve. We try real hard to make sure that we break through issues before they reach

the floor. We do a lot of consensus building before we get there, and seek God's will. There was a lot of prayer going on tonight on various issues in the church.

Statistics

Revival has made a measurable difference at Washington Crossing, as revealed by the below statistics derived from reports to the charge conference (the annual business meeting of a local United Methodist congregation).

Table 2. Selected Membership and Budget Figures, WCUMC

	1993	1994	1995	1996	1997	1998
Members	620	642	677	756	816	853
Infant						
baptisms	12	5	6	11	4	5
Adult						
baptisms	2	1	39	16	16	2
Giving	665,314	577,758	646,531	664,161	706,960	NA
Ministerial						
staff	186,674	175,195	190,905	246,060	261,082	NA
Lay staff	117,209	77,047	88,385	97,793	110,685	NA
Adminis-						
tration	69,124	54,796	53,631	44,057	48,192	NA
Property	100,442	83,535	106,757	112,616	99,840	NA
Program	39,051	9,159	10,615	9,727	29,638	NA

Table 2, continued

	1993	1994	1995	1996	1997	1998
Missions	77,809	19,301	22,409	1,242	(3,571)	NA
Mortgage	202,301	202,626	218,506	165,432	156,154	NA
Apportionment	-	-	-	35,050	39,050	NA

Membership statistics in the United Methodist Church are not always the most accurate means of determining what is going on in a given congregation. It is not uncommon for people to leave their membership in one church while they attend another church, often for years. This is probably the reason the membership numbers for Washington Crossing do not reflect the upheaval in 1993, when reportedly half the members followed the previous pastor to his new church. Unfortunately, attendance figures were not available.

Similarly, due to changes in budgeting procedures, the financial reports do not give as clear a picture as one might like, as in several places I had to make assumptions from year to year as to what particular expense was included in which figure. An example is the variations in mission and apportionment expenditures. The apportionment is the local church's share of regional and denominational ministries. Much of what is given in apportionments is used

in missional work, and some churches list it that way.

Apparently, such a change in terminology is reflected here.

These difficulties notwithstanding, the statistics provided by Washington Crossing for the year before revival began and the years since then are revealing. Giving and expenditures on ministerial staff both show a steady increase since revival began in 1994. Commitment to denominational initiatives is demonstrated by the apportionment giving.

Chapter 5: Summary and Conclusions

This chapter will summarize the findings of this study and draw some general conclusions. There are many areas in which further study could be profitable. The most striking argument for further study is the very limited sample universe. Many more churches are in revival. Much profit might be gained by studying churches of other races or cultures, other socio-economic characteristics, and other doctrinal and traditional backgrounds. Nonetheless, between the literature search and the case studies, enough data was gathered to warrant drawing some general conclusions.

Comparison of the Case Study Results

The data and information gathered from Rock City Church and Washington Crossing UMC will be compared in three areas: the churches, the revivals, and the pastors. The comparison of the characteristics of the revivals will reflect the research questions. All the comparisons, however, will go beyond the research questions to include other findings.

The Churches

At first glance, it would seem hard to find two churches more different than Rock City Church and Washington Crossing United Methodist Church. Rock City Church (RCC) is young; Washington Crossing (WC) is historic. RCC is independent; WC is denominational. RCC is Pentecostal; WC is mainline. RCC is multiracial; WC is predominantly Euro-

American. RCC attracts a broad socio-economic spectrum including many with low income levels; membership at WC is predominantly well educated and affluent. RCC is on the outskirts of a major city; WC is rural. RCC has a history of deep involvement in social outreach; WC is just beginning to move in that direction. The pastor at RCC worked toward revival for fourteen years before it broke out; the pastor at WC had been there only a year when revival hit by surprise. RCC featured "contemporary" worship from the beginning; WC used organ and hymnals until revival came. RCC is housed in a definitely modern facility; WC's building is neo-colonial brick.

The most apparent similarity between the two churches is that both went through major upheavals in the years preceding revival, losing over half of their attendance, which caused financial crises. Both applied faith, wisdom, and perseverance, and both were beginning to show upturns when revival came.

The Revivals

The first research question focuses on characteristics of the revivals. God's move at each church seemed to be summarized in seven characteristics. For Rock City Church, these were:

1. an emphasis on worship,
2. an intense experience of God's presence,

3. personal transformation,
4. a lack of self-promotion on the part of the leaders,
5. a marked devotion to the revival services on the part of many members of the congregation,
6. an intentional and successful effort to involve pastors and people of other churches, and
7. increased motivation and power in social ministries.

For Washington Crossing, the seven revival characteristics were:

1. the centrality of prayer,
2. people being slain in the Spirit,
3. renewal confined primarily to the local church,
4. a casual atmosphere,
5. increased social action,
6. an ongoing connection to the revival at Toronto Airport Christian Fellowship, and
7. periodic waves of renewal.

Interestingly, as analyzed this way, the only major characteristic common to both revivals is increased social action. Five of the characteristics listed for each revival are true to some extent for the other as well. The one difference that stands out most in these lists has to do with the revival's reach beyond the local church, or lack thereof. Bart Pierce has for years made a conscious effort

to unite pastors of other churches to work together to "co-pastor the city", and has intentionally sought to involve them in the revival based at Rock. Scott McDermott, on the other hand, has not felt led to make such an effort. In fact, when it was suggested to him that unity among pastors has been called a key to revival, he responded, "That was not the case here. Probably wasn't in Smithton, probably wasn't in Toronto, probably wasn't in Brownsville. They were all local things."

Of course, there are a number of other similarities in the renewing moves of the Holy Spirit being experienced at Rock City Church and Washington Crossing UMC--beyond those listed as major characteristics. These include at least the following twelve:

1. In both churches, the revival is most apparent at special evening worship times rather than Sunday morning services, though both started on Sunday mornings.

2. Both churches feature revival services that often go on for hours.

3. Both revivals take place to the sound of contemporary soft-rock style worship music.

4. Revival services at both churches almost always end with numbers of people lying on the floor, either voluntarily prostrated in worship or having fallen under the power of a close encounter with the Holy Spirit.

5. Both have been going on for what is, by comparison with historical revivals, an unusually long time: at this writing, three years at RCC, and over five at Washington Crossing.

6. In both churches, attendance of members at revival meetings averages a quarter or less of Sunday morning attendance, but lay leadership is drawn primarily, if not exclusively, from those active in the revival services.

7. Both revivals feature openness to the supernatural manifestations of God, but neither seems to focus on such spiritual gifts as healing or speaking in tongues.

8. Both churches experienced the loss of some members who were uncomfortable with certain aspects of the revivals.

9. Despite the above losses, both churches definitely have been revitalized by their revival experiences.

10. In both churches, attendance and membership have risen steadily since revival began.

11. In both churches, financial problems have been alleviated--though at first, due in Rev. Pierce's estimation to spiritual attack, the revival brought even worse problems to Rock City Church as a large bank note was suddenly called due.

12. Both churches have seen greater concern and involvement on the part of the members with social ministries, especially in helping those in the inner city--

always an emphasis of Rock City Church, a new initiative of the laity at Washington Crossing.

Despite the similarities mentioned above, there are enough differences between the two revivals to show that God does not always do things the same way. The following five distinct differences can be seen between the two revivals in areas other than those listed as major characteristics.

1. A visiting evangelist carries the preaching duties in revival meetings at RCC, while the pastoral staff of the church presides at WC.

2. At RCC, half or more of those in attendance at revival meetings come from other churches and even other cities or countries, while at WC visitors from outside the local congregation are relatively rare.

3. Members of the church music or pastoral team write most of the music at RCC, while at WC little or none of the music is original (though original adaptations are made).

4. The revival at RCC is more or less "free standing," while WC has definite ties to the move at Toronto Airport Christian Fellowship.

5. The emphasis at WC is definitely prayer and intercession, while at RCC the accent is more on experiencing God's presence in worship.

Rock City Church has a tremendous influence on the surrounding community and on the city of Baltimore. This is

primarily a function of its long-standing commitment to social ministry, and of the efforts of Rev. Pierce to bring the pastors of the city together. The tremendous influence of Pentecostal and Charismatic Christians in the Baltimore City Police Department, where weekly noontime praise and worship services are held in the headquarters building and where pastors and laypeople ride in police cars for the express purpose of interceding in prayer, can certainly be attributed to the unifying work of Pierce and Rock City Church. It is difficult to gauge how much of this is due to the effects of the revival.

The renewal at Washington Crossing has had little apparent impact on the other churches of Bucks County. However, the influence on the regional United Methodist judicatories has been real. The district superintendent encourages other pastors to attend the WC evening services for spiritual renewal, and CEUs are awarded for trips to the revival at the Toronto Airport Christian Fellowship. WC's inner city ministries in Philadelphia and Camden, N. J. are also increasingly influencing the larger community.

The Pastors

The second and third research questions both deal with decisions and actions by the pastors. Question #2 concerns pastoral actions, in general, which have helped or hindered the revival. No one at either church mentioned anything the

pastors had done or failed to do which may have had a negative effect on the revival. Both pastors were credited with playing a large role in maintaining and increasing revival.

With both Scott McDermott and Bart Pierce, first impressions can be misleading. At a Monday or Tuesday evening revival meeting, Bart Pierce may never take the microphone. His self-effacing style might lead one to believe that he is not closely involved with what is happening at his church. The truth is that he is clearly the person in charge at Rock City Church, and he has his hand on everything that happens. He chose the laypeople to be interviewed for this study, and he provided the statistics. He even signs at least some of the church checks. During services, he enters from a door at the back of the platform and joins worship, already in progress. He sits in a chair at one side of the platform, from which he either takes the microphone or observes as Tommy Tenney or another guest preaches. His well-tailored suits and careful hairstyle mark him, in best Pentecostal tradition, as clearly the pastor in charge. A dynamic speaker, Pierce is in demand as a speaker at national conferences. Nevertheless, he remains a remarkably humble and approachable man, one with a ready smile and an ability to make whomever he is talking with feel like the focus of his attention.

A visitor seeking the pastor of Washington Crossing UMC could easily overlook Scott McDermott, with his short sandy hair, boyish grin, and faded polo shirt over khakis. When he is not speaking to the congregation, he sits in the audience, or dances in worship with others on the auditorium floor. He leads by consensus building through his lay leaders and staff, and is apparently popular with other clergy in his Annual Conference. But when the hard decisions need to be made, even if they are not worded as "orders from on high," there is no question who is the pastor in charge. Since there was a guest speaker the weekend I visited Washington Crossing, I did not have opportunity to hear McDermott preach.

Revival is something Bart Pierce has worked toward throughout his entire ministry. He even teaches the subject in a Bible college. On the other hand, revival seems to have taken Scott McDermott by surprise. Both of them, though, have embraced revival with open arms, and both are intentionally doing all they can to keep it going. For both pastors, this effort has involved, preeminently, prayer, and a sincere and dedicated effort to remain open and obedient to God's guidance. Both see revival as what God intended to be the normal state of the church. Neither takes any credit for what God is doing in their churches, attributing all purely to God's grace.

Research Question #3 refers specifically to pastoral and leadership actions with regard to issues of pastoral care or administration. Both pastors have been willing to make administrative and staffing decisions with the specific goal of maintaining or increasing revival. The overall philosophies and goals have been very similar, though, due to differences in personality and leadership style, the specific approaches have not always been the same. Pierce speaks much more specifically about the pastoral care issues of people wanting to join or leave the church because of the revival, and about how to care for those who are in the church but not in the revival. McDermott does not seem to have had to deal with these issues nearly as much as has Pierce. Possible reasons for this difference were mentioned in Chapter 4 in the section on Washington Crossing.

Comparison of the Case Studies with the Literature

Many comparisons can be made between the churches in the case studies and the observations in the literature. However, because the focus of this study is pastoral actions and attitudes that help sustain revival, only comparisons in that area will be listed here. The following conclusions will be grouped according to headings in the "Pastoring Revival" section of Chapter 2.

The Need for Pastoral Leadership

Several authors in the literature (Campbell, Duewel, Kilpatrick, McIntosh, Wesley, White) point out the need for strong pastoral leadership if revival is to be sustained. The pastors of the two case study churches have very different leadership styles, but each, in his way, exercises strong pastoral leadership. Indeed, staff members and laity in both churches attribute the continuance of revival, at least in part, to the leadership of their pastors.

An important element of successfully leading a church in revival is the willingness to make changes that may be necessary to sustain the movement (Kilpatrick 94). An example of this can be seen in the change in worship style at Washington Crossing. At the time revival broke out, WC's worship featured traditional church music sung from a hymnal to the accompaniment of an organ. Once the revival was established, the hymnals and organ were replaced with praise music and a contemporary band. This seems to be the universal musical style of churches in the current revival movement. Speculation on the possible reasons for this is not within the purview of this paper. What is important is that the pastor and congregation were willing to make the change.

John Wesley was willing to preach in the open air (see White 42). Charles Finney was willing to embrace "measures"

to promote revival. The willingness to change and the ability to lead a congregation through change are important elements of pastoral leadership in revival.

Manifestations and Discernment

In the literature, Helland (159-62; 165-66), Kilpatrick (99-100), Seamands (3), Wesley (1: 221, 232; 2: 581; 14: 479), and White (112) all indicate that it is important for the pastor to properly discern the source of physical manifestations in revival meetings, and to deal with them appropriately. The approaches taken by McDermott and Pierce are in line with the recommendations made by these authors. In both case study churches, physical manifestations are not uncommon. However, the pastors do not encourage people to seek such manifestations. The emphasis is on seeking an encounter with God, in whatever form that takes. This is especially apparent in the preaching at Rock City Church, as Tenney often emphasizes seeking "God's face, not his hand"—a sense of God's loving presence rather than an unusual experience.

Slain in the Spirit

A common characteristic of revivals throughout history, and a common characteristic of current revivals, is people being slain in the Spirit (Williams 33-35). This is true of the case study revivals as well. There is disagreement in the literature as to the advisability of routinely talking

about being slain in the Spirit before it happens. MacNutt chooses to explain the phenomenon beforehand, in order to prepare listeners for what might happen (168). Both Pierce and McDermott have chosen not to explain it ahead of time, in order to minimize psychological suggestion. However, like Clark (11), both provide catchers.

Sustaining Revival

Arnott (102-33), Fish (114-20), and Kilpatrick (111-17) all list weapons Satan may use to try to derail revival. Taken together, these lists include apathy, disappointment, discouragement, distractions, doubt, fear, public denunciation, and pride. Finney gives a more exhaustive list of twenty-four "Things Which May Stop a Revival" (Appendix B).

Pierce has intentionally alerted himself and his staff to these dangers. He distributed Finney's list to his staff and led them in a study of it, in order that all may work together to avoid these obstacles. Pierce's division of labor with Tenney allows each to concentrate on an aspect of church and revival without getting exhausted or unduly distracted by side issues.

McDermott has not taken such explicit steps to avoid those issues that might hinder revival. Nonetheless, his pastoral leadership has emphasized attitudes and actions that work to keep revival going. In particular, he

periodically takes members of his staff and key laypeople to visit the revival at the Toronto Airport Christian Fellowship, where apathy, doubt, and other destructive forces of the spirit are replaced by renewed enthusiasm.

The Pastor's Personal Life

McIntosh emphasizes the importance of godly character in the pastor's personal life if revival is to be sustained (256). Both he (231-59) and MacNutt (148-51) warn that success can be a hindrance to godly character. They state that public adulation can create a number of temptations: the feeling that the success of the revival is due to the pastor rather than to God; a desire to defend one's reputation; pride and glory seeking; inappropriate use of ministry funds; and sexual indiscretions. The exhaustion of overwork can lower the resistance to these temptations.

In my interactions with Pierce and McDermott, I did not detect any sign of these dangers. Both seem truly humbled by the fact that they are successfully pastoring revivals; McDermott repeatedly cited the fact as evidence of God's grace. Neither showed any tendency toward glory seeking or any of the other dangers listed above. Both work hard, but after several years of revival, neither showed signs of exhaustion. In short, both appear to be men of godly character.

Dealing with Critics

McIntosh warns of the importance of learning to deal with critics of revival in a skillful and Christian manner (249-50). J. A. Dowie is an example of a revival leader who allowed critics to distract him to the degree that this distraction became a significant factor in the ineffectiveness of his ministry in his final years (McIntosh 232).

Neither of the case study revivals has drawn major criticism of the kind leveled at the revivals in Toronto or Brownsville (Beverley, Hanegraaff, Oropeza). However, both pastors have had to deal with parishioners who were uncomfortable with the revival. Both Pierce and McDermott have approached such people with grace, love, and restraint.

Summary Principles

The foundational principles for sustaining revival given by Arnott (195-205), Campbell (182-87), and Kilpatrick (125) could have been written as descriptions of the ministries of McDermott and Pierce. In particular, prayer, hunger for God, and a concern for unity in the church stand out as characteristics of the two case study revivals. Similarly, the lists provided by Beard (25-27) and Helland (201-207) describe the way both Pierce and McDermott have approached revival. Their successes demonstrate the validity of the principles enumerated in the literature.

General Conclusions

While case studies provide anecdotal rather than statistical data, it is possible to draw some conclusions based on the revivals at Rock City Church and Washington Crossing UMC, especially when considered in the light of the material summarized in Chapter 2.

As outlined earlier, the two churches in the case studies differ significantly from one another. Each also differs in many respects from such churches as Toronto Airport Christian Fellowship (Arnott) and Brownsville Assembly of God (Crisco, Kilpatrick)—not to mention the churches which experienced revival under the ministries of John Wesley, Charles Finney, and others throughout history. Clearly, God does not limit his sovereign moves to only one type of church, or one demographic setting. God can bring, and is currently bringing, revival to both independent Pentecostal churches and traditional mainline denominational congregations, as well as churches of many other descriptions.

Revival need not look the same in every church. In fact, given the infinite creative diversity of our God, it would probably be surprising if any two churches experienced revival in exactly the same way. Clear differences can be seen the ways revival has been manifested in such diverse

places as Argentina, Hong Kong, Toronto, and Baltimore, as well as in different periods of history. Successful pastors of revival, including Pierce and McDermott, do not try to force their church's experience of revival to mimic any other revival.

The word "revival" implies a bringing of new life to that which was languishing. "New life" certainly seems to have been the effect of the current moves of God on the two churches in this study. Both were experiencing the ill effects of major congregational upheavals when revival came. However, in neither case did revival come at the lowest point. Both churches were on their way back up when the Lord's move appeared. This might imply, then, that while "being a successful church" is not a precondition for revival, being unwilling to remain in a depressed state may be. This brings to mind the statements of Pierce and Tenney about being "hungry" and "desperate" for God. In Tenney's estimation, maintaining that hunger is the key to maintaining revival. Keeping that hunger alive in the congregation is largely a function of pastoral leadership.

Sustained revival appears to affect a local church in various ways, depending largely on the skill of the pastor. Many in the church will become revived themselves. This may lead them to new ministries, or it may lead them to pursue their old ministries with new zeal and power. Others will

object to some part or parts of the revival, and either try to disrupt it, or move on to another church. Still others will appear almost to ignore the revival, continuing their old religious habits in the same way they always have.

Does pastoring revival require different skills than pastoring a church not in revival? Does it require different skills than pastoring a church to bring it to revival? Given the short duration of local church revivals in the past, the answer to both these questions is probably affirmative. A pastor strongest in pastoral care skills, teaching, or administration might best serve a church not in revival. Pastoring a church seeking revival may require special skills in preaching or teaching. Pastoring a church experiencing revival in such a way as to sustain the revival appears to require a combination of these abilities, as illustrated by the pastors in this study.

While Bart Pierce and Scott McDermott are very different in many ways, they share certain characteristics with other successful pastors of revived churches, which may be seen as indicative of the likelihood that a pastor will be able to sustain revival. Many of these are the same characteristics which contribute to pastoral success in general: the normal leadership qualities, prayerfulness, and a desire to seek and follow God's will. These are particularly important given the difficulty of pastoring the

different groups in the church, which respond to the revival in different ways. The two specific pastoral traits that may be crucial to keeping a revival going are a view of revival as a desirable, even normative, state for the church, and the willingness and ability to take actions specifically designed to maintain revival.

It seems evident that the culture of a given church plays a large part in determining how revival will look in that place. Tenney certainly believes, from his experience of revival in many settings, that this is the case. There are many aspects of the revival meetings at Rock City Church that are very similar to how they have always "done church" at that place, though they may now be invested with a new sense of spiritual presence. The worship at Washington Crossing has certainly changed since the revival began, but it is difficult to know how much of that is a necessary characteristic of revival, and how much is learned behavior indicative of the strong influence of the Toronto revival movement on that congregation. Certainly, in almost everything except the manifestations of revival, Washington Crossing is typical of progressive evangelical United Methodist churches across the country.

What then are the necessary signs of revival? How do we discern between what the Holy Spirit inspires and what is merely learned or cultural behavior? While there is no

obvious answer to such questions, we must beware of creating a false dichotomy. Why assume that a learned or cultural behavior is not inspired? If a way of doing something, whether it be taking the offering or dancing in the Spirit, is basically the same after revival as before, that may indicate a cultural or learned aspect to that element of worship, but that does not necessarily imply that the Holy Spirit is not moving in or through it. Perhaps one of the key requirements for pastoring ongoing revival is the willingness to live with such questions rather than seeking to analyze and "pigeonhole" everything. In particular, the temptation to strictly label things as either "of the Spirit" or "not of the Spirit" might well be seen as a contributing factor to the death of revivals. Spiritual discernment is a clear biblical duty for all Christians, and especially pastors. "Putting God in a box," however, is one of the fastest ways to grieve and quench the ever-dynamic, ever-creative Spirit of God.

A subtle form of "putting God in a box" is seeking to make God's move in one place conform to the shape of God's move somewhere else. This is one of the great temptations of pastoring, especially when one church is receiving public acclaim for its "success." Certainly, there are general principles for effectively pastoring revival, and pastors should seek to learn and apply them. In fact, that is the

motivation behind this study. But it is probably safe to say that one of the soundest of those principles is never to try to copy in entirety and detail what another pastor is doing. Applying principles is important; borrowing certain specific methods may be effective; but seeking to replicate an entire move of God removes the focus from God to what he has created in some other place, and a jealous God will not stand for that.

Advice to Those Pastoring a Church in Revival

The practical conclusions listed below are based on both the case studies and the literature reviewed in this paper. As is the case with many applications of theological considerations, most of these conclusions are not absolutes. Instead, they involve the need for prayerful discernment of proper balance between opposing positions or actions. They are worded in the second person as advice addressed to a pastor whose church is experiencing revival.

Leadership

- Recognize that while a revival is a sovereign move of God, the people and church experiencing it still need to be pastored.
- Be confident of your vision as a leader, putting in whatever time it takes in prayer and study to justify that confidence, and continually casting and recasting the vision.

- Lead by example of prayer, gentleness, encouragement, vulnerability, and openness to God.
- Recognize that pastoring a church in revival can be more difficult than pastoring at other times, and seek help or continuing education in pastoral and leadership skills as needed.
- Lovingly and nonjudgmentally continue to pastor those who are not receptive to the revival.
- Be sure to keep preaching and teaching the whole counsel of God, with Christ at the center and fruitful Christian lives as the goal.
- Watch for or create opportunities for the revival to be expressed beyond the church walls, especially in acts of mercy and justice for the poor.
- Work closely with your music team and any pastoral staff, keeping the vision of revival before them.
- Be prepared to pay the price for revival, which may include disruption of normal routines, changes in perhaps long-standing traditions, increased workload for you and others, and misunderstanding and opposition from within and without the church.
- Prayerfully consider staffing and administrative changes that may be needed to meet the new and continuing needs of the church.

- Beware of the temptation to allow the revival to become institutionalized, or to think of it as something to maintain for its own sake.
- Always be open for whatever God wants to do, rather than restricting God's work by seeking some particular form of revival.
- Study and teach the things that can hinder revival, and take steps to avoid them.

Revival Meetings

- Prayerfully consider whether the revival meetings should be commonly preached by you as pastor, by someone else, or by a team which may include you.
- When someone other than you as pastor preaches revival meetings, be sure there is mutual understanding as to the respective roles and boundaries.
- Do not expect any revival to be exactly like any other revival, even in basic areas such as the amount of emphasis on intercession, repentance, or worship.
- Recognize cultural differences in how revival is manifested, and avoid unnecessary affronts to your church's sensitivities.
- Neither discourage nor unduly emphasize physical manifestations; recognize that they often accompany revival but do not produce or validate it.

- When physical manifestations or prophetic utterances occur, exercise prayerful discernment.
- Prayerfully strike a balance between unquestioningly accepting everything that is claimed to be of God and "putting God in a box" by only accepting what fits your preconceived notions or prior experience.

Personal Considerations

- Avoid the temptation to start doing for God rather than receiving from God.
- Jealously guard your personal spiritual life from increased time demands, and do not assume that merely being present in the revival meetings will meet all your spiritual needs.
- Be aware of the legitimate needs of your body and emotions for rest and recreation outside the revival context, and teach the same to your family and your church workers.
- Be aware if your hunger for revival begins to wane, and take steps to renew it through prayer, retreat, visiting other revivals, and so forth.
- Be aware that revival often brings increased opportunities for improprieties, or accusations of improprieties, and take steps to safeguard against such things, especially those involving money or members of the opposite sex.

Beyond the Local Church

- Publicly support what God is doing in other churches and movements; if you have reservations about activities in another church, privately express them to the pastor of the other church in a spirit of love (Matthew 18:15ff).
- Determine that you will deal with critics of the revival in a spirit of forgiveness and prayer; do not allow them to distract too much of your time and attention.

Areas for Further Study

During the course of this research, I became aware of three areas that merit further study.

The Effect of Church Culture on Revival Experience

Tommy Tenney stated that, in his experience, revival has certain unique characteristics depending on the kind of church in which it occurs. My own experience is that people who visit a church in revival often assume that every detail of the service--musical style, preaching style, how the offering is taken, length of the service, and so forth--is as it is due to the direct influence of the Holy Spirit. In fact, many of these details merely reflect the way that specific congregation is used to carrying on worship. Bible passages such as 1 Corinthians 13:9 and 1 Corinthians 14:32 imply that God's charismatic gifts are mediated through our human personalities. An interesting and valuable study would be to research revival characteristics in churches of

different backgrounds and cultures in an attempt to identify which aspects of revival are common to all, and which seem to be culturally mediated. Note that the word "culture" here is used to refer to the traditions and expectations of a particular local congregation, which are affected by denominational background, ethnicity, regional variations, and other demographic variables.

Spiritual versus Emotional Responses

A second area of interest for further study has to do with discerning the difference between responses to the revival that arise from the spirit and those that arise from the emotions. Compared to those things that affect their bodies, minds, and emotions, most people have relatively little conscious experience with things of the spirit. When people do have spiritual experiences, our culture tends to discourage talking about them. The result is that we have few if any words for describing things of the spirit. We know that our spirits are not physical, and we know they are not analytical. Often, thinking emotion is the only category left, things of the spirit are misidentified as emotion.

This misidentification has a lot of implications. Two relate specifically to the topic of this study. The first is that things that arise from the spirit, such as physical manifestations, are often falsely attributed to emotionalism. The second is that people will use methods

suited for dealing with emotions in an attempt to achieve a spiritual response. The obvious example here is the phenomenon of being slain in the Spirit. Of course, any study in this area must take into account the holistic nature of human beings. Spirit, soul (mind, emotions, memory, and so forth), and body all interact and effect each other.

The Place of Music in Revival

Music has played a large part in revivals throughout history. What exactly is the role of music in revival? This subject combines the two above. Are some people word-oriented, while others respond more to music? Are there certain kinds of music that are intrinsic to revival? Today's revivals are characterized by modern praise and worship music. Is it possible to have revival using exclusively traditional music (which was often the revival music of the previous revival)? These questions could form the basis for a very interesting and valuable study.

Final Thoughts

I would like to end this study with some comments made by Bart Pierce during my last interview with him, on December 14, 1999. He had told me that attendance at Rock City Church's Monday and Tuesday revival meetings had averaged fifteen hundred to two thousand in the first six months (January through June 1997), but had gradually

declined to level off recently in the vicinity of three hundred. In light of that, I asked him about the current speculation that the revival movement is dying out. He responded by saying that he and his wife had spent two days the previous week on a retreat with the pastors of the revivals at Toronto, Brownsville, and Smithton, Missouri-- along with Rodney Howard-Browne, Joseph Garlington, and Tommy Tenney, and all their wives. Based on his time with them and his own experience, Pierce believes that far from the revival movement dying out, the opposite is in fact true, in two respects. First, people are realizing that the movement is going to continue to be around for a long time, so they are no longer frantically rushing to get to one of the major revival sites before the move of God ends. More importantly, however, the revival is spreading from a few major centers to hundreds and thousands of local churches all around the world. People no longer need to travel great distances to experience a move of God. More and more, it is happening in their own churches. Therefore, there is more and more a need for pastors who know how to pastor a church in revival.

While God uses and indeed inspires many different specific revival practices in many different places, the principles which bring sustained revival are precious few, and very basic. In fact, they may all be boiled down into

one, a life principle first stated almost two thousand years ago: "Seek first the kingdom of God and his righteousness, and all these things will be added to you" (Matthew 6:33). Prayer, openness, and obedience, all in pursuit of God's will no matter where it may lead: these are the keys to successfully pastoring revival.

Appendix A: The Baltimore Covenant

We, the city-wide Gatekeepers, covenant this day to submit to the commandment of our Lord Jesus Christ reflected in John 13:34,35 that we will be known by our love one to another. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

We purpose in our heart to fulfill the call to oneness as expressed in Ephesians 4:1-6 by these actions:

- We covenant in sharing of pulpits without regard to race, ethnic, national origin, or denominational affiliation.
- We covenant that in securing our city-wide borders as Gatekeepers, we will not allow schism, disputes, unkind criticism, or defamation of character in our midst.
- We covenant as fellow shepherds and brethren in the Messiah, we will not tolerate the unethical practice of sheep stealing and recycling of disgruntled members without conferring one with another. We agree that these matters will be handled in the spirit of reconciliation.
- We covenant to deal with a fallen brother or sister in love according to Biblical principles as stated in Galatians 6:1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the

spirit of meekness; considering thyself, lest thou also be tempted."

- We consciously covenant to fellowship together, covering one another in the spirit of prayer, protection, and care.

As we covenant to pastor our city, we commit our gifts, callings and resources to our brethren to strengthen the work of the Kingdom, for a great "Harvest of Souls."

I, _____, as a Gatekeeper, sign this covenant in commitment to the articles above herein stated.

Appendix B: Charles G. Finney's List of
"Things Which May Stop a Revival"

This list is taken from Lecture XV, "Hindrances to Revival," in Revivals of Religion (291-307). Finney adds at least one paragraph of explanation to each item.

1. A revival will stop whenever the Church believes it is going to cease.

2. A revival will cease when Christians consent that it should cease.

3. A revival will cease whenever Christians become mechanical in their attempts to promote it.

4. The revival will cease, whenever Christians get the idea that the work will go on without their aid.

5. The work will cease when the Church prefers to attend to selfish concerns rather than God's business.

6. When Christians get proud of their "great revival," it will cease.

7. The revival will stop when the Church gets exhausted by labour.

8. A revival will cease when the Church begins to speculate about abstract doctrines, which have nothing to do with practice.

9. When Christians begin to proselytize.

10. When Christians refuse to render to the Lord according to the benefits received.

11. When the Church, in any way, grieves the Holy Spirit.

a. When Christians do not feel their dependence on the Spirit.

b. The Spirit may be grieved by a spirit of boasting of the revival.

c. So, too, the Spirit is grieved by saying or publishing things that are calculated to undervalue the work of God.

12. A revival may be expected to cease, when Christians lose the spirit of brotherly love.

13. A revival will decline and cease, unless Christians are frequently re-converted.

14. A revival cannot continue when Christians will not practice self-denial.

15. A revival will be stopped by controversies about new measures.

16. Revivals can be put down by the continued opposition of the Old School, combined with a bad spirit in the New School.

17. Any diversion of the public mind will hinder a revival.

18. Resistance to the Temperance reformation will put a stop to revivals in a Church.

19. Revivals are hindered when ministers and Churches take wrong ground in regard to any question involving human rights.

20. Another thing that hinders revivals is, neglecting the claims of Missions.

21. When a Church rejects the calls of God upon it for educating young men for the ministry, it will hinder and destroy a revival.

22. Slandering revivals will often put them down.

23. Ecclesiastical difficulties are calculated to grieve away the Spirit, and destroy revivals.

24. Another thing by which revivals may be hindered is censoriousness, on either side, and especially in those who have been engaged in carrying forward a revival.

Appendix C: Interview with the Rev. H. Joe Tyson, District
Superintendent of the Anna Howard Shaw District of the
Eastern Pennsylvania Annual Conference

This [the revival at Washington Crossing] is one expression of renewal. Our annual conference has a strategic vision to see the churches of our annual conference become spiritual centers that are recapturing the evangelical part of the Wesleyan tradition--calling people to be in relationship with Jesus Christ, nurturing people in their discipleship, addressing the needs of the community--and that expression of renewal is taking place in many different ways in different places. In this district I've seen renewal come in conservative, evangelical, charismatic congregations. I've also seen it occur in very liberal theological and very liberal spiritually-directed congregations--a different place in each one, but the same kind of emphasis occurring in both, and that is the emphasis on prayer. So, this particular congregation knows that it has my support totally and completely. The pastor here was brought in at a time when this church was split, and he's been good. The bishop has been here and was very supportive of the programs. In fact, the praise team will lead a couple of sessions in the middle of our annual conference. I encourage pastors from

around the district to come to the prayer ministry here on Sunday night for refreshing and for renewing.

I know some pastors have told people in their congregations, "We're not going to become like Washington Crossing." Our goal is not that churches become like Washington Crossing, but that the church find its own face of renewal. In some of the churches, that can be highly traditional, in other churches, highly charismatic. God speaks in many different languages. We just want to try and encourage the churches to find the language that is most appropriate for them and for their congregations.

There is a fast growing church in the annual conference, Midfield, which has a traditional service as well as a contemporary service. On this district we have one church that has a traditional and a contemporary service, but you might not necessarily call them "in renewal."

The cabinet takes appointments very prayerfully. We try to find the appropriate ministry for every one of our churches. We know that when churches are in a particular kind of renewal, they need a particular kind of pastor. We try our best to seek God's guidance in terms of what pastors in the district would be the best pastors for what churches. Our stated goal is ten to twelve years as a

pastor in a given church. Now that doesn't always work, but that's our goal.

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