

THE “NEO-CHARISMATIC” CHURCHES AND NETWORKS OF THE LAST THIRTY-FIVE YEARS

Friday March 11, 2005:

Globalisation and Massive Expansion

Last month, I treated the origins of the new charismatic churches up to 1980. This basically concerned Great Britain and the USA. But in the last 25 years this has become a global phenomenon. In Europe and North America, as well as places like Australia, New Zealand and South Africa, it is fairly easy to tell the difference between a Pentecostal church and a new charismatic church, between a Pentecostal denomination and a new charismatic network. But in many other parts of the world this is not so easy. Does this label and difference mean anything?

In Europe and North America, the Pentecostal denominations have emerged from the Pentecostal movement; they take part in organisations like EPTA and the World Pentecostal Conference. They generally have denominational declarations of faith, most of which include speaking in tongues as the “initial evidence” of baptism in the Spirit. The new charismatic churches and networks do not take part in denominational Pentecostal organisations or the PWC. For the most part, they do not have declarations of faith. The Pentecostal denominations mostly have elected denominational general superintendents, generally holding office for a specific term. The new charismatic leaders generally have much greater powers, are not elected and mostly stay in power until they die.

But in Africa, Asia and Latin America, the difference between Pentecostal and charismatic is not always so obvious. In fact, in Latin America the Pentecostals are normally called *Evangelicos*, and so are the new charismatic-type groups. Here are some attempted guidelines for classification of groups believing in baptism in the Spirit and exercising spiritual gifts:

- A sure guide is who people fellowship with most readily. However, the situation here is complicated by the worldwide influence of Korean Pentecostal leader, David Yonggi Cho. Because Cho is Pentecostal, but his strategy for Church Growth has been adopted by many charismatic-type churches that have no Pentecostal affiliation.
- Normally we should respect the title that people give themselves. But in Africa especially, many leaders choose a label for non-theological reasons and sometimes for financial reasons.
- New bodies that give themselves a denominational character are best called Pentecostal. New bodies that are avoiding a denominational character are best called charismatic. However, in Africa, Asia and Latin America, forming a new denominational institution does not have the same negative image as it does among some Europeans. The kind of determination not to become new denominations that typified the HCM in Britain is hardly found in Africa.
- In general, the new groupings among the poorer strata of society are Pentecostal, and the more educated and middle-class are charismatic.
- The Faith churches generally call themselves charismatic, not Pentecostal. But in fact the origins of the Faith churches in the USA were more Pentecostal than charismatic. The choice to call themselves charismatic was not theologically-motivated: first, the Pentecostal denominations disapproved of the ministry of Kenneth Hagin, and so the decision to call themselves “charismatic” was putting themselves beyond the reach of Pentecostal authority and concern. Secondly, it probably had a publicity advantage, as this label was adopted just as all sections of the charismatic movement were growing rapidly in the USA.

Let us look at a few examples, all dating from around 1980:

1. The Universal Church of the Reign of God (IURD) - Brazil

Here we have a new denomination dating from the late 1970s that everyone regards as Pentecostal. The domination by a charismatic leader, known as Bishop Edir Macedo, is more typical of the new charismatic than the denominational Pentecostal. Their theology would be seen from outside as “prosperity teaching”, and the IURD is often an embarrassment to the older Pentecostal denominations. But they present themselves as a Church, and this is one of the key identifying features. The IURD draws people from the poor and from the “underclass” in the big metropolis. David Martin notes that “the Universal Church attracts the underworld sector of the underclass”, citing a senior IURD pastor’s statement that “up to half the young pastorate has been drawn out of the lower reaches of narcocapitalism”¹. Thus its “style is that of salespeople promoting spiritual assurance and converting the skills of the illicit economy to licit advantage”². With a flamboyant style, IURD has acquired huge assets, including a major-market TV channel in Sao Paulo and an AM frequency in Rio de Janeiro. We might say: IURD is denominational, and proud of it.

2. Jesus is Lord Fellowship (JIL),- Manila, Philippines [Wagner *The New Apostolic Churches* (1998), pp. 257 – 270]

JIL was founded by Eddie C. Villanueva in September 1978. Brought up Catholic, disillusioned he became a Marxist political activist. After conversion in 1973: “my young faith was first nourished at Bocaue Baptist Church, then at the Foursquare Gospel Church.” (p. 260). As professor at Polytechnic University of the Philippines, he shared his faith with the students and began Bible studies. Ministry formally named “Jesus is Lord” with 15 students as members. In 1981, outdoor

¹ Martin, p. 80.

² Martin, p. 88.

services began, soon gathering 20,000 people. By 1997, more than 2 million JIL worshippers each Sunday: 105 services in 26 districts of Metro Manila; 37 services in 25 towns of Bulacan (Villanueva's home province); 258 services elsewhere in the Philippines. Also 12,000 attendees at JIL Hong Kong, 67 services in 34 chapters elsewhere in the world among Filipinos.

Team ministry at all levels. Interdependence and synergism. All plans first discussed at team meetings. Training of Leaders: focus on personal integrity and moral uprightness (Joseph), character beyond reproach (Daniel), purity of heart (David), courage (Joshua), godly vision (Caleb), compassion, meekness, humility, selflessness and servanthood (as taught by Jesus). People with leadership qualities identified in the congregations; specialized training offered at local (not congregational) level: training in fundamentals of leadership, management and ministerial skills. [not theological focus]. For further formation, annual leadership training at JIL Praise Valley Campsite in Bulacan. More advanced level, School of Ministry that offers courses on prayer, evangelism and specialized fields.

Villanueva is founder of Philippines for Jesus Movement, an umbrella organisation for independent charismatic fellowships, with more than 4,000 member churches.

3. Hope of God Churches, Thailand [Wagner, pp. 271 – 279; *Charisma* Feb 90, July 94]

Joseph Chareonwongsak [Wongsak], first converted during university studies in Australia, founded Hope of Bangkok Church in 1981. In 1985, a second church was started in northern Thailand. In 1997, more than 800 Hope of God churches in Thailand (40 more in 19 other nations). Thailand traditionally a very difficult nation for mission work.

Local churches should be self-sufficient. But emergencies can require provision and acceptance of outside assistance. Care groups of 5 to 10 people.

“Church leaders must normally be trained and selected from within, not from without. Leaders who have been converted and matured within a local church are well versed in the preferences of that church as well as with its philosophies of ministry.” (p. 274). Formation and training: some formal, some less structured. Seminaries have been established in several churches. Combination of rigorous academic standards and biblical teaching, along with character development and ministry training. Students are disciplined by pastors.

4. Deeper Christian Life Ministry, Lagos, Nigeria [Wagner, pp. 243 – 256]

Founded by William F. Kumuyi (1941 -). Kumuyi had a Wesleyan background. Converted in 1965. Began with Bible studies in 1973 and a ministry to university students, gathering his followers in annual camp meetings. By early 1980s, the annual camp meeting drew 70,000 participants. These came from many denoms: some were ostracized by their churches, and refused communion. “I was forced to decide to start a church.” (p. 248). First Sunday service of Deeper Life Bible Church in November 1982.

By the end of the 1980s, 70,000 people were attending DLBC in Lagos, with “30,000 children meeting in a separate building” (p. 249). This forced them to decentralize, so now there are 735 district churches in Lagos. In all Nigeria, there are more than 5,000 local churches. DLBC sponsors church-planting missions in more than 35 African nations and some on other continents. DLBC is essentially a teaching ministry emphasising holiness of life and conduct. Tripod: Word, holiness, evangelism (but with charismatic gifts). In early days Kumuyi prescribed details of permitted clothing, hair-styles, etc. All luxury forbidden, inc watching tv.

Training: Promising disciples join the work force, attending a weekly training session. Concentrated training sessions of 4 – 5

days are held regionally. International Bible Training Center in Lagos. A DP Leadership Strategy Congress is held once a year, drawing 12 to 15 thousand participants. “We put little emphasis on formal licensing or ceremonial ordination.” (p. 251). They still have a focus on campus evangelism: DP Campus Fellowship has 10,000 members and extends to some other African nations.

MAJOR DEVELOPMENTS

China

Earlier Pentecostal-type churches: (1) True Jesus Church (from 1917 – 19: N. China – Pentecostal beliefs, Jesus only formula for baptism, seventh-day observance. Strictly sectarian. Today HS is in Taiwan. (2) Jesus Family (c. 1927: Shandong): communitarian. Neither the result of Pentecostal missions.

House Church Movement: In China, there has been a massive growth of underground churches, with estimates suggesting 50 million or more believers. No one really tries to classify these into Pentecostal or charismatic. But it is clear that these churches believe in and experience the miraculous on a regular basis: this is a major reason why they have survived intense persecution. It is clear too that they are typically Pentecostal or charismatic in advocating and practising “every-member” ministry, all to be equipped spiritually, all to be active contributors. This is also why their groups survive, when their leaders are arrested.

Recently, a fascinating vision has come out of China, called “Back to Jerusalem”. This is a vision for Chinese Christians to evangelise the nations between China and Jerusalem. Just as the Gospel that came to them began in Jerusalem, so they are to move back towards Jerusalem. Of course most of the nations between China and Jerusalem are Muslim. When they are told such evangelists will just be arrested, imprisoned and possibly

killed, they say: it can't be worse than what we have gone through. We are prepared by our past for this work.

Africa

In the last 20 years there has been a huge explosion of Pentecostal-charismatic type Churches across sub-Saharan Africa. In the first three-quarters of the 20th century there had been a major growth in African Independent Churches (now often called African Instituted Churches), leading to considerable exodus from the mission churches (and quite a lot of mixed belonging). The AICs were a kind of spiritual counterpart to the political independence movement. They were consciously seeking to be African, and to reject the European overlay of the mission churches. So the AICs often incorporated elements from African religion (dreams and visions, dance, processions, white garments, holy places, blessed objects) and made deliverance from evil powers (witch doctors, etc) prominent in their ministry. Often the founders or foundresses were prophets (some AICs had women founders). While some scholars – notably Hollenweger and now Anderson – argue for the Pentecostal character of the AICs, the Pentecostals have generally rejected this, and see the AICs as syncretistic.

Why do I mention this in connection with new charismatic-type churches? Because the AICs form the background to the new developments of the last 25 years. During this time, the AICs have been losing ground, and the new wave of churches in Africa are now different, being much more clearly of a Pentecostal or charismatic character, and often adapting a prosperity message adapted to African circumstances. But the new charismatic churches have fully adopted the deliverance emphasis, which had not been present in the Pentecostal missions. The missions of the historic churches had brought a message that personalised the devil, but in effect did not believe in evil spirits. However by translating the Bible into African languages and encouraging its study, Africans came to understand the NT world of exorcisms and deliverance from evil

spirits, that the European missionaries regarded as superstition. Those troubled by spirits had gone earlier to the AICs, but now they are flocking to the new Pentecostal and charismatic churches and ministries. [The Pentecostal missions had believed in the devil, but did not believe that believers could have demons and so dealt with Satan through conversion and baptism in the Spirit.] So the new African churches accepted the teaching that Xtns can have demons (from Prince, Basham, Wimber) and the teaching on “territorial spirits” (Wagner). They insist on deliverance from “ancestral spirits”, whereas the AICs had encouraged some retention of ancestral practices, while rejecting idol worship. As an anthropologist [Birgit Meyer] has observed, such a deliverance ministry ultimately promotes individualism, and the disintegration of the traditional extended family system. The AIC leaders had few contacts outside their tribal range, whereas the new p-c leaders are very international in outlook and contacts – also better educated.

Ghana: Largest is Christian Faith Ministries International, led by Nicholas Duncan Williams. Christian Hope Ministry, near Kumasi, Ghana: not yet a church in 1997; between 5 and 10 thousand people attended the Friday all-night session.

Congo (Brazzaville): art. by Elisabeth Dorier-Apprill³ In : “Among the churches which appeared between 1987 and 1997, we counted at least eighty new denominations known as ‘revival’ denominations, under Pentecostal and fundamentalist influence.” (p. 295). Not calling themselves Pentecostal had various elements: distancing themselves from a controversial local Assembly of Pentecost; refusing oversight from the French AoG; freedom for more demonstrative practice.

Uganda: Jackson Senyonga’s Christian Life Church in Kampala, Uganda has grown from seven people to 22,000 since 1995. Located in one of the worst neighbourhoods of Kampala.

³ “The New Pentecostal Networks of Brazzaville” in André Corten and Ruth Marshall-Fratani (eds.) *Between Babel and Pentecost* (Bloomington: University of Indiana Press, 2001), pp. 293 – 308.

Makerere Community Church in Kampala (Martin Ssempe) founded about 1996 now has about 5,000 members.

Zimbabwe: River of Life Church, Harare transitioned from one church of 1,000 into six different churches in the space of just 5 months. (brought into contact with NF just after Virgo returned from his 2 years in USA)⁴.

In South Africa, there are independent charismatic networks as in the English-speaking world: the Durban Christian Centre (Fred and Nellie Roberts); Hatfield Community Church (founded by +Ed Roebert); Rhema Church, Johannesburg (Ray McCauley); His People, Cape Town (Paul Daniel).

In 1989, Ed Roebert headed the International Fellowship of Christian Churches, with which more than 200 S. African independent churches were affiliated. In 1991, McCauley became president of the Pentecostal/Charismatic Fellowship of Churches in South Africa. In 1998, His People Christian Ministries had 15 churches in 7 cities in SA, and 8 in other nations including one in Innsbruck, Austria. By 2005, there are 9 His People churches in South Africa (mostly in major cities), still churches in Windhoek (Namibia), Lusaka (Zambia) and London with a new church in Harare (Zimbabwe); and 4 in Austria (Innsbruck, Salzburg, Judenburg, Graz). One in USA and one in Australia no longer listed. But now His People forms part of the One Nation network (formerly Morning Star International from Charlotte, NC led by Rick Joyner).

Asia (exc. China)

Hwa Yung sees 5 groups of Asian Christians: (1) those, a small number, so influenced by Western scientific world-view and liberal theology that they cannot cope with the renewal sweeping across much of Asia; (2) those who are theologically conservative or evangelical: their devotion to the Bible does not allow them to dismiss the supernatural and miraculous, but their

⁴ *New Frontiers Magazine* 2/01 (Nov 2002 – Jan 2003) pp. 13 – 17.

Western education and evangelical theology make it difficult to handle signs and wonders; (3) those coming out of same backgrounds as (1) and (2) but who were never entirely comfortable with the Western theologies in which they were educated (whether liberal or conservative) and who by moving into some P-c version of Christianity are unconsciously laying claim to their own Asian worldviews that take the supernatural seriously; (4) those who became Christians in Pentecostal denominations brought from the West; (5) those who belong to churches that arose through indigenous leadership and whose theology has normally been open to signs and wonders. (AJPS, Jan 2003, pp. 71 – 72).⁵

Malaysia: Full Gospel Assembly founded by Spirit-baptized Brethren (1979). Spread from Kuala Lumpur to Penang, Ipoh, Malacca and Johore Baru (also Singapore). Revival in East Malaysia in 1973 in Bario under ministry of P. Octavianus, then to Ba Kelalan with signs and wonders.

Singapore: Madam Kong, a Pentecostal, led many Brethren to BHS. They were expelled and formed Church of Singapore. Later Kong's extreme views led to Pentecostal churches rejecting her ministry. Led to 10 new independent (Pentecostal) churches in SE Asia.

Big growth in Philippines. "In the Philippines, the sudden surge of independent Pentecostal/charismatic groups ... receives much attention. For instance, a recent study of ten fast-growing churches in Metro Manila revealed that eight of them were strong Pentecostal/charismatic churches."⁶ Jesus Reigns

⁵ "In China, these include groups like the True Jesus Church, the Jesus Family and the house church movement. In places like Indonesia, they would include some of the churches which emerged out of the revivals of the 1960s and 70s. In Malaysia and Singapore, probably the most notable would be the New Testament Church started by the Hong Kong actress, Kong Duen Yee, popularly known as Mui Yee, in 1963. Her ministry, which stressed the baptism of the Spirit and speaking in tongues, drew many followers, not least from Chinese Brethren churches. This movement resulted in the formation of a string of churches known by the names of their location: the Church of Penang, of Singapore, and so forth." (p. 72).

⁶ Jungja Ma, "Pentecostal Challenges in East and South-East Asia" in *The Globalization of Pentecostalism*, eds. Dempster, Klaus & Petersen, p. 196.

Ministries (Vincent Javier) is break-away from JiL (1986). Several groups founded by Americans, often Pentecostal or ex-Pentecostal. Some groups founded by Pent leaders but with an independence.

India: Again some difficulties in categorisation. There are in India clearly Pentecostal denominations, linked with AoG, CoG, UPC – and Indian Pentecostal Church (founded 1930). There are new denominations of Pentecostal/charismatic type, some splits from existing denoms, e.g. Nagaland Christian Revival Church in NE India (split from Nagaland Baptists). Other new denoms include New Apostolic Church (1969, 1.5 million adherents in 1995); Omega Full Gospel Assembly (c. 1960), Believers Church in India (c. 1960). Clearly new charismatic is the Bombay-based New Life Fellowship, began in early 1970s, has network of 1,500 house churches in Mumbai and over 3,000 throughout India. Also New Frontiers churches, starting from Living Word church, Mumbai. 11 of these have outreach to the needy. Those that call themselves “Church” and are not meaning by that just a local assembly are in fact new denominations. Those that call themselves Fellowships may or may not be new denominations (Sharon Fellowship Church is split from IPC).

Growth in connections between Asia and Africa, particularly between Malaysia, Singapore and Korea on the one hand and Nigeria and Ghana on the other. Calvary Charismatic Center, a major ind. Char. Church in Singapore, has an active missionary program to Africa.

Latin America

In Latin America, it is more difficult than elsewhere to distinguish new charismatic churches from new Pentecostal denominations, because all the Pentecostals and new charismatics are called *Evangelicos*. However, the best criteria are : (i) how they organise themselves, i.e. more denominationally [Pentecostal – e.g. IURD from Brazil] or more

by networks [charismatic]; (ii) with whom they fellowship; (iii) whether they have a Pentecostal-style declaration of faith or a freer charismatic-style set of faith-convictions; (iv) whether they adopt quite different pastoral patterns and strategies from the Pentecostal denominations.

A country that has had a major impact abroad is Argentina: particularly through three Pentecostal-charismatic evangelists from Argentina: Bundy in NIDPCM calls these “Independent Pentecostal Revivals”, but they link up with new charismatic phenomenon.

Omar Cabrera: (1936 -). Pentecostal education in USA (Pent. Holiness). Founded Ministerio de Fe (1972), becoming Fundación Visión de Futuro (1986). Influenced by prosperity teaching.

Héctor Aníbal Giménez (1957 -). Founder and leader of Ondas de Amor y Paz, Poor background. Used cinemas and theatres. Not accepted by other Pentecostal organizations, though theology (apud Bundy) is Pentecostal. Had 70 preaching centres in Argentina in 1991; spreading also to Uruguay, Brazil, Chile & USA.

Carlos Annacondia (1944 -). The most influential. A successful businessman, who went f-t in ministry in 1981. Leader of La Asociación Evangélica Mensaje de Salvación. Leads campaigns cooperating with local pastors.

More clearly in the charismatic category falls the *Misión Carismática Internacional* (MCI), pastured by Cesar and Claudia Castellanos in Bogota, Colombia, which has become a mega-church.

“In the Mexican city of Guadalajara, a complete subsociety has emerged comprising many thousands, called ‘Light of the World,’ and led by a charismatic Mexican pastor.” (D. Martin in CCGC, ed. K. Poewe, 1994, p. 77).

Penetration of European Nations

The new charismatic churches and networks have impacted many European nations in which the free churches had never previously been able to influence.

France: Fédération d'Eglises de Plein Evangile en France (66 assemblies; 7,700 members: L'église du Centre du Plein Évangile L'Arche, Toulouse (1982: Jean & Josiane Bertot). La Communion des Eglises de l'Espace francophone (25 churches: Jean-Marc Potenti); L'Axe Rhin-Rhône (Alain Lopez, Samuel Rhein, Alain Rindel). Network led by Pierre Cranga of Macon.

Germany: Christliches Zentrum Berlin (Südstern, 1978, Volkhyard Spitzer, later Peter Dippl); Gemeinde auf dem Weg, Berlin (1981, Wolfhard Margies – 700 members, att. 1300); Christus Centrum Ostbayern, Deggendorf; Gemeindezentrum Emmaus, Dresden-Neustadt; Christus Zentrum Ruhr, Duisburg; Christliches Zentrum, Frankfurt (1988, Rudi Pinke); Ichthys Gemeinde, Frankfurt (1989, Marc Shaw); Karlstor-Gemeinde, Heidelberg; *Christliche Gemeinde, Köln; Gospel Life Center, München (19 ,); Immanuel-Gemeinde, Nürnberg (1987: Ekkehard Höfig); Vineyard-Gemeinde, Speyer; Biblische Glaubens-Gemeinde, Stuttgart (19 , Peter Wenz); Tübingen Offensive Stadtmission (1987 interden gp, 1990 fc, Jobst & Charlotte Bittner); Christliches Zentrum, Wiesbaden (1990 aus CZF); Christliches Zentrum Wuppertal (1980: Frank-Udo Rösler); Christliche Gemeinde, Wuppertal (1989: Uwe Schäfer). Seit 1991 hat die BGG (Stuttgart) immer wieder neue Gemeinden gegründet. Inzwischen sind es ca. 15 an der Zahl (all in D). The BGG Netzwerk is led by an apostolic team of 9 men. CZB has 12 daughter churches, of which 7 are ethnic churches serving the immigrant community. GadW: Lists not a Creed or DF but “Was uns wichtig ist”. TOS works especially for drug addicts, alcoholics, homeless.

[CZK-Christliches Zentrum Karlsruhe](#)

[FABRIK 88](#) (Karlsruhe)

[FCG-Ennepetal](#)

[Kraftwerk Dresden](#) (power church!)

[kubik entertainment](#) (jugendkirche im CZK)

[Missionswerk Karlsruhe](#)

[Nehemia-Initiative](#) (Karlsruhe)

[Treffpunkt "Freude"](#) (Heidelberg)

United Kingdom

Pioneer 92 churches

Salt & Light 62 churches

Ground Level 59 churches

C.Net 49 churches

*Faith Churches

Faith movement: 5 common tenets of Word of Faith teaching as per Hagin and Copeland:

1. "positive confession", the belief that uttering a desire, blessing or word of healing in true faith causes it to come to pass; "name it and claim it";
2. sickness and suffering are seen as opposed to God's plan for humans;
3. prosperity is a definitive characteristic of the fulfilled Christian life;
4. believers as 'little gods', who have dominion over the earth shaping reality by their words of faith;
5. the atoning work of Jesus was not completed on the cross, but by his spiritual death after his descent into hell.

Hid, Budapest: Begun in a house in Budaors in 1978 by Nemeth Sandor. Officially registered in 1989. Claims 40,000 members (all associated churches). Church in Pécs: 1,000 members.
Pastor: P. Lorinc.

Word of Life, Uppsala, Sweden: Founder: Ulf Ekman.
Conversion and bhs in 1970. With Navigators 1970 – 75.
Ordained in Lutheran church in 1979. Visits Tulsa in 1980.
Studied at Rhema 1981 – 82. Word of Life Church founded on
24. 5. 83. Bible Center in Sept. 1983. New building opened in
1987. Also school started in 1987, And high school in 1990.
Work in Soviet Union nations begins in 1990.

There is a detailed study of Word of Life by a British anthropologist, Simon Coleman⁷. “Formally, the Word of Life is an independent ministry with no ties to any overarching organisation. In practice, it is at the centre of a network of similar but smaller groups in (mostly urban areas of) Sweden and Scandinavia as a whole.”⁸ In 1991, around 100 pastors organised a Nordic-wide “Faith Movement’s Preachers’ Organisation”.⁹ Coleman cites another study to indicate that by 1991 there were around 45 Faith groups in Norway, involving perhaps 7,000 people, with a major role being played by the Oslo Christian Centre with its own Bible school and almost 2,000 members¹⁰. The Word of Life soon began its secondary and high schools, very unusual in Sweden, and also a Bible School, claiming to be the largest in Europe with over 6,000 graduates in 15 years.

Kiev: Embassy of God Church in Kiev, Ukraine, led by a Nigerian, Sunday Adelaja (1967 -), founded c. 1994 and now said to have a membership of 25,000. It is rather like the Faith Church in Budapest, in that there are 34 other local assemblies in Kiev with their own pastors, but all under Pastor Sunday and counted in the EoG membership. A second independent charismatic church in Kiev, Victory Church with 8,000

⁷ Simon Coleman, *The Globalisation of Charismatic Christianity: Spreading the Gospel of Prosperity* (Cambridge: Cambridge University Press, 2000).

⁸ Coleman, p. 97.

⁹ Coleman, p. 99.

¹⁰ Coleman, p. 100, note 21. Coleman also mentions a faith congregation of nearly 300 people at Trondheim, Norway - the Trondheim Christian Centre, which seems to have closer links with Word of Life. (p. 99).

members, is led by an African, Henry Madava of Zimbabwe. Christian Hope Church in Kiev, pastured by Valeriy Reshetinsky, who has a network of churches¹¹.

Major Characteristics

Networks: Wagner writes in CQ on apostolic networks: translocal, based on relationships, have one leader, serving not controlling, add value to local leadership.¹²

Non-denominational (but see below re Wimber & Vineyard): “Unlike an “association of churches,” which gives ordination and general accountability to church leaders, we see an “apostolic movement” as a family of churches with a common focus—a mandate from God to labor together to plant and establish churches throughout the world. Although some may call us a new denomination, we prefer the terminology “apostolic movement.” We do not mind being called a new denomination, but denominationalism—an elitist attitude toward others in the body of Christ—separates us rather than focuses on our need for the Lord or each other. We believe each denomination and movement has a redemptive purpose from God, and we need to honor, serve and learn from each other. We build on the shoulders of those who have gone on before us.” (Dove Intl, Larry Kreider, Ephrata, Pa.).

Worship: Wagner: Plugged into the sound system, into the Holy Spirit, into contemporary culture. The 8 most significant changes from traditional worship to “new apostolic worship”: 1. from classical to contextual; 2. from performance to participation; 3. from hymns to songs; 4. from pipe organ to percussion; 5. from cerebral to celebration; 6. from awe of God to intimacy with God; 7. from liturgy to liberty; 8. from meditation to mission.¹³

¹¹ Details from J. Lee Grady, *Charisma*, Feb. 2005, pp. 16 – 17.

¹² *Churchquake!*, pp. 126 – 132.

¹³ *Ibid.*, pp. 157 – 58.

Ministry: All members expected to be active in worship, receiving ministry and ministering to others. Home-grown staff versus bringing in someone from outside (already agree with the vision, loyal to the pastor, motivated, know church's philosophy, proven record of necessary gifts). Bypassing seminaries: new breed of faculty: from historians to visionaries, from biblical exegetes to cultural exegetes, from theologians to entrepreneurs, from critics to cheerleaders, from distinguished scholars to dynamic pastors. Curriculum: from history of dogma to history of revivals, from Greek to Bible software, from homiletics to preaching, from epistemology to prophetic intercession.¹⁴

Major Influences: Wimber, Cho, Wagner

John Wimber (1934 – 98). Founding pastor of Vineyard Christian Fellowship of Anaheim, Ca. and president of Vineyard Ministries International. Wimber was affiliated with Calvary Chapel until 1983, when he joined a group of six Vineyards led by Ken Gulliksen. In 1993, Wimber wrote: “The Association of Vineyard Churches - for better or worse – is a denomination. ... By 1984 the number of Vineyards was growing rapidly. We made the decision to formalize the structure that had evolved. Until then, we really worked under Vineyard Ministries International. But VMI was a renewal organization, so we formed AVC for church planting and to provide oversight. Historically, we probably became a denomination when we incorporated AVC, appointed Regional Overseers, called a board of directors, and began ordaining ministers.”¹⁵

Wimber's influence esp through teaching on (1) signs and wonders as part of evangelism leading to church growth; (2) more focus on evangelistic-revelational and action charisms (e. g. word of knowledge, healings) than on BHS and tongues; (3) “doing the stuff” “clinics”, encouraging every-member ministry

¹⁴ *Ibid*, pp. 235 – 36.

¹⁵ Art from 1993 cited in Wagner, *Churchquake!*, p. 137.

and “body ministry”; (4) on praise (Vineyard musical creativity).

David Yonggi Cho (1936 -). Founder and head pastor of Yoido Full Gospel Church, Seoul, South Korea. President of Church Growth International, Inc. While Cho is Pentecostal (AoG), he has been able to set his own distinctive course because of his huge success: his CGI links are primarily with neo-charismatics. Huge influence on cell church structures for church growth, church planting, etc.

Cho: he has argued that N.American charismatics tend to equate prosperity with money. Cho writes: “in the Orient we have a different idea. Prosperity means successfully fulfilling the goal.”¹⁶

C. Peter Wagner (1930 -). In 1984, Wagner was appointed Professor of Church Growth at Fuller Theological Seminary in Pasadena, Ca. Coiner of phrase “third wave” “to describe non-charismatic evangelicals who believe that signs and wonders of the Holy Spirit will accompany the proclamation of the gospel.” (NIDPCM). Later coiner of phrase “The New Apostolic Reformation” to describe the new (apostolic) church networks and their impact on world Christianity. Editor of *The New Apostolic Churches* (1998) and author of *Churchquake* (1999). Wagner is the major theorist of Eph. 4: 11 pattern of churches.

¹⁶ Hwa Yung “The Missiological Challenge of Cho’s Theology”, *Asian Journal of Pentecostal Studies*, 7/1 (Jan. 2004), p. 72.