

## SUMMARY AND CONCLUSION

To summarize:

1. Contemporary Evangelicalism is not merely a momentary or reactionary movement, but the full-grown of the long process of Pneumatic operation in restoring Christian Faith back to its prototypal theological structures.
2. Contemporary Evangelicalism presents a distinct ecclesiology descriptive of the structures of the prototype *ekklesia* that has been historically marred; thus Contemporary Evangelicalism is restorative of the prototypal ecclesiological structures.
3. The peoplehood of God, or in the particular New Testament context, the peoplehood of Christ—is the very identity of the church, and the very identity that Contemporary Evangelicalism presents to the church in the present times; thus Contemporary Evangelicalism is restorative of the original ecclesial identity.

Now, to inversely synthesize, God called Noah and his family because they were still obedient to God. God called Abraham because he had that inclination to be faithful to God. God called Lot because he still had that God-consciousness. God called Israel

because they still believe on the one Creator-God. Then God called the Christian church because it is composed of people who believe in Jesus Christ. Thus, here we see the fideistic response factor throughout God's historical calls. God call a people because they are those who respond to him in faith. Whenever such faith response waned, God chooses another people who, again, could respond to him in faith. Thus the existence and life of the *ekklesia* is co-existent with its fideistic response to God. The moment it stops responding to God in faith, it loses its *ekklesiality*.

It is in this context, that Contemporary Evangelicalism emerges as the climactic phase of God's historical *ekklesiality*. Contemporary Evangelicalism presents before the church the prototypal theological and ecclesiological framework of Christian Faith. As such, while presenting this prototypal framework, it also poses a call for the restoration the prototypal structures in the present theological and ecclesiological framework of Christian Faith. But the call necessitates a wholehearted response of faith.

Thus, Contemporary Evangelicalism, in essence, is the call for the New Reformation of Christian Faith, the New Reformation of Christian church, back to its prototypal structures. When Christians and the Christian church fail to heed this call, Christianity could, again, lose a great and blissful opportunity to be more truly God's people, to be more truly the people of Christ, in the present time nearing the *parousia*.

It is prayerful hope that this work would spark a global conflagration of New Reformation!

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Part III: General Systematic Theology

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## BIO-DATA

Alan J. Delotavo was born in the Philippines from a Roman Catholic family. In kindergarten, he studied in a Catholic Convent School. In elementary, after being convinced of studying in a Christian school, he dropped his enrollment from a public school. Then in high school, he went to a public technical school, where he dreamt of becoming an engineer someday. One day, a friend invited him to a Bible Study group conducted by a Baptist missionary. There, the Christian seed sown in his soul during childhood days was again watered. He was baptized, but when the missionary left, months later he again drifted back into the secular world.

But while halfway in his engineering study in college, he yielded to an almost a year of persistent invitation by a former teacher to attend an Adventist church. Later he was baptized again; and feeling a calling to the ministry, he shifted from a financially prospective engineering course to theology. After his B.A. and M. A. in denominational institutions, he pursued his M. Theol. from an interdenominational South East Asia Graduate School of Theology; the school under the auspices of the Association for Theological Education in South East Asia. He focused his study in interdisciplinary anthropological study and contextual theology, writing a thesis on *The Meaning and Social Consequences of Imago Dei*. A section of that thesis was published in a nationally

awarded book sponsored by the Programme for Theological Education of the World Council of Churches. The book was published on time for the second anniversary of the Philippines' People Power Revolution.

He taught theology and contributed to contextual theology. But being advised to experience pastoral field, he then went to pastor a district. However, after sometime of being disheartened by what he saw and experienced as secular preoccupations in a supposed to be sacred ministry—he left church. Unable to find a teaching post in denominationalistic “Christian” institutions, he was led to teach in a secular state university. There he taught in the Social Science Department for more than seven years, then became an Assistant Professor III. And there he found a level of fulfillment.

But while living a secular life in a secular world; he was still, at times, wondering about his theological calling. Then one day, a friend invited him to what was tagged as a “non-denominational testimonial dinner” but found out later it was a charismatic organization. To please a friend he went. Then his love for Jesus was again rekindled, so was his love for theology. Embarrassed of a theological pursuit in a secular state university, he privately continued his theological contributions. And ironically had a foreign guest lectureship in theology, and became a member of the Society for the Study of Theology in England where he presented short and seminar papers in its annual conferences held in Oxford, Nottingham and Newcastle.

Leaving his country of birth to immigrate to Canada, one day he was called to the pastoral ministry again. But realizing that the theological world is where he belongs; he pursued his theological career, and finished his Ph. D. in Systematic Theology and Ethics from the University of Pretoria, under the tutelage of Prof. Conrad Wethmar.

Now, he is on another phase of his theological-vocational journey—the journey he foresees would bring him to an even more fulfilling niche than where he was before.

**INVITATION TO A WORKSHOP OF THE STUDY GROUP:  
THE CHURCH IN SOUTH AFRICA AND GLOBAL DEVELOPMENTS  
31 JULY – 1 AUGUST 2006**

The Centre for Theology and Society of the Faculty of Theology of the University of Pretoria has, in close cooperation with the Faculty of Theology of the University of Stellenbosch, instigated a new study group: "The church in South Africa and global developments". The purpose of this group is to study the impact of global developments associated with the process of modernisation, such as globalisation, pluralism, individuation and secularisation, on the church in South Africa and to reflect on the most appropriate and effective ways to deal with this impact. The method that will be followed is to biannually invite a small number of South African theologians and church leaders to form a study group that will thoroughly discuss the impact of particular global developments at workshops that will be held at Pretoria and Stellenbosch. An expert theologian or church leader will also be invited to attend the workshops and to prepare two papers on the impact of these global developments on the church in his/her own country and/or the ecumenical church. These papers will be made available to the members of the study group well in advance of the workshops, although the invited expert will also present public lectures on the same topics before the workshops take place. Some members of the study group will be invited to respond to the papers at the workshops and to draw out the implications for the church in South Africa. Hopefully the thorough discussion of the papers and responses at the workshops will result in creative and meaningful proposals on how the church in South Africa should deal with the impact of global developments.

You are invited to form part of the first study group that is constituted as a result of this initiative and to participate in the workshop that will be held in Pretoria on Tuesday, the 1<sup>st</sup> of August 2006. The invited theologian, who will attend the workshop and also present two public lectures on Monday, the 31<sup>st</sup> of July 2006, is prof. Heinrich Bedford-Strohm, professor of Systematic Theology and Dean of the Faculty of Pedagogy, Philosophy, Psychology of the University of Bamberg and chairperson of the Society of Protestant Theology in Germany. Although he is still young, he has already proven himself to be an innovative theological thinker and participant in ecumenical initiatives.

The two papers that he is preparing for the workshop are on the following topics (a brief abstract is provided of the content of each of the papers):

***1. Nurturing Reason. The Public Role of Religion in the Liberal State.***

*"The liberal secular state lives from sources it cannot regenerate itself".* This phrase by the German Supreme Court justice E.W. Böckenförde has described a dilemma: either the liberal

state ignores religion and thus runs the danger of losing its forces of cohesion. Or it promotes religion with the risk of losing its neutrality in religious affairs. Many liberal thinkers have responded to this dilemma by privatising religion. Recent social philosophical thinking, however, has discovered religion as a force of vitality for modern democratic and pluralistic societies. The paper will describe different models of defining the role of religion in democratic societies and explore theological resources for a constructive public role of religion which can be found in the concept of "public theology".

## ***2. Public Theology and the Global Economy. Ecumenical Social Thinking between Fundamental Criticism and Reform***

Economic Globalization is one of the most ardent issues of our times. It affects almost everybody, no matter in what part of the world they live. There is deep disagreement worldwide when it comes to judging the consequences of globalisation: is it the reason for growing global injustice and a growing gap between the rich and the poor? Or is it the driving force for overcoming poverty in the long run? What do we mean when we talk about "globalisation"? There is disagreement on these issues not only in the political discussion of global civil society, but also in the churches worldwide. While the ecumenical movement, which gives a voice especially to the people of the Southern hemisphere, has emphasised the fundamental flaws of global capitalism, the churches in the North advocate a reformist approach which limits the risks and promotes the chances of globalisation. Are these two perspectives irreconcilable? What are the theological resources? Is there a way to find common ground and develop a strong ecumenical perspective in the debate on globalisation in global civil society? The lecture will explore the chances and limits of such efforts against the background of current discussions in the ecumenical movement.

We would really appreciate it if you would accept our invitation to participate in the workshop on the 1<sup>st</sup> of August. The workshop will take up the whole day, from 8:00 to round about 18:00. You are also invited to attend the two public lectures by prof. Bedford-Strohm on the 31<sup>st</sup> of July. We would, of course, prefer you to be available for both days, if possible. Please let us know, as soon as possible, whether you accept our invitation to the workshop and whether you would be able to also attend the public lectures. You can answer by e-mail: [etienne.devilliers@up.ac.za](mailto:etienne.devilliers@up.ac.za) or by telephone: 012-4202818 (weekdays between 8:00 and 12:30).

If you accept our invitation we will in due time send to you the papers prepared by prof. Bedford-Strohm, as well as the programme for the two days.

We are looking forward to hear from you soon!

Etienne de Villiers  
Dawid de Villiers  
Dirk Smit

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Organising Committee