

chronological stages between October 1844 and the formation of the new religious entity in 1849. The three elements studied developed somewhat independently during the Bridegroom phase of 1845 and 1846. Then they integrated in a new Sabbatarian Adventist movement from the fall of 1846 to the summer of 1849.

A THEORETICAL PROPOSAL FOR REACHING IRRELIGIOUS CZECH PEOPLE THROUGH A MISSION REVITALIZATION MOVEMENT

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The main goal of this study was to develop a biblically informed and culturally relevant theory of missionary outreach to unchurched people of the Czech Republic. The theoretical proposal for a plausible model of churching in the Czech Republic builds on basic theological, philosophical, and conceptual assumptions (chap. 2), a societal analysis of the problem of Czech churching (chap. 3), and a review of the issues relating to the situation of existing churches and religious movements.

Based on the Wallace theory of revitalization movements, a model was developed for starting a missionary movement that aims at reaching today's unchurched and seemingly irreligious segments of the Czech population. This model allows for flexible ways of communicating the gospel and envisions multiple forms for developing a community of believers.

The field research underlying the theoretical proposal included ethnographic and assessment-oriented research. The ethnographic research combined qualitative and quantitative methods. A newspaper-content analysis searched for dominant themes and prevalent cultural values in the newspaper media and analyzed newspaper articles related to religion and/or church. The ethnographic field research, measuring the religiosity of the Czech people, consisted of a survey of religiosity and six in-depth interviews of unchurched people. By clarifying some aspects of the religiosity of unchurched people, the study contributed a depth dimension to the proposal revitalization movement model.

In order to test emerging conclusions, a number of brief interviews with unchurched believers, active churchgoers, and church leaders, as well as a survey measuring the health of congregations were done. The multivariate methodology generated the findings that provided the building blocks for my theory of a context-sensitive model of churching.