Journal of Contemporary Ministry

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Journal of Contemporary Ministry

Editorial Team

The Editorial Team of the Journal of Contemporary Ministry is comprised of:

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Dr Philip Hughes - (Research Fellow, Alphacrucis College); Section Editor for Research Notes.

Rev Dr Clayton Coombs - (Academic Dean, Planetshakers College); Book Review Editor.

The Journal of Contemporary Ministry will act as a place for reporting research and discussing issues related to contemporary ministry, including related theological and biblical questions.

Its goals are to:

- Stimulate informed discussion regarding issues faced by contemporary Christian churches and ministries worldwide;
- Encourage research, including empirical research, into diverse forms and contexts of contemporary ministry and the practical, theological and biblical issues that arise from ministry practice;
- Enable students and graduates in postgraduate Ministry programs to speak to a wider audience;
- Build the credibility of Ministry as a field of study and research.

The Journal of Contemporary Ministry will provide a specific forum for Alphacrucis College research students and faculty, and other interested people, to publish the results of their research.

It will also provide a potential publishing venue for paper presenters at Alphacrucis Melbourne Campus' annual research conference.

The Journal of Contemporary Ministry will contain these kinds of material:

- Peer-reviewed articles based on scholarly research (empirical or theological) into diverse forms and contexts of contemporary ministry, and the practical, theological and biblical issues that arise from ministry practice;
- Pastoral reflections and articles that contribute viewpoints, based on personal experience or theological reflection, on contemporary ministry issues. These may be responses to articles from the Journal;
- Book reviews and/or notes of new publications related to contemporary ministry;
- Articles contributed by postgraduate students, which would also be refereed but may not come up to the level required in the first category;
- A list of recent doctoral research theses completed on contemporary ministry relevant to this journal's focus.

The material we invite covers such topics as:

- Results of empirical research into aspects of contemporary Christian ministry, e.g. youth ministry, children's ministry, pastoral counselling, pastoral leadership, intercultural ministry;
- Theological and biblical reflection on issues that have arisen from the practices of contemporary Christian churches and ministries, e.g. manifestations of the Spirit, worship styles, leadership culture, interfaith matters, political and social engagement, etc;
- Underlying theological questions that lie behind Christian ministry issues, e.g. the role of women's ministry in local churches, ethnic identity, ordination, apostleship;
- Proposals for new expressions or forms of Christian ministry based on social analysis, e.g. how to reach specific sub-cultures.

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Journal of Contemporary Ministry

Editorial

The *Journal of Contemporary Ministry* was created to fill a gap in the discussion of research on Christian ministry. But what is Christian ministry? One of the things we have learned by going down this road was the sheer breadth of expressions of Christian ministry. When I was growing up in the 1950s and 1960s, everyone knew what ministry looked like. The minister was a somewhat serious man (always a man) who had felt called by God to devote his life to parish work and gone to a residential theological college to be trained. He and his wife and children (unless he was a Roman Catholic priest) lived in a house owned by the local congregation that he served (called a rectory, vicarage, presbytery or manse) and he spent his time presiding over Christian rituals, visiting his parishioners, preaching to them, marrying them, baptizing their babies, sometimes fighting with them and eventually conducting their funerals. People were "hatched, matched and dispatched." The recent TV series *Father Brown* represents this era well from a Catholic perspective. The parishioners, on the other hand, donated money to keep the local church going, restrained the excesses of the minister, kept him poor, maintained the parish house at a very basic level (if at all), maintained the church building (flower rosters were big if my memory is accurate!), took minimal part in the liturgy, grumbled about the minister and his wife, complained loudly when they weren't visited enough, put up with preaching that was often not very inspiring and hoped to outlast him in any disputes that might arise because he would be moved on before too long. Ministers were often stretched to breaking point, particularly if they had to serve more than one congregation, and their wives felt misused and their kids often rebelled against the straitjacket imposed by congregational expectations.

This image of ministry has almost disappeared in Australia. Ministers may be male or female. Ministers' wives or husbands have their own lives to lead and do not accept being unpaid assistants. Many ministers no longer live next to the church building but instead are living in their own homes paying off mortgages like everyone else. It is expected that "lay" people will share the work of the ministry and often there are multiple ministers in a congregation. The concept of the solo minister who slaved for long hours to maintain the parish has been replaced by a range of models: the minister as team leader, the minister as CEO, the minister as entertainer, the minister as prophet, the minister as inspirational leader, and so on. Ministry training has also changed. Live-in theological colleges are disappearing. The academic level of ministry training is increasing. But in the Pentecostal world, many ministers still have little or no formal training and often view such formal training with suspicion.

Ministry is becoming more complex as society itself is evolving. Local congregations are often aging but may be less homogeneous with multiple ethnicities and people with a range of life-styles, many of them quite different to the monochrome congregations of the 50s and 60s. There are single parents, divorcees, older single people and even gays to be catered to. Many people training for ministry have no intention of becoming traditional parish priests. They may become chaplains or counsellors in hospitals, schools or even sports teams. They may specialize in ministering to youth,

children, single adults, the poor or the elderly or become specialist music ministers. They may return to a "secular" job where their ministry consists largely of supporting and encouraging their peers. A few even serve God in politics. And lots of "lay" people see themselves as just as much in ministry as "ordained" people.

In other words, "contemporary ministry" may mean many different things and this is reflected in the articles we are publishing in this issue of the journal.

Last year, we began a custom of reprinting the **key note addresses** from the annual research conference held here in Melbourne. So we are pleased to present the two addresses by **Professor Amos Yong** (Fuller Theological Seminary, USA) from last year's conference on "The Holy Spirit and a Post-Mission World." Amos explores the New and Old Testament literature through a bifocal lens of pneumatology and missiology with some refreshing and stimulating outcomes. Amos' arguments challenge some traditional ways of reading our sacred texts and some traditional ways of viewing ministry and mission. You will find these talks very interesting.

We always publish **four peer-reviewed articles** and the topics in this issue reflect something of the breadth that is Christian ministry today.

Dr Philip Hughes, a research fellow with Alphacrucis College based in Melbourne and the chief researcher for the Christian Research Association of Australia for many years, reports on some interesting research about how Christians help others compared to people of no or different faiths. If all Christians are in ministry, how active are they in terms of activity within and outside their local churches? While Christians clearly donate their time somewhat sacrificially to the church, their other helping involvement is not radically different to others in society. So where does that leave "the fruit of the Spirit"? How can it be measured and stimulated?

Dr Nigel Pegram, a lecturer at Alphacrucis College in Perth, investigates a key aspect of good pastoral ministry, Emotional Intelligence. Is this a character quality, maybe like the fruit of the Spirit, or a personality trait, or a skill that can be learned? How emotionally intelligent is the average Christian minister? The problem is that the research in this field is very thin and often not well focused. Nigel makes some good suggestions about improving this research so that ministers can have a clearer picture of their capabilities in this area and even improve them.

Earlier in this editorial, I mentioned changes in how ministers are trained. Over the past century we have seen significant changes in such training. In the Pentecostal sphere there has been an ongoing debate about how much training ministers need and what form it should take. **Daniel Aryeh**, a lecturer at Perez University College in Winneba, Ghana and Trinity Theological Seminary, Legon, Ghana, where he is also a PhD candidate, discusses a particular set of issues that affect Pentecostalism in Africa, especially prophet-led movements that often train future prophetic leaders through a kind of apprenticeship. While some of the details are very specific to that region, the issues will be recognisable to anyone familiar with Pentecostalism and Daniel's conclusions are worth pondering.

Dr Shirley Baskett was the first and only doctoral graduate from Harvest Bible College. Her DMin thesis was about "Pastoral Care of Same-Sex Attracted People in 'Welcoming but not Affirming' Churches." Shirley draws on this research in her article, which considers the options for same-sex-attracted Christians attending churches that

welcome everyone but do not approve of active homosexual sex. Is it realistic to expect these Christians to change into something they're not and get married to someone of the opposite sex? Or is it fair to expect them to live in life-long celibacy? What kind of support should they expect from their local church? And what role is there for para-church groups led by former gays?

Another feature of this journal is a **pastoral reflection** with a less rigorous academic note. **Dr U-Wen Low** is a faculty member at Alphacrucis College in Melbourne, but was previously a youth pastor with CityLife Church, one of Melbourne's largest Pentecostal churches. In his reflection, he considers the features of the Millennial generation as a fellow Millennial and how contemporary churches can best reach and serve younger people.

We also regularly include an outstanding **student essay**. **Margaret Perry** is completing her MA and her essay was written for a subject in the Harvest Bible College MA degree called "Developing Leaders in a Cross-Cultural Context." In this essay, Marg investigates the ministry of the apostle Paul in comparison with two contemporary mission ministries with some interesting results.

Something new in this issue: We are inviting shorter scholarly contributions in the form of "**Research Notes**." These will not be fully developed and peer-reviewed articles but a more preliminary and brief report on current research related to contemporary ministry. Dr Philip Hughes has contributed a short article that supplements his article on the Fruit of the Spirit.

Finally, there are thirteen excellent **book reviews**, including one on Shane Clifton's *Crippled Grace*, and a list of the **most recent theses** in the field of contemporary ministry from all over the world.

Now discerning readers will have noticed the frequent mention of **Alphacrucis College** in the introductions to articles above. Alphacrucis College is the oldest and largest Pentecostal ministry training institution in Australia, having commenced in 1948. Alphacrucis is training Christians for a range of ministry possibilities, not just local church leadership but education, counselling and even business. The college has an audacious goal of becoming a global Christian university and now has campuses in every Australian state and New Zealand. On December 1 last year, Harvest Bible College (the initiating college for this journal) entered into a merger with Alphacrucis, creating an even larger force for ministry training with the goal of "educating Christians to change the world." So the *Journal of Contemporary Ministry* will now be under the oversight of Alphacrucis College. This exciting development will, we hope, increase the readership and influence of this journal.

In conclusion, I want to thank the other members of the editorial team for this journal: Kerrie Stevens, the journal manager and Dr Clayton Coombs, the book review editor. I also want to thank Dr Astrid Staley who has acted as proof-reader and editor until recently and Allanah Lauder who transcribed Prof Amos Yong's lectures from the recordings.

(Dr) Jon K. Newton
Editor

Journal of Contemporary Ministry

The *Ruah Elohim* and the *Hagios Pneuma* in a Post-Mission World

Part 1: New Testament Perspectives

Prof Amos Yong

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Good morning, it is always good to come together and to know that we're working hard and collaborating even though we may be located long ways apart from one another.[1] So what I am going to do today and tomorrow morning is to give you a preliminary sort of pre-publication glimpse into a book that's in the making; I am not sure when exactly it is going to be out because I haven't finished it yet.[2] You'll get at least the basic ideas of what I have finished at this point. It has to do with the Holy Spirit in a post-mission world although I am conceiving of the book as a kind of biblical missiology, but yet understood from the perspective of the Spirit. And that's what I will attempt to unfold today, and tomorrow a little bit more, during our time together.

I will focus today on the New Testament perspectives, and tomorrow I will turn to Old Testament perspectives. As a theologian, I do not really know a whole lot of the things I am going to talk about today and tomorrow now; systematic theologians aren't really supposed to know much about the Bible, we just stay on the esoteric side of

[1] This and the next essay are transcriptions of two lectures I gave, "The Holy Spirit in a Post-Mission World," at Harvest Bible College in Melbourne (now Alphacrucis College Melbourne campus), Australia, 24-25 August 2017. Thanks to Jon Newton for the invitation to give those lectures, and for overseeing the transcriptions of those lectures (given from power point slides and notes). I have attempted to keep as much of the oral flavour of the talks as possible, and footnotes have been added. Thanks also to my graduate assistant, Nok Kam, for proofreading these essays.

[2] I can now announce, ten months later, that the book is under contract: *Mission after Pentecost: The Bible, the Spirit, and the Missio Dei*, Mission in Global Community (Grand Rapids, MI: Baker Academic, 2019), forthcoming; all such references to "this book" in this essay are to *Mission after Pentecost*.

things.[3] So I am really going be stepping out a lot in faith here and trespassing across a lot of disciplinary boundaries far away from my systematician's playground, venturing out into the deep dark field of New Testament and Old Testament studies.

The book itself will proceed in the reverse order of what I am presenting to you. It will start with the Hebrew Bible first and then New Testament. But for the purposes of our conversation today and tomorrow I am going to go in perhaps a more familiar direction. I will start in the New Testament, and then shift to the Old Testament. But I will say this: at this moment, that there are four chapters to each part, and I have finished the first draft of the four chapters to the Old Testament, and only the first chapter of part two. So, for the rest of this morning, by and large I am going to be winging it, speaking in an anticipatory manner about chapters that have not yet been written. Now tomorrow I'll still be winging it because I really do not know that much about the Old Testament either, even though I finished the first part.[4]

A "Post-Mission" World?

So, what is the context of this "post-mission" world? I think one of the things that it certainly entails is that we live in a world that is after colonisation, after the European colonisation of the early modern period when Christian mission as we know it emerged. I am the product of colonisation. I was born in Malaysia, about eight years after Malaysia gained its independence from Britain in 1957. I spent the first ten years of my growing up in Malaysia and I learned both Bahasa Malaya and English in school. My understanding was about two years after my parents and I emigrated to the USA, the language structure in Malaysia in terms of public school teaching went straight, all the way through in Malay.

So those are some of the effects that at least shaped my own upbringing, my own journey, and I am sure that given the way in which the world is now, and the way in which we've all been able to travel a lot in all kinds of ways, every one of us has a number of different perspectives from our own lives, from our own journeys, from our own families; we are all having to navigate what post-colonial means. I do not mean by *post-colonial* anything ideological; there are certainly a lot ideologies that can be attached to "post-colonial," but I simply mean we live in a world that responds to, is reacting to, and still convulsing from the colonial legacy in a variety of different ways.[5] For me, in the context of the USA and perhaps many others of you here as well in Australia, when we speak of "post-mission," we also mean something like after Christendom. Although we're not quite sure still exactly what this entails, it was from out of Christendom that the modern mission movement was generated.

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[3] This was meant to be a joke, but it also speaks to the chasm that at least once (in a prior generation) existed between biblical scholars and systematicians; in the present time, this gap is closing, a point to which I will return in a moment.

[4] Tongue-in-cheek; although readers of the rest of this essay will get to determine whether or not what is said might prompt them to pick up the book and read the longer version (part I of the book is approximately 55,000 words, with the full text over 130,000 words in length.

[5] I discuss the *post-colonial* in terms of the USA in my essay, "The Missiology of Jamestown: 1607-2007 and Beyond – Toward a Postcolonial Theology of Mission in North America," in Amos Yong and Barbara Brown Zikmund, eds., *Remembering Jamestown: Hard Questions about Christian Mission* (Eugene, OR.: Pickwick Publications, 2010), 157-67.

And what else is Christendom after all?[6] Historically I suppose folks would want to say this is that long part of the western world's history after Constantine and perhaps through to the great wars in the seventeenth century in which church and state were linked in a variety of ways, or at least when the church was located closer to the centre of political power historically and of course in the emerging nation states of the modern world. And to the degree that the American experiment of separating church and state was at all legitimate and rightly done and whatever else that all means, to that same degree in some respects we are exploring what it means to live in a post-Christendom world.

Now, of course, that does not mean that in the USA Christianity still does not have a lot of social or cultural capital, in spite of the alleged political separation of church and state. Again, there are shades to what post-Christendom means, and there is certainly, even in a post-Christendom world, the long shadow of Christendom extending over history and our lives and the lives of regions of the world that all of us work in. So, we might live in a post-Christendom world in certain respects but we perhaps do not in other respects. And, if we want to say that the Christian faith has left some positive cultural legacy historically, in that respect we want to say there has been some positive aspects of the Christian legacy that perhaps is mediated by Christendom; in other respects we might want to say that to the degree that the church found itself colluding with the political powers that be, to the same degree perhaps we have sold what might have been our prophetic voice for political gain and there certainly is still a lot to be argued and debated about on all of these fronts.[7]

One of the things that we probably can agree on, whatever this post-mission world is, it is a complicated, complex, fraught, contested, and ambiguous space. And one of the things this means is that we're coming from this postcolonial, post or late-Christendom perspective and having to wrestle with how we did mission under colonial and Christendom terms and how we may not quite be able to proceed in exactly the same way in this more ambiguously or greyly shaded historical time.

From that perspective, the question is, "what does mission mean?" in this contested era, the world after the Enlightenment. What about the recognition of indigenous rationalities? What about the realization of non-Western cultural perspectives, traditions, ways of being in the world? Rationalities are also grammars that shape and guide historical life in all their complexities. The Enlightenment carried by the colonial governments attempted to westernise and bring the world into a kind of rational, scientific *modus operandi*. And again, none of this is intended to say that everything about the Enlightenment was bad or everything about rationalism is bad or everything about science is negative. But I think that at least part of what we're wrestling with is how to understand the value and legacy of the Enlightenment in the

[6] My own treatment of the notion of Christendom is in "Many Tongues, Many Practices: Pentecost and Theology of Mission at 2010," in Ogbu U. Kalu, Edmund Kee-Fook Chia, and Peter Vethanayagamony, eds., *Mission after Christendom: Emergent Themes in Contemporary Mission* (Louisville, Ky.: Westminster John Knox Press, 2010), 43-58, 160-63.

[7] See also Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology – The Cadbury Lectures 2009*, Sacra Doctrina: Christian Theology for a Postmodern Age series (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 2010), ch. 5, for my post-Christendom theology of the political.

twenty-first century. Our post-modern context evokes perhaps some positive feelings about the Enlightenment from some of us, and it might evoke some very concerned feelings from others of us; and for a few of us it might evoke both and we are not quite exactly sure what to do that word, *post-modern*.

In my published work, I've used more often the term "late modern," denoting more so the sense that we still live under the long shadow of modernity, and its advances, such as the scientific revolution.[8] The fact that we're using a PowerPoint in this talk is part and parcel of living in a world of scientific technology, so again, we're not naming this only in a pejorative way. I have been staying mostly at the descriptive level, but what I am trying to say here is that when most of us think about our mission experience, our mission past, our mission present, globalisation, the meeting of cultures, the emergence of indigenous cultures, perhaps here in Australia this is facilitated in part and perhaps contested in part by the role of aboriginal peoples within the context of the great Southland, even as in the USA, we do not often hear too much about native Americans, but that is part of the undertow of how we think about such matters in our nation. In Canada it certainly seems that they have got a lot further in terms of thinking about national identity in regards to the First Nations peoples and so on.

But the point is that these are all very challenging aspects of what it means to live in the twenty-first century after colonialism, after awakening to the realisation that amongst the good that has come out of European expansion around the world there has also been a lot of very negative aspects. Knowing that our classical missional endeavours were also intertwined with that expansion ought to give us pause about how those missional efforts ought to now proceed.

So "post-mission," let us be clear, does not mean that we are at the end of mission but it might mean that we're at the end of much of the way in which we used to do mission. Again, that might be debated, but I think that in part is what my book is attempting to explore, and that's what I am going to take a few moments to share with you about today.

Theological Interpretation of Scripture

The second venue this book attempts to explore, besides the whole issue of missiology in the twenty-first century, is what some call "theological interpretation of Scripture," which some of you might know concerns the conversation between the arenas of biblical studies and theology.[9] That's been a theological conversation that has emerged in the academy probably in the last fifteen or so years. It is constituted by both folks working in biblical studies connected to the Society of Biblical literature on one side and those connected to theological studies working primarily in groups like the American Academy of Religion on the other side. It used to be that both of these groups had to have separate guilds in part because they saw themselves doing two separate things and using two separate methodologies.

The theological interpretation of Scripture conversation has really emerged as a

[8] E.g., Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, Texas: Baylor University Press, 2007).

[9] See Craig G. Bartholomew and Heath A. Thomas, eds., *A Manifesto for Theological Interpretation* (Grand Rapids: Baker Academic, 2016).

result of folks in the biblical studies guild feeling like the domination of historical critical methods only allowed certain questions to be asked, and did not allow, for instance, confessional or faith commitments to be registered in the arena of biblical studies, biblical enquiry, and biblical scholarship. And on the other side there were theologians that felt increasingly that they were not willing to allow the biblical studies guild that was constrained by certain methodologies to dictate how scripture ought to be interpreted for theological purposes. So that's where both sides started to ask similar kinds of questions and out of that ferment has come this movement called theological interpretation of Scripture. There's a journal called *Journal of Theological Interpretation*, that has been about ten years running at this point, which is one of the dominant carriers of this conversation.[10]

Pneumatological and Pentecost-al Interpretation of Scripture

My book is an attempt to make a contribution not only to the missiological conversation but also to this discussion of theological interpretation of scripture. And I see this effort consisting of a few major thrusts. First, part of what I hope this particular book but also other books that I have written does, is to emphasize that we read Scripture not only theologically but also pneumatologically, or that part of what it means to do theological interpretation of Scripture involves what I call doing pneumatological interpretation of scripture. Of course, I come to that particular claim from my perspective as a Pentecostal scholar or theologian and I think that from a Pentecostal perspective we can make suggestions about what it means to do pneumatological interpretation, or to do pneumatological hermeneutics, or to do Pentecostal hermeneutics. I suggest that one of the obvious contributions that Pentecostals can make is to live fully into the word, the concept, the reality, that their name derives from, which is Acts 2 – the day of Pentecost – which is why they are called Pentecostals. Oftentimes, when you talk about a Pentecostal hermeneutic or a Pentecostal theology, the guild thinks of Pentecostal in relationship to the Assemblies of God or the Australian Christian Churches or something along those lines. It is not that I am opposed to the guild responding in that way, but I think the earliest Pentecostals, the modern Pentecostals in the beginning of twentieth century, did not really intend to start these denominations. They really intended to experience a revitalisation of their churches.

I think the goal of being Pentecostal and of the Pentecostal message is really an ecumenical message. It is a message for the church. Increasingly over the years, when I say I am a Pentecostal theologian, what I am really calling attention to is the message of Pentecost and not my denomination or church. I do hope my church could do a good job of lifting up the message of Pentecost. But from that perspective I prefer to say that I believe that our contribution is less to a "Pentecostal" this or that, which then gets dismissed and parochialised to a particular group of people, and more that we are heeding the Pentecost message. To call attention to the Pentecost message is to call attention to the work of the Holy Spirit. And that is also why I am proposing we call it not just a Pentecost or Pentecostal reading of scripture, but a pneumatological reading of

[10] My own contribution herein is "Unveiling Interpretation after Pentecost: Revelation, Pentecostal Reading, and Christian Hermeneutics of Scripture – A Review Essay," *Journal of Theological Interpretation* 11:1 (2017): 139-55.

scripture.[11]

Missiological Interpretation of Scripture

If our first endeavour is theological interpretation by reading scripture according to or after Pentecost – or pneumatologically – our second objective is to read scripture missiologically. Now you might say that missiology is more a set of practices, rather than a theological platform, and at some level that is true. But I hope, if you've been following some of the missiological literature, like *Missio Dei* for example, that such is a deeply theological notion that really locates the whole of salvation history within God's missionary sending. So, to read Scripture missiologically is more than to say I am going to read scripture according to the five things we are going to do when we go do missions (I will leave it to the ground practitioners to figure out what those five things are). I am more interested in clarifying what is the *Missio Dei* about? What is *Missio Trinitas* about? What is the *Missio Spiritus* about? What is the mission of the triune God about?[12] And I think if we can get further clarity on that, it might be that those five things that we are supposed to do will suggest themselves within the appropriate contexts within which we find ourselves participating in God's mission.

The point is that to read scripture missiologically is a theological undertaking. It is not an attempt to identify what the Bible says from a kind of neutral perspective. Rather, such an approach is theologically funded, theologically committed, and asks the question, "what is the *Missio Dei*?" It wagers that such is the question that scripture invites us to ask, rather than that is a question we are imposing upon scripture. But it is a theological question. It is not identical, although it includes, the question, "how did the mission of God proceed among the judges?", for instance. As an historical question, we might well say, "the judges can be interpreted from the perspective of Israel conquering the nations," so from that perspective it was a missionary undertaking and we can just try to understand that historically. I am not saying that is not an important question to answer, but the theological question is instead: "how do we understand the book of Judges as something that is part of God's mission?" That's a little bit more complicated, because then we have to think about God somehow authorising or somehow calling us to participate in that mission. The Native American theologians have long been saying that they read the book of Judges from the perspective of the Canaanites, and the news isn't all that good.[13] If you're part of the Canaanites that got wiped out…, anyway that is tomorrow's lecture!

Canonical Interpretation of Scripture

Beyond reading scripture pneumatologically and missiologically, we also read scripture canonically. That's part of what I am going to be doing in this book. A canonical reading is not to say that we are going to marginalise the historicity of text or ignore the

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[11] See my book, *The Hermeneutical Spirit: Theological Interpretation and the Scriptural Imagination for the 21st Century* (Eugene, Ore.: Cascade Books, 2017).

[12] See my book, *The Missiological Spirit: Christian Mission Theology for the Third Millennium Global Context* (Eugene, Ore.: Cascade Books, 2014); these essays expand such a pneumatological missiology in a more scriptural direction.

[13] E.g., Robert Allen Warrior. "A Native American Perspective: Canaanites, Cowboys, and Indians," *Christianity and Crisis* 49 (1989): 261–65, reprinted in R. S. Sugitharajah, ed., *Voices from the Margins: Interpreting the Bible in the Third World* (Maryknoll, NY: Orbis Books, 1995), 277–85.

history of or behind the text.[14] But a canonical reading seeks to read the text in relationship to other texts within the received order and sequence of writings taken as revelatory or sacred. There are going to be some texts that we are going to be unable to date. And if we are unable to date them quite directly, then historical reading of scripture is less useful for comprehending those texts. But if we have a canonical spread then we can ask questions like: How did these become scripture to the people of God at its various points in history when the canon emerges in whatever forms that it emerges? These are less historical than theological questions because the canonical formation of these texts involve theological judgments about them and the authority they wielded over those particular communities. That is what makes, at least in part, for canonical reading of scripture, or from my perspective, for theological readings of scripture.

This book therefore intends to engage in theological interpretation of scripture along these three fronts: pneumatologically, missiologically, and canonically. The only thing I am doing for the purposes of these two lectures is to switch their order. I will start with the New Testament and move to the Old Testament tomorrow, though the book proceeds canonically.

Reading Scripture Pneumatologically

I think that there is a historical fact that gives us justification for reading Scripture pneumatologically or from the perspective of Pentecost, simply because all the apostolic writings are not just after Easter but also after Pentecost. Christian faith, Christian life, and Christian reflection, proceeds not just after the Christ event, period, but after a Christ event that includes Jesus pouring out His Spirit on all flesh. The Christ event by definition includes the Pentecost event. And the Christ event by definition is the Messianic or anointed event (that is by definition what Christ is) and therefore from that perspective all of the apostolic writings are written not just in light of Easter, which they are, but also in the light of Pentecost, meaning by the power of the Spirit.[15] This itself warrants what I call Pentecost reading of scripture, meaning a reading after Pentecost, a reading after the experience of the Spirit poured out on all flesh, which includes the life, death, resurrection and the ascension of Jesus of Nazareth to the right hand of the Father (see Acts 2:33).

Beyond this fundamentally important historical datum that we often forget, there is the fact that the Christian life is initiated by an encounter with, and being born again by, the Spirit. There is no Christian confession of the Christ apart from the Spirit (cf. 1 Cor. 12:3). In other words, there is no way anybody is ever going to get started in Christian reflection outside of the Spirit. Christian life is life in the Spirit. So, all Christian theology, even by those who do not even know (consciously) the Spirit, in the Pentecostal sense, do theology after Pentecost. We might say that some are "anonymous Pentecostals." Not anonymous Pentecostal in the Assemblies of God or Australian Christian Churches sense, which are marginal senses of being Pentecostal.

My point is about the Christian life as a whole. Anyone that confesses Christ does

[14] The history of the text has traditionally been the domain of what is called source and form criticism; the history behind the text has been the purview of, unsurprisingly, historical criticism.

[15] I develop such a Spirit- or pneumatological Christology elsewhere – e.g., *Renewing Christian Theology: Systematics for a Global Christianity*, images and commentary by Jonathan A. Anderson (Waco, Tex.: Baylor University Press, 2014), ch. 8.

so by the Spirit and therefore that confession and its accompanying reflections are all after Pentecost. There is just no other way to get to theology or hermeneutics or anything reflective outside of Pentecost and the work of the Spirit. This would be a deeply experiential and existential reality for all of us and for anybody who is a Jesus follower. When Paul says in 1 Corinthians 2 that the natural person in his or her mind cannot understand the things of God, this is not to say that you and I (as believers) have perfect exhaustive completely illuminated understandings; we still, as he says later in 1 Corinthians 13, peer through a glass dimly. But that peering is spirited, even in all of its ambiguity, in all of its groaning, in all of its aspiring if you will. Christian understanding is always in and through the Holy Spirit. So, we read scripture pneumatologically and we understand scripture pneumatologically, because our lives are in the Spirit and drawn by the Spirit and because that is the mode of prayer and we pray seeking understanding and faith seeking understanding marks our posture. And again, that is even for anonymous Pentecostals. We're all in this posture of seeing through a glass dimly. Some of us say, "come Holy Spirit" or "be with us Holy Spirit," in this posture and others might not quite say that but nevertheless can only wait on the Lord in the Spirit.[16] So this is a truism, that there really is no other way to do theological interpretation of Scripture except pneumatologically. Everybody in this sense interprets Scripture after Pentecost; but very few of us ever use that language.[17]

Reading Scripture Pneumatologically and Missiologically: Gospel Warrants

So, what does it mean to read scripture pneumatologically and missiologically? Most importantly, there are some Gospel warrants. Think about the great commission as a Trinitarian text. So, to read Matthew pneumatologically and missiologically means that we read Matthew backward to forward; we read the First Gospel from Matthew 28:18, and now go all the way – back and forth – through the text in light of that. These are hermeneutical strategies I invite you to embrace as your own and see how your perspective on Matthew might be enriched. The point is Father, Son, *and* Spirit. For most of the Christian tradition, Trinitarian means Father and Son. And even for most of Pentecostals, when we say Father, Son, and Spirit we mean Father, Son, and speaking in tongues and healings.

Mark's version, thinking about the longer ending as some might say is the Pentecostal ending, may get a little tricky. Is verses 9-16 of the final chapter part of the canon of Scripture or not? Pentecostals read it that way and in fact from the second century onward the argument is, even in reception history, that the longer Markan ending was a missiological ending.[18] Yet the Markan ending also include the charismatic manifestations and work of the Spirit, and from that perspective it perhaps provides us

[16] For more on my pneumatological reading of 1 Corinthians, see *Spirit of Love: A Trinitarian Theology of Grace* (Waco, Tex.: Baylor University Press, 2012), 116-20.

[17] This is my way of putting what I learned from D. Lyle Dabney, "Otherwise Engaged in the Spirit: A First theology for the Twenty-First Century," in Miroslav Volf, et al., *The Future of Theology: Essays in Honor of Jürgen Moltmann* (Grand Rapids: Eerdmans, 1996), 154–63, and "Starting with the Spirit: Why the Last Should be First," in Stephen Pickard and Gordon Preece, eds., *Starting with the Spirit: Task of Theology II* (Hindmarsh, Australia: Australian Theological Forum, 2001), 3–27.

[18] See James A. Kelhofer, *Miracle and Mission: The Authentication of Missionaries and Their Message in the Longer Ending of Mark*, Wissenschaftliche Untersuchungen zum Neuen Testament 2.112 (Tübingen: Mohr Siebeck, 2000).

with even an additional reason to read the rest of Mark in light of this new ending. In other words, if this was a new ending, it was something that said, "this is missing, this is important, and we need to revisit the entire book from this perspective." I am not suggesting that we go ahead and just add something else on, although I've written about the 29th chapter of Acts, buts that's another point.[19]

Of course, Luke's version is the original source of the Pentecost narrative. You have Luke 24 instructions to wait for the power from on high that then anticipates Acts 1:8 and the rest of the book of Acts. There's no way to read Luke-Acts or Acts-Luke in any other way than as pneumatological and missiological.[20] Luke is concerned from the very beginning about being a light to the Gentiles, the restoration of Israel, and the gospel to the nations. Those are themes that are intrinsic to the Lukan theological construct and framing.

The centre of Matthew is in chapter 12 that includes a remarkable text in which Jesus, almost like what happens in the gospel of Luke chapter 4, is defined by an Isaianic text:

> Here is my servant, whom I have chosen,
> my beloved, with whom my soul is well pleased.
> I will put my Spirit upon him,
> and he will proclaim justice to the Gentiles (Matt 12:18, NRSV; cf. Is 2:1).

The Spirit at the heart of the Matthean account connects very well and is consistent with the trajectory that is announced in the trinitarian Great Commission text at the end of the book.

Reading the New Testament Missionally after Pentecost

In the rest of this first essay, I want to provide, in a very cursory manner, missional readings of the New Testament from a pneumatological perspective. We will take the gospels, the epistles, and the Johannine literature in order.

Pneumatic Gospel Mission

Picking up from the preceding, it is not as if Matthew's Gospel is directed only to the Jews. This has been a long debate amongst Matthean scholars: if this is a Jewish Gospel for Jewish community, what is "to all nations" doing at the end of the book? But if we read the rest of the book in light of 28:18, we see that the nations appear rather frequently in Matthew. If we had read it as simply as a Jewish text we may have dismissed these as incidental references because part of the tradition that the five sermons of Jesus in this gospel correlate with and update the first five books of the Old Testament (the Torah), along with other reasons for seeing Matthew as being for the Jews. But now we might begin to notice that this very Jewish gospel communicates in,

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[19] The point about the 29th chapter of Acts is that Jesus followers are invited to extend the apostolic narrative, which is arguably also what a putative 17th chapter of Mark could involve regarding the Second Gospel; see Pamela M. S. Holmes, "Acts 29 and Authority: Towards a Pentecostal Feminist Hermeneutic of Liberation," in Michael Wilkinson and Steven M. Studebaker, eds., *A Liberating Spirit: Pentecostals and Social Action in North America* (Eugene, OR: Pickwick, 2010), 185–209.

[20] My own reading of Acts-Luke is in *Who is the Holy Spirit? A Walk with the Apostles* (Brewster, Mass.: Paraclete Press, 2011).

through, and against a Gentile horizon. And this is also the work of the Spirit. It is the work of Jesus the Messiah with his Jewish genealogy, and we Gentiles who are connected to this message.

When I then read Mark 16 in light of the Gospel of Mark,[21] all of a sudden, the work of the Spirit in Mark 16 is contrasted with the work of all the unclean spirits, which is much more of Mark's interest then in the other gospels. I am only pointing out how our particular bifocal hermeneutic attends to missiology and pneumatology together. Such an approach does not tell us everything about mission and about the Spirit of mission in a post-mission world, but I think it gives us an informative lens. How do we talk about unclean spirits in the post-mission world? Does the Markan narrative give us perhaps some fresh language and perspective on such phenomena? Here we can think not just about exorcisms but about exorcisms from a missiological perspective.[22]

And then, of course, when you read and connect Luke-Acts in light of how Acts 1:8 provides the table of contents for this Lukan sequel and how Luke 4:18 structures the Gospel, we see these reinforcing each other as pneumatological missiologies or as missiological pneumatologies. Those are interchangeable from the Lukan perspective – albeit with distinctive accents: the former emphasizes the *Missio Dei* as empowered by the Spirit while the latter highlights how the Holy Spirit is also the missionary (sent and sending) Spirit – and I try to make that argument here in what I call "pneumatic gospel mission."

On Pauline and Other Letters: Missional Life in the Spirit

When we turn to Paul, we see that the language of the kingdom is much less prevalent than in the gospels. If Jesus was constantly talking about the reign or kingdom of God, Paul mentions that much less; but the latter certainly talks a lot about life in the Spirit and there's been those who have suggested that what Jesus means by the reign of God, Paul talks about as life in the Spirit or about being in Christ.[23] And of course being in Christ is not just being in Jesus of Nazareth, but it means being empowered by the messianic anointing and finding life in the anointed one's Spirit that now has been poured out upon all flesh (to use now Lukan language). In that respect one can potentially read all of Paul – and Gordon Fee has helped us a long way down this road[24] – from this pneumatological perspective. Is Paul *the* pneumatologian of the New Testament? We know that he was also a missionary par excellence so there is no way to separate Paul's pneumatology from his missiology or vice versa.

What happens then when we read his letters from this bifocal perspective of pneumatology and missiology? Reading Romans pneumatologically means that the Spirit is poured out into our hearts.[25] I suggest we can go from something like the Spirit

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[21] E.g., John Christopher Thomas and Kimberly Ervin Alexander, "'And the Signs Are Following': Mark 16.9-20 — A Journey into Pentecostal Hermeneutics," *Journal of Pentecostal Theology* 11:2 (2003): 147-70.

[22] I am reminded, for instance, of John Wimber and Kevin Springer. *Power Evangelism* (San Francisco: Harper & Row, 1986).

[23] See Youngmo Cho, *Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile These Concepts* (Waynesboro, Ga.: Paternoster Press, 2007).

[24] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass.: Hendrickson, 1994).

[25] Cf. my pneumatological reading of Romans in *Spirit of Love*, ch. 8.

poured out into human hearts (Rom 5:5) to the groaning Spirit liberating all of creation (Rom 8). Romans 5-8 then becomes the fulcrum upon which the rest of the gospel can turn in terms of providing angles and perspectives to understand justification and the fall in the first four chapters, the message to Israel and the covenant with Israel in chapters 9 to 11, and the practical missiological unfolding of the theological imagination in the concluding chapters 12 to 16.

What I am trying to suggest with these very preliminary and exploratory exercises, is what happens when we approach familiar texts with these other (pneumatic and missiological) glasses. We can obviously impose a variety of tinges on our bifocals and sometimes those tinges will obscure something that's important. But I hope that this exercise can be recognised as one that the texts themselves invite, even if not exactly the way I am suggesting. But I think the power of Scripture is its capacity to elicit and catalyse life in response to these words. We might recognize that the nature of what it means to do theological scholarship was anticipated along the Corinthian way when Paul said: "Two or three prophets should speak, and the others should weigh carefully what is said" (1 Cor. 14:29, NIV). I approach scholarship this way not because I am a prophet but since I am a theological author: others – listeners and readers – will judge.

My book thus goes through every one of Paul's letters that actually mentions the Spirit (Philemon gets left out, because Philemon does not mention the Spirit) and I read them again as missiological tracts. I also look at what Paul says about the Spirit specifically in these letters and that becomes then another focal point through which we explore and then ask the question: how is the mission of God unfolded in this context in relationship to the understanding of the Spirit's person and work in this particular church community, locale, and context?

Briefly, I do the same when I turn to Hebrews and the so-called General or Catholic letters. This section of my book I call pastoral and catholic – meaning ecumenical, related to the church universal, not designating the Roman Catholic Church – mission. One of the questions which has been asked historically is: which way does the Spirit go in the pastoral and catholic epistles? These texts reflect various ecclesiastical developments, the argument being that they are mostly late first century and perhaps even early second century writings. The churches reflected herein have been institutionalised in some respects; the Spirit is gone, so it is said. But no, the Spirit is not absent completely. There are remnants of the Spirit's work. Part of what we are trying to ask here is how to understand the Spirit and mission in these texts. How do we understand Titus as a missionary text in relation to the regenerative work of the Spirit? How do we understand the sanctifying work of Spirit as missional in the diasporic context of 1 Peter?[26] What about the prophetic Spirit and mission amidst the eschatological delay of 2 Peter? The goal here is to look again at these documents, understand them as missional report, and look at what is said about the Spirit in each text and then ask the missional question again in light of these pneumatological hints, data, and trails.

[26] See also my essay, "Diasporic Discipleship from West Asia through Southeast Asia and Beyond: A Dialogue with 1 Peter," *Asia Journal of Theology* 32:2 (October 2018): forthcoming.

Apocalyptic Spirit and Eschatological Mission

When we get to the Apocalypse the questions that I would want to ask are something like this: what is the Spirit saying to the churches about mission in anticipation of the things that are to come? How does mission get shaped when you are engaging within an imperial context? The seven spirits of God are sent out to the four corners of the earth to engage the many tribes, tongues, people, and nations; what are the implications of that for mission in a post-mission world?[27] The Spirit and the bride say, Come (Rev. 22:17); is this the culmination of mission and what are the implications then for Christian missional imagination in light of this clarion ultimate call and invitation?

We will see how these actually turned out after I finished these chapters. But as I anticipate the arguments that are going to unfold I am intrigued by the fact that all of these New Testament voices, including but not limited to Revelation, are located within Empire. In relation to *Pax Romana* (the Peace of Rome), the apostolic missionaries are all marginal political figures. But they are nevertheless central to the mission of God. In Acts, we see Imperial interaction all the way through, including manifestly in Paul's citizenship claims. The gospel narratives are also situated in the days of Caesar: in days of Augustus or of Tiberius Caesar (Luke 2:1, 3:1). The point is that we need much more intentionality about identifying the imperial sites within which early Christian mission unfolded. There is a lot that we can learn in our time when we might feel that we are no longer in charge politically, socially, economically, and in every other way in carrying out and responding to the call of the *Missio Dei.*

The Spirit in a Post-Mission World: Preliminary Takeaways

Often, we have read these texts from a Christendom perspective or from a colonial point of view as the ones in charge and in power and therefore have actually misread most of these texts because they were not written at the imperial center. So how do we recover what this post-mission notion means? This post mission notion, I am suggesting, actually invites us to get right back to the heart of the original apostolic mission, long before we adopted bad missional habits.

These pneumatic witnesses show us many tongues, many voices, and many practices for pre-Christendom mission, and such has implications, I wager, for post-Christendom mission. It is anachronistic to impose our contemporary situation back onto the New Testament but I think that when we go back to reading the entirety of the New Testament both pneumatologically and missiologically, we are going to have a much less bifurcated set of categories about organising our world than otherwise. What I mean is that the binary of community versus individual dissipates, or nature versus super-nature, life now versus the after-life, body versus soul, etc. Intriguingly, we Pentecostals are some of the worst at such dualisms, perhaps because we emphasise the Spirit that the Enlightenment dismissed. So if the Enlightenment emphasised nature, history, and materiality, we say, "come Holy Spirit." But my point is that we have actually bought into such divisions and so we assume Pentecostal mean supernatural versus natural. Yet from

[27] See my article, "Kings, Nations, and Cultures on the Way to the New Jerusalem: A Pentecostal Witness to an Apocalyptic Vision," in S. David Moore and Jonathan Huntzinger, eds., *The Pastor and the Kingdom: Essays Honoring Jack W. Hayford* (Dallas, Tex.: TKU Press, 2017), 231-51.

another perspective, we have allowed the world to dictate how we define the work of the Spirit, e.g., as super-natural. I do not wish to eliminate whatever we think supernatural realities are. I am only trying to get us to recognise how our language has been dictated by external perspectives. Put alternatively, to impose nature and super-nature on the New Testament itself is anachronistic.[28]

That's why when you are reading New Testament pneumatologically, it is not about reading the New Testament supernaturally. That does violence to the New Testament by imposing an Enlightenment perspective on the New Testament that the apostles did not have. Instead, a holistic and charismatic perspective to mission was prevalent then and should also be now, which gives a lot more traction to do mission in our twenty-first century post-mission world. Thus, the groaning of the Spirit and cosmic mission then (Rom. 8) and now invites us to be both more humble and more hopeful in mission as opposed to being triumphalist and otherworldly. Something along these lines and this is what I am gesturing toward, and hoping and praying for, from this work.

[28] The point I make in my book, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), ch. 7.

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The *Ruah Elohim* and the *Hagios Pneuma* in a Post-Mission World

Part 2: Old Testament Reconsiderations

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I am a systematic theologian by training, and during my first year at Fuller Seminary's School of Intercultural Studies, I found myself in a new disciplinary context. I have been having a wonderful time in the last few years actually taking my first courses and learning about intercultural studies and missiology in a more formal sense. Yet prior to this, I had already found myself starting in 2005 to write articles, and a bit later (more recently) publishing books, with a the word "mission" in the title. It was not really planned that way. For instance, I got an invitation to contribute to a book in the Regnum Centenary Series, a huge forty volume series on mission studies, in the area of diaspora and mission, and the lead editor contacted me and asked me to work with him on this. And given that I had written a few things on diaspora,[1] I thought this would be fun. So, I ended up having a book on diaspora and mission, without again not really knowing a whole lot about mission.[2]

I have lived a kind of missionary kid's life and have some firsthand experience about diaspora, migration, and mission. The Pentecostal academy has also really been working hard on the mission front, and so, as a scholar of Pentecostalism and as a Pentecostal who is a scholar, I have from the very beginning been reading a lot in missiology that my fellow Pentecostal colleagues have been churning out. So that primed me a bit to begin doing work in missiology. And I have been really grateful for developments in the dynamic field of systematics that have already explored and

[1] See Yong, *The Future of Evangelical Theology: Soundings from the Asian American Diaspora* (Downers Grove, IL: IVP Academic, 2014).

[2] See Chandler H. Im and Amos Yong, eds., *Global Diasporas and Mission*, Regnum Edinburgh Centenary Series 23 (Oxford, UK: Regnum Books International, and Eugene, OR: Wipf & Stock, 2014).

engaged in intercultural theology, comparative theology, theology of religions, theology of the interfaith encounter, etc., all of which are vital in the arena of missiology.

Ruah in the Old Testament: Theological Issues

I have mentioned that this book that I am working on is one of my first scriptural explorations across the biblical canon and I was able to improvise a little bit yesterday (not yet having written the last three chapters of part II),[3] simply because I am a little bit more familiar with the New Testament. From New Testament studies yesterday, today I feel like I am wading out across the ocean of the Old Testament. Moving into this domain is a bit like being transported from planet Earth to the planet Mars. So, take everything that you hear for the next hour with three grains of salt. We are going to look at the Old Testament today as an extension of what we did yesterday; in saying that, if in fact we read Scripture after Pentecost and in the light of missiology, to what degree is such an approach also viable for the Old Testament? How can we read in this bifocal way the Old Testament from a Spirit and mission perspective? So that's what we are going to do for the next few moments today.[4]

Let us zero in on this pneumatological focus, one side of the bifocal lens. In focusing on the pneumatological – or "ruahological," is that a word yet? – I was looking at my manuscript last night to refresh my memory on what I had exactly planned to say on this part, and I noticed I was using the word pneumatological quite a bit in the Old Testament. So, I said to myself: it should be ruahological, related to the Hebrew word for wind or breath, *ruah*; and instead of *pneumatic*, I created another neologism: *ruahic*. When we turn to the Old Testament, we are focusing on ruahological texts, as few as the mentions may be (relative to the New Testament), although in some cases like Ezekiel we have a deluge of such references. And there's been a good number of studies actually on the divine wind or divine breath in the Old Testament: the classic text from Leon Wood from three or four decades ago, George Montague (a Catholic scholar who has done a lot of work on the Spirit in the Old Testament, and a few others like that.[5] So, it is not that there has never been any ruahological or ruahic explorations of the First Testament or the Hebrew Bible.

For our purposes, however, I had to ask myself questions from a very uninformed perspective, uninformed because I took one semester of Hebrew in 1990 and have not used it much since. But remember: *ruah*, like *pneuma* is really wind, breath, breath-wind. How do we discern between when it is just breath or wind of nature as opposed to when such refers to God's wind or breath? Obviously if Yahweh (or Elohim) is added in the text

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[3] See part I of this two-part article; recall that the book manuscript I am overviewing in these lectures is my *Mission after Pentecost: The Bible, the Spirit, and the Missio Dei*, Mission in Global Community (Grand Rapids, MI: Baker Academic, 2019), forthcoming.

[4] Historically, the Old Testament precedes the New; epistemologically, however, like with the first followers of Jesus, the experience of the risen Christ and the outpouring of the Spirit informs the apostolic reconsideration of Israel's sacred scriptures. See my *The Hermeneutical Spirit: Theological Interpretation and the Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017), for further rationale, including ch.12 therein for a reading of a segment of the Hebrew Bible – Genesis 1-2 – from a post-Pentecost perspective.

[5] E.g., Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids, MI: Zondervan, 1976); George T. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (1976; reprint, Peabody, MA: Hendrickson, 1994), part I; and Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson Publishers, 1995).

then it seems clearer that what is being discussed is divine, Yahweh's breath, or the breath of Yahweh. Of course, there is human, natural, or creaturely breaths or winds, but there is also divine forms of such. My focus in this exploration is on God's *ruah*. So, I have had to make some choices in different places when Yahweh is not mentioned; at times, these are obviously references to creaturely or created breaths or winds, but in instances, *ruah* appearing in creation texts could also be related to Yahweh or Elohim and hence denote divine realities.[6]

Another theological question is this: how do we recognise the difference between *ruah* in the Old Testament and *pneuma* in the New Testament in terms of continuities and discontinuities? Relatedly, how do we go about responding to this question from a systematician's point of view in contrast to that of a dogmatician's point of view (the former being perhaps less constrained by formal dogmatic, conciliar, or confessional data than the latter)? Put otherwise, how might we interact with this question if we were to bring a post-Nicaean sort of understanding of the Spirit and then reading that back into these texts, particularly in the Old Testament or the Hebrew Bible? All this to say that I have not yet fully sorted all of this out, but I think we need to be alert to the fact any reading of divine *ruah* in the Old Testament will be making these choices, consciously or not. Hence, we must be alert to the fact that we are reading text written long before Nicaea, and prior to the accumulated 2000 years of dogmatic, confessional, creedal, systematic unfolding of pneumatology (or ruahology, as the case may be).[7]

Ruah and Mission in Ancient Israel: Hermeneutical Guidelines and Challenges

But coming back to Genesis 1:2 "…a wind from God swept over the face of the waters…" (NRSV). Clearly, this is *from* Elohim but is this a divine wind in some personal or trinitarian sense or is this merely a cosmic wind, even if sent or at least authorized by God? That is the kind of navigation we have to be careful about when we are working in the Old Testament. Such readings raise not just hermeneutical deliberations but also, for our purposes, explicitly missiological perspectives and considerations.

As has been mentioned already, there has been a good bit of work done in the last twenty or thirty years by missiologists who have developed missiological readings, applying a missiological hermeneutic and perspective, to the Old Testament. Christopher Wright is one of the leading lights on this front.[8] So we have begun to appreciate the missiological character of the Old Testament. But it is within this context that we can also begin to appreciate that we cannot impose our New Testament understanding of mission – even our post-New Testament understanding of mission – directly back onto the Old Testament as if they were equivalent. For instance, one of the important questions we need to ask particularly in these missiological readings of the Old Testament is whether ancient Israel has a centrifugal understanding of mission going out

[6] Helpful in this regard for me was Lloyd R. Neve, *The Mission of God: Unlocking the Bible's Grand Narrative* (1972; reprint, Cleveland, TN: CPT Press, 2011).

[7] An excellent text here is John R. Levison, *Filled with the Spirit* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 2009).

[8] E.g., Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), and *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010).

to the nations or a centripetal perspective of being – and focusing on being – the people of God and from that perspective being a light to the nations who might look toward Israel or come toward its temple built for Yahweh. There have been arguments on both sides.[9] So, we have to at least recognise this challenge within the character of how we think about Israel and its missionary witness or its missionary call, and then also its missionary life.

So, missionary life may not always have been: "let's go out to Papua New Guinea," which the Old Testament saints had never even heard of anyway. But what did it mean for them being the worshipping people of God to bear witness and to be a light to the nations? There is a tension between understanding a more centrifugal perspective in which we go – in the New Testament, being apostolic is being sent – and the alternative: Israel was not always sent in exactly in the same way as Jesus' disciples, though maybe being sent into exile is a sort of missional sending, phenomenologically similar but historically dissimilar, discontinuous between what it means to be sent as a people to survive in exile (in the Old Testament) in contrast with apostolic sending (in the New Testament).

From this perspective, then, this reading of the Old Testament missiologically is a dance. But we are developing a ruahological as well as a missiological hermeneutic of the Old Testament that needs to begin with a double alert: to imposing certain understandings of *pneuma* onto *ruah* and to imputing certain understanding of mission on to Old Testament text that are later derivations – we must hence be alert for anachronistic applications on both fronts. Therefore, reading canonically helps us to appreciate the unfolding missiological or missional arc of the Old Testament books going all the way through from Genesis to Malachi, and then being able to discern the movements, consolidations, reconsiderations, developments, and expansions as we follow that arc into and out of the new covenant.[10]

This said, I think we need to carefully consider the missiological implication of texts that are quite far removed from our contemporary world. From that perspective one of the things that I have been invited to reconsider is how we read that missiological relationship of Israel to the nations ruahologically? A kind of a model for such an approach comes from the mid-nineties, when I read Michael Welker's book *God the Spirit* (translated from the German).[11] It is really an incredible helpful reading of Spirit all the way through, more precisely, or *ruah* all the way through the Old Testament and then of *pneuma* through the New Testament. But I think one of the things Welker did very well was understand *ruah* and *pneuma* not just in individualistic terms of but in terms of how in the New Testament it shaped the people of God's relationship to the surrounding polis and in the Old Testament how it shaped the people of God's relationship to the surrounding culture. So, there is a certain sense in which *ruah* and *pneuma* in Welker's

[9] The parameters of the debate was set long ago by H. H. Rowley, *The Missionary Message of the Old Testament* (1944: reprint, London: Carey Southgate Press, 1955), and Robert Martin-Achard, *A Light to the Nations: A Study of the Old Testament Conception of Israel's Mission to the World*, trans. John Penney Smith (Edinburgh and London: Oliver and Boyd, 1962).

[10] I am aware that *missiological* and *missional* are distinctive in the contemporary mission literature but for our purposes of retrieving the biblical witness to mission, I use them practically synonymously in this essay.

[11] Michael Welker, *God the Spirit*, trans. John F. Hoffmeyer (Minneapolis, MN: Fortress Press, 1994).

God the Spirit highlights not just the individual's perception of the Spirit but also the communal and public function of *ruah* and *pneuma* in both Testaments. I am asking here more missiological questions, but the paradigm for me is: what is the role of witness for the community, now considered Israel, and how do I read that witness ruahologically, like how Welker was reading Israel's community and corporate identity through what I call a ruahic lens.

So, these are what I call theological and hermeneutical guidelines that shape how we approach the opportunities before us, and also the challenges. Bringing too much baggage with us into the Old Testament can be a problem but the whole point is how can we be informed about *pneuma*-empowered mission for reading the Old Testament in a post-mission world? I think there are some very intriguing possibilities, and in the final twenty minutes of this lecture I hope to flesh some of these out. But note that there is not just one Israel; rather, there are 1500 years of Israel in these texts and, depending on how you date them, maybe 1500 different political circumstances through which this "light to the nations" motif unfolds. And from our more particular ruahological perspective there are 1500 years of different cultural circumstances through which divine winds, presences, and activities accomplished some of these missiological objectives. Such are the questions and concerns before us along this path.

Ruah and the Torah: Creational Mission

So, moving very quickly, I am going to overview the major moves made within these four chapters,[12] in the hope that it will whet your appetite for something like: "ha! I am going to get this book so I can see all of the mistakes Amos Yong made reading the Old Testament!" I would be delighted to hear from you after you get the book and read it when it comes out.

The Old Testament begins with what we might call creational mission. I would like to think that the divine breath not only concludes the canon – remember we are reading canonically – with a pneumatological invitation: "the Spirit and the bride say, 'Come'" (Rev. 22:17a); but something similar happens at the very beginning when Genesis 1:2 is read in this ruahological sense. There is good reason therefore for us to see the canon as pneumatologically or ruahologically book ended, with the divine wind hovering over the waters that stir creation and then the divine breath also in the eschaton luring creation; divine wind initiating, sending out the ripples, and then divine breath bringing up to shore or ushering into the eschaton, to follow through with these metaphors.

In Genesis, divine *ruah* as far as I can tell appears three times, once in 1:2, and second time in 6:4; remember the Nephilim and the giants in the land and all that interesting stuff. The breath of God both initiates and grapples with, strives with the creation's not always appropriate responses to the freedom that Elohim gives. This already alerts us to what I suggest might be the ambiguity of mission. I think that's an important point, as we go through the Old Testament text, we are going to see that ambiguity. We'd like it a little bit cleaner in the sense that every time the wind of God shows up, eyes are open, bodies are raised, people speak in tongues, baptisms, hallelujah

[12] Part I of my book, *Mission after Pentecost* (forthcoming).

– somebody say amen or praise the Lord![13] Maybe every time the Spirit shows up a lot of things happen and not all of that is exactly what is good for raising missionary funds and dollars, in a classical sense of the missionary venture.

The third time the divine *ruah* appears in the first book of the Bible is with Pharaoh in Genesis 41:38, who actually recognises the divine breath in Joseph. Here is a very interesting occurrence – and this will not be the last time such happens throughout the pages of the First Testament – when those who are not part of the people of God are actually observant about the divine breath, people like Pharaoh, who ought not to have had any clue about the Holy Ghost. How do you understand such a perspective on the divine breath from a post-Nicean point of view? Not very easily. But that's exactly the point about how these narratives in the Old Testament challenge our understanding of who owns the Holy Ghost. We who are Pentecostals or part of this modern-day movement might think we do, or presume that non-Pentecostals know little if anything about the Holy Ghost.

The wind or breath of Yahweh in Exodus 15 is also important because this liberational mission was designed to establish Israel even through the wilderness wandering, designed to establish Israel as Priests to the nations (see also Exod. 19:6).[14] The call out of Egypt was also a call towards priestly representation among the nations; hence, that involves the wind of Yahweh delivering Israel into that priestly call. We also know about Bezalel and Oholiab in Exodus 31 and 35, especially the reference to the divine breath enabling their "craftsmanship." Further, we have, consistent with the Pharaoh text, Balaam as the pagan upon whom the breath of God descends (Num. 22-24). So, is it mission among and to the pagans or is it mission from the pagans, or is the divine breath reaching Israel through the pagans, in effect? How do we recalibrate and think about mission, if you will, Christian witness in this post-mission context when we are engaging with pagans? In our engagement with pagans are we bearers of the Spirit only or potentially are we also recipients of the wind of Yahweh in the context of this encounter? There are a lot of questions I have reading the Old Testament through this ruahological perspective. I think they are appropriate questions to think about it in what we call our post-mission world, but you'll have to be the judge of that eventually.

The Spirits of Ancient Israel: Ambiguous Mission

We now move from chapter 1 of my book on Torah to chapter 2 that is on Deuteronomic history; in some circles that language is a bit dated, but we are looking at the text at least also historically. From this perspective, does Deuteronomy belong to the first five books of the Torah or does Deuteronomy belong to the historical books? God's Spirit is mentioned once in Deuteronomy at the very end when the author talks about the breath of Yahweh coming upon Joshua for his ministry. But that breath of Yahweh is designed to say that Joshua is going to carry out Moses' legacy, calling, and vocation, to fulfil Moses's leadership of Israel. That surely raises all kinds of questions, the big one

[13] Sometimes Amos Yong the lecturer turns into Amos Yong the preacher; for the latter, see my collection of sermons: *The Kerygmatic Spirit: Apostolic Preaching in the 21st Century*, edited by Josh Samuel, commentary and afterword by Tony Richie (Eugene, OR: Cascade Books, 2019), with an audio of sermons available online at Fuller Studio [https://soundcloud.com/fullerseminary/sets/amos-yong-sermons].

[14] See, e.g., George V. Pixley, *On Exodus: A Liberation Perspective*, rev. ed. (Maryknoll: Orbis Books, 1987).

being: does that text then invite us to read the conquest of Canaan ruahologcally and what are the implications of that? How do we grapple with the conquest narratives from this ruahological springboard as we think about mission within the ancient Israelite frame? One way in which that happens – and I explore this in discussing Joshua by both looking forward and then looking backward to Numbers 11 where the breath of prophecy falls upon the 70 elders – is to follow out the implications of these intertextual connections and to raise such questions. In this case, we are prompted to read backward and forward within what I call Moses's legacy handed onto Joshua in order to reconsider the mission of God scripturally and then revision our response to and participation in such for today.[15]

Judges is of course, also another very interesting text, because there is within its narrative lots of ruahic activity. There are three times even before you get to Samson and then there are four mentions of the Spirit on Samson. Some literature says the first three times that the Spirit comes is when Yahweh leads the people to move out in other geographical directions from Israel. Hence, one potential way of understanding the divine breath here is as anticipating trajectories toward many nations. Another perspective that I found helpful was from my colleague at the Pentecostal Theological Seminary, Lee Roy Martin, who has written a book on Judges from a Pentecostal perspective.[16] He says actually that when the Spirit of God appears to those judges, those are the only three times when Yahweh actually said something; and then there is a correlation between the divine breath blowing and then what Martin calls Israel's hearing. Does Israel hear well or not? Well that's of course part of the question. Israel maybe does not hear very well in a lot of these instances (perhaps as we do not also).

And then you have Samson and the Spirit of God and "the violent take it by force" sort of anticipation of what is said explicitly in the New Testament (see Matt. 11:12b). Thus, when exploring the role of Samson, I call this ambiguous mission: when the Spirit of God shows up, and all kinds of havoc breaks loose. We would prefer to just simply latch on to the orderly statement in Corinthians,[17] that every time the Spirit shows up that's exactly what happens; but that is maybe why we do not read Judges ruahologically – because things are not often accomplished in decent order! I think part of the opportunity and challenge here for us is to recognise that there's volatility in the Spirit's work. It is not that we blame all disorder on the Spirit, but these ancient Israelite texts invite us to simply note the how creation's materials and creatures combine with the combustibility of *dunamis* within the creaturely sphere. Dynamite obviously explodes, and sometimes when placed in the right place it explodes and does what you intend it to do and you gain the benefits of the explosion; but if it explodes in the wrong place other things happen that we have to deal with. There's a certain sense in which, if in fact the wind of God blows where it wills, then sometimes we are going to have to grapple missiologically with how we understand what is happening as things unfold. These texts are invitations for us to be honest about these realities in our midst.

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[15] There is limited but growing missiological literature on these Old Testament texts; my book engages with such, although my ruahological perspective adds an overlooked dimension of these narratives.

[16] See Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges* (Blandford Forum, UK: Deo Publications, 2009).

[17] E.g., "Let all things be done decently and in order" (1 Cor. 14:40, KJV).

Prophetic Saul and messianic David: if you remember the account here is about Israel wanting a king. How is Israel supposed to be a priest to the nations from their perspective without being a nation? And that is of course a very complicated set of questions. How do you really read history, not least the history of ancient Israel, how do you grapple with it, how does God bless this national emergence? Or does God's blessing only come with and through David? So, we have to grapple with the Spirit coming upon Saul who goes out naked, then the Spirit of God leaves Saul and falls upon David, and then we have this back and forth narrative in the books of Samuel. So, I explore this triangulated relationship of the Spirit between Yahweh, Saul, and David as a way of thinking about the emergence of mission and nation.[18] Which brings us into this in a post-Christendom world: this is a good historical perspective on both opportunities and challenges when you have mission and nation intertwined in a more direct way, which has happened in the past. To the degree there are still Christian nations in some sense then we have got both the same set of opportunities and challenges today as present to ancient Israel.

Look at the story of Micaiah in 1 Kings 22, for instance. Here, nationalising and politicising are related but distinct, precisely how nations unfold. What happens when David is filled with the Spirit, and what happens when he both conquers and builds relationship with the nations around Israel, which is there in the Samuel text? But then the politicising of mission is also evident, as in 1 Kings 22, including when and where the various political agents are engaging the prophet Micaiah trying to claim the authority of the divine breath (as Zedekiah did in attempting to justify his agenda; 1 Kings 22:24). I know none of us ever do that but it happened in this text: political leaders calling upon or claiming the Spirit of God is on their side and using such appeals to get their way.[19]

Post-Exilic Spirit and Mission

Four times in the book of Chronicles, the Spirit comes Amasai (1 Chron. 12:8), Azariah (2 Chron. 15:1), Jahaziel (2 Chron. 20:14), and Zechariah (2 Chron. 24:20). Those give interesting windows into how a post-exilic community is re-imagining restoration and return, understanding its historical identity. In other words, how does such a community re-tell its story for its self-understanding, as a returning, or as an aspiring restorative community? Missiologically, might we say that this community in the Chronicler period aspires to be restored in order that it might once again be a light to the nations or the priests of this nation perceived a renewed sense of the Torah's priestly call for Israel to serve as divine representative to and for the nations? On the other hand, these texts in the Chronicles also give us windows into the Samuel material with regard to these four individuals that we do not get there. What does it tell us about the Lord's Spirit at work in the context of restoration from exile and of rehabilitation of vocation to be priests to the nations? Those are the questions I am asking when reading Chronicles

[18] A prior model for me was from a disability studies perspective triangulating between Mephibosheth, Saul, and David, in order to explore the fortunes of Israel's early monarchy: Jeremy Schipper, *Disability Studies and the Hebrew Bible: Figuring Mephibosheth in the David Story*, The Library of Hebrew Bible/Old Testament Studies 441 (London and New York: T & T Clark, 2009); Schipper's disability hermeneutic becomes ruahological-missiological in my book.

[19] In hindsight, such theological politicization – or political theologizing – was strategic for the entire colonial enterprise, much less its missionary endeavors, a point I neglected mentioning in my talk.

ruahologically and missiologically.

Nehemiah gives us another perspective on what I could call reverse mission, in the sense that Nehemiah is actually a colonial agent at a certain level.[20] He represents the colonial government and their work in the colonies. But the Spirit appears in Nehemiah 9 twice, in part with his engaging with Ezra in reconstituting Israel's narrative from this reversed mission context. So, there are all kinds of complications and implications of imperialism, but yet in and through that contorted identity there is a recognition that the Spirit of God enables us to reconstitute the narrative in a new space, in a conflicted space and trans-national space.[21]

Job a few times mentions the divine wind or breath. Elihu is another of those voices, like Pharaoh and Balaam, who is the outsider speaking from, and out of, and because of, that site, and who calls upon the wind and breath of God. There is a broader theological anthropology to the wisdom literature inviting our consideration and embrace that may revitalize our engaging with and responding cross-cultural realities perennially, not least in the present post-mission moment.

When we turn to the next book, the divine wind or breath manifests in five separate psalms: 33, 51, 104 (which is the breath of Yahweh given to all creatures), 139 (which asks, "where can I go from your spirit?"), and 143 (which is post-exilic and explicitly about the renewal of Israel). But the way in which I read these Psalms missiologically, then, is that they form part of the fabric of Israel's singing, not necessarily to the nations, but among the nations, so that whoever may have been hearing them is also receiving the testimony of song in an international context. What then does this tell us about what we do in worship? Is our congregational praise just an ecclesial activity or is worship already a mode of mission? Even if the doors and windows of our sanctuaries were closed, is not our worship resounding among the nations? Such worship is also fully and deeply existential, which is the whole point of Psalms 51 and 139, even as such worship is also deeply political, precisely the thrust of Psalms 143 and 34; then, our worship is also even cosmic, which Psalm 104 clarifies. We never just sing ecclesially; rather, we sing individually, ecclesially, and politically among the nations, and we sing cosmically amongst all creation, and are a part of all creation's hymns by the breath of Yahweh, and that's part of bearing witness in a post-mission world.[22]

And then even when we have stopped breathing and singing, there is a ruahic moment in Ecclesiastes. What's interesting is, having done a lot of work on East-Asian philosophical traditions, I have been struck by how often those folks working at a comparative theological level with these perspectives have been drawn in to it by

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[20] *Reverse mission* in contemporary missiological literature pertains to how Asian, Africans, and Latin Americans are returning to Europe and North America, missionary sending countries during the colonial period, to re-evangelize and re-missionize the Western hemisphere; see also Claudia Wahrisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden and Boston: Brill, 2012).

[21] E.g., John Eaton, *The Contemplative Face of Old Testament Wisdom in the Context of World Religions* (Philadelphia: Trinity Press International, and London: SCM Press, 1989).

[22] See also Norbert Lohfink and Erich Zenger, *The God of Israel and the Nations: Studies in Isaiah and the Psalms*, trans. Everett R. Kalin (Collegeville, MN: Michael Glazier 2000).

engaging with Ecclesiastes. We find more engagement with Ecclesiastes amongst the Old Testament books in a Buddhist-Christian and Hindu-Christian and Daoist-Christian dialogue.[23] So, it is interesting that the message of the preacher from 3000 years ago, maybe, signals in some respects the end, the last breaths, of mission, but nevertheless these expirations indicate at least potentially, if not also actually, a crossing of cultural and even religious traditions.

The Spirit of Prophetic Mission

I have got three sections on Isaiah – from chapters 1-39, then 40-55, and finally 56-66 – in which I look at these texts of divine breath in the prophet in what I call *before* the exile; then *amidst* the nations, which is how most scholars understand 40-55; and finally *between* the nations 56-66, meaning now that they are back in Palestine, they are nevertheless in a colonial relationship with Persia. If before chapter 40 Israel was surrounded by Babylon and Assyria, and if in chapters 40-55 they are in exile in the middle of the Babylonian empire, then in the last section (56-66), Israel is back and forth between exile trying to figure out what restoration means, while the imperial and colonial power oversees and overshadows their return. So, we are now looking at the different moments where and when the divine breath is mentioned across these Isaianic texts and trying to understand how Israel relates to, exists within, and negotiates back and forth with the nations in these contexts.

Discussion of Ezekiel is divided into two. Ezekiel is by far the most ruahic Old Testament voice in terms of the number of references to the divine breath or wind.[24] I unpack the *ruah* in Israel as a transnational wind because Ezekiel is the prophet of exile. This exiled prophet keeps being shuffled back and forth between Babylon, Chaldea, and Israel, like how humans get beamed back and forth in Star Trek. In the first four or five chapters that's exactly what happens: the divine wind just picks him up and moves him here and then transports him over there. We thus have what I call a transnational ruahic mission. Then, of course, in chapters 33-37, including the vision of the valley of dry bones in the 37th chapter, we have a restorative mission in relation to exile, one that reconstitute Israel's priestly vocation in and through the fires of exile. The divine *ruah*, as far as I know, does not get mentioned at all in Jeremiah, so after this dearth of the breath of God, Ezekiel picks up the slack and effectively says, "alright, we'll get double the dosage now!"

In Joel and then in Haggai and Zechariah, it is a little bit complicated. Historically, Hosea through Malachi has been called the Minor Prophets or the Book of the Twelve. Is it the one book, or is it twelve books? What is the relationship within these? How do we read this canonically? And yet such witnesses are also testimonies to different moments and movements. The Spirit of Justice appears once in Micah. Joel we certainly know much more about because it is quoted in Acts 2.[25] The problem here is locating the text historically – since the provenance of Joel has eluded scholarly consensus –but if read it

[23] Including but not limited to Kari Storstein Haug, *Interpreting Proverbs 11:18-31, Psalm 73, and Ecclesiastes 9:1-12 in Light Of, and as a Response To, Thai Buddhist Interpretations: A Contribution to Dialogue*, Studies in Systematic Theology 10 (Leiden and Boston: Brill, 2012).

[24] As documented by James Robson, *Word and Spirit in Ezekiel*, The Library of Hebrew Bible/Old Testament Studies 447 (London and New York: T & T Clark, 2006).

[25] Treated in Larry S. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic*, Journal of Pentecostal Theology Supplement Series 8 (Sheffield: Sheffield Academic Press, 1995).

in the context of the Book of the Twelve, then it is possible to gauge the role and function the divine wind plays here in this elusive prophet situated between Micah's Spirit of justice and the transnational Spirit of mission in Haggai and Zechariah. The divine breath manifests four times, in chapters 4, 6, and then 8, of Zechariah's dreams: twice inside the dream sequence and twice outside of that dreaming. But we have here clearly a transnational ruahology again, wherein the divine wind blows in relationship to Israel within post-exilic multi-national contexts.

Ruah and Mission in the Old Testament: From a Pre-Mission to a Post-Mission World

We need to wrap it up here. The effort in this part of the book is to reconsider Israel and the nations, Israel in relationship to the nations, from this ruahological (and pneumatological) perspective, and to comprehend better how mission is both centripetal and centrifugal and what being both means for Christian witness in a post-mission world. There is a dynamic movement between centripetality and centrifugality, and we need to be discerning about when that might be applicable in our context and when less so, what type of mission movement we can envision, and how we might participate in the mission of the divine Spirit in a post-mission context. In other words, to what degree is mission in our context better understood as centrifugal or centripetal? To what degree is it better understood to be a dynamic oscillation, perhaps rhythmically modulated depending on our discernment of political, social, and other factors?

Further, and relatedly, how can we now retrieve and re-tell the salvation history narrative of Scripture as a ruahic and, from a Christian point of view, Trinitarian story? What are the implication of Israel's creational theology and wisdom traditions for a contemporary witness in a scientific world of many faiths? By focusing on these ruahic texts in the Old Testament we get a kaleidoscope, a range or spectrum of different ruahic images, which when joined to the pneumatic data of the New Testament, prompts rethinking of mission after Pentecost, or what we might call Spirit-imparted, empowered, and enabled mission. Perhaps we could call such ruahically informed mission, a form of witness that the people of God endeavour that is attentive to how the wind and breath of Yahweh moves, creates confusion, and activates all kinds of other things across the pages of the Old Testament that we often do not consider missiologically but now maybe ought to.

How can this variety of Israel's historical but ruahically-propelled self-understanding provide models for Christian testimony and narrative witness in the twenty-first century? This is also important because – something I have really begun to appreciate over the last few years – we can and ought to read the Old Testament as a series of unfolding reinterpretations of itself. This is not only with regard to what the Chronicler does with the Deuteronomic material but also with regard to how Israel during and after the Exile grapples with its covenant identity, and with how to understand that covenant given what has happened.[26] In other words it is a series of what I would call in good Pentecostal parlance, a retelling of one's testimony which is

[26] Which I first encountered in Donn F. Morgan, *Between Text and Community: The "Writings" in Canonical Interpretation* (Minneapolis: Fortress Press, 1990).

what witness is about.[27] Here is the point: we do not have just necessarily one testimony; we have, from what I read in the Old Testament, evolving testimonies that are re-shaped every time that we retell them, because we are not speaking to the same crowd we were last time we told it. And Israel is grappling with Torah during Exile, and after the Exile, the whole Old Testament is received as scripture so that it is as canon a post-exilic narrative (even though it tells us a lot of what happened before the Exile). The point then would be that read missiologically, it is about how do we retell, how do we bear witness to our story, how do we bear witness to the salvation history of our lives? How do we adequately and potently give testimony in a post-mission world? How does Israel's exilic existence provide a model for contemporary Christian witness in a post-mission world?

[27] For more on the role of testimony on pentecostal spirituality, see Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Burlington, Vt.: Ashgate, 2010), 15-18; I see Christian testimony more broadly as related to, if not undergirding, specifically pentecostal forms of testimony.

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Measuring the Fruit of the Spirit: Are Christians Really Different from Others?

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ABSTRACT

Paul, in his letter to the Galatians, maintains that the Holy Spirit can produce 'fruit' such as love, kindness, goodness, gentleness and self-control in those who are led by the Spirit. However, a survey has shown that most Australians believe that religion causes more harm than good. Can the 'fruit of the Holy Spirit' be measured in Christians, for example, in providing informal care and voluntary assistance to people apart from family members? A large national survey of a random sample of adult Australians in 2016 sought to measure the variety of ways and the number of hours per month that people spent in caring for and informally assisting people outside the family, as an example of 'the fruit of the Spirit'. The survey found that church attenders more frequently affirmed helping in different ways, but that there was little difference in the hours church attenders claimed they spent in the care of and assistance to others compared with Australians who were not church attenders. The fact that many people who have no Christian involvement may offer similar levels of care and assistance to others as Christian attenders raises theological questions about whether the care offered by those with no Christian commitment can be considered 'the fruit of the Spirit'.

Introduction

There is a widespread feeling in the Australian population at this time that religion causes more harm than good. A recent Ipsos Poll asked exactly that question in a multitude of countries. It found that, among Australians, 63 per cent agreed with the statement 'religion causes more harm than good' (Wade 2017). Presumably, 37 per cent disagreed, as it appears that the poll did not give people the opportunity to say they did not know

(Boyon and Clark 2017, p. 3).

For many people who have been raised in a Christian environment, these opinions may be surprising, even shocking. Christians have been taught that they are different from those who do not follow Jesus, that the Holy Spirit works within them and creates positive attitudes and behaviour.

In Galatians 5.22 Paul talks of the fruit of the Spirit.

> The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.

He contrasts these characteristics with 'the acts of the flesh':

> Sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy, drunkenness, orgies and the like. (Galatians 5:19-21).

It sounds as if Paul is describing two types of people, those who live by the Spirit and those who live by the flesh, and these are totally different people. There are certainly some people who fulfil one of these descriptions and not the other. Some individuals are loving and joyful, people of peace and forbearance, people who are kind and good, faithful, gentle and self-controlled. On the other hand, other individuals are full of selfish ambition, jealousy, and hatred, who may commonly be drunken and live immoral lives.

Commentators from a Reformed tradition make sense of the ‘acts of the flesh’ rather easily from their perspective of the fallenness of human nature. Ryken, in his commentary on Galatians in the Reformed Expository series says:

> There is a reason why the flesh produces such bad behaviour. It is simply “doing what comes naturally.” (Ryken 2005, p. 232).

Another commentator suggests that Paul is describing two communities: the typical Pagan group which met in the temple to eat, drink, engage in idolatry and sexual dalliance and which often fell into disputing and quarrelling, with the way he believes the Christian community should act when it gathered (Witherington 1998, p. 391). It has been suggested that Paul is particularly concerned for the unity of the Galatian church (Oakes 2015, p. 176) and the focus of his descriptions of the fruits of the Spirit is the harmony of the community.

But the pictures of both communities and individuals are often more complicated than Paul's archetypes. Some people are gentle most of the time, but lose their tempers occasionally. People may be self-controlled in many things, but occasionally seem to lose all inhibitions.

The 'fruit of the Spirit' are not produced in all Christians all of the time. Indeed, Paul assumes that is the case. He urges the Christians of Galatia not to use their freedom 'to indulge the flesh' (Galatians 5:13). A couple of verses later he urges the Christians of Galatia to 'walk by the Spirit'. Then in verse 25, he says 'Since we live by the Spirit, let us keep in step with the Spirit'. In these three verses, Paul is implying that the fruit of the Spirit are not produced in the lives of Christians automatically. Rather, the fruit of the Spirit are produced as people make the decision to 'walk by the Spirit' and allow the Spirit to produce those fruit in their lives.

Perhaps, then, it is not surprising that the archetypes of the way of the flesh and the way of the Spirit are not always evident. So often, people who have a Christian commitment show some characteristics of the Spirit, but also, from time to time, fall into the ways of the flesh. And sometimes, people of the flesh can actually demonstrate those characteristics Paul describes as the fruit of the Spirit. It has been noted by some commentators that Paul's lists of vices and virtues overlaps considerably with lists in the writings of the Greek Stoic philosophers as well as the Jewish Torah (Matera & Harrington 1992, p. 209). They are not uniquely Christian vices and virtues and Paul implicitly recognises this in relation to the virtues by his comment 'against such things there is no law' (Galatians 5.23).

The Royal Commission into Institutional Responses to Sexual Abuse in Australia has certainly raised real questions in the minds of many Australians about whether the behaviour of Christians is different from others. At first it appeared there were a few bad apples in the barrel, but as the Royal Commission extended its work, it became apparent that the abuse of children was evident in some sectors of the church and its associated institutions over long periods of time, but was often covered up, rather than reported and dealt with effectively. The Commission has certainly put the Australian churches on notice. They have effectively said to the Christians of Australia what Paul said to the Christians of Galatia long ago: if you are to live by the Spirit, keep in step with the Spirit and do not let your freedom become an excuse for indulging the flesh.

Despite the widespread abuse of children and other vulnerable people in some Christian institutions, we might still hope that, overall, the Christian community demonstrates more love than hate, is more caring of others than abusive, more self-controlled than given to fits of rage.

As people evaluate how they live, and consider religious faith in terms of what it offers their lives, it would be good to have some careful measurement which was not influenced by any concern about image. It would be helpful to have some measurement that was free from biases one way or another to indicate what is the impact of religious faith, and, in particular, the Christian faith on the attitudes, values and behaviour of people.

There is a large body of literature in the sociological and psychological arena about the impact of religion on people's lives and on society. Most of that literature has taken up some specific issues and looked at how religion makes a difference, for example, whether it be in the extent to which people volunteer for the good of the society (Hughes & Black 2002; Lyons & Nivison-Smith 2006; Kaldor, Hughes and Black 2010) or the extent to which religion provides support in times of crisis (Pargament 1997). Few scholars are sufficiently brash to try to make an overall assessment of how religion in general, or Christianity in particular, contributes to 'causing more good than harm'. One scholar who has looked at a wide variety of areas and made a general statement is Rodney Stark (2012) in his book *America's Blessings: How Religion Benefits Everyone Including Atheists.* However, many of the claims he makes in the book are contentious and his evidence is sometimes weak. When one checks out some of the claims for Christians in countries other than the United States, such as Australia, the differences he points to between religious people and non-religious in the United States do not hold (see, for example, Hughes 2014). Religious faith interacts with culture in complex ways, producing quite different results. In some circumstances, particularly religions have a minority status in

society and encourage people to behave in ways which are counter to the dominant culture. In other societies, religions are seen as part of the dominant culture and are drawn into justifications for that culture. This was quite evident, for example, in a study which examined the relationship between males attending religious services and the extent to which they considered the beating of wives acceptable. In 14 countries, including several where the dominant religion was Christian, analysis of a World Values survey found that male religious attenders were more likely than non-attenders to state that wife-beating was acceptable (Hughes 2015).

For Christians, it is important to examine how the Christian faith actually operates in people's lives in society. Such examinations can bring to light unexpected ways in which faith is interacting with other cultural influences and can lead to more targeted Christian teaching that takes us back to Paul's injunction to 'walk by the Spirit'. At the same time, such examinations are important as Christians negotiate their place in the wider society.

Dimensions of the Impact of Religion on Society

In 2013, an organisation was formed in Australia with the aim of studying the behaviour of religious people and measuring the contribution of religion to society. A major reason for the establishment of this organisation was to provide some response to the widespread criticism of Christians and people of other religions. The organisation is known as SEIROS, which stands for the Study of the Economic Impact of Religion on Society.

SEIROS recognised that there were three levels at which religions were making a contribution (http://seiros.study/our-services.html): denominational organisations, activities associated with local religious groups, and the impact of religious faith through the lives of individuals. The first project that SEIROS has undertaken is an examination of the impact of religion through the behaviour of religious attenders. Drawing on the data gathered, this paper will examine some results from this study, focussing particularly on Christians. Thus, the focus of this paper is whether the evidence indicates that church-attending Christians in Australia show more kindness towards others as shown in practical care and assistance for people outside their families, as one of the fruits of the Spirit. The word Paul uses for 'kindness' (χρηστότης) contains the idea of acting graciously towards one's neighbours (Weiss 1974, p. 491).

In this particular study, practical care and assistance to family members and work done through voluntary organisations will not be examined. Other studies have focussed on these aspects of contribution to family and society.

Theories of Voluntary Activity

Verba, Schlozman, and Brady (1995) developed a theory of what leads Americans to engage in voluntary political activities, known as the Civic Volunteerism Model. It has been applied by others as a theory of what leads people to engage in voluntary activities in a great variety of contexts (Hughes, Black, Kaldor, Bellamy, & Castle 2007). The theory suggests that there are three elements which must come together for people to become active in voluntary activities of all kinds. In essence, the elements are:

1. Motivation – people need the values and desire to be engaged in voluntary activities;

2. Skills and time capacity – people need to feel that they have the capacity to engage in voluntary activities, including having relevant skills, the time capacity, and the physical and health capacity, to engage in the specific activities;
3. Engagement – people need to be invited into specific activities or confronted with specific needs.

It has been suggested that churches may assist in all three ways to engage people in assisting others. Through the services and general teaching of the churches, the values of helping others are constantly being reinforced. Churches also provide opportunities for the development of skills through collaborative activities which often begin with special activities for children and youth. Thirdly, churches often organise specific activities, or are a venue in which people with similar values can seek to engage each other, in collaborative activities for assisting people. From a theological perspective, one might well argue that these elements of motivation, capacity and engagement are ways in which the Spirit works.

Motivation to assist others is a key part of this theory and the study examined this through the values people indicated as influencing their motivations. Values may be influenced by the communities in which people participate and in the specific encouragement they receive. However, psychological research has also suggested that personality variables may affect people's capacity and desire to care for and assist others and that these same personality variables may also have an impact on people's involvement in churches (Kaldor, Francis, & Hughes 2002). Some people are more 'tender-minded' than others, and are more open than others to offering care. These people are both more likely to attend a church and more likely to offer care to others. However, it was not possible to measure personality factors in this study.

Some scholars, such as Stefan Klein (2014), have argued that altruism has been bred into human beings over the millennia, contrary to the Reformed commentators who argue that the works of the flesh are those which 'come naturally'. Those people who were 'nice' to others survived the forces of selection better leading to genetic predispositions to altruistic behaviour. Most human beings are 'nice' to others, although the group to whom they are 'nice' varies somewhat, from family, to clan, to people of the same faith and ethnic background. The 'globalisation' of care of others that crosses the boundaries of race and religion, of gender, sexual orientation and age, is still under development, and also under pressure. From a theological perspective, there has been considerable discussion throughout the history of Christian faith, but particularly in this post-colonial period, about the extent to which all human beings are 'fallen' or continue in some way to reflect the image of God.

This discussion about evil and good in human beings extends to consideration of how inclusive is the work of the Spirit. A number of theologians, including Paul Tillich and Amos Yong, to take examples of people from different theological traditions, have suggested that God's Spirit operates outside of the Christian sphere, in people of other religions, and perhaps of no specific religion. Paul Tillich, for example, argued:

> The mark of the Spiritual Presence is not lacking at any place or time. The divine Spirit or God, present to man's spirit, breaks into all history in revelatory experiences which have both a saving and

> transforming character … and we can assert: Mankind is never left alone (Tillich 1968, p. 149).

On the other hand, Tillich maintained that the human experience of the Spirit is always 'fragmentary in its manifestation in time and space' (Tillich, 1968, p. 149). Amos Yong also suggests that the Spirit is present wherever the transformation of the world is occurring (Yong 2000, p. 313).

Many people engage in care and generally show the characteristics that are designated by Paul as 'fruit of the Spirit' such as love, joy, peace, forbearance and kindness. The question is, then, do those who identify themselves as Christian and are active in the churches demonstrate those characteristics to a greater extent than those who do not identify themselves that way?

On the other hand, other thinkers suggest a narrow understanding of the work of the Holy Spirit, limiting that work to what occurs in the lives of people of Christian believers who have been baptised in the Spirit. For example, the prominent Evangelical theologians, Stibbs and Packer, argue:

> This 'fruit of the Spirit' (cf. Galatians 5:22f) is both God's permanent requirement of all His children and His own distinctive product in them (Stibbs and Packer 1967, p. 62).

They go on to suggest that those who are not Christians can show similar behaviour, but, in Christians, it is given a 'spiritual content' (Stibbs and Packer 1967, p. 63).

Following motivation, the second factor in the theory of civic volunteerism derived from Verba, Schlossmann and Brady, is having relevant skills and capacity to help. This factor may not be so relevant to this study of informal volunteering as in studies of participation in volunteer groups because most informal volunteering does not involve highly skilled or the use of specialised skills. Hence it is unlikely that the levels of formal education will be as significant in the levels of informal volunteering as they have been shown to be in formal voluntary work (Hughes and Black 2002). However, the time and physical capacity to be involved is probably quite important. Thus, in examining the levels of informal volunteering, it is important to control for the extent to which people are involved full-time in work, in home duties or are retired. It is also appropriate to include a measure of people's health as one factor which may influence people's capacity for care.

The third factor is engagement. This was measured in the SEIROS study in relation to formal voluntary work, but is less relevant, and was not measured in relation to informal helping. It is likely, however, that one of the factors in the extent to which people are engaged with informally helping others, apart from being involved in a helping organisation, is the extent to which they are personally faced with the need for help. For example, a person who is a neighbour or a close friend of a person who needs assistance is more likely to be involved in care than someone who is not faced with such needs.

Methodology

In 2016, SEIROS commissioned the Christian Research Association to measure whether Christians were actually more involved than those who did not attend religious services in the informal care for others, in the practical demonstration of kindness and goodness, as well as in formal volunteering.

The best way to look at these measures is to look at people's practical behaviour. In the end, it is not the attitudes that people have, but what they do. The priest and Levite in Jesus' story of the Good Samaritan may have been very nice people who exuded peace and kindness. They were certainly not the brigands who would cause injury to others, but they did not stop when they came across the man attacked by robbers on the side of the road.

'Kindness' is not just the behaviour itself, but the attitudes which accompany the behaviour. The best way of measuring this dimension is through obtaining some information from the people receiving care about the ways that care was offered to them. That qualitative dimension was beyond the scope of this study.

One of the problems in measurement via surveys is that one is dependent on people's self-reports. It is likely that some people are more honest in their reporting than others. Sociologists often refer to the 'social desirability' factor which comes into responses: people often respond to questions in those terms of how they want others to see them. They sometimes respond in terms of their intentions rather than in terms of what they actually do. Thus, socially desirable behaviours such as the amount of exercise people do is over-reported and undesirable behaviours and attitudes, such as alcohol consumption, are under-reported (De Vaus 2014, p. 107).

The particular behaviours which are the focus of this survey are all 'socially desirable', because they are about care and assistance to others. Even the independent variable, the report of church attendance, is often answered in a way which is influenced by social desirability. One of the methods of reducing social desirability is to ask about specific behaviours within a recent time-frame (Sellers 2012).

It is possible that the teaching of the church enhances the social desirability of care, and thus the differences in levels of care and assistance recorded in people's responses may actually be differences in the perceived social desirability of such care and assistance. It has been found that the social desirability factor is a little less significant in self-administered, web-based surveys than in interviews or printed surveys which might be seen by others (De Vaus 2014, p. 107).

A simple question to get some sense of people's altruism which the CRA has used in a variety of surveys has been:

- Is the following statement true for you or not? (optional responses from definitely true to definitely not true)

"It is more important to act on my individual rights than to look to the needs of others."

A rejection of that statement is taken as meaning that the person sees it more important to look to the needs of others than to act on their individual rights.

Another way of measuring attitudes towards others is a series of questions about what is important to people in giving them a sense that life is worthwhile. Responses were measured on a ten point scale from not important to very important. Among the items of what makes life worthwhile were the following:

- Your voluntary work

- Doing this for other people
- Participation in community.

There were many other items used in the survey which were not relevant to the measure of motivation to care for others such as the importance of your family, friends, paid work, music, spending time in nature, sport, travel, cooking and craftwork.

In order to get as close as possible to a random sample of the Australian adult population, a survey was conducted using as large a 'random' sample base as could be achieved. Because of changes in privacy legislation in 2004, it has not been permissible to use electoral rolls for drawing random samples of the Australian population for social research as has been done in the past (Australian Electoral Commission n.d.). Basing a sample on fixed line telephones no longer works well in an age when many people, especially younger people, have only a mobile phone and there are no listings of mobiles.

The best that could be done was to use a company which indicated that it had a database of the email addresses of more than 900,000 Australians who had indicated their willingness to receive surveys. This company sent out the invitation to do the survey to a random selection of Australians, state by state, progressively until a total of more than 8,000 returns had been achieved. It had been calculated that a random sample of 7,500 people should produce a sample of about 1,000 people who attended a church monthly or more often. It was found that when people who had only answered the first page of questions or who had responded to the survey in a very random way had been deleted, there was a sample of 7,754 people.

The sample had a reasonable spread of ages, apart from people over 80 years of age, presumably because are fewer people in this age group who used a computer or wanted to complete surveys. The proportion of people born in Australia was just slightly higher than the proportion in the population, reflecting the fact that the survey was only made available in English. Also, the education levels were slightly higher than the levels revealed in the Australian census. However, with some weighting of the data, it was felt that the survey could provide adequate representation of the differences between Christians and others in the population in their levels of formal and informal volunteering.

The Results

In order to examine informal care, two sets of questions were asked. The first set was whether the respondent had offered care to people other than members of their family in the past twelve months. Respondents were first asked to indicate whether they had been involved in offering each of these sorts of care. The second set of questions asked about the hours of care offered averaged over the past 12 months for people other than members of the family.

The key question for analysis was whether Christian church attenders were more frequently offering the various kinds of care that were identified, and whether they were spending more time in offering care. Christian attenders were identified as those people who indicated that they were attending services in a Christian denomination at least once a month. In the sample, there were 822 people who were in this category and responded to the questions about care. They were compared to all other respondents. Monthly attendance was used because it can be assumed that most people attending that frequently will be sufficiently engaged in the church to be known by others in the church

community and be influenced by the teaching of the church. Examination of the hours of care provided by people who attended a church once a week or more and those who attended once or twice a month showed little difference in the hours of care provided.

Table 1 shows the percentage of people in these two categories, Christian attenders and others, who indicated that they had offered the specific type of care in the past twelve months.

Table 1. Percentage of Christian Attenders and Others Indicating that They Had Offered Help to People Apart from their Families in the Past 12 Months

Types of Care and Assistance	Christian attenders	Others
Care for sick or person with disability	16.1%	14.5%
Care for babies or children (apart from own child)	19.8%	18.3%
Care for an elderly person	18.1%	15.7%
Provision of financial support for children not living with you	17.4%	15.5%*
Domestic, home maintenance or gardening	15.3%	11.6%**
Providing transport or running errands	25.6%	18.7%**
Teaching, coaching or practical advice	22.0%	16.4%**
Providing emotional support	36.0%	26.9%**
Use of specialised or professional skills to help	26.4%	18.5%**

** differences between religious and non-religious significant at 99% not likely to be the result of chance; * significant at between 95% and 99% not likely to be the result of chance.

Table 1 shows that in every category a higher proportion of religious people compared with the non-religious reported offering care and assistance to non-family

members. In the frequency with which people indicated they had provided care for people outside the family, the differences between Christians and others were not significant, but in providing help such as providing practical assistance, the differences were significant.

Apart from the variety of ways in which care is offered, participants in the survey were asked about the total hours they offered in care and assistance beyond the family. After cleaning the data, the mean number of hours per month offered by these two groups is presented in Table 2.

Table 2. The Mean Number of Hours Per Month Offered by Christian Attenders and Other People in the Australian Population in Various Types of Care and Assistance

	Christian Attenders	Others
Care beyond family	5.1	4.8
Assistance beyond family	10.4	8.6
Total Informal Care/Assistance Outside the Family	15	13.3

Note: Differences in means between the Christian attenders and others were not significant at the 95% level of confidence that the differences were not a result of chance.

Table 2 shows that, in each category of care and assistance, Christian attenders claimed to offer a great number of hours in care and assistance than others. However, the differences were relatively small and not statistically significant.

It should be noted, however, that it is likely that these hours were exaggerated. In total, the respondents to this survey claimed that they spent, on average, about 14 hours per month in the care of and in assistance to people beyond the family. The ABS Time Use Survey (2006) found that Australian adults spent an average of 7 hours 30 minutes per month in the 'voluntary support of adults' not including the care of children. The time-use surveys undertaken by the Australian Bureau of Statistics in which all time use is noted and coded is a much more accurate way of obtaining the data than post-hoc self-reporting of time use. The issue then is whether Christian attenders were more or less likely to exaggerate the hours given in care. That cannot be determined from this survey.

Table 2 compares all people who identified with a Christian denomination and attended church services monthly or more often with the rest of the population. The survey allows us to look at people in different denominational groups. Because of the small numbers in some denominations, the sample was divided into four groups. The mean number of hours of care and assistance given by attenders in these four groups was:

- 16.9 hours among Pentecostal attenders

- 16.7 hours among Catholic / Orthodox attenders;
- 14.7 hours among Evangelical attenders; and
- 13.2 hours among Anglican / Uniting Church attenders.

These differences were not significantly different from each other. Thus, they do not provide evidence that the theological or practical orientation of the church attended makes a difference to the extent to which people provide care and assistance outside the family.

The potential influence of other factors also needs to be considered in its own right and because of its possible interaction with Christian faith. Is it possible that more women are Christian attenders, and more women offer these sorts of informal care. In other words, is the factor which determines the level of informal care being a woman or having Christian faith? A check of the data, however, found no significant difference in this sample in the proportions of males and females who were Christian attenders.

Were church attenders more likely to be involved in home duties or retired? Did these people have more time and opportunity to offer personal care than people in full-time work? Thus, was the additional extent of care a result of people's opportunity rather than driven by their values and beliefs? Examination of the data showed that Christian attenders were no more likely to be involved in home duties than other members of the population. However, it did show a greater likelihood to be retired, as Christian attenders were generally older in years than other members of the population.

Past studies have shown that levels of formal education have been significantly related to the extent of formal volunteering (Black and Hughes 2002). It was found that Christian attenders were generally more highly educated than other members of the population: 38 per cent of Christian attenders had a university degree compared with 29 per cent of the remaining population. Could education be a significant factor in the level of informal care in this study?

Regression analysis allows us to examine the range of variables which we have suggested may have an influence on the extent to which people offer care and assistance to people outside the family. Table 3 looks at the impact of being a Christian attending a church monthly or more often, along with a variety of measures of an altruistic spirit, and thirdly demographic variables. This last group includes age, education, gender, and health.

Table 3 shows the most positive factor is the attitude that what makes life worthwhile is volunteering and participating in community. It is interesting to note that other attitudes, for example, that doing things for others makes life worthwhile, did not have much effect and were not statistically significant having controlled for the importance of volunteering and participating in community. The belief that one should put the needs of others before one's own rights had some impact.

Table 3. Regression Analysis of Factors Impacting the Total Number of Hours of Care and Assistance Offered by Australian Adults to People Outside the Family

Factors	Standardised Beta Coefficient	Significance
Christian attender	-0.004	0.839
Volunteering makes life worthwhile	0.125	0.000
Participation in community makes life worthwhile	0.066	0.017
Doing things for others makes life worthwhile	-0.004	0.869
Believe one should definitely not put one's rights before the needs of others	0.048	0.010
Age in years	-0.052	0.013
Being female	0.018	0.345
Education level	-0.034	0.070
Health makes daily tasks difficult	-0.039	0.035
Being retired or in home duties	-0.031	0.155
Working full-time	-0.021	0.035

Adjusted r^2 = .039. Sig. = .000.

Further analysis showed that there was a strong relationship between these attitudes to life and Christian church attendance as shown in Table 4. However, many Australians had these attitudes and values but were not church attenders, and there were attenders who did not have these attitudes and values. It must be concluded that the major impact on care and assistance was from these values and attitudes, rather than from the Christian faith, although it remains possible that the Christian faith reinforced those

values among attenders. Hence, Table 3 shows that once values and demographic factors are taken into account, being an attender of a Christian church makes no significant difference to the number of hours one is engaged in informal care and assistance beyond the family.

Table 4. Percentage of Christian Attenders and Others Who Score High (8 or more out of 10) on Scores on Attitudes to Life among Christian Attenders and Others

What Makes Life Worthwhile	Christian Attenders	Others
Volunteering makes life worthwhile	7.4	6.4
Participation in community makes life worthwhile	7.0	5.9
Doing things for others makes life worthwhile	7.9	6.9

In all items, the differences between Christian attenders and others were significant at 99% level.

Among Christian attenders, 23% strongly rejected the idea that one should put one's own rights before the needs of others, compared with 10% of those who were not Christian attenders.

The year of birth was the most significant factor with younger people providing more hours of care and assistance. The highest number of hours of informal help was provided by the youngest group in the survey. The hours decreased through to the 50s, and then increased a little among people in their 60s.

Table 5. Hours Per Month of Informal Helping Outside the Family

Age Group	Hours Per Month of Informal Helping
16 to 29 years	17.2
30 to 39 years	14.5
40 to 49 years	13.3
50 to 59 years	8.98
60 to 69 years	10.58
70 years and older	9.47
Total	13.02

Differences significant at 99% chance level.

Gender was also significant with females offering more hours of care and assistance than males, but when the values and attitudes to life were taken into account, being a female did made not a significant difference. Whoever held altruistic values and valued volunteering and participating in community, whether male or female, offered more hours in informal care and assistance. Education made no significant difference when the attitudes to life and values were taken into account. Health problems which made daily tasks difficult and being involved in full-time work were both small impediments to providing care and assistance to others.

It should be noted that all the factors included in the regression model in Table 3 together explained only 4 per cent of the variance in the number of hours of informal helping. This suggests that there are other important factors which have not been included in this model.

Discussion

While a number of limitations of this study have been noted, including its reliance on the self-reports of those offering care and assistance, there is some evidence in this survey that Christian attenders care for and offer assistance beyond the family in a greater variety of ways than do those who rarely if ever attend a church. While Table 2 suggests that Christian attenders may spend slightly more hours in such care and assistance, the differences between Christian attenders and others were not statistically significant.

There is evidence from the SEIROS survey that motivation to give care is important and people who believe that life is more worthwhile when one is volunteering and participating in community offer more informal care than others. There is also evidence that church attenders may be encouraged in such values. But those values are not confined to the churches and are also found among many other people who are not Christian attenders.

Indeed, whether people are Christian attenders or not, and even what values they hold, have little power in explaining the variation in the number of types of care offered and the hours spent in care. This suggests that other factors which have not been measured are far more important in the types and hours of care and assistance.

The data in Table 5 of the hours of assistance by age suggests some further explanations. Young people (16 to 29 years of age) offered the most informal assistance to others outside their families. Census data indicates that just 16% of Australians in their 20s were married. They are more likely than older people to be involved with friends outside of their families. Among Australians in their 30s, 56% were married (data provided by 2016 Census Table Builder). As families become an increasing preoccupation, so their engagement with and even their capacity to offer assistance to others reduces. For many people in their 50s, work is a major preoccupation too. As people retire, they may find themselves able to offer assistance to a wider range of people again, but their capacity to help others diminishes again as they age.

It seems likely that a major factor in the care and assistance outside the family might be the extent to which people are confronted by the need for care and assistance. The types of care offered and the hours spent probably have much more to do with the situation, that is, the needs presenting to people, than whether people are young or old, female or male, with more or less education or whether they are Christian attenders or

not. People who spend much of their time outside their families are more frequently aware of such needs.

Another way of explaining the lack of distinction between Christian attenders and non-attenders is to argue that the Christian values and heritage have permeated the whole culture. Over the centuries, the Christian values, and particularly the Christian story of the Good Samaritan, have encouraged people to care and assist the stranger. It could be argued, then, that these values continue to be affirmed by many people in Australian society, with the result that the differences between Christian attenders and others are not very evident.

On the other hand, one could take the opposite position and argue that that the results of the SEIROS survey were weak because the measures included all people who attend churches, including those who did so because their spouses or parents insisted that they attend, as well as those who were fully committed. Denominations vary in the strength of expectation that they place on their members. Pentecostals, for example, might argue that other Christians have not really opened themselves to the work of the Spirit. If one was able to develop stronger measures of Christian commitment, one might obtain clearer results. Surveys are always blunt instruments which are limited in their ability to measure a person's openness to the Holy Spirit. On the other hand, if there were at least a reasonable number of such people in the sample of 'Christian attenders', and they were significantly different from non-attenders, it should have made a greater difference to some of the mean scores. However, there is little evidence for such a position from the results of this survey. While Pentecostals had the highest hours of assistance of all denominational groups, the differences between them and Catholics and the Orthodox, for example, were not statistically significant.

Conclusion

The 'fruit of the Spirit' are difficult to measure. Paul lists general virtues which have complex relationships with behaviour. While we may easily recognise the 'bad behaviour' which Paul associates with 'the flesh', most people display a range of behaviours from time to time. Most people lose their tempers occasionally and display selfishness from time to time. Most people also show love, joy, kindness and other good behaviour from time to time.

Surveys are blunt instruments in measuring behaviour. They can do no more than contain what people choose to report, and those reports are influenced by the ways people want to present themselves, by their memories, and even by their capacity to make complex calculations of how they spend their time. People usually play down their lapses in behaviour and present their better selves. This paper has taken just one small element of a larger study: to look at informal voluntary assistance to people beyond the family. There are many other behaviours which may reflect the fruit of the Spirit which Paul identified.

Despite these issues of identifying and measuring behaviour which might reflect 'fruits of the Spirit', the SEIROS survey suggests that most Christian church attenders do show care and provide help for other people, and tend to do so in more ways than many of those who do not attend a church or identify as Christians.

Nevertheless, many people outside the churches also care for others. They show love, kindness, gentleness, self-control, and other fruits of the Spirit. It is likely that the hours of care that are given depends more on the situation than on the characteristics of the carer. People respond to the needs of friends and neighbours when they are aware of those needs. This survey has not provided evidence that the hours spent in care and assistance by Christian attenders and others are significantly different.

This raises the theological question as to whether the behaviour of people who do not identify as Christian may be the 'fruit of the Spirit'. Can the Spirit work in those who do not formally acknowledge the Spirit? Or do we say that these 'fruits' are simply naturally produced? The purpose of this paper is not to come to a theological position on where and how the Spirit works. Indeed, one is reminded of Jesus' comments that the Spirit is like the wind. One cannot tell where it comes from or where it is going (John 3:8).

Paul's distinction between the fruit of the Spirit and the activities of the flesh certainly exist in every part of the world and every sector of society. What the empirical data has shown is that the distinction Paul makes between the Spirit and the flesh does not align precisely with those who are active in churches and those who are not. Churches may encourage 'the fruit of the Spirit', but from a Christian perspective, it must be concluded that, if love, joy, peace, kindness and other qualities demonstrate the activity of God's Spirit, than that Spirit is active in the lives of many people both within and outside of the churches. If Paul was intentionally drawing on the teaching of Greek philosophers here, or upon the Jewish Talmud, he may well have been aware that such virtues are universal. Indeed, he suggests as much when he says 'against [these fruits] there are no laws' (Galatians 5:23).

Just as Paul appeared to be concerned that the 'activities of the flesh', of dissension and conflict, in the church of Galatia, so there has always been evidence from time to time of such activities in the churches. Such 'activities of the flesh' are quickly identified by those who would criticise the churches, and, in the process, the 'fruit of the Spirit' can be hidden.

The fact that the Spirit works within and outside of the churches is, in no way a contradiction of Paul's encouragement to 'live by the Spirit' and allow the Spirit to produce its fruit in us. Paul's encouragement is, then, applicable universally: to live in step with the Spirit, and allow the Spirit to produce those fruit that contribute to peace and wellbeing in every part of society.

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Emotion and Ministry, a Study in Research Methodology

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ABSTRACT

This article uses a case study of emotional intelligence research to call for quality interaction with theory and method in ministry-focused research. Emotional Intelligence (EI) has potential to enhance leadership, teamwork and personal resilience. However, the literature concerning EI and ministers is much sparser than research in other professions. In addition, the quality of ministry research is highly variable and frequently open to significant criticism. Results range from a clear understanding of the models and measurement of EI, to an uncritical use of popular EI literature. This paper particularly encourages researchers engaging in cross-disciplinary studies to ensure their work is of benefit both to the wider academic community and to ministry practitioners by focusing on its validity in both theoretical basis and empirical methodology.

Empirical research can provide important data on a range of issues and questions arising in the practice of Christian ministry. The topics examined can range from questions concerning the demographic changes in church attendance, the beliefs and values of church members, and the experience of new attenders, to reasons why people leave the faith. It is important, therefore, that research in ministry is done well. Research must have solid theoretical foundations, and be executed using appropriate instruments and methods in the analysis. Finally, any conclusions drawn must be cognisant of the limitations of the study, not extending the data beyond its theoretical and practical limits. The author's experience is that, sadly, this is not always the case. When research is then extended across disciplines, the potential for benefit increases, but so does the complexity, as researchers need to understand and apply wisely the theory and practices of multiple areas of knowledge.

This paper examines research which has been done with respect to emotional intelligence and Christian ministry as a case study in multidisciplinary ministry research. First, emotional intelligence (EI) is introduced, then the relative sparsity of research on EI in ministry contexts when compared with other professions is discussed. Following this, the necessary theory concerning emotional intelligence models and measures is introduced which is then used to assess the quality of existing ministry-focused emotional intelligence research. The paper concludes with a challenge to ministry-focused researchers in general. The goal of this analysis is that researchers in ministry fields are challenged to ensure that their work has a solid theoretical foundation and uses appropriate methods, so that their conclusions will have weight, will add to wider academic discourse and will accurately inform good ministry practice.

The concept of emotional intelligence (also abbreviated EQ in the popular literature) first appeared in the 1980s (G. Matthews, Zeidner, & Roberts 2004, p. 4). Serious research has been done from the early 1990s. The seminal work was Salovey and Mayer (1990).

Since that time, EI has gained profile, in both academic and popular literature, with 97% of 3889 articles in "Academic Search Complete" being published from 1999, and 69% being published since 2009 (see Figure 1).[1] In the popular sphere, the work of Goleman (2001; 1998, 2006a, 2006b) made a significant impact, with one of his books appearing in the *New York Times* best-seller list.[2]

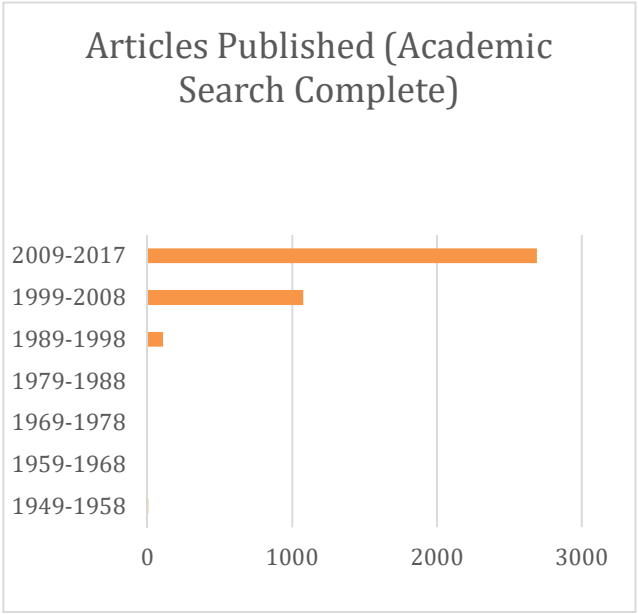

Figure 1. Articles mentioning "emotional intelligence"

Having briefly introduced the field of emotional intelligence, the literature on EI in ministry will be critiqued from two perspectives, first the quantity and then the quality of the research done. I will then review relevant psychometric and EI theory, in order to provide a framework on which assessments of ministry research quality can be based. Then the available research will itself be assessed, with particular attention paid to whether the research demonstrates a clear understanding of EI theory and measurement.

This article uses a case study of emotional intelligence research to call for quality interaction with theory and method in ministry-focused research. Emotional Intelligence (EI) has potential to enhance leadership, teamwork and personal resilience. However, the literature concerning EI and ministers is much sparser than research in other professions. In addition, the quality of ministry research is highly variable and frequently

[1] Search term "emotional intelligence".

[2] See http://www.nytimes.com/1995/12/10/books/best-sellers-december-10-1995.html.

open to significant criticism. Results range from a clear understanding of the models and measurement of EI, to an uncritical use of popular EI literature. This paper particularly encourages researchers engaging in cross-disciplinary studies to ensure their work is of benefit both to the wider academic community and to ministry practitioners by focusing on its validity in both theoretical basis and empirical methodology.

The Extent of Research

Emotional Intelligence has been researched significantly in a range of professional realms, such as education and medicine. However, the literature concerning EI and ministers is sparse. This can be demonstrated by comparing the frequency of publication of studies concerning EI in other occupations with those specific to Christian ministry. For example, a ProQuest search in January 2017 revealed 10 times as many papers written about EI and doctors and nearly 80 times more about teachers and EI, than about clergy and EI (see table 1).[3] Expanding the search parameters simply makes the gap even larger as can be seen in table 2. A similar search of EBSCOhost's Academic Search Complete revealed 64 times as many articles concerning doctors and 208 times more articles about teachers than the three returned concerning ministers and EI, see table 3. "This lack of [ministry-focused] research interest is somewhat surprising given the diverse range of social and emotional interactions and stressors that clergy encounter." (Hendron, Irving, & Taylor, 2014, p. 471)

Table 1. ProQuest Articles Concerning Emotional Intelligence

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND ALL(DOCTORS)	309
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND ALL(TEACHERS)	2434
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND ALL(CLERGY)	31

Table 2. ProQuest Articles Concerning Emotional Intelligence—Expanded

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(DOCTORS)OR ALL(MEDICINE) OR ALL(NURSES OR NURSING))	2160
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(TEACHERS) OR ALL(EDUCATION))	7716
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(CLERGY) OR ALL(CHRISTIAN MINISTRY)	38

[3] All the searches have some false positives. As the differences are quite large, for the purposes of this comparison the false positives are not separated out.

Table 3. Ebsco Articles Concerning Emotional Intelligence

Occupation	Search Phrase	Hits
Doctors	"EMOTIONAL INTELLIGENCE" AND DOCTORS	193
Teachers	"EMOTIONAL INTELLIGENCE" AND TEACHERS	625
Clergy	EMOTIONAL INTELLIGENCE AND ((CLERGY OR MINISTRY OR MINISTER) AND CHRISTIAN)	3

So, when comparing research in other professions with research in the ministry field, there is a concerning dearth of EI research in ministry. One result of this lack of ministry-focused EI research is that with little empirical research completed, it is difficult to establish population baselines or norms for ministers as opposed to other professional groups. This means, for example, it is difficult to say with confidence whether ministers display more or less EI than other professionals who work in people-centric vocations such as medicine or teaching. Why might this be important? A lack of understanding of the baseline of ministers' EI skills means we cannot assess whether sufficient attention has been paid to training in this area or whether ministers are indeed quite skilled. In comparison, when assessing applicants for medicine, the Undergraduate Medicine and Health Sciences Admission Test (UMAT) has around one third of its questions addressing these skills.[4] Without a similar body of quality research, it is difficult to contribute to scholarly discourse in the EI field in a meaningful way.

This lack of research in ministry is even more concerning when research in other professions is driven by interest in how EI can contribute to efficacy, health and longevity in those professions. Research is being done to examine how EI can help to prevent dysfunction such as burnout (Alavinia & Ahmadzadeh 2012; Austin, Dore, & O'Donovan 2008; Brackett, Palomera, Mojsa-Kaja, Reyes, & Salovey 2010; Côté & Golden 2006; Wagner & Martin 2012), or to enhance teamwork or leadership skills (Antonakis, Ashkanasy, & Dasborough, 2009; Ginsberg, 2008; Rajah, Song, & Arvey, 2011; Rogalsky, 2012; Schmidt, 2010; Sunindijo, Hadikusumo, & Ogunlana, 2007). At best, an inattention to or ignorance of EI prevents the use of insights from this area of knowledge which may be beneficial for ministry outcomes, for example in the areas of leadership and teamwork. At worst, there is a failure to use a tool which can help prevent significant issues such as burnout and stress in ministry.

Quality of Research

Having examined the quantity of EI research focused on ministry, the question of the quality of ministry-focused EI research will now be examined. In order to complete the analysis, one must understand some of the theory. Emotional intelligence is an extension of the theory of multiple intelligences developed by Howard Gardner (G.

[4] UMAT section two, which is concerned with understanding people, contains 44 of the total of 136 questions, that is, 32.3% (Puddey, Mercer, Andrich, & Styles, 2014). There are some questions concerning the efficacy of the measure (See Carr, 2009). Nevertheless, the fact of the purpose of the questions highlights the importance of the EI construct for the test's designers.

Matthews et al. 2004, pp. 59–61; Salovey & Mayer 1990, p. 186).[5]

Whether or not particular emotional intelligence theories and various models and measures fit with accepted definitions of an intelligence needs to be determined. Gardner had a number of criteria for identifying an intelligence (Gardner 2011, p. 66f.). While Gardner's criteria are useful when attempting to classify something as an intelligence, Mayer, Caruso, & Salovey (1999, pp. 269–270) are more concise, with only three criteria: conceptual, correlational and developmental. An intelligence must reflect mental performance, the mental performance must relate to a set of closely related, distinct set of mental abilities, and these should develop with age and experience. In order for EI to be considered an intelligence, or for various models of EI to describe an intelligence, these three criteria must be met. One critique levelled at various models and measures is that they do not meet this test. That is, they are concerned with emotion, but not specifically emotional *intelligence*.

The importance of placing EI within the framework of multiple intelligence theory cannot be overstated. Why? Because this impacts on which methods of measurement are appropriate and which are not. By definition, EI is a mental ability (Mayer et al. 1999, pp. 269–270). It may seem obvious, but it is necessary to emphasise at this point that any instrument which seeks to measure EI as an intelligence, must measure ability, that is, actual skills (Burns, Bastian, & Nettelbeck 2007). The reason this needs to be stated is that, as discussed below, many EI instruments do not in fact do this and as a result, they do not measure emotional *intelligence*. A skills-based questionnaire might ask respondents to evaluate the emotion displayed in a picture of a person's face. Alternatively, they might be asked to respond to a scenario, suggesting what emotions might be felt by those described therein.

However, most tools which purport to measure EI are self-report tools (Burns et al. 2007). Self-report tools ask the respondent to report on what they might do or have done in the past. For example, "I can assess the emotional tone in a room", or "I can manage my emotions in a highly-charged situation". Such questions do not measure ability. Self-report questions assess the individual's own assessment of their ability, that is, their self-perception of their skills (Petrides 2011, p. 657). If a self-perception is being measured, then one is measuring an aspect of personality (Pérez, Petrides, & Furnham 2005; Petrides, Pita, & Kokkinaki 2007). Therefore, self-report tools *can* inform personality-focused studies of EI, however, they cannot assess EI as an intelligence, that is, as a set of skills. The measuring of EI without clear distinctions between ability and self-report constructs has caused confusion in the field (MacCann & Roberts 2008, p. 540). Researchers, therefore, should be clear whether they are examining EI as a part of personality or as a skill, and use the appropriate form of tool in their methodology.

Related to the question of measurement is the presence of multiple models of EI which researchers can use as a theoretical basis for their study. Early in the development of EI two broad categories of models existed, the ability model of Salovey & Mayer (1990), and various mixed models (Zeidner, Matthews, & Roberts 2009, pp. 51, 56). Salovey and Mayer's model is often called the "Four-Branch Model" of EI, as it classifies the range of EI skills into four categories: perceiving emotions, using emotions to facilitate thinking,

[5] Gardner's theory is not the only multiple approach to intelligence, although it is the best known (Davis, Christodoulou, Seider, & Gardner, 2011; Robert J. Sternberg, 2015).

understanding emotions, and managing emotions to achieve goals. (See Figure 2 below). Mixed models are described as such since they extend beyond ability. Examples of elements which do not fit the strict definition of intelligence are items which include value judgments, like "social responsibility" and "interacting smoothly with others". In addition, these constructs normally use a self-report methodology in their assessment tools, which as noted above do not assess skills. In more recent years, some positive development in this area can be observed in the placement of trait-EI (self-perceived EI) within personality discourse, with a clear division between it and ability models of EI (Petrides et al. 2007). Unfortunately, the distinction between EI as an ability and self-perceived EI as an aspect of personality is not always observed either in theory or in research.

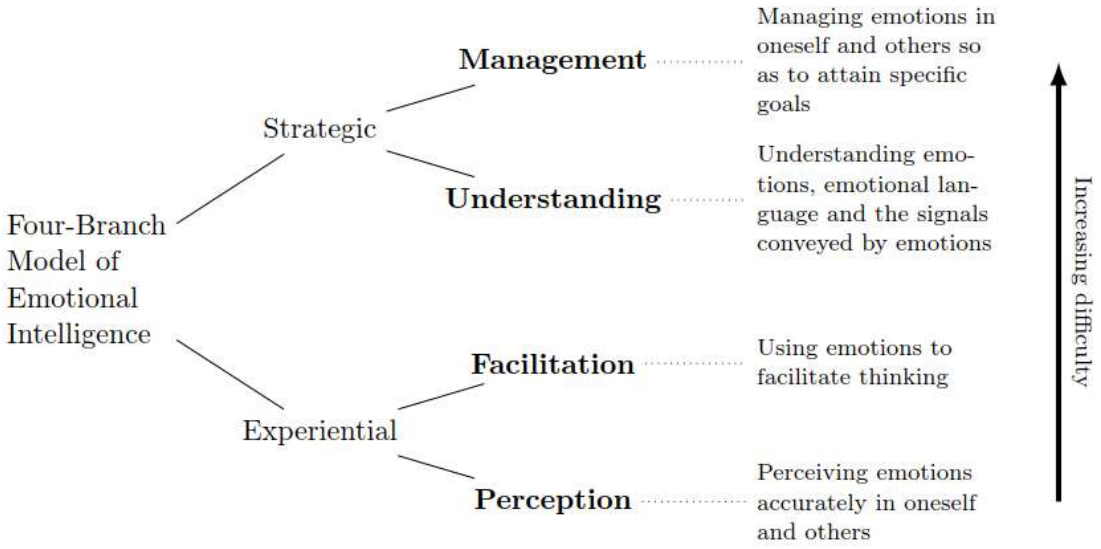

Figure 2. The Four-Branch Model of Emotional Intelligence

In summary, one must choose both a theoretical foundation *and* a measurement instrument which matches the construct the researcher wishes to examine. At present, while there are a multitude of self-report EI measures, there is only one comprehensive EI ability measure, the MSCEIT.[6] There is ongoing research into new ability measures (Orchard et al. 2010). When attempting EI research, the researcher needs to decide whether they are examining an aspect of personality or an ability. The use of self-report tools is only valid for assessing personality factors.

Assessing Emotional Intelligence Research in Ministry

In addition to the dearth of research concerning EI in the context of Christian ministry, of great concern is the quality of much of the work to date. Twenty-one academic papers discovered using ProQuest[7] and other sources are examined below. When

[6] The Meyer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), currently in version 2, is based on the four-branch model of EI. It presents a range of tasks for the respondent. Each of these tasks is targetted at assessing skills in one of the branches of the model. The respondent received branch, area and composite EI scores. Scoring is completed using both an expert and a consensus method. See https://tap.mhs.com/MSCEIT.aspx for further information.

[7] Eleven of the ProQuest results may be dismissed as false positives not relevant to the question of ministry and emotional intelligence. Another four may be dismissed as popular, that is, appearing in the popular or trade press, as opposed being published in academic sources.

assessing the research, a number of criteria are used. Is an understanding of multiple intelligence and EI theory demonstrated? Then does this clear understanding of theory result in a subsequent critical use of the available measurement tools? In particular an appreciation of the difference between ability and self-report measures should be demonstrated. The studies should also show conclusions which can be supported from the theory and evidence displayed in the research.

When considering the author's understanding of EI theory, a number of factors are assessed. One criterion is the literature accessed. One needs to assess whether the authors make use of high-quality research and academic-quality publications, or do they tend toward more popular works? In summary eleven of the 21 papers examined make good use of the academic literature (Boyatzis, Brizz, & Godwin 2011; Gambill 2008; Hendron et al. 2014; Higley 2007; Miller-Clarkson 2013; Oney 2010; Paek 2006; Palser 2005; Randall 2013; Roth 2011; Samples 2009). Puls, Ludden, & Freemyer use a limited selection of literature (Puls, Ludden, & Freemyer 2014), two are biased toward popular works[8] (Francis, Ryland, & Robbins 2011; Kanne 2005), while four have both a limited number of references in the area and are based on popular literature (Billard, Greer, Sneck, Sheers, & Merrick 2005; Hagiya 2011; Smit 2015; Tourville 2008). Some of these assessments are rather complex. For example, Francis, et al. (2011) make use of some quality research literature while at the same time referring to popular literature like Goleman without critiquing Goleman's mixed method approach. An author's decision to use both popular and academic EI literature led their work to being assessed by this author as of being of a lower theoretical quality.

Rivera (2012, p. 37) is something of a mixed case. He makes broad use of the literature, but misunderstands key concepts. For example, Rivera notes the difference between mixed-model (trait) and ability EI, but then criticises ability measures for their lack of correlation with personality. Intelligence theory says that a low level of correlation should be expected since intelligence is not an aspect of personality (Orchard et al. 2010, p. 322). In summary, the majority of researchers used a suitable range of literature, however, the proportion who did not, approximately 40% of papers, is of concern.

Another important question to ask is whether the researchers then appropriately apply theory to the selection of a measurement instrument. Rather than citing a theoretical basis for their selection of instrument, some of the papers studied chose instruments based on brevity (Barfoot 2007; Hendron et al. 2014; Randall 2013). While brevity of instrument can make it more appealing to respondents and result in higher response rates, this should not be a primary or indeed the sole consideration. Another rationale for instrument choice was price (Randall 2013). Lower cost makes an instrument more appealing to researchers, but it should not result in the choice of an inappropriate instrument. Some used both brevity and cost as their rationale (Hendron et al. 2014; Randall 2013).

A basic principle of research is that an instrument should be selected on the basis that it seeks to measure the construct which the researcher is interested in. Therefore,

[8] This assessment is rather complex, as some like Francis, et al. (2011) make use of some quality research literature and at the same time popular literature like Goleman. The decision to include such works in a lesser category is based on the assessment that a high regard for the research literature would cause a writer to use other than popular sources.

when selecting a measurement instrument, one has to have both construct and content validity. With respect to EI instruments, validity is particularly relevant; as will be outlined below, a common failing seems to be insufficient attention to these matters. For example, while a self-report measure may be valid as a measure of personality, it is not valid with respect to measuring ability. Therefore, a researcher should first determine whether the study is concerned with EI as an ability or as an aspect of personality. If the research is concerned with EI as an ability, then one needs to use an ability instrument. The best EI ability measure, the MSCEIT, (see Orchard et al. 2010, p. 306) is both expensive[9] and complex[10], while more simple and cheaper, self-report measures by their nature assess EI as an aspect of personality. If the respondents are reporting on their own EI, then it measures their self-assessment of their EI skills. If the respondent is a third party, then it measures their evaluation of the subject's EI ability. In neither case does it actually measure the respondent's own EI ability.

A number of researchers unwisely chose self-report tools for brevity and low-cost reasons, even though they sought to measure skills (For example, Boyatzis et al. 2011). Other researchers provided little evidence to support their choice (Hagiya 2011; Higley 2007). Billard, Greer, Sneck, Sheers and Merrick (2005), used the instrument author's own assertions concerning the validity of his EQ-i measure. Rivera (2012) uses similar reasoning. One should seek endorsement from a less self-interested party than an instrument's creator when evaluating its suitability. The best instruments should have an established history of use and wide support in the literature, from both theoretical and empirical bases. Others reviewed EI theory but did not seem to follow through, matching theory with instrument, often seeking to assess EI ability with a self-report methodology (Francis et al. 2011; Oney 2010; Roth 2011). Roth (2011), also based his choice on the instrument's popularity and internal psychometric consistency. In doing so, Roth (2011) canvasses the literature well, but then chooses an instrument based on correlation with the construct he wants to measure, rather than addressing whether he is measuring an intelligence or an aspect of personality. While the psychometric properties he discusses are important, of greater significance are the above-mentioned theoretical concerns, where model and measure should correspond.

In summary, only a few of the papers studied chose an ability measure appropriate to assessing EI as a skill (Kanne 2005; Palser 2005; Samples 2009), or used a self-report measure only to assess EI as an aspect of personality (Miller-Clarkson 2013; Paek 2006). It appears that concerns other than an attention to appropriate theory and measurement have driven the choice of instrument by many researchers. This has the unfortunate result of rendering much of their evidence invalid, particularly with respect to what they were purporting to measure.

One additional area where researchers can fall into error is drawing conclusions which extend beyond the evidence they have collected. This may include overgeneralising in the face of limited sample size or demographic issues, or extending beyond the theoretical limits of the instruments used or data gathered. Given that a number of the

[9] As of April 2018, the price on the provider's web site is US$70 per booklet. (https://www.mhs.com/MHS-Talent?prodname=msceit)

[10] It is quite long, containing 141 questions and takes approximately 30-45 minutes to complete (http://issuu.com/mhs-assessments/docs/msceit_infosheet?e=20431871/49397409, accessed 28 April 2018).

ministry researchers had a limited understanding of appropriate theory, it is not surprising that the majority incorrectly read self-report EI data as assessing the respondents' EI skills, either in whole or in part (Billard et al. 2005; Boyatzis et al. 2011; Francis et al. 2011; Hagiya 2011; Hendron et al. 2014; Higley 2007; Johnson 2005; Miller-Clarkson 2013; Oney 2010; Randall 2013). For example, Billard et al. (2005, p. 52) read the results of the self-report EQ-i instrument as "indicating that overall the sample group was about average and had an adequate level of emotional functioning". However, the data only allows them to conclude that the sample perceived their own EI as being above average. Others seem to be unclear concerning whether their results assessed skills or aspects of personality (Barfoot 2007; Roth 2011). Roth, (2011, p. 44ff.) for example, also using the EQ-i, legitimately compares the scores of two groups of pastors. However, he interprets the differences as being in ability, describing them as competencies (2011, p. 70). There were those who did draw conclusions appropriately in both personality (Rivera 2012) and ability domains (Gambill 2008; Kanne 2005; Paek 2006, mostly; Palser 2005; Samples 2009), consistently describing the results in line with the focus and limitations of their chosen instruments. For example, Palser (2005) and Samples (2009) both seek to measure EI as an ability, use the MSCEIT ability measure and discuss their results as measurements of ability. Similarly Paek (2006), seeks to understand the "perceived emotional intelligence" of her sample, and so uses a self-report instrument, even noting that a limitation of her study is that "findings … can be understood only in terms of self-perceived EI" (p. 488). However, studies with such consistency were in the minority.[11]

Conclusions

This paper has examined research concerning emotional intelligence and Christian ministry as a case study of cross-disciplinary research. The above review raises significant concerns about the quality of research in ministry. Overall, only three of the twenty-one studies discussed above display a good theoretical basis concerning the models and measurement of emotional intelligence which is then applied to their selection of measurement instrument and then transferred into their conclusions (Paek 2006; Palser 2005; Samples 2009). The common issue seems to be an inadequate grounding in theory, which then causes errors to propagate. In this study, for example, not only does one need to understand the models and measures used in the study of emotional intelligence, but one also needs to understand the theory of multiple intelligences and the essentials of psychometrics, as it is this more fundamental theory which forms the key criteria for evaluation and application of EI research.

While the desire to contribute to the wider academic discussion on Emotional Intelligence is commendable, and while EI offers benefit to those involved in Christian ministry, flawed research benefits few. First, research which has significant flaws does little to add to quality empirical data concerning EI and ministry. For example, without well-founded research we cannot confidently state whether ministers display a level of EI with is average or above or below the norm. With the appropriate research we could evaluate and argue for the implementation of various practices and training which will increase the longevity and effectiveness of ministers.

[11] While there were other areas in which the above research could be critiqued, such as inadequate sample sizes and failure to consider issues of ethnic bias, these have not been raised as they are tangential to this paper's discussion.

Cross-disciplinary studies can bring insights from a range of areas such of study, such as anthropology, education, psychology and sociology. Thoughtfully framed, theoretically grounded, carefully executed research can test the efficacy of current ministry practice and investigate new ideas and paradigms. The benefits can be immense. This type of research can help extend the longevity of those in ministry. It can increase the effectiveness of teamwork and leader-follower relationships. It can investigate factors which might improve congregational vibrancy and pastoral practice. And these are only investigations which use emotional intelligence as a basis. While cross-disciplinary research does add to the theoretical and methodological complexity of research, there are good reasons to engage in it. However, for this to happen one needs to obtain valid results. It is incumbent on researchers to maintain their diligence in these areas. [12]

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[12] It is important to note that not all the above research projects were conducted by ministry researchers. Some of the criticism are also relevant to researchers from other fields.

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Academic versus Spiritual: Theological Education and the Anointing of the Holy Spirit in Contemporary Prophetic Ministries in Ghana

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ABSTRACT

Pentecostals in Africa generally prefer the anointing of the Holy Spirit to perform miracles over theological education that sharpens skills for good theological interpretations of the Bible without neglecting the activities of the Spirit. This situation creates a tension of priority between formal theological education and the anointing of the Holy Spirit. This essay examines theological education and the anointing of the Holy Spirit and how the two can complement each other for the benefit of both clergy and congregants. The focus of the paper is on theological education in contemporary prophetic ministries or newer Charismatic Churches in Ghana. The proposition of this paper is that formal theological education and the anointing of the Holy Spirit must be mutually engaged. However, many accredited theological institutions in Ghana do not consider the world-views of contemporary prophets in their curriculum; this has forced contemporary prophets to establish unaccredited Bible schools. In this article, I recommend that theological institutions review their curriculum to welcome the clergy of contemporary prophetic ministries.

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Introduction

The issue of theological education and the anointing of the Holy Spirit has recently attracted scholarly attention. Scholars examined theological education and the anointing of the Holy Spirit in Classical Pentecostal Churches and early Charismatic Ministries worldwide. Warrington (2008, p. 180-81) observes that Pentecostals are generally not concerned with creeds, theological and doctrinal formulations; rather they are driven by the desire to be biblical, that is, endeavoring to conform to what is recorded on the pages of the Bible. This assertion better reflects the situation of Pentecostals in Africa. Hence, the early theological institutions or seminaries of the Classical Pentecostal Churches were called Bible schools. However, Asamoah-Gyadu postulates that the challenge for the Christian faith, particularly Pentecostalism in Ghana, is not the pluralistic nature of the Ghanaian religious landscape "but that its supposed adherents have become the proselytizing target of other faiths" (2009, p. 158-59). Therefore there is the need for a level of theological education rigorous enough to help Pentecostals stand firm in their faith.

Pobee and Kudadjie state that the purpose of theological education is to "conscientize, mobilize and motivate the people at the grass-roots levels for social change, and to work with them in identifying their needs, setting their own priorities and standards and recognizing the resources that are available to them for use in [social and theological] development" (2003, p. 77-82). However, contemporary prophets who are a stream of Pentecostal ministers in Ghana reject the approach of Pobee and Kudadjie. There is a popular notion among many contemporary prophets that formal theological education does not support spiritual formation, thus they prefer to go to Christian sacred places like mountains and prayer camps to pray for long periods, or be mentored by a senior prophet in order to receive the anointing of the Holy Spirit to begin ministry.

In reference to theological seminaries, it is commonly thought, as Agbeti writes that "appropriate academic and spiritual formation of…lecturers are the bedrocks of the [ministerial] formation of the students,…teachers [lecturers] …are highly qualified academically and subtly spiritually" (1991, p. 25-32), to impart both academic and spiritual knowledge. However, contemporary prophets prefer a mentorship form of training over formal theological education (Aryeh 2015, p. 106). Prophet Dr. Eric Nana Kwesi Amponsah of Hope Generation Ministry International (HGMI) located at Weija in Accra, advocates training that would shape both the public and private life style of prophets to strictly conform to biblical teachings concerning Christian leadership.

By training, Prophet Dr. Amponsah means mentorship under senior prophets (Aryeh 2015, p. 106). Meanwhile, Asamoah-Gyadu (2009, p. 80-81) and Amevenku (2014, p. 132-48) rightly hold that the phenomenon of not seriously seeking formal theological education is one of the factors that contributed to the numerical decline of pioneers of prophetism in Ghana's Christianity - African Indigenous Churches (AICs). To avoid the recurrence of a numerical decline of contemporary prophetic ministries, there is the need for research into how formal theological education and the pursuit for the anointing could interface for the common good.

To achieve the goal of defending the idea of theological training and spirituality playing a complementary role, we will discuss the works of some scholars on the issue of theological education and the anointing of the Spirit in prophetic ministries in Ghana. Mentorship and Bible schools in contemporary prophetic ministries will be discussed; and suggestions for how formal theological education could attract contemporary prophets will be analysed. In this study, formal theological education in the Ghanaian setting refers to theological education received from seminaries/institutions that are duly accredited by the National Accreditation Board and prospective students would have to apply for admission based on required academic qualifications. Non-formal theological education refers to theological education received from unaccredited schools and institutions including mentorship in contemporary prophetic ministries.

In the context of this study, the anointing of the Holy Spirit refers to the gift of the Spirit of God in the life of an individual Christian that enables him/her to perform supernatural acts such as healing, exorcism, prophecy (foresight and insight into future events and present happenings), and performance of miracles (1 Corinthians 12-14). It is a reflection of the mission statement of Jesus to minister liberty/freedom and healing to the afflicted (Luke 4:18); and Peter's testimony concerning the relationship between Jesus and God that enabled Him to perform miracles. Many practicing Pentecostal and Charismatic Christians in Ghana perceive the anointing of the Holy Spirit as charismatic gifts to perpetuate the miraculous work of Jesus, the apostles, and the early Christians. Persons who do not manifest charisma to heal the sick, exorcize demons, prophesy, and perform miracles are not considered anointed. This perception has the potential of limiting the work of the Holy Spirit, since astute preachers, teachers, and theologians may also be anointed by the Holy Spirit.

The term *Prophet* in this study refers to Christians who claim to have extra-sensory ability or perception enabling them to enquire and receive information from/by the Holy Spirit for seekers or enquirers. Persons who exhibit such prowess were referred to as prophets by members of the Church or by the individuals themselves. They are seen as being able to diagnose the cause of illnesses and misfortunes, and prescribe solutions. They can, at will, have knowledge of present and future happenings and can use this to the benefit of seekers/members. It is significant to mention that biblical prophets are not the same as contemporary prophets in Ghana. Prophets as recorded in the Bible were more interpreters of the written word of God (Bible), covenant enforcers between God and His people, social reformers, campaigners against evil and sin, and promoters of social justice though they sometimes perform the roles attributed to prophets in Africa (Isaiah1:2-20; 5:8-23; Jeremiah 2:2-4; Ezekiel 6; Hosea 4-10; Amos 3; Micah 2:1-11). Matthew argues that Israelites prophets were not interpreters of omens or diviners, though they occasionally interpret omens. Their main concern and message was to "challenge the establishment and the social order, to remind the leadership and the people of their obligation to the covenant with Yahweh, and to warn the people of the punishment that would surely ensue if they violated this covenantal agreement" (2012, p. 19).

The above non-biblical features of contemporary prophets in Ghana deeply resonates with the character of prophets, medicine men, diviners, and seers in African

traditional religion. The phenomenon attracts many to the Church, because some Ghanaians prefer to find spiritual causality for issues in their life and receive information concerning the future without investigating the source of power of the so-called prophet. Thus, it is a marketing strategy for people to refer to themselves as prophets. The idea that prophets could receive spiritual information at will is at variance with the biblical gift of prophecy where the gifted may prophesy occasionally and she/he is primarily an interpreter of the Bible.

Some Scholarly Reviews

There are a range of scholarly views about theological education for Pentecostals in Ghana, many of them focused on the Classical Pentecostal Churches and Charismatic Ministries. The works generally discuss contextualization of formal theological education in the African context. The following four opinions emerge out of the literature consulted:

1. Formal theological education of all Church denominations in Africa must be contextualized;
2. Contextualization of curriculum of leadership training of Pentecostals in Africa is vital;
3. Formal theological education must be prioritized over the anointing of the Spirit; and
4. Formal theological education must complement the anointing.

Formal Theological Education of All Denominations in Africa must be Contextualized

Asamoah-Gyadu discussed the contextualization of formal theological education in the African context. He holds that the new religious milieu in Africa demands that a review of theological education, either formal or informal, must take serious cognisance of religious plurality, the challenge of Islam, religious space in the media and religious experience. According to him, "the lack of spiritual power or the loss of it after receiving [formal] theological education has led to a situation where the sheep [congregants] are either blown by any wind of doctrine or have simply become vulnerable to some of the religious wildlife available in modern African society" (Asamoah-Gyadu 2010, p. 13). Asamoah-Gyadu's view seeks to find a place for power and relevance in the curriculum of formal theological education in Africa. This will help meet the salvific and existential needs of the church in Africa. His work helps identify elements that need to be contextualized. However, he did not point out how they should be contextualized and how the quest for power and religious experience could co-exist with formal theological education.

Contextualization of Curriculum of Leadership Training of Pentecostals in Africa is Vital

Using the analogy of the shade of the mango tree as a lecture venue, Easter (2013, p. 1-22) identifies and describes ways of leadership training of Pentecostals in Africa focusing on: contextualization, the context of training and the role of the Spirit. The mango tree analogy refers to a lecture venue where the student can bring her/his life experiences

to bear during lectures. He explains that African Pentecostals bring their life experiences to the lecture hall; therefore African socio-cultural ways of learning must be considered in formal theological education. He added that formal theological education for Pentecostals in Africa must be committed to 'incarnational and participatory learning' that recognizes the Spirit as the supreme teacher who keeps the class active. He concludes that formal theological education must empower students for mission. Easter identified the ways in which African Pentecostals learn. They do not come to the class as a kind of *tabula rasa* (blank slate), but with life experiences as presuppositions. They engage with the lecturer as participants not just listeners. He also identified the role of the Spirit as the most influential in teaching and learning. However, his work was limited to the Classical Pentecostal Churches.

Whitt (2013, p. 23-34) agrees with Easter that formal theological education for African Pentecostals must be contextualized. The church in Africa is mushrooming at a pace that demands renewal of the methodological approach to formal theological education. He suggests that inherited missionary methods of instruction that have proved to be ineffective should be ignored because they were not able to nurture the church, resulting in the decline of Christianity in the West (2013, p. 24). According to him, since Africans are generally synthetic or holistic and the Westerner analytical in their approach to studies "it is in this arena that the West has also departed from sound pedagogical instruction. Less stress needs to be put on the classroom, particularly in its lecture-oriented model" (2013, p. 32). However, it is open to question how much the decline of the Church in the West was due to formal theological education as there are numerous factors in Western societies themselves that are also affecting the Church. An example is secularization which led to social and political parity that reduced reliance on the Church for the provision of social amenities (Chaves 1994, p. 749-774).

Whitt further explains how African Pentecostal leaders approach studies and on this basis identifies some weakness in the Western developed curriculum, used in formal theological education in Africa. Nevertheless, his views virtually suggest that receiving formal theological education from the West is irrelevant for the African context. Although some components of Western inherited curricula ought to be reviewed, it must be done systematically and carefully since many seminaries in Africa use books written by Westerners especially in the study of biblical languages. It is certainly our experience that curriculum written with Westerners in mind needs major revision for the African context. For example, Ekem and Kissi (2010) revised the works of J. W. Wenham's *Elements of New Testament Greek*, E. G. Jay's *New Testament Greek: An Introductory Grammar*, N. C. Croy's *A Primer of biblical Greek*, and G. Hadjiantoniou's *Learning the Basics of biblical Greek* by entirely presenting conjugation of verbs before the declension of nouns. They also demanded that exercises at the end of each lesson should be translated into the mother-tongue of the student. However, they failed to translate the vocabularies at the end of the book into a Ghanaian mother-tongue.

Bogere (2013, p. 35-52) agrees with Whitt that there is the need to make formal theological education nurture the character and competence of students. He proposes a shift from classroom lectures to an outdoor type which would offer students the opportunity to balance theory with practice because Africans learn by experience or

observation. According to him, 70 to 80% of the study should be held outside lecture halls since it is in line with training principles in the Old and New Testaments, which are mainly mentorship based. But just taking the same activities "outside" does not make them like mentoring. A mentorship type of training makes the student the pivot and the lecturer is not a "know-it-all guru" but a facilitator. Bogere rightly points out how African students approach learning. However, his proposal of 70 to 80% "out of lecture hall training" is unbalanced. Often, time spent on theory (information transmission in the classroom) helps to better prepare the individual for ministry. However, if the training requires competency that can best be achieved mainly by out of lecture hall training, then his suggestion can be observed.

Kärkkäinen (2014, p. 22-36) discusses four models and ethos of theological education. He explains that "Athens" represents a method of formal theological education from classical Greek philosophy. The goal of Athens is to transform the character of students to have knowledge of God, not knowing God. "Jerusalem" refers to formal theological education that is missional in approach, where Jerusalem is considered as the mother of Christian mission. "Geneva" denotes a confessional approach to formal theological education, where knowledge of God is dependent on the creeds and other doctrines of the Church. "Berlin" refers to the intellectual influence of the Enlightenment on formal theological education where theological convictions are critically analyzed in the light of contemporary knowledge.

He added that although Pentecostals seminaries prefer "Athens" they should be aware of the good influences of the Enlightenment and modernity which must be considered. He further indicated four polarities in the theology of theological education of Pentecostals from which they must choose: "academic versus spiritual, doctrinal versus critical, practical versus theoretical and tradition-driven versus change-driven" (2014, p. 36). The use of "versus" in Kärkkäinen's four polarities indicates tensions between the two. This work makes a helpful contribution to the argument about "academic versus spiritual" training in contemporary prophetic ministries in Ghana.

Formal Theological Education must be Prioritized over the Anointing of the Spirit

Lewis (2008, p. 69-86) argues that the ethos of classical Pentecostal life is focused on ministerial formation and Christian spirituality. He is referring to scholars such as Allan Anderson (University of Birmingham), Gregory Boyd (Bethel Seminary), Walter Hollenweger (formerly of University of Birmingham), among others, who left the Classical Pentecostal Churches for the following reasons. First, there was the anti-intellectual ethos of Pentecostalism which expresses itself in the popular saying that "leave your head at the door". In other words, they should not allow reason to interfere with what is taught and done in the Church. Second, there was the issue of personality or celebrity-cults of leaders, due to their charisma, with many people seeking their help to solve existential needs. In such cases, being filled with the Holy Spirit was perceived as making the leader immune to immorality. The third issue was the theological issue of the baptism of the Holy Spirit with the speaking of tongues as evidence. Formal theological education would have helped address these issues

Theological Education must Complement the Anointing

Brodie (2011, p. 47-65) explores the dilemma of prospective Pentecostal ministers over the issue of whether formal theological education should be preferred over the anointing or vice versa. He argues that CPC generally favoured the anointing over formal theological education. However, they realized the need for formal theological education in order to build a good footing for their converts and to improve the capacity of ministers to properly interpret the Bible. This led initially to the establishment of short term theological education, which later culminated in building seminaries and providing full-time formal theological education. However, some members believe that "colleges [seminaries] are therefore not intrinsically inimical to genuine spirituality, by virtue of their essential nature" (Brodie 2011, p. 58). It is the neglect of the faith of the forbearers of Classical Pentecostal Churches by being bookish that was the problem (2011, p. 53, 59). It is strange that those who rejected books were themselves writing books for others to read.

This suggests that Classical Pentecostal Churches were previously against teachings by Bible scholars, and advocated for people who did not receive any formal theological education to teach by virtue of being filled with the Spirit. In this regard, Brodie concludes that formal theological education and the anointing should play a complementary role rather than being seen as contradictory because practice cannot exist without theory. Being anointed without seeking formal theological education leads to unnecessary competition among Churches, based on uninformed doctrinal formulations (Brodie 2011, p. 61). Notwithstanding, formal theological education without the anointing leads to sheer intellectualism without power to solve some existential needs (Brodie 2011, p. 60-61).

The view of Brodie is that the anointing of the Holy Spirit and theological education must play a complementary role; nonetheless his study was mainly focused on the Classical Pentecostal Churches in the West and Southern Africa. In view of Brodie's assertion, I argue that formal theological education must be given a priority over the anointing because theory precedes practice. This is based on the assertion that "a framework for allowing 'practice to bubble up into theory,' and 'theory to bubble up into practice" (Stokes 2005, p. 103) must be allowed. However, theory brings about a range of practices and "that practices may be based upon different theories" (Stokes 2005, p. 103). There are contexts where practice informs theory (principles that govern practice). It is a complex phenomenon which will be studied for the Ghanaian context in a subsequent paper.

Contemporary Prophetic Ministries' Criticism of Formal Theological Seminaries/Institutions in Ghana

Many founders of contemporary prophetic ministries were initially members of Traditional Western Mission Churches, which include, among others, the Roman Catholic Church, the Presbyterian Church Ghana, the Methodist Church Ghana, and the Evangelical Presbyterian Church. Alternatively they were members of Pentecostal and Charismatic Churches such as the Church of Pentecost, Assemblies of God, the Apostolic Church Ghana, and Christ Apostolic Church, just to mention a few. They usually left such Churches due to

the perception that the activities of the Spirit**,** particularly prophesying**,** were not encouraged and pursued in the Church. Churches were almost dead when it came to prophesying in the power of the Spirit to provide for the existential needs of the audience. In other words, these people want a "lived religion" that is "unofficial" in the sense of spontaneous and not institutional, which is a means of experiencing the Spirit to provide some existential needs.

Wilkinson and Althouse state that, "Lived religion is an attempt to get at the 'unofficial' ways in which people practice their religion. It is also an attempt to make sense of the ways in which 'official' religion responds to the unofficial. Lived religion investigates the spectrum of spirituality, experience, religiosity, individuals, and identities" (2012, p. ii). However, the activities of the Spirit to solve some existential needs can be experienced within the normal worship practices such as singing, the sacrament, and during preaching.

If the Church is considered not to be vibrant and prophecy oriented, it implies that the institutions that train its leaders are also dead and do not teach the activities of the Spirit that enable prophetic activities. For example, some pastors in contemporary prophetic ministries refer to Trinity Theological Seminary, Legon, the foremost ecumenical seminary in Ghana as a "theological cemetery" (Omenyo 2008, p. 41-57). However, Agbeti responds that "lecturers at this seminary challenge and break down 'students' self-conceited, holier than-thou attitude; it has first to die to give place to an open minded attitude to the Christian faith" (Agbeti 1991, p. 34).

Lecturers at Trinity Theological Seminary were considered to be bookish, theoretical and lacking the knowhow for effective ministry by the Spirit by many prophetic advocates. The view of the advocates may find support in Walls' statement that "…without spirituality theological education is empty and barren" (2011, p. 1-12). It is not clear what Walls meant by spirituality; however, since spirituality involves some kind of knowledge and commitment, it can be argued that the decision to have formal theological education is a spiritual exercise. Mante (1995, p. 12, 20) adds that Christian spirituality involves a continuous commitment to the Lordship of Jesus Christ and having a sound mind.

By contrast, contemporary prophetic ministries understand spirituality in terms of charismatic (spiritual gifts) exhibitions. A formal theological seminary that is spiritual is expected to have lecturers who speak in tongues for hours together with the students, perform miracles, heal the sick, and prophesy. The danger is that if Christian spirituality is defined solely on the parade of spiritual gifts, then any non-Christian who demonstrates some spiritual gifts that resembles that of the Christian faith can easily be perceived as a spiritual Christian. This is not to argue that spiritual gifts are not necessary, in fact it is critical in Christianity.

Advocates of contemporary prophetic ministries refer to knowledge received from formal theological seminaries as "head knowledge" which often has a negative connotation; a theory that is not relevant to solving the existential needs of society. Persons academically inclined were always asked by prophets and their advocates, to leave their head (academic prowess) at the Church entrance and enter with their hearts.

For example, Rick Naiiez said "that one Pentecostal speaker stated that he [Rick Naiiez] with the others [academics] in the congregation were to 'empty their minds and to battle the temptation to think about anything at all. They were instructed to refuse to allow reason to get in their way and to restrain their heads from blocking the route to their hearts'" (Lewis 2008, p. 69-86). In other words, they think that academic prowess does not support spirituality, and it must be left out of the church.

By this behaviour, prophets and their advocates are in effect claiming to be spiritual, infallible, and their thoughts sacrosanct. It could be argued that such expressions are a means of preventing critical minds from engaging their unsubstantiated assertions. For example, in commenting on African prophetic movements, Lewis contends that "being Spirit-filled [is regarded as a] guarantee [for] right behaviour….[However], sexual promiscuity and financial misconduct are rampant within its ranks, and little is done about this unless a scandal becomes public" (2008, p. 75). "Touch not my anointed" (Ps. 105:15) is used to forbid any criticism. "So scholars and others who try to call these ministers to account are disenfranchised, marginalized, or told to be quiet for being 'too critical'" (Lewis 2008, p. 69-86). However, the scholars are Christians and therefore anointed (1 John 2:27) as the minister is, but just functioning in a different capacity.

Theological Education in Contemporary Prophetic Ministries in Ghana

Contemporary prophetic ministries in Ghana perceived formal theological education to be the antithesis of spirituality. Therefore they prefer mentorship training over formal theological education because formal theological education does not equip students to deal with spiritual issues such as casting out of demons (exorcism), prophesying, and working of miracles in general. This line of thinking is referred to as "interventionist theology" by Asamoah-Gyadu (2013, p. 126), which is unique to contemporary prophetic ministries. Formal theological education is perceived as limited to equipping students philosophically to present arguments concerning the Bible with very limited and insignificant training on how to spiritually minister to the existential needs of the audience.

Prophesying and performing miraculous acts are considered by prophetic ministries as a proof of one's ministry, rather than appropriate interpretation of the Bible. This view is based on the world-view of many African societies, which includes the belief that there are evil spirits that hinder one's success and that there are tutelage spirits (guardian spirits) that could be consulted to aid success (Sarpong 2002, p. 94-96). Contemporary prophetic ministries seek to bring this world-view into Christianity by being agents able to engage the Spirit to aid success for Christians. Another reason for the emphasis on prophesying and performing miraculous acts is that, traditional religion in Africa is not influenced by intellectual concepts and ideologies, but by the power to know and discern happenings in the spirit realm and cause desired change. Since the worship services in contemporary prophetic ministries are less intellectual and less doctrinal, they easily attract non-Christians (Asamoah-Gyadu 2015, p. 8) who are seeking to know their destiny and receive miracles without necessarily being converted.

In the attempt not to be indoctrinated by an academic approach to the interpretation of the Bible and to have spiritual power to minister to the existential needs

of their audience, contemporary prophetic ministries have two forms of mentorship training: personal mentorship and mentorship from "Bible schools" which may also be referred to as formalized mentorship training.

Personal Mentorship Training

In personal mentorship, the candidate (mentee) offers her/himself to the service of the mentor and is expected to attend to the personal and ministerial needs of the senior prophet (mentor) which includes domestic services such as cleaning and running various errands. The mentee then becomes the "spiritual" son or daughter of the mentor and may live in the same house with her/him. It can be likened to the prophetic guild of Samuel, Elijah, and Elisha, which were located at Gibeah, Rama, Bethel, Jericho, and Gilgal (1 Samuel 10:5; 1 Samuel 19:18-24; 2 Kings 2:3, 15; 4:38) respectively. The purpose of the prophetic guild was to have continuity in the prophetic ministry in Israel (Oladejo 2011, p. 115-136). Training of would-be priests in African traditional religion also takes the form of personal mentorship. The would-be or trainee priest/priestess would have to vacate his/her home of residence to join the mentor priest throughout the period of training. He/she is expected to run errands for the mentor priest and attend to his/her personal needs such as cooking, washing, as well as attending to the physical needs of some seekers/adherents to the shrine, just to mention a few.

The mode of instruction in this system is informal: the mentee is expected to learn by observing the mentor. It is justified by Old and New Testaments mentorship strategies of training that are grounded in an unflinching relationship between the mentor and mentee (Bogere 2013, p. 39). This style of training may be seen as a form of what Kelsey and Edgars refer to as the "Athens" model of philosophical education where the goal is transformation and character formation of gaining the wisdom of God, not about God, and "the emphasis therefore falls upon personal development and spiritual formation" (Kärkkäinen 2014, p. 24).

In many cases, if not all, the mentor is not formally theologically educated (Joshua 2016, p. 173-91), but charismatically gifted in the area of prophetic diagnosis of issues in the past, and present, and able to offer solutions for the future. The protégés in this model are mostly members or leaders in the ministry of the mentor and desire the charismatic gifts of the mentor. There are no academic qualifications as prerequisites for mentees; they would only have to show that they desire the gift of the mentor and are ready to serve her/him.[2] Mentees do not pay fees but could "sow seeds"[3] for a harvest of prophetic gifts. "Graduation" of the mentee (to establish his/her own ministry) is based on the reception and manifestation of the charisma of the mentor. This resonates with the African traditional religious requirement for graduating would-be priests/priestesses at various shrines (Opoku 1978, p. 75-77). The academic and moral life of the mentee does not really matter in this form of training. This emphasis allows the mentor to build a kind of

[2] Prophet Bernard Opoku, interview by the author at the Church premise in Koforidua, September 10, 2015.

[3] Seed sowing is given money to a woman/man of God (prophetess/prophet) with the belief that one has given to God and God would pay back according to the desire of the giver.

personality cult and assume that being filled by the Spirit is assurance of good moral behavior (Lewis 2008, p. 74-75), which is not correct.

Asamoah-Gyadu (2005, p. 65-66) has pointed out that this mode of training has not been very beneficial to the African Independent Churches because the death of a senior prophet (mentor) leads to an abrupt end of training and this has contributed to the numerical decline of the African Independent Churches. Amevenku (2014, p. 140-143) adds that the lack of formal theological education by the African Independent Churches has restricted biblical interpretation to the popular level. Hermeneutics designed to understand the original meaning of a text and explain it for a contemporary audience was not championed, resulting in eventual numerical decline. Asamoah-Gyadu points to "an overall numerical decline, verified by two church attendance surveys conducted in 1988 and 1993 by the Ghana Evangelism Committee. For example, attendance in the Musama Disco Christo Church declined by 17 percent…, the Twelve Apostles Church declined by 22 percent, and the African Faith Tabernacle by 23 percent" (2005, p. 29-30). We can argue that personal mentorship alone does not guarantee good theological education for mentees but it allows the mentors to impose their personal egos on the protégés and force them to surrender their personal ambitions.

Mentorship Bible School

Mentorship Bible school is the amalgamation of personal mentorship and some aspects of formal theological seminary/institution curriculum. Mentorship Bible schools in Ghana include Apostle Brookman Ewusie Boateng's Brookman Prophetic Academy located at Haacho in Accra; Bishop Sam Owusu's Champion's Ministerial College located at Achimota near the Achimota Hospital in Accra; and Bishop Shambach Amaniapong's Shambach Theological College located at Odorkor Official Town in Accra. The distinctive feature of mentorship Bible schools is that they add some courses similar to those taught in formal and accredited theological seminaries/institutions (such as introduction to the Old and New Testaments, philosophy, Christian preaching, Christian leadership, Christian counseling, evangelism and Christian ethics) to personal mentorship as discussed above. This is so because some of the leaders concerned have some level of formal theological education at the certificate or diploma level.

These courses are taught by the founder/mentor and persons who hold a certificate or diploma from accredited formal theological seminaries/institutions and believe in the ministry of the founder/mentor. In some situations, where the founder/mentor did not have any basic formal theological education, a senior pastor from a sister Church is hired to teach. Just like the parallel case of the Free Pentecostal Fellowship in Kenya, these teachers are "not professional educators but pastors and evangelists" (Joshua 2006, p. 13); consequently, they are not equipped to critically discuss the kind of issues under discussion in theological fields.

The mentorship Bible school is owned by founding prophets of a ministry and is a sub-ministry/arm of the main ministry of the mentor. It appeals to both members and non-members of the ministry of the founder/mentor as potential students.[4] Applicants

[4] Observer participation at Brookman's Prophetic Academy located at Haacho station in Accra

have to fill out application forms and pay fees either weekly or monthly. Programs range from a three-month certificate to a six-month diploma.[5] The prerequisite for admission is the ability of the prospective candidate to read and write in the English language and their demonstration of God's call by manifestation of gifts as stated in 1 Corinthians 12:1-8 or Ephesians 4:12.

Students/mentees are expected to attend lectures, seminars, all-night services, deliverance (exorcism) sessions, prayer meetings, revival programs, and crusades organized by the mentor regularly.[6] It is expected that, at the end of the program, candidates' gifts would be sharpened and equipped for mission. Flamboyant graduation ceremonies are usually organized at the end of each program and certificates awarded. This form of mentorship training attempts to combine personal mentorship and some minimal level of formal theological education curriculum so that contemporary prophets and their ministries can remain relevant for the changing times in Ghana.

The Mentorship Bible school shows that the leadership of contemporary prophetic ministries has realized the need for formal theological education but they are not comfortable with formal theological seminaries/institutions due to the perception that being academic is the antithesis to genuine spirituality. Yet about 30% of the usual academic program have been added to personal mentorship.

The difference between the two is that personal mentorship training has no specific duration. Graduation largely depends on the ability of the mentee to demonstrate mastery of a prophetic gift, which may not be a spiritual exercise in some cases; whilst the mentorship Bible school has a specific duration leading to graduation. However, in both forms of training, there are no strict academic requirements for admission. This may be because many people who teach at this mentorship form of training and the students have low levels of education. In a research project on prophets who preach in market places in Ghana, it was found that about 85% completed basic school or Junior High School (Aryeh 2015, p. 52). They cannot be admitted into formal theological seminaries/institutions because the minimum entry qualification is a very good pass at the Senior High School level or equivalent. However, some founders/mentors who operate mentorship Bible school have taken on the academic title of "professor". Among them is Prophet Dr. Amponsah of Hope Generation Ministry International, and Archbishop Charles Kofi Nyame of Destiny Foundation Prayer Ministry International located at Dome Kwabenya in Accra.

Nenty and Biao (2013, p. 1-20) hold that a would-be professor must publish articles in reviewed journals, publish books and write book chapters. They must be cited by other scholars, list the number of academic conferences attended and papers presented, and demonstrate knowledge in other fields of studies other than his or her main area of expertise, among other requirements. It is obvious that these mentor prophets do not even come close to the normal requirements for being considered a professor. They want to submit that what they teach may be equated to what professors

[5] Global Ministerial Bible College located at Kwashiman opposite Been-To Complex, Hand flyer.

[6] Bishop Samuel Owusu's Champion's Ministerial College located at Achimota Golf Club Area near the Achimota Hospital.

teach in the universities and seminaries. One wonders why some contemporary prophets take on academic titles in addition to ministerial and ecclesiastical titles since they considered professors in formal seminaries as dead to the works of the Spirit, particularly prophetism.

Complementary Rather Than Contradictory

From the burgeoning discussion concerning personal mentorship and mentorship Bible school, it can be concluded that many people with contemporary prophetic ministries have realized the need for formal theological education but do not have the academic qualification or feel reluctant or over-qualified to apply for admission to such programs. Charismatically gifted persons find it difficult to submit to institutions or to have someone teach them. For that reason they also do not belong to ecumenical bodies. The existence of Mentorship Bible schools seems to suggest the prophets see a complementary role between academic and spiritual factors rather than a contradiction. It is obvious that in these schools, the academic component comprises between 20% and 30% of the curriculum, whilst the spiritual component of training consists of between 70% and 80% of the curriculum. Thus between 70% and 80% of the total period of lecture time is spent on fasting, prayer, all-night vigils, revival services, prayer meetings, and crusades among others. Bogere (2013, p. 40) argues that in view of the fact that Africans culturally learn predominantly through field observations, it is appropriate to adopt between 70% and 80% field experience.

Easter (2013, p. 13) argues that field experience creates the atmosphere for the participatory classroom of the Spirit. Conversely, Brodie states that "theory is required to guide and test practice, while practice, as the concrete outworking of theory, is essential in providing theory with feedback about the validity of its tenets in pastoral, evangelical and missionary context" (2011, p. 60). It is correct that many Africans learn by observation; however, there cannot be practical learning without supporting theory. In other words, theory precedes the practical. Hence, I argue that the theory component of formal theological education in Ghana should be more like 70% of the hour spent and the practical 30%. This is not sacrosanct in all contexts. It is dependent on the context, and what is being studied, since humans learn and/or teach differently.

The amount of time spent in the classroom determines how effective one could be in ministry although there may be a few exceptions. The African Independent Churches initially rejected classroom formal theological education as Westernization. Soon, they began to decline numerically, and one of the reasons for the decline was lack of formal theological education of their clergy. Since they were not theologically educated, their biblical interpretation was shallow primarily based on popular views that excite the congregants, not the exposition of the authorial intended meaning of scripture for a contemporary audience. This contributed to the decline of such Churches because the members were not firmly established in scriptural teaching and therefore were vulnerable to false teaching and social pressures that drew them away from the Church (Amevenku 2014, p. 138, 40). The lack of theological education was due to low level education of its leaders. Baëta (2014) observed that prophets of the African Independence Churches of 34 congregations in the Ahanta District were mostly illiterates. Only one

could speak and write English language. For that reason, membership and other records of the Church are not well kept (p. 10-11). Such issues led to a collaboration between the African Independent Churches, the Mennonites, and the Lutherans to establish Good News Theological Seminary, located at Oyibi, to train their ministers (Amevenku 2014, p. 137).

The "anointing" without relevant supporting knowledge of biblical concepts in context often leads to divisions by perceiving groups who do not support one's assertions as enemies (Brodie 2011, p. 61). It has the potential to lead into spiritism, syncretism, religious fundamentalism, and baseless emotionalism because there is a poor understanding of what is Christian spirituality or the anointing. This does not mean that intellectual or academic prowess should be pursued at the detriment of spirituality because in Africa, religion must necessarily demonstrate power over the activities of evil spirits. Neither extremes should be encouraged. Kärkkäinen (2014, pp. 29) argues that the goal of theological education is ministerial formation, therefore theological education should be relevant to society.

Asamoah-Gyadu (2010, p. 5-6) points out that some lecturers in seminaries/institutions in Ghana studied under secular professors in universities in the West. This has influenced their world-view greatly. Although students appreciate their degrees and the knowledge they have acquired, they would also like to know about how to heal the sick, exorcise demons, and prophesy because this is what faces them and their audience daily in Africa. This does not suggest that receiving formal theological education from the West is not good and in fact many theological seminaries/institutions use text books from the West to teach in Ghana.

The issue is that, whilst theological colleges are receiving and using Western text books to teach, the African world-view must be considered. There is a gap between what is taught in class and what is practiced in some ministerial fields. Seminaries in Ghana seem to concentrate on training clergy to manage the church. There should be an opportunity also to train persons who claimed to be prophets to function as the Christian prophets found in the Bible. This will reduce the menace of false prophets in Ghana and eliminate traditional religio-cultural practices conducted by self-styled prophets, such as, prophets selling relics and prophylactics such as stones, oils, water as *sunsum akwankyere* (spiritual direction), items which are also given by traditional African prophets to their adherents (Aryeh 2015, p. 213-16).

It is significant to mention that Trinity Theological Seminary has a one year Certificate in Ministry program that has no strict entry requirements for applicants. Any one in ministry who can speak and write in English language can apply for admission. Many Pentecostal and Charismatic ministers and lay persons have taken advantage of the opportunity to receive some level of formal theological education under professional educators. Centre for Mother Tongue Biblical Hermeneutics at Trinity Theological Seminary also has programs in biblical studies for persons who could not attend regular mainstream lectures or want to improve their knowledge of biblical languages. However, there is the need to organize a program with the prophetic ministries in mind that will heavily consider the religio-cultural world-view of Africa reflected in Christian prophesying.

Conclusion

In this paper, I have argued that academic education and the anointing of the Holy Spirit must complement each other where priority is given to theological education. Contemporary prophetic ministries in Ghana emphasize spirituality over intellectualism. They perceive a tension between being spiritual and academic. Being academic is considered the antithesis of spirituality. Therefore the clergy of contemporary prophetic ministries are not comfortable with receiving formal theological education from the well-established and accredited theological seminaries/institutions. This has led to the establishment of personal mentorship and mentorship Bible schools.

However, there cannot be effective practice without spending quality time on relevant theory. The two extremes must be avoided. Theological education and the anointing of the Spirit must play complementary roles, giving perhaps about 70% of the attention to academic studies and about 30% to mentoring and practical field education. The reason is that academic study will provide the foundation, the necessary theoretical and conceptual frame work within which practice will take place.

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From Homosexuality to Holiness

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ABSTRACT

Churches are increasingly challenged with how they will respond to homosexuality. The challenges can be cultural, political, hermeneutic and pastoral. Often church leaders find they need to respond when people who have grown up in the church, or when those who come into a church, disclose that they are same-sex attracted or have engaged in LGBT activities. This issue can lead to church leaders re-examining what the Bible does or does not say about homosexuality and there are two overall theological positions that all churches may come to. The first is that the church has misunderstood homosexuality and has misinterpreted God's view. From this position, it is suggested that he does not condemn homosexual people or homosexual behaviour. The second is that scripture remains clear as traditionally understood that homosexual behaviour is condemned by God. Most churches hold this second view and would agree that while God does not condemn the human person, he does condemn any sexuality expressed outside of marriage defined as being between a man and a woman. However, this view can cause tension because not all who experience same-sex attraction will be able to develop feelings for the opposite sex.

If, despite social and political acceptance of same-sex marriage in countries such as Australia, a church holds that marriage can only be between a man and a woman, the person who is same-sex attracted and who agrees with the second theological position must face two possible options for their lives. They may hope to find change in their sexual feelings, or at least an ability to marry someone of the opposite sex and manage any same-sex desires that may continue. Or they may hope to find fulfilment as single, celibate believers.

Some churches that are non-affirming of same-sex behaviour, have discarded any attempt to support people hoping for transformation. Others seek ways for the person to resolve or diminish their same-sex feelings, while other churches simply ignore the issue seeing it as God's responsibility to deal with the same-sex believer as he sees fit. For same-sex attracted believers as well as opposite-sex attracted believers, the key goal must be obedience to God and a life of holiness as an end goal and this is the alternative explored in this article.

Introduction

Churches are increasingly faced with how they will respond to people who have homosexual feelings or who identify as LGBT. This is not just from a cultural or political perspective, but also because church leaders always wrestle with how to help people to live full and godly lives. Challenges are presented when people who experience same-sex attraction attend churches or when those who, having grown up in the church, become aware they are attracted to the same sex. There are two positions that all churches must choose between. The first is that the church has misunderstood homosexuality and has misinterpreted God's view. From this viewpoint, God does not condemn homosexual people or homosexual behaviour (Brownson 2013, p.166 & p.251; Loader 2014, p.11 & 17; McLaren 2016, p.40). The second position is that scripture remains clear that homosexual behaviour is condemned by God (Gagnon 2001, p.351; Hays 1996, p.394). Although most holding this view would agree that God does not condemn the human person, they contend that he does condemn any sexuality expressed outside of marriage, defined as being between a man and a woman. However, many critics such as Walter Wink, argue that this condemns many same-sex attracted people, requiring them to live chaste single lives and denying them expression in sexuality and intimate relationship (2002, p.32-34).

If, despite current social and political acceptance of same-sex marriage, a church holds that marriage can only be between a man and a woman, the person who is same-sex attracted and who agrees with that view must face two possible options for their lives. Either they find it is possible to experience change in their sexual feelings and that may mean an ability to marry and manage any same-sex feelings that may continue, or they will need to find fulfilment as single, celibate believers.

Some churches that are non-affirming of same-sex behaviour, have discarded any attempt to support people hoping for change toward minimising or managing same-sex feelings. Others seek to find realistic goals such as providing emotional support for what may be a lifetime issue, while some churches simply ignore the issue, seeing it as God's responsibility to help same-sex attracted Christians. These responses were found in a research project examining how same-sex attracted people and their families experienced help in non-affirming churches. Church leaders related their views on goals they might set and how they may offer pastoral help (Baskett 2017, p.55 & p.153). The key goal argued for in this article is for same-sex attracted believers to pursue the freedom and benefits that come from a life of obedience and holiness.

Churches leaders who become fully affirming of homosexual activity may find relief from no longer being obligated to impose what looks to be an often difficult and unjust choice for same-sex attracted people. If they are persuaded that the Bible does not condemn loving, committed same-sex relationships, there can be a full welcome to LGBT people whether sexually active or not. It removes any conflict from holding to beliefs that can seem to be unrealistic to some and can be viewed as unloving and even harmful to others.

But there may be some hidden assumptions lying behind this approach.

Understanding on Homosexuality

The term 'homosexual' was first introduced to try to bring acceptance for gay men by Károly Mária Kertbeny in 1869 (Rosario 1997, p.30). However, by the early 1900's the term was used by psychologists to define what they thought was a medical disorder (Fetner 2008, p.11; Smith, et. al. 2018, p.339). The term itself, because of it being aligned with ideas of disorder, is spurned by most homosexuals today, who would prefer to identify as 'gay' or 'lesbian' or by other definitions (Isay 2009, loc.184; "Glaad - Terms to Avoid" n.d.).

Homosexuality has been around since earliest history and has been recognised in most civilisations. The argument in more recent years on how homosexuality may occur has concentrated on biology or nurture or a combination of both. The current statement by the American Psychological Association says:

> There is no consensus among scientists about the exact reasons that an individual develops a heterosexual, bisexual, gay or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles; most people experience little or no sense of choice about their sexual orientation ("Sexual Orientation & Homosexuality", n.d.).

Are homosexuals a "third gender?"

In ancient Greece, Plato at his symposium proposed a satirical idea through the mouth of his fictional character Aristophanes. He introduced the myth that 'humans once existed as male, female, or androgynous.' Zeus in response to human 'insolence' split the androgynous human in two who then became male and female and had to seek the opposite sex to be complete. The male and female humans, now also being split sought for wholeness in someone of the same sex (Groneberg 2005, p.41). The idea, although designed to be humorous, was an attempt to explain opposite and same-sex attraction. It is an early speculation that heterosexually inclined people are of one kind of human type and that homosexually inclined people are a different type of human.

Writing and thinking on homosexuality has increased since psychology, science and sociology have made it a more recent focus. The researcher, Alfred Kinsey saw a scale of same-sex experience but spurned the idea of a kind of select third type of human who was primarily fixed in their sexuality, even disliking the idea of sexuality becoming defined identities:

> Males do not represent two discrete populations, heterosexual and homosexual...
>
> Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects (Kinsey, et al. 1998, p.617 & p.639).

French philosopher Michel Foucault observed the shift from homosexuality being defined as a disorder to an acceptable identity (1990, p.101). Foucault wrote, 'Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphrodism of the soul.

The sodomite had been a temporary aberration; the homosexual was now a species' (1990, p.45).

Many believe as Richard Isay does, that a person's sexuality is an inborn, predetermined identity that becomes evident as a child matures into adulthood (2009, loc.72). Some accept that there may be people who experience same-sex attractions that could be fluid and changeable or people who identify as bi-sexual. However, some differentiate these people from those they believe are intrinsically 'born gay', who are of a different type of human kind. The premise that states that people may be born gay has convinced some, that at least for certain individuals, they may be created as a separate type of person. For those thus persuaded, it is a reason to argue that same-sex behaviour needs to be accepted (Barr & Citlau, 2014, p.101). Those who hold to this view this may say that gayness is akin to being left-handed and that for those oriented from birth same-sex feelings are the only possibility (Myers 2013, p.428).

Jack Rogers is someone who has come to this conclusion and he explains to his Presbyterian denomination how he shifted his beliefs:

> My experiences have convinced me that there are some people who, through whatever complex set of relationships in their biological makeup, are sexually attracted to persons of their own sex. I am convinced that those I know did not choose their sexual orientation any more than I chose mine. They cannot change it any more than I can. When they have accepted it, they have become more whole as persons (Rogers 2003, n.p.).

Views Resulting from Assumptions

Churches that are affirming of LGBT active relationships, may argue that to deny what might be natural is a sad or cruel expectation (Colon & Field 2009, loc.104-105; Wink 2002). Where they might condemn heterosexual sin for Christian believers, allowances may be made for people who identify as LGBT because such churches hold the belief that homosexuality is an orientation that is inborn. If it is innate, then it is a valid expression of God's creation and God would not be opposed to same-sex behaviour if he has created people who have such identities; Spong 1990, p.154). Therefore, scripture is interpreted based on this premise of homosexual identity. Some, of course, would limit this permissible activity to a monogamous, committed same-sex relationship (Mohler Jr. 2014, loc. 455).

Churches encounter two general streams of thought that influence what goals pastors and leaders may hold. These are formed according to their understanding of how God thinks about human sexuality in the context of ministering to same-sex attracted people. One view suggests that our culture can decide our morality. Scripture may be reinterpreted to say that God does not condemn loving committed, homosexual relationships. A whole new area of theology has grown to support this belief and new books have been written to suggest that God affirms gay relationships. Two such examples would be *Torn* by Justin Lee (2012) and *God and the Gay Christian* by Matthew Vines (2014).

According to Joe Dallas' survey of the origins of pro-gay theology, the earliest pro-gay theological writing came from Derrick Bailey, an Anglican theologian who, in 1955, suggested that the 'destruction of Sodom in Genesis 19 came about not because of

homosexual acts, but because of inhospitality' (2007, p.64). Dallas asserts that the revisionist with the most influence initially was a history professor at Yale University, John Boswell author of, *Christianity, Social Tolerance, and Homosexuality* (1981). His revised theology is the base of all pro-gay theology that is written today (Dallas 2007, p.84).

The arguments in favour of reinterpreting scripture to soften or change its apparent stance on homosexuality, started with writers such as Boswell and more recently, many follow his thoughts pointing out that the Bible did not recognise homosexuality as it is understood today (1980, p.109). At first there were only a small number of writers saying this but today there are a growing number adopting these views and expanding on them, including Matthew Vines (2012) Daryl Cornett (2015) and Wendy VanderWal-Gritter (2014).

A "non-affirming" biblical response

However, churches that are non-affirming of LGBT behaviour find that they are unable to change their views of scripture citing God's creational intent to be a man and woman in marriage from Genesis 2:18-24 (Baskett, 2017, p.237). They state that creation defines God's design for sexuality through the forming of one man, Adam and one woman, Eve. They support this from the New Testament by noting that Jesus referred to this design in Matthew 19:4 by speaking of a man leaving his parents to join with his wife. An example of this position is revealed in a document written for the Evangelical Lutheran Church in Canada. It contends that 'there is nothing in scripture that speaks of homosexuality in a positive light' (Eriksson, & Wainwright 2007, p.3).

Most churches that hold to a non-affirming view also reason that there is no evidence in scripture to reject a person because of their feelings. However, they also argue, as Michael Brown does, that there is a strain of evidence that runs through both the Old and New Testament pointing to an ideal of sexual purity both outside of and inside of marriage for all people (2014, p.132). This paper is not concerned with the arguments surrounding the science of this debate, even though these arguments may decide individual Christian opinions. Debate from research is an ongoing discussion. Church leaders who investigate the arguments presented by numerous sociological or scientific studies may either be persuaded or unconvinced by research. However, some approach the question of whether homosexuality is innate and fixed, or fluid and therefore able to be altered, solely on what the Bible has to say (O'Donovan 2008, p.66; Shaw 2015, loc 598-607). These leaders are not interested in the findings of science or sociology as they decide their responses according to their understanding of the Bible.

For churches that hold to a non-affirming position regarding same-sex behaviour it may not matter how biology, or any life influences may have been involved in forming a person's sexual orientation. It only matters to them that a sexual relationship in marriage between one man and one woman is the pattern of God's original intent (Shaw 2015, loc.1582). To some in these churches arguing about causes of homosexuality can be unhelpful, as it clouds the theological issue of obedience to God's standards that need to be faced by all humans. It does not matter who they are romantically or erotically attracted to. This includes those who identify as heterosexual as well, if their sexual inclinations include aberrations such as desiring someone else's spouse or desiring someone in a close familial relationship. Obedience to Christ is recognised as obedience to the restriction of sexual expression to a marriage between a man and a woman.

Concluding from science that homosexuality is innate can lead to a belief that people are born with either of two defined, predetermined sexualities. But to view homosexuals as another form of human identity is not a biblical concept. There is no recognition in the Bible of humankind being born in any other form than a man or a woman, created for relationship with each other. The Bible acknowledges the existence of same-sex behaviour, with no positive statements about active sexuality between people of the same sex. However, the idea of a homosexual identity is found nowhere in scripture. Indeed, the word 'homosexual' is not found in scripture at all and was constructed in more recent times.

Hence to add a third type of sexuality does not fit the description of God's creation of man and woman. The Bible recognises there can be aberrations of sexual behaviour practiced by men or women and that men and women may have sexual relationships with their same gender. However, a man, having sexual relations with another man, is biblically still a man though his feelings are at odds with God's original intent. A woman desiring another woman has diverged from God's original design. However, she remains defined as a woman (Rom 1:18-26). There is nowhere in scripture that describes a third variety of human or separate form of our species who is naturally and inherently attracted to the same sex.

The biblical debate about holiness

Some theologians narrow their investigation of the topic of same-sex attraction making it a specific subject separated from the wider content in the Bible that involves all kinds of human sexual behaviour. This can mean that some theologians on both sides of the argument select the seven passages[1] in Scripture that specifically refer to same-sex behaviour and form positions of belief about homosexuality from these. However, there is a large volume of scriptural passages regarding sexuality and biblical sanctions which could be applied to anyone, whether people are opposite-sex or same-sex attracted, such as Ephesians 5:3 that speaks of both greed and any sexual immorality as unfitting for Christian believers. We could also draw from Romans 12:1 which suggests that submitting to the pursuit of purity in human relating, which includes the actions of the body, is a form of sacrificial devotion. These teachings apply to all Christians whether married or single. A same-sex attracted person who chooses to remain single and celibate or a same-sex attracted person who chooses to remain in an opposite sex marriage, despite strong desire toward others of their same sex, may be encouraged by Romans 12:1 to see their decision as an admirable act of consecration.

Some who support an affirming position towards homosexual behaviour, such as Clark Whitten, take a different line of argument at this point. Whitten asks the church to embrace an emphasis on grace that does not call for any amendment of any type of behaviour (2012, p.19). Whitten's perception of grace is that since Jesus has fulfilled any punitive requirement, there is no longer any need to stop any behaviour that is prohibited in scripture. It ignores such scriptures as Phil 2:12 'Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,' an exhortation to respect God's

[1] Genesis 19, Leviticus 18:22, Leviticus 20:13, Romans 1:26-27, 1 Corinthians 6:9-10, 1 Timothy 9:10, Jude 1:7

requirements or Col 3:5-10 which is a strong instruction to avoid God's wrath. It also overlooks the teaching of Jesus when he compared the importance of cutting off wrong actions, to cutting out an eye (Mark 9:43-48).

Kevin DeYoung argues against this view of grace saying it is an extreme reaction to the opposite extreme of legalism. For some, he suggests, this aversion to legalism leads to wanting to avoid any acknowledgement that God does have standards that are to be obeyed. He contends that this extreme could be perceived as a fear of the law. 'The world may think we are homophobic, but nomophobia (fear of the law) may be our bigger problem (DeYoung 2012, p.55). He explains:

> Let's not be afraid to land on law—never as the means of meriting justification, but as the proper expression of having received it. It's not wrong for a sermon to conclude with something we have to do. It's not inappropriate that our counselling exhort one another to obedience. Legalism is a problem in the church, but so is antinomianism. Granted, I don't hear anyone saying "let's continue in sin that grace may abound" (Rom. 6:1). That's the worst form of antinomianism. But strictly speaking, antinomianism simply means no-law, and some Christians have very little place for the law in their pursuit of holiness (DeYoung 2012, p.54-55).

An alternative view open to pastors and leaders agrees with DeYoung that God does require human sexuality to submit to scriptural guidelines and that these are clear. Hence, although none could claim to be pure in every aspect of their lives, this is the standard and the goal set before those who claim to be disciples. So, although few, if any, could claim to have reached perfection, Christians are called to pursue purity in sexuality, according to the pattern instigated from the beginning, with God creating one man and one woman for each other as described in Genesis 2. Robert Gagnon is one of the strongest proponents of this stance (2001; Via & Gagnon 2003).

Pastoral help for same sex attracted people: is heterosexual marriage the goal?

If most churches do believe that God's original and ongoing intent for sexual behaviour is confined within heterosexual marriage, then it could be argued that churches have some obligation to help same-sex attracted people who desire to enjoy such a marriage to experience the kind of change that may make this possible. What, if any, help do same-sex attracted people find within their churches to move closer toward God's design for sexual expression? Marriage is strongly upheld in churches and can sometimes be upheld as the only aim for all single believers. From research into the help offered by churches, the message that came through clearly for many who are same-sex attracted in churches, is that marriage is the ultimate aim of the Christian and is the only way to have happiness or satisfactory close human companionship (Baskett 2017, p.231 & p.234). Yet this same research found that while same-sex attracted believers are often encouraged or sometimes instructed to find an opposite sex marriage partner, no help was provided to attain a change toward opposite sex marriage. There are many books debating theology regarding homosexuality however, there are few books to help or strategies for pastoral care (p.220 -221 & p.234)

To achieve an opposite-sex marriage the same-sex attracted person will face many hurdles. Unless such a person has accomplished a change of feelings and has resolved their

same-sex issues, marriage can be a disastrous and troubled union. Some do successfully enter opposite sex marriages but many who are same-sex attracted remain single for a lifetime (Citlau 2017, p.81 & p.82). Both those who have same-sex attraction and who marry, and those who remain single, look for help from the church with what may be atypical issues within these two options. A small number of churches may honour celibate single lives, but for those who choose this path, it can feel like it is seen as a lesser ideal.

However, there are many programs, marriage enrichment weekends, seminars and books to help those who are in Christian heterosexual marriages to focus on biblical and healthy sexuality within Christian marriages (Colon & Field 2009, p.130; Chapman 2014; Keller 2011). This adds significance to the idea that marriage between a man and a woman is fraught with complex issues even for those who feel they are happily heterosexual. It may therefore be valuable for churches to recognise that for many people whether opposite or same-sex attracted, singleness may be a viable option. Whether married or single, the aim for Christians is to live pursuing holiness and this includes how they live with their sexuality (Heb. 12:14; 1 Peter 1:15-16).

In the early days of ex-gay ministries such as Exodus, without the benefit of experience, many mistakes were made and often the goal of non-affirming churches and ministries was expecting people to have significant shifts in their sexual feelings and to eventually marry. However, over time it was recognised that for some, this was never going to be a reachable goal. Ministries and church leaders began to see that the Bible did not call for marriage as the paramount expression of a Christian's purpose. Some who were same-sex attracted and who did marry discovered that marriage was never going to cure their unwanted feelings. Only a new focus could lead to a flourishing and spiritually fulfilled life. The aim could never be to change from homosexual feelings to heterosexual feelings as this would set up many for disheartenment. While a significant number of people may experience this kind of change, another significant number, despite all efforts and help, do not (Jones & Yarhouse 2007, p.369; Shaw 2015, loc.261).

The first ex-gay ministry began in 1976 (Worthen 2010, p.189) Then sometime in the 1980's an unknown person came up with the term 'The opposite of homosexuality is not heterosexuality, but holiness.' This resonated with many people as the pressure to conform to heterosexual marriage or opposite sex feelings need no longer be the aim for those who experienced same-sex attraction.

Some same-sex attracted people rush into marriage, believing this is the right Christian thing to do or perhaps because of a desire to have and raise a family, or believing it will cure their same-sex desires. Some do this with a sense of obedience, aware of the difficulties but hoping to prove the claim for holy sexuality by beginning or remaining in an opposite-sex marriage, despite their ongoing feelings. This was usually based on their conviction that this is the only biblical place for expression of their sexuality, or a decision that love for their families is more important than yielding to the desire for same-sex relationships. There are some who do find their same-sex feelings diminish and in rare cases, their same-sex feelings disappear (Jones & Yarhouse 2000, loc.1212 & 1229). While a number of those who have experienced same-sex attraction do successfully marry someone of the opposite sex, for others this decision can be disastrous, dragging two people and maybe children into doomed family experiences (Whitehead 2015, loc 4374).

'Mixed marriages' is a term starting to be used for marriages where one person in the relationship experiences same-sex attraction. This is dubious term to use because unlike the parallel case of race, it has not yet been established that homosexuality is innate (Jones & Yarhouse 2000, loc.842; Satinover 1996, p.172). 'Mixed marriage' tends to imply that the gay or lesbian partner is bound to a marriage with someone who is of some different kind of humanity, as in Plato's idea of three different types of humans. Certainly, there are different challenges and different ways these marriages may be expressed. Many marriages face tests and often these tests are the catalyst to learning a deeper way of love and companionship and a path to understanding that sexual satisfaction is not the aim of marriage but rather holiness and faithfulness to a vow.

A marriage which is the union of someone who is same-sex attracted and someone who is entirely opposite-sex attracted could be compared to a marriage where one partner is strongly attracted to their opposite sex spouse while the other discovers that they have no sexual attraction to either men or women. This marriage would be equally challenged and for a Christian would require a commitment to holiness and sacrificial love. There are many examples that could be added such as marriages where one partner has become an invalid and no longer can be sexually active. This brings into the discussion the idea of celibacy which for some people can be an unwanted actuality within marriage.

Holiness and celibacy

Heterosexual single people may be challenged with celibacy; however, the argument is presented that they are able to retain a hope to find a marriage partner unless they have chosen celibacy. Today it can seem like a cruel call for those who have same-sex attraction not to express this attraction, whether they marry someone of the opposite sex and battle their same-sex feelings, or they remain single and chaste. The idea of someone choosing self-denial and the pursuit of holiness as their pathway is a mystery within a postmodern world-view where being satisfied sexually has become the new social goal. As Marva Dawn writes in her book, *Sexual Character: Beyond Technique to Intimacy:*

> A woman exclaimed, 'Why should certain groups of people be denied the possibility for sexual expression? That's not fair!' The implication in the ensuing discussion was that persons who were denied sexual expression would be less than human. I thought of my quadriplegic friend Linden's remark that he is still sexual and human, even if he is not capable of feeling genital sexual pleasure. What constitutes our humanity? Is physical, sensual pleasure essential for quality of life? Is genital sexual expression the most important element of our existence? (1999, loc.202-205).

Many same-sex attracted people find solace in singleness and a vocation allowing their intimacy to be fulfilled by God, which can include a stronger more intimate relationship with God himself, or an enriched life finding close relationships within Christian community. One writer who defends this view is Wesley Hill (2015). This life choice can be an honourable one. It may also be a more biblical objective than the pursuit of marriage and children. Jesus was single, Paul was single and singleness in the teaching of Paul is honourable. Paul suggests marriage may be more of a concession than the epitome of success that Christians need to aim for (1 Cor 7:9). Success, as encouraged by New Testament writers is to remain on the path of holiness (2 Cor 7:1, Heb 12:14, 1 Pet 1:15-16, 2, Tim 1:9, Rom 12:1, Rom 6:22).

To pursue holiness, a person needs to lay aside any identity that includes self-entitlement. Within sexuality, this may mean shunning identities that lock in expectations of fulfilment through some other human person. To proclaim an identity, such as gay or lesbian, or straight, may suggest the hope of finding satisfaction through someone within that identity. God describes a strong description of his character as love and makes clear in scripture that his desire is to relate to his human creation. This expression was through the act of Jesus and those who follow him can find a new identity and satisfaction and fullness of life within this love. The new identity for all believers is that of being 'in Christ' (2 Cor. 5:17). The hope for the same-sex believer for fulfilment in life becomes a pursuit of finding fulfilment 'in Christ.' However, God also proclaims he is holy (Lev 11:44-45, 1 Pet 1:16). 'God is not only love, but also light, or holiness' (Preece 2012, n.p.).

Using the word holiness in some places can cause a collective groan. Holiness has become a bad word even in some churches and any suggestion of effort to change any kind of human behaviour can sometimes be reviled. After all, it is said, grace covers all and if we simply focus on knowing Christ there is no other requirement for a believer. Same-sex attracted people attending churches, that may be non-affirming but that are unwilling to provide any specific guidance, are encouraged to 'know Christ' or to 'know God' and that along with trusting the Holy Spirit to lead that will be enough (Baskett 2017, p.91-p.93).

Holiness to some is equated with an undesirable heaviness. However, if God has proclaimed that holiness is something that is part of his identity and that to seek to be holy in our lives is a path to knowing him and having intimacy with him, then surely holiness is the lightest and most freeing state a person may seek to attain. Holiness then is not a striving for human perfection but rather actively pursuing a relationship with God and complying with his loving guidance. So, the exhortation from pastors and leaders for the same-sex attracted person to simply 'know God', can be fruitful. However, any relationship needs to begin with the two parties being introduced and then growing as each learns more of the other. This introduction and unfolding of the character of God is part of a pastor's responsibility and sexuality is a component of understanding God's intent for human wellbeing.

Conclusion

The pastoral role cannot be completely passive in helping same-sex attracted believers. If God is to be pursued through pursuing holiness, then an understanding of holiness is important. The responsibility of a leader is not to help people to conform to an approved identity regarding our sexuality. Rather, the pursuit of holiness will lead to God's view from the perspective of his design. The first step is to let his life and identity define a believer, rather than a humanly labelled sexuality, whether heterosexual or homosexual. A person who lives knowing they are same-sex attracted but also that their highest desire is to know and obey and love this holy God, can be a living testimony to demonstrate to others that there may not be a third sex, but there certainly is a third way into fullness of joy for all.

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A Millennial Talks Back: Practical Theology as a potential strategy for engaging Australian Millennials in churches?

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Introduction

It is a well-reported fact that church attendance in Australia is declining (Powell, 2010). Australian census data demonstrates that between 2001 and 2011, the proportion of the Australian population identifying as Christian decreased from 68% to 52.1% (Australian Bureau of Statistics [ABS], 2017). Even in denominational expressions that continue to flourish, there remains considerable difficulty—based on both both anecdotal and quantitative evidence—in engaging and retaining congregation members aged between 18-30, widely known as the Millennial generation.[1] The Barna Group's *Churchless* (2014) points out that "a younger a person is, the less likely they are to attend church services", and the National Church Life Survey (NCLS)'s research indicates much the same issue in Australia. Many in this generation have grown up with no conception of the church as community; many others have experienced church but have grown disillusioned of it.

[1] For a more extensive discussion on the definition of Millennials, see Daniel Horan's (2010) "Striving toward Authenticity".

For Western millennials,[2] who generally prioritise active participation in a community alongside a genuine desire to enact social justice, the church should be a place where faith intersects with praxis—that is, where practical theology should be at the forefront of innovative church practice. Instead, the church is often seen as hypocritical, interested only in self-preservation, where orthodoxy and orthopraxis, and particularly protecting their own structures, are elevated above everyday concerns (Hughes, 2015).

Much has been written about the Millennial generation and its characteristics, but one key issue from a Millennial perspective is that much of this writing is performed by those outside the generation—mainly those a generation or two older than the Millennials. This has led to a series of generalisations about a generation that many in the generation do not necessarily agree with. There are very few peer reviewed studies that are conducted by Millennials (for reasons that will be discussed later), and this lack of self-identification is a distinct issue in studies regarding Millennials.

As a Millennial pastor (born in 1989) ministering to other Millennials, I often see these issues coming to a head within the church. What's more, it seems that these issues are critical ones for many churches which struggle to retain Millennial congregation members. Some pastors have tried to reach out to younger Christians by adopting newer music, staging, and lighting. This should not be the solution to the problem. Nor should the answer be to radically transform the church's preaching style or youth group, casting aside tradition in the interest of hopefully retaining a few young people. The answer, one hopes, should be more holistic.

Millennials can often be misunderstood by many from other generations, and the strategies and methods used to engage them in church life are often outdated or contextually irrelevant, and this has resulted in low rates of attendance, engagement, and retention of Millennials throughout the church body. Millennials can also be subjected to stereotypes and poor rationalizations (for example, the 2017 comments that Millennials could not afford to buy houses because of their proclivities towards spending money at "hipster cafés.")[3] This study aims to provide a Millennial's perspective on how the church might utilize practical theology in engaging with Millennials and raising their involvement with the church.

The Millennial Generation

Like all generations before them, the Millennial generation (also known as Generation Y, the Net Generation, or the Mosaic Generation by the Barna Group) has its own distinctive traits and peculiarities. Many of these distinctives are agreed upon by writers in both academic and popular press, and are widespread in popular media: Millennials are "entitled", "materialistic", "lazy", "individualistic", "self-absorbed", "narcissistic", "developmentally stunted" and so on (Kelley, 2009; Raymo and Raymo, 2014; Stein, 2013). In one particularly extreme case, Millennials were titled "a generation of narcissists" (Twenge et al., 2008; Twenge and Campbell, 2009). It must be noted, however, that often these generalizations are labels placed upon the generation by those belonging to an older generation. Unlike the lists that define other generations written by

[2] The nature of this discussion is such that we are only able to focus on "Western" millennials—that is, those Millennials in the "Western" countries of Australia, the United Kingdom, Europe, and the United States. Even then, most of the studies accessed in this discussion are from the United States or Australia, and so we will limit our discussion to these two countries in particular.

[3] These comments were made by self-professed Baby Boomer Bernard Salt in *The Australian*. (Bernard Salt, 2016)

sociologists of those generations, Millennials have had relatively little input into how their own generation is defined. A self-identification of distinctive traits is lacking in many constructions of Millennial identity.

Before we turn to self-identification, however, we need to note that there are a number of common variables that characterise the Millennial generation. By most measures, the generation begins with those born in the early 1980s (those who completed high school in 2000) and ends with those born in 2001. Consequently, most Millennials are currently between 16 and 35 years old. Millennials mostly grew up alongside the exponential rise of personal technology, and many find the use of such technology to be an innate skill rather than a taught one (Palfrey and Gasser, 2008; Tapscott, 2009). This leads to one of the defining features of the Millennial generation: a high level of exposure to a vast amount of information and to global cultures. This exposure to a variety of sources for information means that Millennials are often suspicious of trusting any single authority, and are willing to consider a variety of opinions on a subject.[4]

Historically, this generation has not faced the challenges of the previous generations, and as such is likely to take a different view to them. The fall of the Berlin Wall, widely acknowledged to mark the end of the Cold War and the spread of post-WWII Communism, occurred when the oldest Millennials were just 12—and therefore the "threat" of Communism perceived by Gen Xers or Boomers is simply not an issue for many Millennials. Unlike previous generations, until the September 11 attacks in 2001, Millennials grew up in a world without large-scale global conflict. There was no WWII, no Korean War, no Vietnam War and no Cold War – these were learned in history classes rather than lived through.

Economically, many Millennials—particularly Australian Millennials—experienced relative prosperity, or at any rate, a lack of scarcity or hardship. The coming of the new millennium (2000) heralded a particular brand of optimism among many who witnessed it, and given that most millennials grew up amidst this, it is hardly surprising that what many call "entitlement" is simply a sense of expectation derived from growing up in an atmosphere of optimism. As with any generation, a sense of context (historical and otherwise) is vitally important in understanding the generation and its characteristics.

Earlier, we touched on the issue of labelling by older generations, and the lack of recognized self-identification by Millennials. Although many Millennials are uneasy with many of the traits that other generations identify in them, few Millennials have had the opportunity to rectify them. This is, of course, hardly surprising given the median age of the Millennial generation is currently 27; few are inclined towards sociological research, and of those who are, few are at a point in their careers to be able to direct, influence or even publish peer reviewed research into this area. There are, however, a few Millennial writers who have written explorations of the Millennial psyche and the generation's strengths and weaknesses; they paint a slightly different picture to most other analyses .

Two such writers are: Elisabeth A. Nesbit Sbanotto, who co-authored *Effective Generational Ministry* with Craig L. Blomberg (2016), and Jess W. Rainer, who co-authored *The Millennials* with his father, Thom S. Rainer (2011). Both Nesbit Sbanotto

[4] Another, important issue is that of the Millennial identity as defined by the Internet – the "digital self". There is insufficient space here to discuss this issue, but see Horan's (2010) "Striving Toward Authenticity" for an excellent discussion of the issue.

and Rainer were born in the 80s – Nesbit Sbanotto in 1981, and Rainer in 1985. They have written extensively about the Millennial generation, and here I have condensed their findings into a few key phrases and explanations, combined with some of my own explanatory commentary. Although both authors write to an American context, their findings are generally applicable to Australian Millennials.

- Diversity: Millennials are used to, and embrace, diversity. As Nesbit Sbanotto puts it, this is a generation that "has not had to *learn* multiculturalism but instead has embraced it as a core value and norm".
- Inclusiveness: Similarly to the situation with diversity, Millennials have grown up in a world where accepting others was highly valued, and as such their inclusivity extends beyond ethnic or racial boundaries into gender (and gender fluidity), religious, and socio-economic aspects.
- Individualism: Rather than being a reactionary protest or suspicion against collectivism, the individualism of the Millennial generation is a celebration of diversity and difference, a result of being treated as unique and special throughout childhood.
- Overexposure: As mentioned, Millennials grew up alongside the advent of the Internet and personal technology, and as a generation are inundated with a huge amount of information. This often leads to a sense of apathy or rather helplessness, as Millennials identify a problem, feel a responsibility towards solving it, but are stymied by its sheer size.
- Adapters: Nesbit Sbanotto argues that "Millennials did not grow up with the same type of [learning] scaffolding" where there existed a "schema for how to analyse and process new information in order to determine what was trustworthy and what was not." The rapid advancement of technology, coupled with the relatively slow development of new teaching methods, means that many Millennials have not been taught critical thinking and discernment in a manner that works within their context, and can therefore come across as naïve or uninformed. At the same time, because of this abundance of information, Millennials are adaptable and flexible, and can often learn quickly.
- Expectancy: Millennials are not "entitled", but rather have developed a sense of expectancy given their upbringing as children who were constantly encouraged and validated. They are a reflection of the focuses of the training and parenting they have received, and so are expectant without necessarily having been taught how to achieve these expectations.
- Respect: Millennials, unlike other generations, were shown to be respectful of other generations' achievements, and were able to work alongside others in an egalitarian way (as opposed to Boomers and Gen Xers, who spoke of having to fight against preconceived expectations). They were mindful of their elders' positive and negative traits, and considered the lack of open-mindedness and tolerance of other generations as a major flaw to avoid.
- Thinkers: Unlike previous generations, where obedience was expected before understanding, Millennials were raised to understand before complying; as such, Millennials question everything—not to be contrarian, but rather to understand the motivations and reasoning behind particular actions. This can cause

Millennials to come across as stubborn or recalcitrant, and sometimes Millennials will be reluctant to act without a defined purpose for their actions.

- Collaborators: It is important for Millennials for everyone to have a say, or at least for everyone to have an opportunity to have a say. Feedback in both directions is also important, and communication is vital. Also included in this is a strong sense of egalitarianism, where all opinions, regardless of social construct, were considered equal, and experience was held to be most valuable. This can be a negative trait; often this inclusivity can lead to indecisiveness or slowness in decision making.
- Tribalism: Millennials identify with others through groups who share similar interests or passions, a task made both easier and more complex by the Internet. The Internet has made it easier for individuals to identify their interest groups and to locate similarly minded people; it also exposes individuals to a huge variety of different interests, overwhelming them with choice. Given the breakdown of many racial and cultural barriers in the Millennial generation, these "tribes" allow Millennials to feel like they have participated in a larger cause, and identify with others. Millennials may shift and alter their tribal affiliations over time, and when participating in conflicting tribes, tend to follow the will of the tribe that they most strongly identify with.
- Purpose: Millennials have grown up being told that they have a purpose, and that they can change the world. Because of this, many Millennials will rally around causes that align with their values. Many are interested in meaningful work and making a difference, and are likely to join in tribes that help them to feel a sense of purpose.

These distinctive characteristics paint a more holistic picture of a generation yet to reach full adulthood, who have not been tested in the same way as generations before, and whose context is very different. Many of these characteristics are agreed upon by other generational researchers, albeit using different terminology (Howe and Strauss, 2000; Underwood, 2007). Of course, as with all other generational research, these traits are generalized across an entire population, and many exceptions do occur.

What about how Millennials relate to church? Millennials are often characterized as "spiritual but not religious", and are generally open to church experiences in search of an authentic faith (Smith and Denton, 2005; Hayes, 2007; Horan and Cicade, 2011). Even before looking at the evidence from the social sciences, we are able to predict from this list of traits and characteristics that Millennials outside of the church (who have not experienced it) are likely to be suspicious of it, due to its highly subjective nature, its demand for absolute faith, its exclusivity and its perceived hierarchical structure. Of those Millennials in the church, it is expected that many might identify more strongly with churches with an inclusive, large Millennial congregation, and at the same time many might feel frustrated due to the lack of collaboration and the lack of direct purpose in churches with more hierarchical structures.

This sense of "purpose" is important for churches who are seeking to retain Millennial congregation members: aside from the sense of existential purpose that is a natural endowment of faith, an earthy, practical sense of daily purpose is important in motivating Millennials in their faith. In other words, a church's theology must be practical.

Engaging Millennials with Theology

Perhaps the largest issue with theology is the sheer amount of language and terminology that it is often encased in. The average congregation member, regardless of educational status, would find it a chore to wade through the often obtuse language used to describe the task of theology. Articulating and defining theology in plain, simple language is incredibly important for helping make it accessible for all congregation members.

As we have discussed, Millennials are interested in understanding the reasons and motivations behind a task, rather than simply accomplishing it. This means that theology must be practical, understandable, and relate to everyday life—in other words, it must have a purpose. Here, the basic principles and tenets of practical theology are very helpful in providing a framework for churches to engage with Millennials. A Millennial might ask: "What is practical theology, and why does it matter?" Or better yet, "How does theology make my faith practical?" This means that theologians must avoid overcomplicating Christian theology; theology should be written in a simple, easy-to-understand fashion that requires little additional explanation. The language of academia can be retained for those in academia.

Perhaps the most straightforward articulation of practical theology is Browning's (1976: p.14) definition of practical theology as

> The reflective process which the church pursues in its efforts to articulate the theological grounds of practical living in a variety of areas such as work, sexuality, marriage, youth, ageing and death.

To put it even more simply, practical theology is the church bringing together the theological with the everyday, working out how best for people to live a meaningful theological life within their own context. In other words, practical theology provides meaning to everyday life from a theological perspective. As Anderson (2001: p.24) puts it,

> The task of practical theology… is to examine theological understandings in the light of contemporary experience in order that their meaning within God's redemptive movement in the present can be developed and assessed.

To elaborate further on the praxis of practical theology,[5] it is best to turn to Osmer's (2008) *Practical Theology: An Introduction*, where Osmer argues that the tasks of practical theology fall into four questions:

1. "What is going on?"—the descriptive-empirical task, which seeks to ascertain patterns, information, and context when faced with particular challenges or situations.
2. "Why is this happening?"—the interpretive task, which tries to provide meaning using a variety of academic theories (though, of course, not strictly limited to these theories).
3. "What ought to be going on?"—the normative task, using theological concepts to interpret situations, creating correct praxis through theological concepts and through observation of best practice.

[5] An excellent discussion on this subject can be found in Ganzevoort and Roeland (2014) "Lived religion: the praxis of Practical Theology".

4. "How might we respond?"—the pragmatic task, which aims to provide a desirable solution, but also engages with reflective feedback.

Osmer's four questions form a helpful framework that can inform church praxis, especially in building church services or activities that relate well to Millennials. There is a clear correlation between the interpretive question, "why is this happening?" and the Millennial desire to understand the reasoning and motivation behind tasks. The pragmatic task is also one that can be well tailored to Millennials—it provides an opportunity for purpose and also for collaboration. It also provides an opportunity for inter-generational dialogue, where those who have faced similar questions in the past can teach valuable theological lessons and provide some ideas on how to best create solutions. If these four questions were utilized correctly in the creation of church praxis, practical theology could well be the catalyst for reinvigorating Millennial involvement in churches. I will demonstrate this in a case study towards the end of this discussion.

Making Theology Practical

Applying these four tasks to the praxis of church should be a somewhat natural process for all worshippers. The issue, however, lies not with the tasks themselves but rather who is involved, and what they relate to. For Millennials, theology cannot remain within the church, but must expand to encompass the questions of everyday life – questions that the church is often not addressing (like the current bipartisan agreement on asylum seeker policy), or not answering in a satisfactory way (like the question of how the church interacts with the LGBTQI community), or questions the church is retreading (such as women in leadership). It is important for the church to remember some of the traits and tenets that Millennials take for granted (such as diversity), not in order to reframe its theology in light of these questions, but rather to recognize that these questions are the questions that contemporary society is facing, and to respond accordingly.

Other internal issues are also important – issues that point to the divide between generations. These questions are covered well in Sider and Lowe's (2016) *The Future of our Faith*, a conversation between two evangelical leaders with a forty-year age difference. Questions raised address both generations of church leaders, and include topics such as evangelism, marriage, the church and postmodernism, political witness, creation care, and living like Jesus. These questions are more than theological puzzles; they are daily realities grappled with by congregation members who are seeking to make sense of their faith in a world increasingly dominated by a Millennial worldview.

As churches begin to respond to these societal issues, it is important for this to be a task that Millennials are involved in. Given their interests in collaboration and their expectant attitudes, as well as their acceptance of diversity, individuality and inclusiveness, Millennials would expect to be involved in any such discussion, and would also expect that any such discussion would involve good representation from a variety of stakeholders within the church. Millennials have grown up being told that their opinion matters and is important – and they will leave any church or organization that does not value their input.

Here, the church runs into a few obvious issues: data from the 1996 NCLS survey, for example, shows that at the time, a very small percentage of church leaders were aged 20-29 (ranging between 0% for some denominations to a maximum of 8% for the Salvation Army) (Kaldor, Dixon, and Powell: 1999). The NCLS's more recent surveys

show a very similar rate – although 29% of Protestant church staffing was aged between 15 and 39 years, just 16% of senior clergy (defined as the principal leaders of churches) were within this age bracket (Hancock, Pepper and Powell: 2015). Although this is not necessarily representative of most churches' leadership teams, it is important to note that it is most likely that Millennials were spread between a variety of less "senior" staff jobs such as "youth worker" or "worship co-ordinator" (comprising 49% of the staff) rather than "senior minister", "pastor", or "business manager" (51% of staff). This simply means that there is, unsurprisingly, a lack of representation of the Millennial age group at higher levels of church leadership.

On a practical level, this means that as the world is shaped to suit the younger Millennial generation, many churches will find it increasingly difficult to adapt, given the advanced age of their leadership, until it is too late (a problem identified by almost all of the contemporary research into the future of the church). As a result, many churches will continue to be seen as out-of-touch and subsequently abandoned by Millennials.

One solution would be the outworking of practical theology in a church setting, with strong Millennial involvement. We have already discussed the distinct characteristics of the Millennial generation—they are in a sense uniquely equipped to consider the challenges faced by the church in contemporary society. By coming to any particular question as a church, collaborating on creating a response, hearing everyone's voices, and agreeing on the solution together, the congregation will feel as though they have been part of the process—and as we have seen, this is vital for creating a sense of belonging to the group for Millennials. As Millennials grow more and more involved in both the decision-making process and in enacting the solutions in groups, they will grow to identify more and more with the church, and will eventually consider it their "tribe". This trend is often seen in youth groups where the youth pastor and youth leaders are of similar ages – all of the leaders feel as though they have a modicum of influence over the group (or at least feel that their opinion will be heard and considered), and so consider it part of their "tribe". Although individual expressions within the tribe are expected and celebrated, it is important that collaboration occurs, and that the tribe works towards a common goal.

Putting it into practice: A case study

One particularly helpful case study is drawn from my own experience attending a large Melbourne congregation. A few years ago, the youth and young adult pastor realised that our church was not addressing the question of mission—specifically international mission—in a way that was practical and communicable for Millennials. In order to rectify this, he began a new initiative called PROJECTS. A challenge was issued: to raise a set amount of money to fund development in a village in Cambodia. Over a three-year period, the youth and young adults theologically wrestled with their involvement in global mission in the context of this challenge. Although it was never explicitly articulated, the discussion could be framed and articulated using Osmer's four tasks of practical theology:

1. "What is going on?" – There was a village in need in Cambodia.
2. "Why is this happening?" – Because of structural poverty, and a lack of aid and development focus in the area.
3. "What should be going on?" – The people of the village needed access to basic human rights like clean drinking water, education, and healthcare.

4. "How might we respond?" – The church community could raise money to help the village, the church community could raise awareness, and the members of the church could visit them and report back.

Each week's preaching was aimed at engaging everyone in the youth and young adult congregations with the theological discussion around the four questions. The question of aid and development was always present amidst the youth / young adults' teaching agenda. Some preachers from within the community grappled with the question of structural inequality, "why is this happening?", seeking to provide a theological answer to the question of suffering. Individuals and groups were challenged to contribute their own creative ideas towards fundraising, building a tribal community and therefore providing an answer to the question of "how might we respond?". Every person was invited to participate in some way in contributing to the solution—although this was a preordained solution, the outcomes of which had already been created for the group by the pastor, it was still an answer that every individual had some sort of stake in and voiced.

Over the course of the three years, as the initiative ran its course, the Millennial community of the church was united in the pursuit of a common goal. Importantly, this was a goal that every person felt empowered to contribute toward. It became a source for identity for the wider tribe of the youth / young adult groups, and acted as a rallying point for every young person. Within it, individuality and diversity could be expressed and encouraged, and every congregation member was learning about how they could respond to poverty. Most importantly, everyone was engaged with the question of outworking practical theology, demonstrating that the church was actively contributing towards helping others and making faith "practical".

Of course, this was an exercise that involved only Millennials; however, this could be extended to include an entire church community. Millennials want the church to respond to the big issues that they regularly confront: homosexuality, homelessness, refugees, domestic violence, and so on. Any church that begins to respond to these questions from a practical perspective, involving Millennials at every point in the discussion, giving them opportunities to contribute ideas and opinions, allowing them to learn from those who came before whilst retaining their distinctives, will begin to help the Millennials in its congregation to feel as though they are a valued and important part of their "tribe", that they belong to the church.

Conclusion

Data from the most recent Australian census shows a decline in self-identified Christians, especially among Millennials (ABS, 2017). Churches nevertheless continue to play a "huge role" in Australia (Hughes, 2007), and so must begin considering how to engage and retain Millennials in their congregations. One helpful way to do so is through an ethic of theology that delivers a practical response to the questions faced by the world today. In order to best engage Millennials, such theology must not come "from above", but must be both representative and consultative in nature, involving all generations that are active attenders in the church. It cannot take for granted the church's position in the world, but must adapt to the rapidly changing context of both the church and its congregation. Although there is no guaranteed solution, a practical theology that engages with everyday life will achieve a number of helpful goals, key among which is the identification of Millennials with other churchgoers as their "tribe".

To put it simply, those of us from the Millennial generation want two things from the church: representation that is taken seriously, and practical action that is in line with the faith that we hear preached from pulpits. To Millennials, faith is defined by its praxis, and though it may seem naïve, a great many of us do believe that a genuine outworking of our faith can change the world. Any church that carefully engages with practical theology and thinks through Osmer's four questions will be taking its first steps towards building a community where Millennials feel welcome and empowered to contribute towards the church's wider goal.

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How can the life, ministry and teaching of the Apostle Paul, address the development of cross-cultural leadership practice that is biblically-based, and informed by relevant secular theory?

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"Leadership functions for Christian leaders should be approached initially using biblical concepts and then as one has internalized those biblical perspectives, many insights may be gleaned from the secular disciplines of management, sociology, anthropology, leadership and education." (Elliston 1992, p. 36)

ABSTRACT

The purpose of this paper is to outline the importance of understanding biblical concepts and principles in developing cross cultural leaders. These values are expressed throughout Scripture, and modelled in the life of the Apostle Paul, as a template for spreading the gospel message of Jesus Christ. This paper will focus on the life and ministry of Paul to outline a biblical perspective for developing cross cultural leaders. It will also highlight relevant secular theory to determine its effectiveness in supporting, or detracting from, Paul's approach.

Research and commentary from missionary experience covering the past 100 years will be examined in the light of Paul's experience, observations and directives. Two recent case studies will also be highlighted. One involves church plants in the Asia Pacific from a base church in Melbourne, Australia. Another involves an international aid agency operating within Australia and the Asia Pacific region. Personal observations will be offered from three settings: three decades of ministry experience in churches; educational leadership experience in various Christian teaching/training environments; and experience working in international organisations in the not-for-profit sector. Each of these settings have involved engagement with other cultures, and leadership development in cross cultural contexts.

The trends studied and observed indicate a need to be informed by secular theory, in order to develop an understanding of issues faced. Ultimately though, biblical

principles must be paramount in developing cross cultural leaders, so that the Gospel message retains its incarnational, transformational distinctive.

Introduction

The development of leaders is a crucial task of any organisation looking to thrive and grow. It is particularly important in the church with its message of eternal significance and contemporary hope. The Gospel message is ultimately one of conversion, involving a revolution and renovation of values in each individual's life, and reformation of communities. As such it cannot be transferred through knowledge alone. Biblical insights and discipleship strategies must form the basis of Christian mission practice in the development of cross cultural leaders.

Further to this, the development of cross cultural leaders is essential in ensuring the gospel message has global reach. Once upon a time this meant reaching the far flung regions of the planet: the unreached people groups in remote geographical locations, or the unchurched 'heathen' of foreign lands. However, in our increasingly globalised world, this concept of mission is outdated. As it turns out, there are growing numbers of unreached people in our own Australian communities. It is essential in our increasingly multi-cultural, multi-faith, anti-religious, or irreligious societies that the church is able to identify, select, and develop leaders who can function and flourish cross-culturally.

Christian leaders need not be alarmist, as the apostle Paul ministered into similar cultural conditions. He adopted very strategic, specific values and methodologies to facilitate the work of the Holy Spirit in transforming people and culture. The validity of Paul's approach has often been confirmed through modern research and historical insight. However, not all of his methods are consistent with secular disciplines or understanding. It is imperative that biblical insights offered through Paul's life and writings are examined and promoted over secular insights, so that the prophetic, incarnational and transformational nature of the Gospel message remains intact. Without these defining features, Christianity loses its personal, global and cross cultural effectiveness, becoming just another noise in the marketplace of pluralism of beliefs.

There is no doubt from Scripture that Christianity is a message for all people, times and cultures. Throughout the Old Testament God redeems people and nations regardless of their heritage. His concern is for their obedience to Him. It is important to note in God's mandate to the Israelites, His chosen people, that they are set apart as a means of blessing others: "*All the families on earth will be blessed through you*" [Genesis 12:3b].[1] Paul reiterates this theme of nation-to-nation blessing in his letter to the Galatians:

> [8] *What's more, the Scriptures looked forward to this time when God would make the Gentiles right in his sight because of their faith. God proclaimed this good news to Abraham long ago when he said, "All nations will be blessed through you."* [9] *So all who put their faith in Christ share the same blessing Abraham received because of his faith* [Galatians 3:8-9 NLT].

[1] This 'blessed to be a blessing' concept is reiterated throughout Scripture: Genesis 18:18, Zechariah 8:20-23, Proverbs 11:25, Gal 3:6-9, to list a few examples.

This clear missional, global, culturally inclusive mandate is also given to the disciples by Jesus after His resurrection:

> [15] *And then he told them, "Go into all the world and preach the Good News to everyone* [Mark 16:15 NLT].

Just prior to His ascension, when prompted with this localised question from His disciples, *"Lord, has the time come for you to free Israel and restore our kingdom?*" [Acts 1:6], Jesus responds with a promise and directive regarding all people:

> *"But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth"* [Acts 1:8].

The ever widening target groups may be applied symbolically:

- Jerusalem - friends and family
- Judea - immediate communities
- Samaria - territory where the message might be opposed
- The ends of the earth - the world at large

The imperative for cross cultural pollination of the Gospel is established clearly. Its initial and subsequent intent is always for all nations and all people. The disciples certainly showed that "their business was to testify of the sufferings of Christ, and the glory that followed, and to preach a crucified Jesus, as the only Saviour of lost sinners" (Gill, 2017). They obeyed the commission when it involved moving beyond their own cultural boundaries and understandings. The New Testament is evidence of their faithfulness to the mission, with Jerusalem, Judea, Samaria noted in the recounts of their exploits. [2]

Life, Ministry and Teaching of Paul: an overview

The key issue to be addressed in this essay is the *methodology* used in achieving the missional mandate, specifically through the ministry of Paul. Whilst the disciples took the Gospel message to the Jewish people, it was Paul who initiated and deliberately implemented the work and pattern of making disciples 'of all nations' [Matthew 28:18]. It is Paul who selected and developed cross-cultural leaders, and established principles and patterns for doing so. He travelled extensively, but also strategically based himself for periods of time in places of cultural diversity like Corinth. There is a point here worth labouring in our contemporary context. Acts 1:8 has a broader layer of revelation: cross-cultural ministry in our current society is not exclusively defined by geographical spaces and borders. The cross cultural ministry required today is happening within our own localised communities. Yes, it also involves travel to distant and foreign destinations, but

[2] Acts 9:31 *The church then had peace throughout Judea, Galilee, and Samaria, and it became stronger as the believers lived in the fear of the Lord. And with the encouragement of the Holy Spirit, it also grew in numbers*.
Acts 8:5 *Philip, for example, went to the city of Samaria and told the people there about the Messiah.*
Romans 10:18 But I ask, have the people of Israel actually heard the message? Yes, they have: "The message has gone throughout the earth, and the words to all the world."

the 'ends of the earth' in our current globalised society may live next door to us! This is particularly true within an Australian context, as will become evident.

Research from the secular arena has much to teach us of changing demographics, allowing us the opportunity to analyse statistical data regarding the characteristics of populations. Age, gender, income, nationality can be readily accessed through census data, providing valuable information for targeted mission work. Further to this, leadership growth is assisted through advancements in education. These developments can enliven and enlighten the opportunities available, particularly in the area of technology, as a shrinking world allows access to leadership training in new ways. The passage of time allows us anthropological and sociological insights into societies, cultures and their development over the past 2000 years. However, it is the teachings of Scripture, particularly here insights from the life of Paul, that must dominate our understanding of cross-cultural leadership practice. God used him to move Christianity beyond Judaism to become a world-wide religion. It is wise to analyse Paul's principles in developing cross-cultural leaders, so that we can apply them with fresh understanding and vigour in our increasingly global contexts. Whilst our culture infiltrates our expression of ministry, and should inform it, God's Word is not subject to cultural relevance. Colossians 1:18 reminds us that Christ is pre-eminent, and we should give Him priority attention:

> *And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.*

Cross-Cultural Ministry in an Australian Context

Empirical investigation into the sociology of contemporary Australian society does indeed indicate a merging of 'Jerusalem and Judea', representing local contexts, with 'Samaria and the ends of the earth' symbolic of uneasy or unfamiliar territory. From its initial beginnings as an indigenous Aboriginal society, Australia became a predominately Anglo Saxon society with a 'White Australia Policy' (NMA, 2017). It has now transitioned into a complex multi-cultural society of varying philosophies, religions and worldviews.

The 2016 Census indicated 49 per cent of Australians had either been born overseas [first generation Australian] or one or both parents had been born overseas [second generation Australian]. There were over 300 separately identified languages spoken in Australian homes and more than 21 per cent of Australians spoke a language other than English at home (ABS, 2017).

The 2016 census also revealed the number of people reporting 'No Religion' in Australia has increased substantially over the past hundred years. In the 1966 Census 88.2% of Australians registered as 'Christian'. In the 2016 Census this number reduced to 52.1% (ABS, 2017), indicating quite a decline. While the clear majority of Australians reported a religion, the 'No Religion' count increased to almost a third of the Australian population between 2011 and 2016 [22 per cent to 30 per cent]. 'No Religion' was the most common individual response in the 2016 Census.[3]

Further to this decrease in Australians identifying as Christian, it is possible the meaning of Christianity is being redefined. Whilst the number of Australians selecting 'No

[3] The 'Christian' category on the census is divided into denominational categories, so although 52.1% of Australians registered as Christian, 'No Religion' at 30% is the most common *individual* response.

Religion' on the Census has more than quadrupled from 6.7% (1971) to 22.3% (2011) to 30% (2016) of the population; only 2.2% of the "no religion" respondents indicated 'atheist', 'agnostic', 'humanist' or 'rationalist' as their worldview. The majority selecting the 'no religion' could be classified as 'spiritual not religious' (McCrindle, 2014). It is possible Australians are redefining a 'renewed Christianity' (Douthat, 2012). While there is some argument that the 'No Religion' increase can partially be explained by the fact that for the first time, the 'No Religion' category was listed first (Barker, 2017); for the purposes of examining the decrease in Australian Christianity, the trend cannot be disputed.

Add to this the National Church Life Survey (NCLS) data sampling 7200 congregations across 19 denominations. This data showed that over the last four decades the proportion of Australians attending church at least once per month has more than halved from 36% (1972) to 18% (2016) (Powell, R & Pepper, M, 2016). More concerning is the suggestion, from the 2011 results, that two of the reasons people aren't attending church is:

1. It's irrelevant to my life, and
2. I don't accept how it's taught (McCrindle, 2013).

John Bellamy, in his research on participatory and non-participatory rates in church, concludes that, "the certainty and salience of traditional religious beliefs and practices make the greatest contribution towards explaining patterns of church participation and non-participation" (Bellamy, 2001). Whilst the church cannot compromise its beliefs to accommodate secular tastes, there is reason here to suggest the church could change its manner of communication on issues, in a diverse cultural mix. "The task is perhaps one of asking our Churches how they might be best placed to proclaim Christ and minister in the new cultural, social and spiritual environment" (Brighton, Castle, & Bellamy, 2004).

It is here that Paul would concur. He reflects this in his example of conciliation; his willingness to use his freedom to identify with others, rather than as a weapon to force them into compliance, stands true in the face of this sociological dilemma:

> *19 Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. 23 I do all this for the sake of the gospel that I may share in its blessings.* [1 Corinthians 9:19-23 NLT]

Paul's flexibility of style and approach, whilst holding true to the gospel message, is necessary in the current Australian cultural climate. Christianity is declining, with the drop faster among certain ethnic groups[4], particularly among Australians who recorded

[4] Based on a comparison between Australian Bureau of Statistics census data 2011 and 2106.

Chinese ancestry, but also including the Korean and Sri Lankan communities (Lau, 2017). Further to this, the Australian Community Survey (ACS) shows that whilst people born overseas in non-English-speaking countries are more likely to be churchgoers (31%) than those born in Australia (19%), there is a diminishing effect on the children of these migrants (NCLS, 2004). Lower levels of involvement among second-generation immigrants have been documented, indicating a need for all denominations to relate more effectively to people from non-English speaking backgrounds (NCLS, 2004), or CALD[5] communities as they have come to be known.

A number of different strategies have been implemented across denominations for dealing with ethnic diversity. This cross-cultural work within our borders is essential. By share of population, Australia has the ninth-largest group of migrants in the world, with an continuing increase of those born overseas, from 24.6 per cent [2011] to 26.3 per cent [2016] (Gothe-Snape, 2017). In addressing this cultural mix, some churches have fostered the development of congregations which serve one specific ethnic group, at times sharing the parish facilities of the Anglo-Australian church. Other churches have developed dual or multi-ethnic identities, with English as a common language, and provision of translation and activities in a variety of languages (NCLS, 2004). In view of the diversity of backgrounds which now comprise Australia, there is a need for denominations to develop effective congregational models for engagement within a diverse cultural mix.

The need to present a culturally diverse and relevant gospel message exists *within our borders*. Paul's words "I have become all things to all people so that by all possible means I might save some" are just as pertinent to developing leaders today. Paul himself was what might be called a 'third culture kid' – a child who was raised in a culture outside of his parents' culture for a significant part of his development years. Paul was a Jew who grew up in the Hellenistic culture of Tarsus. He trained in Jerusalem as a rabbi and Pharisee. Paul was a living example of the kind of cross cultural complexity that currently exists in Australia. We no longer have to be crossing shores to be in need of cross-cultural leaders who can bring an effective Christian message in complex contextual environments. This 'third culture' dynamic includes an interaction with the original culture/s of the parent/s, and the culture into which the child is placed. The culture of parental origin might dominate at home, but the surrounding culture will bear significant influence, and sometimes conflicting influence, on the child's development.

This kind of cross-cultural leadership is a complex process of influence, wherein leaders and followers interact in a context or series of contexts over time (Elliston, 1992, p. 7). It "requires an openness to dialogue and to learning from others, rather than assuming that one has complete access to Truth" (Drane, 2000, pp. 12-13). The issue of how to express truth in a pluralistic context is present both within and beyond our borders.

A 2008 ethnographic study of 'third culture teenagers' illustrates this cross-cultural dynamic. This ethnography of teenagers attending a Chinese church in Australia, found that those teenagers considered Chinese cultural practices more authoritarian and rule-oriented than those of their Anglo-Saxon peers (Mei, 2008) (Lau, 2017). In 2011, an 18-year-old Chinese Australian had a one in three chance of describing him or herself as

[5] CALD is the acronym for 'Culturally and Linguistically Diverse', used by the Australian Government Department of Health http://www.health.gov.au/internet/main/publishing.nsf/Content/Glossary .

Christian. But in 2016, for 23-year-old Chinese Australians - that is, the same group, five years later - the odds were one in six (Lau, 2017).

There is a context at work here on the followers. The broader Anglo-Saxon context places the Chinese young people in two comparative environments, where Christianity may be expressed differently. In the parental cultural context, Christianity is accepted and expressed in an authoritarian manner. In the surrounding cultural context, Christianity is accepted and expressed in a less authoritarian manner. This contradiction adds a layer of complexity to absorption of the gospel message and truths. The leader (parents); the follower (child); and the cultural context (situation); engage in a complex interplay. The cultural complexities can lead to a rejection of the Gospel message.

Paul's Expression of a Cross Cultural Gospel: Biblical and Cultural Dimensions

The Apostle Paul recognises the Contingency Paradigm of Leadership – that effective leadership involves a contingent set of relationships among leaders / followers / and the situation (Elliston, 1992, p. 15). He adapted his leadership style to acknowledge the context and the followers he was ministering into. Paul broadened the thinking of his contemporaries, to reflect how our freedom in Christ intersects with the expression of the gospel, in a cross-cultural setting. In reviewing Paul's cross-cultural approach, it is essential that missionary understanding includes both biblical and cultural dimensions of leadership. Personal values develop in a social context and may be influenced by national and regional culture (Russell, 2001, p. 76). This dynamic needs to be acknowledged, especially in a multi-cultural society. If ""incarnational contextualization" is both indigenizing (synchronic) and transformational (diachronic)…" (Grant, Christian Leadership And Globalizing Christianity: Missiological Approaches, 2005, p. 69), then the receptor culture needs to be incorporated into the follower / situation dynamic. Without this, migrant church leaders, alongside the dominant culture, may inflict unnecessary cultural impositions on developing Christian leaders within their communities.

Paul was keenly aware of values in the Gentile receptor culture, and sacrificed his apostolic rights to provide an example of Christian humility and selflessness:

> *Don't you remember, dear brothers and sisters, how hard we worked among you? Night and day we toiled to earn a living so that we would not be a burden to any of you as we preached God's Good News to you.* [1 Thessalonians 2:9 NLT]

Although Paul received aid from the Philippians when he was in Thessalonica (Phil 4:16), he continued working manually there. He was not working with the believers in order to gain financial remuneration from them, as may have been his right, or the general practice. He shows awareness and regard for the receptor culture.

Paul also worked manually at Ephesus and Corinth. It is particularly important to consider the receptor culture at Corinth:

- Corinth was a significant commercial Centre valuing entrepreneurial pragmatism in the pursuit of success (Theology of Work Project, Inc, 2014)

- Paul supported himself in the workshop of Aquila and Priscilla (1 Cor. 4:12), exhibiting the entrepreneurial values of the receptor culture, and the practical nature of financial achievement
- Most of the Corinthian congregation did not come from the ranks of the privileged classes "Not many of you were wise by human standards, not many were powerful, not many were of noble birth" (1 Cor. 1:26), and
- A problem in the Corinthian church was growing factionalism (1 Cor 3:4)

Paul is interested in sowing a Gospel culture into the Corinthians, and does so not just in word, but in lifestyle too. When paralleling the receptor culture with the values Paul is trying to inculcate, it becomes obvious why he restricted his freedoms:

- The Corinthian believers are "*called*" along with "*all those who in every place call on the name of our Lord Jesus Christ*" (1 Cor. 1:2). The foundation of their calling is not individual satisfaction but community development. Whilst Paul may prefer certain food choices, or work choices; he exhibits those preferences that emphasise the community nature of the gospel – what is best for others, and what reduces stumbling blocks for the receptor culture
- Paul is convinced that the believers in Corinth have received the spiritual resources they need to fulfill their calling. God has called them, and he has given them gifts that will enable them to be "blameless on the day of our Lord Jesus Christ" (*1:8). He relies on both his practical and spiritual gifts in demonstrating God's provision of resources*
- Paul places emphasis on God's calling, not man's standards, and
- Paul values the importance of diversification and specialisation, as opposed to valuing one calling or identity over another [1 Cor 3:5]

Paul relinquishes his rights in the areas of food, marriage, work, to illustrate a higher principle: that God calls us as a *community* of believers, and resources us towards that common good. Paul is able to balance the group collectivist understanding of his Jewish cultural background, with an individualist concept of personal responsibility to God [6] (Hofstede, 2017), where one is not subjugated to the other in the pursuit of healthy community.

He is attempting to re-shape the contextual values. Malphurs emphasises that effective leaders instil values as much through deeds as through words (Malphurs, 1996), and Paul exemplifies this:

> *"Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other"* [1 Corinthians 4:6 NASB].

He offers the gospel without charge:

[6] Hofstede includes Collectivism and Individualism in his 6 Dimensions of Culture.

> "*…so as not to make full use of my right in the gospel. For though I am free from all men, I have made myself a slave to all, so that I may win more*" [1 Corinthians 9:18b-19 NASB].

Sacred relationships between leaders and followers critically depend on the "clearly expressed and demonstrated values" of leaders (De Pree, 1992, p. 126). Paul demonstrates this principle. His leadership effectiveness is conditioned by the broader context, the surrounding political, cultural, economic, sociological, and religious context (Elliston, 1992, p. 17). His teaching and ministry radiates to us across the centuries in its content, and also in its style. In his initial attempts at globalising Christianity, Paul's example shows acknowledgement of the following: Situation - leadership that is specific to the situation in which it is being exercised (Exeter, 2003, p. 5); Contingency theory - leadership that identifies the situational variables to predict the most appropriate style for the circumstances (p. 5); Leader / Follower dynamics - leadership that focuses on a leader's relationship with their followers, and interdependency of roles (p. 12); Transformational leadership – leadership that focuses on purpose and values (p. 12); and Contextualisation – leadership that considers the role of followers and context (p. 6).

These are all important aspects to consider in cross-cultural leadership practice in the contemporary Australian environment. Specific care and attention must be given to the cross-cultural work done within our borders, not just beyond them. The worldview of the leaders, followers and the community in which they live must be considered, as theology flows from our worldview, and the interactional dynamics of these variables must also be taken into account (Elliston, 1992, p. 22). These interactional dynamics are complex in Australia:

> When it comes to religion, Australia is a nation of contrasts. We are a secular nation, yet acknowledge god in our Constitution. We are becoming less religious yet more religiously diverse. Our parliament contains those of many faiths and those who would ban people from coming to Australia based on their faith… (Barker, 2016).

Add to that, we are a multi-cultural nation with a diversity of mono-cultural worldviews. In 2016, nearly one in five Christians born overseas was born in England (18%) while more than nine in ten Sikhs (94%) born overseas were born in India. People from Vietnam, Pakistan and China were also significant contributors to different religious beliefs (ABS, Religion in Australia, 2017). Australia has a diverse population mix comprised of an indigenous population; an Anglo-Saxon population; and a migrant population including first and second generation migrants[7]. The task of presenting the gospel in this environment has unique cross-cultural implications, and "as cross-cultural workers we dare not be unaware of our own culturally and ecclesiastically-imbued assumptions, values and allegiances" (Grant, 2005, p. 72).

Going Beyond All Borders

Just as the early church leaders underwent a theological and cultural conversion, so Christian leaders need to contextualise the gospel message, both within and beyond

[7] The 2016 Census shows that 67 per cent of the Australian population were born in Australia, 49 per cent of Australians had either been born overseas (first generation Australian) or one or both parents had been born overseas (second generation Australian) (ABS, Census Multicultural, 2017).

their geographic borders. The first sign of a boundary crossing gospel appears at Pentecost (Acts 2) where the outpouring of the Spirit is accompanied by people from many nations hearing the good news in their languages (Fleming, 2012). This is an early sign and Holy Spirit declaration of things to come:

> *But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth.* [Acts 1:8 NLT]

In the initial recounts of Acts, the Christian movement operates within the local 'Jerusalem and Judea' areas, with Chapters 2-7 describing the gospel's progress in Jerusalem. Chapter 8 deals with Philip stepping into cross-cultural territory to share the Christian message with the Samarians, an ethnic group distinct from the Jews yet part of them, and considered religiously and culturally inferior. The church in Jerusalem show their support, validating what is happening:

> *"When the apostles in Jerusalem heard that the people of Samaria had accepted God's message, they sent Peter and John there. As soon as they arrived, they prayed for these new believers to receive the Holy Spirit."* [Acts 8:14-15 NLT]

It is interesting to note in Acts 8 a readiness in Peter to allow his 'local' cultural boundaries to be reconsidered, as he preaches to the Samarians:

> *"After testifying and preaching the word of the Lord in Samaria, Peter and John returned to Jerusalem. And they stopped in many Samaritan villages along the way to preach the Good News."* [Acts 8.25 NLT]

It is later that Peter is confronted by God, and Paul, with the need to extend not only his 'local' boundaries, but also his understanding of national borders. He undergoes a cultural conversion with his vision regarding the Roman Officer Cornelius[8]. He needs to realign his 'border mentality' to accommodate an understanding that the gospel is not just for the Jewish people as a nation, but the Gentiles also:

> *Peter told them, "You know it is against our laws for a Jewish man to enter a Gentile home like this or to associate with you. But God has shown me that I should no longer think of anyone as impure or unclean.* [Acts 10:28 NLT]

This begins a process of cultural transformation in Peter:

> *"Then Peter replied, "I see very clearly that God shows no favoritism. In every nation he accepts those who fear him and do what is right."* [Acts 10:34-35]

He later capitulates to old cultural understandings, and needs Paul's correction to realign the values [Galatians 2:11-21][9]. Peter was perhaps falling into the modern trap of wanting to "transplant to the mission field the elaborate system of teaching and

[8] Acts 10:1-33 The vision involves Peter being confronted with the challenge of eating forbidden animals, reptiles and birds, and is repeated three times. Peter refuses and is uncertain of the vision's meaning until Cornelius arrives, waiting to hear a message from God.

[9] Galatians 2:11-12 "*But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong. [12] When he first arrived, he ate with the Gentile believers, who were not circumcised. But afterward, when some friends of James came, Peter wouldn't eat with the Gentiles anymore. He was afraid of criticism from these people who insisted on the necessity of circumcision*."

organization with which we are familiar at home" (Allen, 1912, p. 5). He expected the 'essentials and the accidentals' (p9) of the Jerusalem church to be adopted by the church at Antioch, but this was not the way. Worldview is a stubbornly persistent orientation that needs to be held to account.

Leadership functions for Christian leaders need to be approached using biblical concepts first, so that inappropriate cultural allegiance and bias do not dominate. These functions need re-visitation, reflection, and remonstrance to keep them aligned with the egalitarian ethos adopted in the New Testament. It is Paul's ministry as outlined in Acts 9-28 that provides a model of the new approach. In just over ten years he establishes the Church in four provinces of the Empire: Galatia, Macedonia, Achaia, and Asia (p7). Paul catapults the gospel message to the ends of the earth, and leads in the development of cross cultural ministry principles to be emulated today.

Case Studies

The first case selected involves my experience pastoring within the local church context. The second case study involves my roles within International Aid and Disaster Relief Agencies. The purpose of the case studies is to illustrate the factors that can maximise or minimise our cross cultural effectiveness in ministry. They have been grouped together due to the commonalities of their cross-cultural methodology, and their common involvement in the Asia Pacific Region. The approach applied is the Problem-Oriented Method – the case study is analysed to identify the major problems and suggest solutions, based on biblical principles and current research.

Case Study 1

For more than 20 years the case study church has had a strong missional presence in the Asia Pacific region. Its congregation is predominantly suburban; Caucasian; middle-to-working class; and family oriented. The church consists of approximately 500 active members. It has Baptistic roots; an evangelical tradition; a contemporary expression; with a strong missional and evangelistic focus.

The local Australian church has established a number of projects around supporting and growing the faith community there, including:

- A strong personal friendship between the Senior Pastor in Australia and the Senior Pastor in the Asia Pacific [APAC], and between their families
- Several church plants that have grown into thriving Christian communities in their local APAC environments
- Leadership friendships and relational ties between the churches in each nation
- A local business in Australia, showcasing locally sourced products from the APAC community, with profits supporting the work there
- A Not-For-Profit child development agency operating in the APAC region

Case Study 2

The second case study is a Christian humanitarian aid organisation. The organisation is based in Australia, with associate partners in Europe, Asia; and an International Headquarters based overseas. The Not-For-Profit organisation has an

Australian Board of Governance, and some cultural freedom of expression, but is ultimately governed by, and receives some funding from, its international Board of Directors.

The aid organisation has initiated a number of projects over 40+ years, including:

- Children's Ministries
- Construction Projects
- Crisis and Disaster Response
- Discipleship, Education, and Training
- Feeding Programs
- Health and Medical Assistance
- Water, Sanitation, and Hygiene

The aid and assistance are given as needed, with the Australian arm of the international organisation working specifically in the Asia Pacific region.

Findings

For the purposes of this discussion, the similarities between the two organisations have formed the boundary of the findings:

- Integrity of leaders has led to favourable community reputations in all countries of involvement
- Engagement with indigenous leaders has enabled organisational longevity and stability (20 and 40 years respectively)
- Development of indigenous leaders has cultivated local respect and buy in
- Provision of funds has enabled ministry, educational and community progress
- External supervision of funds has created indigenous deference and non-national management teams, and
- International leadership has resulted in subtle cultural misunderstandings, as evidenced in a continued reliance of the Asia Pacific countries on Australian executive decision making.

Discussion

Both case studies involve a strong 'sending and receiving' culture. Whilst this is a natural outcome from financially strong nations supporting developing countries, it has resulted in more than economic dependence. After decades of involvement, the financial decision making is still coming from the sending countries, who are ultimately seen as the power brokers. There is no doubt that financial assistance has enabled the construction of vital community infrastructure – schools, medical centres, water supplies, housing, and so on. Also, the receiving countries have become self-supporting in relation to the expenses of running churches established there. However the receiving countries rely on the international leadership teams to make decisions regarding allocation of funds, particularly in property investment – a western paradigm in itself. Allen notes, "…the

permanence of foreign rule in the Church ought not to be our object in propagating the Gospel" (Allen, 1912, pp. 45-46). Perhaps there is cultivation of a "dynamic that confirms the feelings that we are superior, that they are inferior, and that they need us to fix them (Corbett & Fikkert, 2009, p. 125). And what does this do for indigenous leadership development, when international representatives are ever present in financial meetings and decision making? Surely it is a ceiling that prevents emerging leaders from flexing their own fiscal muscles, and developing their own faith propensities.

Whilst both organisations have faithfully raised national leaders, and engaged in essential relief and rehabilitation work, the ongoing decision making is counterproductive to raising mature visionary and executive leaders. There has certainly been ongoing participation of the affected population in the assessment, design, implementation, monitoring, and evaluation of assistance programs (Corbett & Fikkert, 2009, p. 111)). However, a certain managerial and resource paternalism (p119) pervades both cases.

The GLOBE[10] Research Program, revealed that whilst different cultural groups have different conceptions of what leadership involves, the attributes of charismatic / transformational leadership are universally endorsed as contributing to leadership effectiveness (Hartog, et al., 1999). These qualities need development and expression within local contexts for emerging leaders to be identified and respected. Lord and Maher note from their research two factors:

1. Leadership can be inferred from outcomes of salient events
2. Attribution is crucial in these inference-based processes (Hartog, et al., 1999)

For a local leader to be viewed as successful within a follower-centric model, where the organization achieves success through the realisation, growth and development of its followers; then success needs to be observable and attributable. This opportunity is denied in a prototype that promotes international decision making and management.

Further to this, administrative leadership is defined in complexity leadership theory, as leaders who can structure tasks, engage in planning, build vision, and acquire resources to achieve goals (Uhl-Bien, Mario, & & McKelvey, 2007). Without the opportunity to engage in these tasks, indigenous leaders cannot reveal or fulfil their potential in their leadership environments. They may have leadership potential but they cannot realise it without a situation or followers. It is imperative leaders in cross-cultural environments recognise that "influencing behavior is not an event but a process" (Hersey, 2017). The emerging leaders need to build followers by demonstrating success; by showing the competence to diagnose, adapt, communicate, and advance. Leadership exists in, and is a function of, interaction (Uhl-Bien, Marion, & McKelvey, 2007, p. 302). A cross-cultural style that manages from the top down precludes this interaction and leadership development. It subjugates the primary task of preparing "the emerging churches under our mission's care, for a viable future as a self-governing, self-supporting and self-reproducing movement" (Grant, 2012, p. 39).

[10] GLOBE in an acronym for *Global Leadership and Organizational Behavior Effectiveness*

Hofstede's extensive research on values and culture revealed six dimensions of national culture. One of those is the Power Distance Index. This dimension expresses the degree to which less powerful members of a society accept and expect that power is distributed unequally (Hofstede, 6 Dimensions of National Culture, 2017) (Hofstede, Geert Hofstede: National Culture, 2017). Countries in the Asia-Pacific region (where the two case studies are involved) have high power distance cultures, where the lower level person will unfailingly defer to the higher level person, and feel that is the natural order (Sweetman, 2012). The two Case Study organisations take an egalitarian approach, but need to be aware of cultural deference extended towards them, and work more intentionally on distributing decision making power within the local communities. This will further facilitate the emergence of effective indigenous leaders. It will allow balance between charismatic, rational, *and* traditional authority, recognising the "sanctity of traditions and the legitimacy of those exercising authority under those traditions" (Grant, 2012, p. 61).

Paul offers us a biblical model that does not take advantage of cultural power imbalances. He consistently entrusts his experience to others, and expects them to entrust it to others[11]. It would have been very easy for Paul to claim the higher ground, and in fact he does, only to relinquish it again. He had a commanding knowledge of philosophy and religion, a brilliant mind, an educated and expansive experience; yet he uses his power appropriately:

> *"If you support others who preach to you, shouldn't we have an even greater right to be supported? But we have never used this right. We would rather put up with anything than be an obstacle to the Good News about Christ"* [1 Corinthians 9:12 NLT].

Paul did not step into the economic power distance gap but exhorts the churches and provinces to be financially independent. He does not administer local church funds, but places supreme importance on how financial arrangements "affect the minds of the people, and so promote or hinder, the spread of the Gospel" (Allen, 1912, p. 40). He recognises his rights, but surrenders them to the will and contextual understanding of the people he is ministering to[12].

Whilst the case study church and aid agency have done much to improve the lives and conditions of those they are working with in the Asia Pacific, it is prudent to develop and release national leaders within their local environments. There must of course be accountability – with funds, character, resources – but also the room to make decisions and mistakes. It is in this process leaders learn to cast vision, execute decisions, implement change, and gain followership.

Conclusion

There is much to be gleaned in cross cultural leadership practice from the secular disciplines of management, sociology, anthropology, and leadership. Research into the Australian context specifically has provided valuable insights into the need to understand

[11] 2 Timothy 2:2 NLT "*You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others".*

[12] 1 Corinthians 9:1-23, Galatians 6:6

cross cultural factors within our borders. Australia is an increasingly secular and multi-cultural society, resulting in particular challenges across co-existing nationalities and ethnicities, as well as generational cultural disparities.

Broader international research, knowledge, and experience have highlighted important principles and practices worth adopting beyond our borders, with a primary focus on the need to contextualise the Gospel message. This national and international information is significant, but it serves to amplify the principles promoted by Paul in Scripture. These thirteen primary source letters remain the inspiration for cross-cultural Christian ministry, given their immediate effectiveness, their ongoing contribution to Paul's legacy, and their consistency with Jesus' teaching and example. Rather than relying exclusively on his own cultural lens, Paul recognises that leadership takes place in a situation of time, place and social interaction, within a framework of shared values (Elliston, 1992, p. 97). He surrenders himself, and the emerging leaders around him, to the superintending role of the Holy Spirit, despite the potential for mistakes and misunderstandings. His writings are a reminder that leadership can be messy, including the development of cross-cultural leaders, but out of the struggle truth rises and remains. Paul is able to integrate the continuous supra-cultural aspects of truth with the particular immanent aspects. In so doing he raises dynamic cross-cultural leaders who unleash the gospel message with potency and effectiveness. His life, ministry and teaching must inform our leadership practice and hold pre-eminence over other, albeit valuable, secular disciplines.

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Journal of Contemporary Ministry

Research Notes

This is a new section to this journal. The articles in this section are not peer-reviewed as are the other articles. They are, however, reviewed by the editor and it is expected that these articles will be written in an academic form and at a level of quality similar to other articles.

'Research notes', however, are shorter pieces, usually between 2,000 and 3,000 words in length, making them about half the length of a full article. They provide an opportunity for students, scholars and researchers to share information about projects that are underway or about information that has been released that will be of interest to others, before the projects or analysis has been completed. Hence, these Research Notes encourage feedback which can contribute to the on-going project.

Abstracts are not required for Research Notes.

The criteria by which materials will be accepted for Research Notes will be:

1. The article contributes new information or theories that will be useful to other scholars and professionals working in ministry.
2. The article is written in an appropriate academic form for publication in the *Journal*.

Rev Dr Philip Hughes will be the editor of Research Notes. However, please submit materials through the usual channel of the *Journal of Contemporary Ministry* website.

The following article provides an example of what might be expected for an article for Research Notes.

Journal of Contemporary Ministry

Religion and Volunteering Through Groups and Organisations

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Many Australians and people in other parts of the Western world have become critical of the Christian faith in general and the churches in particular, as demonstrated by the decline in levels of confidence in the churches and religious organisations (Hughes and Fraser 2014, p.116). In the past, the churches had a privileged place in society. They were often seen as the guardians of morality and as underpinning the wellbeing of community life. They provided the motivations to care for one's neighbours and to work for the common good.

Do churches today contribute to community life? Part of the debate has focused on the role of religious organisations encouraging people to become involved in voluntary work. Several surveys in Australia have pointed to the fact that church attenders generally have higher rates of volunteering. However, some commentators have suggested that these higher rates reflect, in fact, involvement in religious organisations, not for the common good, but just for the sake of those organisations (Lyons and Nivison-Smith 2006; ACOSS 2005, p.32).

At one level, it is hard to distinguish which voluntary activities are done for the common good and which are done for the benefit of the members of religious organisations. Certainly, most religious activities would be seen as being available for all people who wish to participate. It is hoped that religious services, religious teaching, and other religious activities contribute to people living meaningful lives committed to the wellbeing of others. Is such voluntary work done within the religious group, such as teaching children the tenets of the religious faith, any different to a volunteer in a sporting organisation which teaches the children how to play the sport? Apart from those explicitly religious activities, there are many others which churches do for the sake of the wider community without expecting any benefits in return such as providing day care for people with a disability, refugee support and the provision of material aid.

This article will explore recent data on whether those who identify and attend churches are more active than other Australians in the community in voluntary activities which contribute to the common good of the community.

Methodology

There are two recent sources of information that shed light on the relation between religion and volunteering. The first is the Census and the second a large national survey known as the SEIROS survey. The 2016 Australian Census asked one simple question about voluntary work: whether Australians 15 years of age or older spent time doing unpaid voluntary work through an organisation or group in the twelve months prior to Census night. Explicitly excluded was volunteering done as part of paid employment, or if the main reason was to qualify for a government benefit or obtain an educational qualification or was due to a community work order. It also excluded unpaid work in a family business.

The great advantage of the Census data was that the same question was asked of every adult Australian enabling analysis by religious identification. The weakness of the Census data is that it does not provide details of this voluntary involvement, such as what organisations people are involved in, or the extent of their volunteering. The Census data does not indicate whether the person who identifies with a particular religious group is doing voluntary work for that religious group or for the common good.

For information about the extent that this volunteering by people associated with religious groups is done for the religious groups themselves or for the same of the wider society, one must turn to sources of data other than the Census such as a survey of the Australian population conducted by the Christian Research Association in 2016 for the Study of the Economic Impact of Religions on Society (SEIROS).

In order to get as close as possible to a random sample of the Australian adult population, a survey was conducted using as large a 'random' sample base as could be achieved. A total of 7,754 people responded to the survey. Analysis of the characteristics of the responders showed that, in most respects, it provided an adequate representation of the adult Australian population.

In relation to volunteering through organisations, the SEIROS survey asked in what types of organisations people had volunteered and how many hours per month, on average, they spent in volunteering through those organisations. The survey also tackled the issue of the nature of volunteering through religious organisations. The survey asked the following question:

- On average, how many hours per month do you estimate you have spent doing unpaid work for religious organisations? *(Leave blank if you have not done any unpaid work for a religious organisation.)*
- What proportion of the work you did for the religious organisation was for the benefit of the wider community, such as providing material help for people in need or running a play group for the wider community? Please exclude time spent with the intention of teaching others about religious beliefs and practices. *(We want to distinguish this sort of work from activities for the religious organisation, such as leading in worship services or organising social activities for the members.)*

Three major factors have been identified in previous research as affecting the levels of volunteering which can be examined in relation to religious groups.

1. Northern Europe and Anglophone countries, that is English speaking countries

such as United States, Canada and New Zealand, have had a much stronger tradition of volunteering through organisations and groups than most other countries around the world. A study of countries across Europe noted the strength of volunteering through organisations in northern Europe, but its comparative weakness in southern European countries such as Italy and Greece. In southern Europe, much more emphasis has been placed on the informal assistance that is given within extended families to care for those who have particular needs such as young children, the sick, those who are disabled, and the elderly. Those family ties and responsibilities are also strong in most countries in the Middle East and through Asia. Thus, one would expect those religious groups with high proportions of people born in Australia, in other Anglophone countries and in northern Europe to have higher levels of volunteering (Beckman 2006).

2. The strength of religious influence varies according to the extent to which people are involved in the religious community and participate in activities in which religious teaching is conducted. Hence, those religious groups where many people are rarely, if ever, involved are unlikely to have as much influence on those who identify with them as those religious groups where high proportions are frequently involved. From other surveys, some calculations have been done in relation to the proportion of people who are involved monthly or more often (Black and Hughes 2001). Using data from the Survey of Social Attitudes over a number of years, levels of participation in the larger religious groups have been calculated and are used in this study (Hughes, Reid and Fraser 2012).
3. One of the other factors which has been identified as commonly associated with volunteering has been education. People who volunteer are generally people who feel confident that they have something to contribute to the organisation or group. The proportion of people with degrees, for example, is available for each group from the Census (Black and Hughes 2001).

Results

The Census showed that the extent of volunteering in different religious groups varied considerably as shown in Table 1.

Table 1. Number and proportion of people identifying with different religious groups who had volunteered in the past 12 months, and percentage of group with university degrees, born in Australia, northern Europe or Anglophone countries, and percentage involved in religious activities monthly or more often in 2016.

Religious Group / Denomination	Number who had Volunteered in Past 12 Months	Percentage who had Volunteered in Past 12 Months	Percentage of Group with University Degrees (%)	Percent Born in Australia , Northern Europe and Anglophone Countries	Percent Involved in Religious Activities Monthly or More Often
Anglican	580,728	21.6%	16.1%	96.9%	21.3%
Baptist	94,482	33.8%	25.7%	77.9%	56.3%
Brethren	8,305	62.1%	5.0%	94.5%	
Catholic	796,748	18.8%	20.6%	82.0%	30.6%
Churches of Christ	14,456	42.4%	24.5%	86.9%	46.1%
Jehovah's Witnesses	39,146	56.2%	6.7%	82.8%	59.3%
Latter-day Saints	20,838	46.2%	15.5%	85.5%	32.0%
Lutheran	41,920	28.7%	18.6%	95.3%	31.7%
Oriental Orthodox	8,549	21.6%	43.1%	35.6%	
Assyrian Apostolic	777	7.0%	12.0%	31.8%	
Eastern Orthodox	44,789	10.7%	18.9%	62.1%	16.9%
Pentecostal	94,487	46.9%	27.4%	74.3%	73.1%
Presbyterian and Reformed	108,027	22.6%	17.5%	88.3%	53.1%
Salvation Army	14,533	33.7%	11.6%	97.3%	54.2%
Seventh-day Adventist	17,760	35.1%	23.5%	73.0%	60.0%
Uniting Church	217,637	28.5%	18.6%	94.2%	26.2%
All Christians*	2,271,116	22.4%			
Baha'i	3,589	30.2%	35.2%	40.9%	12.0%
Buddhist	71,855	14.7%	30.1%	31.7%	14.4%
Hindu	50,341	14.6%	56.8%	20.9%	27.2%
Islam	48,790	11.4%	27.5%	39.9%	32.9%
Judaism	22,730	30.6%	47.8%	64.6%	23.3%
Nature Religions	6,448	26.6%	20.6%	95.9%	
Sikhism	10,232	10.4%	38.0%	22.5%	42.1%

Spiritualism	2,547	27.1%	24.8%	87.7%	
No Religion	966,487	17.8%	26.9%	87.4%	1.0%
Not stated	110,684	6.2%	8.2%	93.0%	
Total*	3,620,726	18.7%	22.0%	82.6%	16.9%

* Total includes some small religious groups and people who did not adequately describe their religion to allow it to be categorised which were not included in this table.

Source: Australian Census 2016. The table was developed using Table Builder. The rates of nominalism were derived from a combination of the Australian Survey of Social Attitudes over several years. Rates were not available for some smaller groups.

As shown in Table 1, religious groups varied considerably in the extent to which those who identified with them reported volunteering through organisations or groups, from 7 per cent to 62 per cent. Of the three factors examined in this study, two of them had high correlations with the level of volunteering in the group: percentage of the religious group born in Australia, northern Europe and Anglophone countries, and percentage of the group involved monthly or more often in religious activities as shown in Table 2. The percentage with university degrees in the religious group did not correlate positively with volunteering.

Table 2. Correlations with volunteering in different religious groups with the proportion of people with university education, the percentage of the group born in Australia, northern Europe or an Anglophile country, and the percentage involved monthly in the activities of the group monthly or more often.

Factor	**Correlation**
Education – percentage in group with a university degree	-0.18
Birthplace – percentage in group born in Australia, northern Europe or Anglophile country	0.44
Active in group - percentage involved in activities in a group or monthly or more often	0.59

According to the SEIROS survey, 8 per cent of the adult Australian population reported that they did some voluntary work for a religious organisation. Of those who reported doing such work, on average they reported that 61 per cent of that work was done for the wider community. Table 3 shows the total hours volunteered per month and

the hours volunteered for religious organisations. It shows the percentage of that work done in religious organisations which was done for the sake of the wider community, not including organising religious activities or social activities for the members of the religious group.

Table 3. The Total Number of Hours Volunteered Per Month and the Number of Hours Volunteered in Religious Organisations and Percentage of Those Hours Volunteered for the Sake of the Local Community by Religious Group

Categories of Religious Groups	Numbers in Sample	Average Hours Volunteered Per Month	Average Hours Volunteered for Religious Organisations Per Month	Percentage of Hours Volunteering in Religious Organisations for Wider Community	Total Average Hours Volunteered for the Wider Community Per Month
Asian and South European Religions	425	8.9	1.3	67%	8.5
Mainstream religions	1762	8.6	1.5	60%	8.0
Evangelical and Charismatic	625	11.8	5.0	70%	10.3
No Religion Identified	3252	6.1	0.2	26%	6.0

Source: SEIROS Survey 2016.

Note: The survey sample was divided into groups because sample sizes for individual religious groups would not be reliable. The total hours of work done for the community was calculated by subtracting from the total hours of volunteer work that proportion of hours done in religious organisations which was not done for the wider community.

In Table 3, the total hours volunteered for the sake of the wider community was calculated by subtracting the hours volunteered for religious organisations, but then adding the percentage of those hours reportedly done for the sake of the wider community. It shows that the mean total number of hours of volunteered for the wider community was greater in all religious categories than that done by people of no religion.

Discussion

The Census shows that people's levels of volunteering varies according to whether or not they identify with a religious group and which religious group that they identify with. Four groups can be identified from the Census data. We can compare each of these groups with the 18 per cent of people who describe themselves as having 'no religion' who volunteer in an organisation.

1. Groups where many attenders come from non-northern European or other non-Anglophone backgrounds which do not have a long tradition of volunteering through organisations. These have levels of volunteering under 15 per cent and include the Hindus and Sikhs, Muslims, Buddhists, Assyrian Apostolic and Eastern Orthodox Christians. These groups have lower levels of volunteering than the 'no-religion' group according to the 2016 Census. However, lower levels of volunteering among these groups was not supported by the SEIROS survey. It is possible that the difference between the SEIROS survey and the Census was that the SEIROS survey only included people who spoke English well, and did not include the many overseas-born students and others who are in Australia on a temporary basis.
2. Mainstream Christian groups including Catholics, Anglicans, Lutherans, Presbyterians and Uniting Church. We could add into these groups other religious groups such as the Jews and Baha'i. All these groups have volunteering rates of under 33 per cent, but all have higher rates than the non-religion group. These groups all have relatively low rates of religious involvement: less than one-third of those who identify are involved in the activities of the group monthly or more often. These low rates of involvement probably mean a lower level of influence from the religious community and religious teaching. The high correlation between religious groups with a high level of religious involvement and high levels of volunteering probably means that part of the reason for the lower levels of volunteering in these groups is associated with the lower levels of religious involvement.
3. Evangelical and other Christian groups. These groups tend to have high levels of religious involvement, with more than 50 per cent of those who identify with them involved monthly or more often. They also have higher levels of volunteering. Among those who identified as Baptists, 34 per cent volunteered, and among Pentecostals, 47 per cent.

The data from the Census and the SEIROS survey support the following hypotheses that:

1. People identifying with religious groups have higher rates of volunteering than people with no religion, and this is especially true of those religious groups with high levels of involvement, such as Evangelical and charismatic groups.
2. A significant proportion of the volunteer work done within religious groups is seen by the volunteers as done for the sake of the wider community. It is to be expected that people volunteer through organisations which are important to their sense of identity and sense of community. In the case of religious groups, this often means that people are engaged through their religious groups for the sake of the wider community.

Conclusions

The higher levels of volunteering by people identifying with religious groups, as shown by the Census, is consonant with the contention that religious groups encourage people to volunteer through groups and organisations. However, this data does not explain how this encouragement takes place.

One possibility is that churches motivate people to be more involved in their communities. However, if it is primarily a matter of motivation, one would expect that people in churches would also do more informal volunteering among their neighbours. However, the SEIROS survey does not provide support for that (Hughes 2018).

Another explanation is that churches engage people or provide an opportunity for engagement, as attenders at religious activities invite their fellow attenders to be involved in voluntary groups and organisations. It was suggested in the discussion of informal volunteering that the 'engagement factor' is a major factor in volunteering. People respond when they are confronted with a specific need they feel that they can address (Hughes 2018). It is possible that the engagement factor is a major factor for people's involvement in volunteering through religious organisations. When churches actually organise volunteer activities, they are often able to engage people who are involved in the churches to be involved in these volunteer activities. The specific invitations to be involved probably count more than all the sermons seeking to inspire people to be 'involved citizens'.

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Theses/Dissertation Listing

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Baskett, Shirley

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Goatly, Ruth

"Doing something for God": empowering ministries by older people in the church. D.Prof. – Anglia Ruskin University, 2017

Gossien, Edwin R.

An evaluation of selected churches' foundational readiness for effective ministry to young people. DMin. – Dallas Theological Seminary, 2017

Haynes, Robert Ellis

Consuming mission: towards a theology of short-term mission and pilgrimage. Ph.D. – Durham University, 2017

Hill, Kirk A.

Developing an effective divorce recovery ministry. D.Min. – Concordia Seminary, 2017

Hoyland, John G.

Theology in a local church: an ordinary ecclesiology. D.Prof. – University of Chester, 2017

Lee, Myong Joon

A study of practical short term mission training to improve sustainability of short term mission: the case of Global Mission Church. D.Min. – Midwestern Baptist Theological Seminary, 2017

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Take care of compassion and doctrine will take care of itself: towards a post-doctrinal evangelicalism. Ph.D. – Macquarie University, 2017

Sahyouni, Xavier Nader

Practical enhancements to Willow Creek's spiritual continuum: prayer, mentoring, small groups, and the cross. D.Min. – Wesley Theological Seminary, 2017

Sefif, Thomas Brannon

Effective small group discipleship ministry in the local church. D.Min. – Reformed Theological Seminary, 2017

Steele, Walter R.

A theological debate with and evaluation of Erik H. Peterson's theory of identity development in light of Pauline baptismal theology in Romans and some implications for pastoral care. Ph.D. – Concordia Seminary, 2017

Vann, Richard Thomas

The difference Jesus makes: a return to biblically based pastoral theology, ministry, and leadership for pastors and chaplains. D.Min. – Midwestern Baptist Theological Seminary, 2017

Journal of Contemporary Ministry

Book Reviews

Anderson, Kenton. (2017). *Integrative Preaching: A Comprehensive Model for Transformational Proclamation*. Grand Rapids, MI: Baker Academic.

Reviewed by Ps Andrew Groza

It is not uncommon in the churches that belong to the movement that I am a part of, to hear the congregation respond to the sermon with great gusto. "Good preaching!" is an oft heard encouragement. Whilst the preaching may well be justly described, it does not always follow that the sermon is indeed all that good. Preaching is both art and science and many elements combine to create a "good" sermon. That is one of the reasons why Kenton Anderson's new book *Integrative Preaching* is a welcome addition to the extant homiletical literature.

Anderson presents a model that he has dubbed "integrative preaching", which articulates the various components that create a sermon that allows God to work through the preacher and communicate a message that changes lives. The model (Fig. 1) integrates head (instruction), heart (inspiration), human (engagement), and heaven (conviction), attempting to draw the listener towards the cross and what God is doing in this world to bring about his kingdom. Sermons utilising this framework begin by seeking to engage the audience through story, taking seriously the lived-experience of human life. It then moves towards the head to instruct via the theme of the biblical text, moving upwards towards heaven seeking to convict through the gospel, and then finally towards the heart to inspire God's people to mission through living out the message. There is so much more that can be said about the various components and Anderson does a thorough job of unpacking each with clarity and conviction.

Figure 1. Integrative Preaching Model

There is much to commend this book. Littered throughout are profound thoughts about the preaching task that any preacher—whether novice or master—can readily appreciate. For example, early in the book Anderson provocatively asserts that God is actually the one who speaks—not the human preacher; "God preaches, and that is both wonder and comfort to the beleaguered human who has felt the weekly burden as if it was his or her own" (p.xi). What is the preacher's response then? The preacher has the great privilege of being the first listener—they hear from God first, then "…having heard, we take what we have heard and offer it to others" (p.xii). This, then, ought to change the way that preachers approach the congregation; superiority has no place in the pulpit, preachers are simply those who partake of the same words of life and hope as the rest of the congregation—they just partake of it first.

Further, Anderson discusses different modes or ways of being for a preacher. Within the same sermon, preachers can function like a pastor addressing the problems that real people face; "Preaching as pastors means that we bear the burden of the audience. We hear their hurt and feel their pain…Any problem they have is a problem we have. We might be a little more advanced in our understanding, but we crave the completion every bit as much as they do" (p.90). They can also function like a theologian—theologians that love God, love the truth and seek to move people from instruction to conviction, to encounter the living God. Those who preach are worship leaders too; "Worship is the intentional action of appropriately responding to the presence of God" (p.106). And this can be accomplished through repentance, being grateful, or praising God, and this leads the congregation to encounter God themselves. Those who preach can also function like a prophet—one who supplies pictures for congregations that gives practical and concrete shape to the message that God is communicating. Understanding these modes of being can shape both the message, and the messenger, in such a way that God's word is more faithfully proclaimed.

The more I read *Integrative Preaching*, the more I found myself thinking—this guy knows what it is like to live in the real world and preach to a real audience. What Anderson communicates is not just homiletical theory; it is also very practical, and his wisdom and insight gained over many decades of preaching may instruct the newer preacher, refresh the more seasoned one, and inspire both. I'm sure that there may be parts of the book that might confuse some readers. For example, at times it was hard to follow specifically how the key functions of a sermon interacted with the quadrants (e.g. How story can lean towards problem or picture). Also, Anderson's use of the metaphor of multiple coilings was not easily understood (though that might speak to my cognitive ability to understand and not the author's ability to communicate).

I would recommend this work to any preacher who is looking for an all-encompassing model that can inform their preaching, or who are interested in sharpening their approach to preaching, or who are looking for fresh inspiration as they pursue this important privilege. As Anderson reminds us – "The purpose of a sermon is to carry a message that will transform the world. We ought to give some care to it" (p.144). The time it takes to read this work is therefore a worthwhile investment, helping to ensure that what we end up delivering from the pulpit, is in fact, good preaching.

Journal of Contemporary Ministry

Austin, Denise A. (2017). *Jesus First: The Life and Leadership of Andrew Evans.* Parramatta, NSW : Australian Pentecostal Studies.

Reviewed by Jeremy Weetman

For anyone growing up in the Australian Assemblies of God during the 1970s and 1980s, Andrew Evans was a statesman of the Pentecostal movement. He gave leadership to the AOG during a time of change and growth that provided the platform for the influence of the ACC on the Australian Christian scene today. In her book, *Jesus First*, Denise Austin documents the life of Andrew Evans and provides some of the principles and lessons that shaped him as a man and leader.

This is a book that, apart from a couple of minor factual errors, is well researched and organised. The framework for the narrative is provided by what Evans terms, 'biblical principles for success in life and leadership' (from the Introduction). By weaving these principles into the story, Austin demonstrates how they were developed, often through times of difficulty and challenge. The narrative begins with the salvation of Andrew Evans' father, Tommy, and demonstrates how the example of his parents provided a strong foundation for Evans' future ministry. The book is packed with information and, drawing on interviews and first-hand accounts, provides interesting insight into not only Andrew Evans' life, but what was also a transitional era for the AOG (now ACC) in Australia.

What quickly becomes apparent is how God used each stage of Evans' life as preparation for the next, including how the seeds of his later political career were sown very early on in his missionary days. I found it moving to read of his first wife, Lorraine's, struggle with mental health. This particular challenge was faced at a time when mental health issues were thought of very differently to how they are today, and the way the family navigated this season, as well as the way it shaped their later ministry, provided welcome insight into the very human struggles that often accompany Christian ministry. Similarly, Lorraine's eventual death demonstrated the very real challenge we all face to maintain our trust in God in the most difficult times.

The leadership lessons learned and the growth of Klemzig AOG (later Paradise) provided a model that 'became an inspiration for Pentecostal megachurches right across the country' (p. 129). Andrew Evans, however, wasn't the 'stereotypical, narcissistic, charismatic leader' (p. 111) often associated with such churches. His leadership was collaborative, humble, and pastoral, flexible in welcoming new ideas and opportunities, whilst remaining true to his own personal values and convictions. This is clearly depicted in the latter part of the narrative when describing the context for the founding of Family First and Evans' election to the South Australian parliament. Whilst it would have been interesting to have had more space allocated to this season, particularly the tensions of being a prominent Christian leader in secular politics, Austin provides sufficient storyline within the context of the book.

This is a well-written biography of one of Australian Pentecostalism's most well respected figures. There is little critical engagement with the events described, or in-depth analysis of the decisions and actions of the characters, rather this is quite simply, the Andrew Evans story, and as such, I thoroughly recommend it.

Journal of Contemporary Ministry

Bourgelaut, C. (2004). *Centering Prayer and Inner Awakening.* Lanham: Cowley.

Reviewed by Dr Darren Cronshaw

My spiritual director has helped me begin to respond to God's invitation to let go of compulsiveness and descend from my head to my heart. The thought life of my mind and the tasks of my work life are relatively busy. A personal danger of this is that I can refuse to face my pain and anxiety. A contemporary ministry danger is that I might not draw on a depth of wisdom that will best help nourish my church. I have had some experience of contemplative prayer that helps to balance my activism, yet I have felt the need for some fresh focus and guidance to ground my spirituality. This is why I looked forward to reading, digesting and practising *Centering Prayer and Inner Awakening* by Cynthia Bourgeault.

This book defines centering prayer as a disposition of humility and love leading to self-surrender, "simply a wordless, trusting openness of self to the divine presence" (p. 5). This moves prayer beyond simply "talking to God" without putting it into a rarified form merely for monks and mystics. Developed by Father Thomas Keating and the organisation Contemplative Outreach, Bourgeault adds how it can draw on an authentic wisdom path for inner transformation. Centering Prayer is not so much like the focused concentration of meditation, nor does it use mantras such as in Buddhist practice or mindfulness, but adopts more of a surrender method of "heartfulness". With intentional focus but without the necessity of thought, centering prayer opens up the spirit to the transformation of God's Spirit.

The practice uses a time of silence (which John of the Cross suggested is "God's first language"). Bourgeault helpfully explains that most of us experience a "monkey mind" with ego-focused thinking going in all sorts of directions. Each thought is not something to resist but gives the opportunity to practice letting go and returning to awareness of our soul dwelling with God and God with us. Sitting relaxed with eyes closed, whenever a thought arises, the thought is let go with a sacred word such as "now" or "peace", and there is a return to interior silence and openness to God's presence. Using Keating's metaphor, it is like diving to the bottom of the river and noticing ships passing overhead, but letting them go rather than dwelling on them or returning to the surface and exploring them. Twenty minutes of this each day can teach the spirit to be willing to "lose" its life in order to find the real thing – not through conscious effort but by intentionally allowing the self to be totally open to God.

Beyond that basic pattern, I appreciated Bourgeault's invitation to consider:

- How centring prayer can answer the postmodern search for spiritual paths and yet be grounded in Scripture, Christian Tradition and Jesus' example, and offer powerful "Divine Therapy" that purifies our "false self,"
- Opening up with apophatic prayer (bypassing our faculties) rather than just cataphatic processing (using our mind and imagination).
- Not practising silence as a tool to "hear from God" but simply to be open to transformation (independent of thinking),
- Combining centering prayer with *lectio divina* (prayer and word), but as a fluid process not a hierarchical "ladder,"

- Letting the "inner observer" bridge interior silence to our True Self,
- Using the "Welcoming Prayer" for self-surrender in challenges of everyday life where transformation is really honed and tested – by focusing on an upset, welcoming the pain, anger or panic (embracing the demon), and then letting it go,
- Using centring prayer as a "God Positioning System" to refocus us on our yearning for God and God's for us,
- How Centring prayer follows Jesus' example of completely and freely giving up of our whole self,
- Experiencing a wisdom way of knowing from being "pure in heart" rather than an Enlightenment-formed "I think, therefore I am."

This book is a warm and delightful guidebook to the potential and practice of Centering Prayer. It offers one simple and disciplined potential path to help move from the head to the heart. Bourgeault concludes: "As you nurture the heart, your ego will begin to relativize of its own accord. It can then do its real job as a useful instrument of manifestation – in the same way a violin lets you manifest the music. But you have come to know that you are not your violin" (p.167). This book and the practices it discusses are invaluable reading not just for monastics and retreat participants, but for ordinary Christians and college students, pastors and academics.

Clifton, S. (2018). *Crippled Grace: Disability, Virtue Ethics, and the Good Life*. Waco, TX : Baylor University Press.

Reviewed by Christopher Cat

Shane Clifton is a professor of theology and currently Director of Research at Alphacrucis College in Sydney, where he has studied and taught for the last 20 years. His principal scholarly contribution to the field of Pentecostal theology is flavoured by his postgraduate work at a Catholic University, his ecumenical and liberal openness, his passion for feminist and political theology, and his own (now 10 year) experience of spinal cord injury. His book *Crippled Grace*, published by Baylor University Press is part of the Studies in Religion, Theology and Disability series, edited by Melcher and Yong.

Crippled Grace is a wide-ranging reflection on the issues surrounding disability and flourishing. Clifton boldly asks the difficult and confronting questions, recognising his limitations and being prepared to not have comprehensive answers, while still setting a solid framework for understanding the dynamics of flourishing and challenges and issues that are presently hindering it for the disabled community. Paragraph after paragraph the work continues to offer wisdom and insight as Clifton shows a comprehensive awareness of the relevant ethical, practical and theological concerns.

The work has a distinctly political focus. It is an act of advocacy aiming to stimulate a dialogue across a variety of disciplines, with the view of contributing to the growth of

the social awareness of disabled flourishing, and insisting on the inclusion of disabled voices in the discussion. Clifton seeks to broaden current prejudicial and oppressive perspectives, create a solidarity that sees limitation as normative to all humanity, and push the church to engage with disability issues it has largely neglected. His chapter on disabled sexuality is particularly targeted to these ends.

Clifton draws from the virtue traditions, necessarily acknowledging their historicity and limitations, to set up his framework of flourishing. He successfully explores how such suffering can be defined as limited but virtuous living within interdependent community and friendships. He wrestles with the difficult tension between medical and social models of disability, that want to tell disabled people what they should want and how they should be instead of letting people frame their diverse experiences in their own terms. Therein is one of the great strengths of his work—his intertwining of scholarship with some compelling, living testimonies of disabled people (including his own) to show the outworking of his ideas. This gives his work a practical grounding while making the reading engaging, informative and empathy creating.

While he recognises that he cannot adequately address the full depths of his dialogue partners' concerns (ethical, scientific, theological, and disabled experiences themselves), his stated and committed bias to disabled flourishing as an interpretive lens potentially detracts from positioning the biblical themes he addresses in their own contexts. It is a difficult line he is walking. He presents very legitimate grounds for seeking an inclusive reading of the biblical text and correctly and commendably recognises the way in which many traditional readings add burden to the disabled and suffering. However, his move away from traditional readings may be too far for some readers. For example, firstly, in seeking a reading that can promote sexual flourishing for the disabled, he challenges traditional values that limit sexual expression exclusively to marriage. Secondly, he appeals to the tenets of a liberal theology grounded in evolution, with a desire for this path to move away from more traditional 'greater-good theodicies.' But the move is unconvincing. He is still left with the problem of finite creation being a choice of God for the greater-good of said finitude. Further, he does not reconcile his claim of the necessity of this finitude with the idea of an uncorrupted new heavens and earth, except to focus, correctly, on the spirit (attitude) of such a resurrected community. His scholarly engagement with the issues, shows an awareness of the counter arguments to his position, though at times his refutation lacks weight and clarity—again because of his central focus on flourishing.

The strengths of this work, particularly in regard to the enormous need for the social reform its wise and scholarly advocacy calls for, far exceed its admitted limitations. With the reviewers on the back cover, I concede that *Crippled Grace* is "required reading," both for pastoral workers, church leaders and anyone serious about genuine participation in Christian community in a world where suffering and limitation are universal experiences.

Journal of Contemporary Ministry

Harper, G., & Barker, K. (ed.) (2017). *Finding Lost Words – The Churches Right to Lament*. Eugene, OR: Wipf & Stock.

Reviewed by Dr Astrid Staley

This publication boasts a compilation of twenty-two short essays written by predominantly Evangelical authors on a theme rarely mentioned from the pulpit or noted in the lyrics of songs sung in churches today. The theme of *lament* particularly as expressed through the Psalter, the authors claim, has been pushed aside in contemporary worship music in favour of relentlessly upbeat lyrics, thereby precluding those in the congregation experiencing seasons of turmoil from giving voice to their sorrow(s) through corporate worship. This book is "written by the church, for the church" (p. 4), in the hope of rediscovering the lament Psalms to "find words with which to express personal and corporate lament to God" (p. 5).

In an age where we are constantly told to think positive thoughts and only speak positive words, some within Christianity consider lament an anathema and counterintuitive to the faith walk. However, when we delve into what lament actually is in scripture we note that

> lament is a genuine cry of faith, not faithlessness, for at its core is a recognition that one's own personal situation, or situation in society, is in the hands of a sovereign God; the person of faith brings their complaint to their sovereign Lord, instead of complaining to others about him (p. 23).

In support of the necessity for the church to incorporate worship songs that capture the language of lament in their lyrics, and lament in their preaching, the publication explores this position through insightful essays, with the ultimate intention to move the church from theory to practice. The historical framework is first laid highlighting the factors contributing to the gradual demise, though not entirely lost, theme of lament in church worship. Calvin, Henry, Wesley, Simeon and Spurgeon's use of the lament psalms, and the abiding value they placed upon them is revisited.

Following this, writers delve into theological questions raised in appropriating the lament psalms for today, particularly as to how lament functions in the light of Jesus and the New Testament. The next section has an exegetical focus, bringing to the fore the need to interpret these individual songs in context of the Psalter as a whole, rather than in isolation, along with some of the challenges that come with interpreting Hebrew poetry. The essays next move into praxis, how lament can be used practically in preaching, pastoral care, praying and singing through the eyes of ministers who have incorporated lament into these areas of church life and contemporary worship. The final section demonstrates lament through the inclusion of three full-text sermons, a lament song written using Psalm 88 and reflection on lament in the context of pastoral care with women.

As someone working in the arena of mental health, I found that David Cohen's insightful perspective (chapter 5) as to how the psychological, theological and social relationship triad witnessed within lament contribute to a person's mental health, captured my attention. Reduction of anxiety, stress and responding well when confronted with the vicissitudes of life lies in the power of

- finding one's voice in the midst of affliction;
- seeking help from outside oneself knowing that God is as present in praise as he is in lament; and
- finding solace in community, rather than processing in isolation.

As we communally sing and pray lament psalms, our struggles unite with that of the writer, and together we journey with him from a place of disempowerment to one of empowerment, thereby making a positive impact on one's mental health.

The book offers important insights for the church today. The reality is that suffering and hardship are as much a part of life today as they were for the psalmist. Therefore, it is incumbent upon churches to be able to preach lament from the pulpit, rather than messages that often border on dismissal of suffering through upbeat contemporary preaching, offering nothing more than "candy theology: it tastes good but it is based on the conviction that consumption can fill spiritual emptiness and quiet the longing in hurting people" (p. 194).

The book is not light reading and demands reflection on each essay. There is no denying that the words of lament are confronting. However, through well thought out argument and exploration of the lament psalms, the authors of these essays challenge the church to dig deeper and become more authentic. The challenge for the church is to see its validity and necessity in preaching and corporate worship. This publication offers valuable insights into how to do this well. In a hurting world if the church is to be truly relevant, it needs to minister holistically to people. Lament offers such opportunity.

Kim, D. M. (2017). *Preaching with Cultural Intelligence: Understanding the People Who Hear our Sermons.* Grand Rapids, MI: Baker Academic.

Reviewed by Devni Regis

This is a very useful book as Kim writes with both an understanding of the sensitivities of multicultural people and the challenge that Pastors face when ministering to multicultural audiences. He also provides a "Homiletical Template for preaching with cultural Intelligence" (p. 13).

The book is divided into two parts: "Cultural Intelligence in Theory" and "Cultural Intelligence in Practice." In Part One Kim initially discusses the importance of constructing homiletical bridges to connect and engage "the world of the Bible and the world of today" and emphasizes "marrying this biblical exegesis to the pressing cultural issues" of this day and age while encouraging us to value the contribution of other cultural groups in our churches (p. 3).

Kim argues that "congregation cultural intelligence" is the major missing component in the process of homiletical bridge building in churches today. Therefore he describes the four stages of cultural intelligence ("CQ Drive, Q Knowledge, CQ Strategy, CQ Action") adapted from the book: *"Cultural Intelligence: Individual Interactions across*

Cultures" by P. Christopher Earley and Soon Ang so as to develop a practical framework to assist Pastors to interact with people of other cultures. (pp. 4, 8).

In addition to the four stages of cultural intelligence, Kim provides a visual image of culture based on an iceberg adapted from Patty Lane's book: *A Beginner's Guide to Crossing Cultures*: *Making Friends in a Multicultural World,* which demonstrates the differences between subjective and objective cultures. Objective culture is the visible part of the iceberg which include "clothing, manner of greeting, food and language" and subjective culture is the hidden part of the iceberg that includes "feelings, assumptions, and motivations" which are often obscured and hard to detect (p. 10).

However Kim points out that Lane's "understanding of culture" is limited because she emphasizes culture "as ways of living and thinking" but addresses "issues of behaviour" less directly. Therefore Kim creates a new visual cultural model which includes "both visible and invisible components of culture as a triad seen as a way of living, thinking and behaving" with the intention of incorporating "each of these cultural dimensions" into our sermons to make Christian preaching more culturally intelligent (pp. 10-11).

Kim discusses next "The Homiletical Template" which is a practical strategy of preaching with cultural intelligence. This Homiletical template is divided into three stages, specifically "HABIT" - (Historical, Grammatical, and Literary contexts, author's cultural context, main idea of the text, interpretation in one's context and theological presuppositions), "BRIDGE"- (six ways to build bridges with listeners by learning about the listeners' "Beliefs, Rituals, Idols, Dreams," views of God and their experiences) and "DIALECT" – (seven "mechanics of preaching" (pp. 13-30).

He also provides a Hermeneutical model to provide answers to queries such as how we could interpret Scripture while keeping contact with our listeners who may have different interpretations of Scripture and how we could effectively engage with our listeners' cultures and experiences without losing the "original authorial intention of the text" (p. 31).

The second part of Kim's book deals with practicing cultural intelligence in preaching across five different fields:

- Denominations, where he discusses the issues caused by denominational differences that Jesus never intended to be present in His church and provides a homiletical model to preach with cultural intelligence across mainline protestant and evangelical churches (p. 66).
- Ethnicities, where he focuses on "Ethnocentrism" and "Racism" to develop "Gracism and ethnic celebration" in our churches (p. 123).
- Genders, which focuses on how a male preacher can preach a sensitive sermon that provides a relevant interpretation to female listeners as well (pp. 128-129).
- Locations, where the focus is on preaching with cultural intelligence in "urban, suburban and rural" locations" (p. 158).
- Religions, which focuses on what cultural intelligence is required to preach/converse with unbelievers (p. 186).

Throughout the book he provides useful explanations and examples using his homiletical model ("HABIT, BRIDGE, DIALECT").

Kim has read extensively and discusses over 100 resources, comprised of books and articles, to support his arguments in this book. Additionally he includes nine tables and seven figures to stress the importance of preaching with cultural intelligence. Apart from the resources he also includes a sample Homiletical Template, a worksheet and a sample sermon.

In conclusion the Homiletical model that Kim proposes, if followed correctly as explained, will be of great benefit especially to preachers and generally to all Christians as we engage with people of different cultures with sensitivity and cultural intelligence.

Menzies, R. (2016). *Speaking in Tongues: Jesus and the Apostolic Church as Models for the Church Today.* Cleveland, TN: CPT Press.

Reviewed by Dr Jon Newton

Today's contemporary church, at least in the west, has been significantly influenced by Pentecostalism. The older hostility to Pentecostalism on the part of many Protestants has largely evaporated and many evangelical churches are copying at least some aspects of the larger Pentecostal churches like Hillsong, such as their music, positive message and contemporary edge. However, these new Pentecostal churches have also changed significantly from what previous generations experienced from Pentecostalism, especially in their Sunday services.

Tongues-speaking has always been the most controversial feature of the modern "classical" Pentecostal movement and there are signs that aspects of tongues practice are in decline among classical Pentecostals (not only in large contemporary congregations): "tongues and interpretations" in public have become rare in Pentecostal services, the insistence on tongues as the initial evidence of a post-conversion Spirit baptism is less common and there is evidence that fewer members of Pentecostal churches actually speak in tongues either in worship times or in their own prayer life. Hence, although this book is not primarily about contemporary ministry, its appearance is a timely reminder of what classical Pentecostals have stood for and perhaps a hint to contemporary Pentecostals not to neglect speaking in tongues.

Robert Menzies (PhD Aberdeen) is a leading Pentecostal scholar and missionary and currently the Director of the Asian Center for Pentecostal Theology. He is firmly committed to the classical Pentecostal view but this perspective doesn't prevent him making an inviting, and mostly convincing, biblical case about the value and importance of speaking in tongues. The book does this by exploring the material in Luke-Acts (Part One), the question of Jesus and tongues (Part Two) and the Pauline material on the subject (Part Three) before drawing a series of conclusions. Each chapter discusses relevant biblical passages in some detail, including some analysis of the Greek (sometimes with fresh insights) and different interpretations of key verses. Each chapter then concludes

with is a summary of Menzies' findings, an Application (usually consisting of the experience of a specific Pentecostal minister) and Reflection Questions.

Some of the discussion is fairly predictable to those familiar with the issues, but the author does make some striking claims. Perhaps the one which will attract the most attention is his argument that Jesus probably spoke in tongues, built on consideration of Luke 10:21 and the use of Psalm 16 in Acts 2:25-28, and that he encouraged his disciples to do so as well. Here Menzies portrays tongues as a prophetic expression of ecstatic joy in the Holy Spirit. Clearly it is hard to be definitive here as the only place where Jesus is explicitly said to mention tongues is in the longer ending of Mark, which is disputed territory, though Menzies discusses this at some length and quite creatively (pp..68-81). Not everyone will agree with Menzies here, but his case that Jesus probably spoke in tongues is quite strong and will at least make scholars and ministers think carefully before dismissing it.

It's not possible to summarize all the arguments in this book. Menzies addresses most of the common arguments raised for and against the practice of tongues, especially those based on biblical grounds. He seeks to reconcile Luke and Paul with respect to the value and guidelines for speaking in tongues. He defends the Pentecostal view that speaking in tongues is a practice available to all believers who have been baptized with the Holy Spirit. He draws on Bruce Johanson to offer a persuasive resolution of the tensions in Paul's argument about tongues as a sign in 1 Cor.14:20-25 (pp. 110-115). He discusses a number of New Testament passages where tongues may be implied even though not explicitly mentioned. He explores the potential uses of tongues in devotional life and in church meetings. One thing I didn't find here, however, was a discussion of the practicalities of public tongues in larger churches, even though Menzies mounts a strong defence of the classical Pentecostal practice of messages in tongues during church services followed by prophecy-like interpretations; in fact perhaps his most startling story relates to such a message in a meeting where Billy Graham was preaching (pp.153-155).

Menzies clearly wants to encourage ministers to value, practice and encourage others to practice, speaking in tongues. In the Introduction to his book, he urges pastors to overcome three fears "if they want their churches to experience the joy and power of speaking in tongues, and in so doing recapture the power of Pentecost and follow in the apostolic model" (p.5): the fear of disagreement, the fear of embarrassment and the fear of excess. Clearly Menzies sees the teaching and practice of tongues as central to the growth of Pentecostal churches and to the spiritual health of Pentecostal ministers. This is why I think this book should be read by contemporary ministers.

Riches, T. and Wagner, T. (2017). *The Hillsong Movement Examined: You Call Me Out Upon the Waters.* Cham, Switzerland: Palgrave Macmillan.

Reviewed by Dr Jon Newton

In recent years a number of Australian groups have made a noticeable impact

across the globe: we have seen Rupert Murdoch and his News Corporation take over large media outlets in the UK and US; Westfield has spread its shopping malls across several western markets; BHP has taken over mines in many countries. But perhaps the most surprising and, in its own field, most influential Australian force has been Hillsong. Hillsong's influence began with music and I can still remember hearing people singing "Shout to the Lord" on a ferry in Switzerland as early as 1999. Then Hillsong Leadership College began attracting large numbers of young people from other nations, especially the US. The Hillsong United youth band began touring internationally, which led to a recent movie about Hillsong. Most recently, however, Hillsong Church has been multiplying congregations across the globe. Now it claims "over 100,000 adherents in 15 countries on five continents" (p. 2). Clearly Hillsong is coming to a town near you, although you may also find yourself confronted by another multinational Christian movement such as the Redeemed Christian Church of God, a Nigerian based church multiplying itself across the globe.

The Hillsong phenomenon has been attacked, lampooned but also celebrated, yet hard analysis of what Hillsong represents and why it is so successful has been lacking. Superficial critiques have put the phenomenon down to great marketing, contemporary style of music and worship, prosperity doctrine or good leadership. But as a sympathetic observer, I felt something was deficient with all these attempts to explain Hillsong. And frequently attempts in analysis failed to identify their target: is Hillsong primarily a brand of music, a conference, a new denomination or a church? This book, a series of essays on "the Hillsong movement," at least begins the analysis required.

After an introduction by the two editors, the fifteen essays are grouped into historical approaches, "diversity and dialogue" (addressing gender and ethnic factors), "international expansion and spheres of influence" and "What lies ahead?" (a section with a stronger analytical flavour and concluding with an "official" Hillsong Church response). The authors include present and former Hillsong staff and students (4 articles) and independent, but largely sympathetic, observers (10 articles). The essays are mostly around 18 to 22 pages in length, which precludes any in-depth analysis, and generally the scope of the book is limited by the interests of its contributors and the space they have available. Nevertheless any reader coming to the book with little or no knowledge of Hillsong would receive a fair education in what Hillsong is about and at least some ideas about how and why it has grown so much, although there are significant gaps; for example, there is little attention given to the growth and influence of the Hillsong conference, a major feature of Hillsong's influence on other churches in Australia at least and the source of the name "Hillsong" (p. 30).

For me, the most interesting and insightful essays are in the historical section. Denise Austin's article (Chapter 2) puts the origin and growth of Hillsong into a solid context of two events in 1977: the election of Andrew Evans and his allies as leaders of the Assemblies of God in Australia (which led to a restructuring and "freeing up" of that movement) and the arrival in Sydney (until then highly resistant to Pentecostalism) of New Zealanders Frank and Hazel Houston. This all laid the platform for the launch of Hills Christian Life Centre, as it was initially known, in 1983. The growth of Hillsong cannot be understood apart from this environment of a burgeoning Pentecostalism across Australia. Mark Hutchinson's article (Chapter 3) gives the reader a step-by-step interpretation of the Hillsong church story in four acts: "the context-driven local church plant," "the culture-

driven regional worship church," "the personality-drive transnational network church" and "the brand-driven global church." This gives readers a fair understanding of the different stages in the growth of Hillsong into what it has now become. Mark Evans (Chapter 4) mainly tells the story of the music, the people and processes which created it, the trademark qualities it developed and its influence on the wider church. Subsequent articles focus on empowering women (Chapter 5 by Tanya Riches), the growth and ethos of Hillsong College (Chapter 6 by Isaac Soon), the influence of Hillsong among young Brazilians (Chapter 7 by Christian Rocha), Hillsong music and the American evangelical media (Chapter 8 by Wen Reagan), a Hillsong church plant in Oxford, UK and the effect on existing churches (Chapter 9 by Mark Porter), the influence of Hillsong music in Hungary (Chapter 10 by Kinga Povedak), Hillsong's involvement in social engagement through the theology of its songs and specific social investments (Chapter 11 by Andrew Davies), the articulated vision of Hillsong (Chapter 12 by Dreu Harrison), the positions taken by Hillsong (Chapter 13 by Christopher Parkes) and Hillsong as a powerful religious brand (Chapter 14 by Tom Wagner).

Overall this book gives the readers a good and diverse introduction to one of the outstanding religious movements of the past few decades.

Schachtel, A., Lim, C-H, and Wilson, M.K. (2016) Changing Lanes, Crossing Cultures. Sydney, Australia: Great Western Press.

Reviewed by Jasmine P. Pillay

This book has appeared at a time when the church is having to wrestle with its conscience and the reality that Australia is now a multicultural country. The latest statistics tell us that 47.1% of Christians in Australia are born overseas and Christians comprise only 52.1% of Australian societies (2017, Census). At the very door of our churches live the unchurched; the mission field of the church is within arm's reach.

The authors of the book have one mission—to empower us to engage in cross-cultural ministry. The book trains, teaches and gives us the tools to change lanes from Anglo-Australian to multi-ethnic in our ministries. The book gives you The Why, The What, The How, and The When to make the necessary changes.

The theological basis of this book is threefold. First and foremost, it presents a mission focus. The authors "do not consider it a mere accident of history that the nations are coming to Australia but consider it an act of God's sovereignty" (p.38). This becomes to them a motivation to evangelise cross-culturally. Secondly, Biblical Theology demonstrates that Jesus commanded us to disciple all nations in preparation for a new heaven and earth where humanity is multi-ethnic in nature. Thirdly, practical theology enables the praxis of 'doing' theology that is, applying our theoretical constructs in actual ministry across cultures.

The book is not overtly academic which means that it can be used by both the Pastor and the lay leadership of a church. Its practical focus makes it wholly

understandable and applicable to any church. The authors only require that leaders have a vision, a formal strategised plan and a high degree of intentionality to begin. These three factors backed by sufficient resources to initiate the plan will set the wheels in motion.

The greatest hindrance to cross-cultural ministry is cultural insensitivity which can lead to misunderstanding. Cultural inclusivity can only come when leaders become culturally intelligent and train others to be so. The book provides instruction on how to develop cultural intelligence and step by step guidance on initiating a cross-cultural ministry that could lead to a multi-ethnic church.

The book is divided into six modules analogous to acquiring driving skills. Importantly, everything starts with prayer. Biblical reflection is next which sets the basis for our actions being always guided by the Word and the words and actions of Jesus. Practical action and steps are then enumerated and questions appear at the end of each module to guide the thinking and ensure all is on track.

An unfortunate limitation of the book is that it was published in 2016 and missed out on the latest statistics that came out in June 2017 from the 2016 census. That however does not go to the essence of the book which alerts us to the changing nature of Australian society which was already very apparent from the census figures of 2011.

Overall the book is a sound and practical manual that all churches can employ to ensure their growth and to keep in step with Australia's changing nature and the change happening at the very door of our churches; change or decay could be the cry of this age and season.

Just as the apostle Paul engaged ethnically on the mission field in Asia and Europe, I think that Jesus would want us to do so in the mission field at our very door. The very nature of the church is worldwide and multi-ethnic and it will only become more so with missions, revivals and awakenings prophesied in these end times to reach "every nation, from all tribes and peoples and languages" (Rev 7:9) (Amp.).

Wheeler, S. (2017). *The Minister as Moral Theologian*. Grand Rapids, MI: Baker Academic.

Reviewed by Jeremy Weetman

Sondra Wheeler has provided a book that is beneficial for both experienced ministers and those new to the ministry. As well as detailing the framework within which Christian ethics are formed she provides strong practical application across a variety of topics.

The initial chapter argues that 'all who perform the routine tasks of ministry will be doing moral theology' (p. 2). This concept is unpacked by showing how ministers engage in moral theology not only in their preaching and teaching, but also in counseling and as a moral example. These areas serve as the foundation for the rest of the book where Wheeler will consider in detail how ministers teach Christian morals, either explicitly or implicitly, to their faith communities and society at large.

Before providing the practical application Wheeler explores the theory behind moral theory, how it might be appropriated within the Christian context, and considers the strengths and weaknesses of the frameworks presented. This isn't a difficult section to read and Wheeler does an admirable job in explaining the ethics of Duty (p. 13), of Consequences (p. 17) and of Virtue (p. 20) before noting that becoming acquainted with these theories is important because 'it teaches us to pay attention to all aspects of a moral situation' (p. 25), vital for those who give leadership to a Christian community.

The chapters that follow provide a combination of theory and practice as Wheeler considers the topics noted above. Her consideration of preaching and teaching are particularly good since these are the practices that are most public. She makes the important observation that 'what the pastor never talks about carries ethical lessons too' (p. 31), and goes on to make the sobering point that as a consequence 'that the faith you proclaim has nothing to say to frustration and grief, outrage and perplexity' (p. 32). She suggests approaches to preaching on difficult or controversial topics, and I found her thoughts on preaching in the face of disaster particularly useful.

Likewise, Wheeler considers teaching on moral issues by first exploring *why* certain moral beliefs are preferable to others and the sources that form the foundation of Christian morality, namely the accepted sources of Scripture, reason, tradition and experience (p. 66-67). She then gives very clear and helpful guidelines for using these sources to teach ethics, concluding with suggested strategies for the process.

It is her next chapter titled 'Giving Moral Counsel' that, perhaps, fails to live up to the standard of the previous ones. She begins by considering how pastoral counsel differs from that of psychiatrists, psychologists or therapists, and carefully details the role of the minister as moral counselor, concluding that 'the role of a pastor in offering moral guidance cannot be regarded as optional' (p. 93), for ministers, in their role, represent both their own congregation and the Christian church as a whole. This discussion is helpful, but it is when she turns to application that the chapter loses its way somewhat. Not all the examples she gives come under the umbrella of moral counsel, for example when assisting someone in their decision regarding retirement (p. 105), and whilst she offers useful strategies and approaches, I was left feeling that this chapter says too little or too much. If the intention is to give concrete application of counseling techniques or approaches, then more needs to be provided. If, however, it is to apply the theory regarding moral guidance, then she provides too much detail. This is not to suggest that her application isn't helpful, but I feel that this chapter was the least focused of the book.

Her final chapter considers the minister as a moral example, and details aspects of the ministry that will be familiar to those who are already pastors, and beneficial to those who are yet to embark on the vocation. She gives useful attention to the 'fishbowl' that is, for many, the reality of ministerial life, as well as the tension between the personal and public life of the pastor, including the insightful comment that, 'Getting it right every time is *not* essential, which is a good thing because no one does, not in ministry any more than in parenting' (p. 116). Her thoughtful consideration of dealing with conflict was especially good and included the observation that conflict doesn't *cause* fractures within the community as much as *reveals* them (p. 125).

I found Wheeler's book to be a thoroughly interesting and enjoyable read and recommend it to anyone currently in, or preparing for, Christian ministry.

Journal of Contemporary Ministry

Wheeler, S. E. (2017). *Sustaining Ministry: Foundations and Practices for Serving Faithfully*. Grand Rapids, MI: Baker Academic.

Reviewed by Dr Nigel Pegram

The discussion of sustainable ministry focuses on one's longevity in ministry. Taken holistically, it includes the wide range of elements which encompasses the person and practice of ministry, such as emotional, physical and spiritual wellbeing. It includes one's personality, theology, work practices and relational skills. It is no surprise, then that it is not possible to cover the breadth of this important topic in a relatively brief book such as this. In this Wheeler has been wise, focussing in detail on one important area of ministry wellbeing—how to serve ethically. In light of worldwide attention being given to ethical failures of ministers and Christian organisations, this is an important issue to address.

Rather than taking a rules-bases approach, Wheeler takes a helpful stance, emphasising the fundamental role of ethics, particularly virtue ethics. However, this is not an abstract book, but one that ties this approach tightly with the sustaining power of grounded spiritual practices. The usefulness of this book became evident as time and again chapters were recommended to colleagues for use in their teaching duties.

The book moves from an initial discussion of the use and abuse of power. In this chapter, ministry ethics are set in a professional context, comparing the expectation and practice of ministry to that of medicine and law, where one has both legal and moral obligation to consider the benefit of those being served (the patient, the client, the church member). In this chapter, the complexity and ambiguity created by the special circumstances of ministry are discussed. The following chapter turns to the discussion of a foundation for ethical behaviour in ministry. While recognising the valuable role played by codes of conduct and similar boundary-defining documents, Wheeler challenges ministers to move from a deontological or consequential view of ethics, to a deeper virtue-based ethic. This chapter also valuably places ministry in a wider thought context, that is, the reality of embodied, interdependent, human ministry. Chapter three moves to ground the discussion further, addressing boundaries and the complexity of relationships in ministry. Herein, many practical suggestions and wise advice is found. The following chapter moves to discuss how most in ministry actually fall into error. In this Wheeler makes the point that few errors are deliberate, but that most misconduct is a gradual journey over time. In this chapter, not only is this journey discussed but one is alerted to warning signs and given strategies how to safeguard oneself. The chapter finishes with a helpful discussion of what to do if one has indeed crossed the ethical line.

Intentionally, Wheeler leaves the discussion of spiritual practices until last, arguing that until the problem is fully recognised, many will dismiss the importance of the following discussion. In this chapter, prayer is a key focus. As earlier in the book, the discussion is eminently practical. For example, the strategy for sustained prayer on pp. 122–124 recognises the impact our hurried lifestyle has on our ability to pray in this way. The discussion provides concrete, achievable strategies moving one from intense action and thought into presence with God. The other key element of this chapter is the call to accountability—ministers having those around them whom they can trust implicitly and with whom they can be vulnerable and open. A helpful addition at the end of the book is

a brief annotated bibliography where one can read further.

The focus of the book on relational boundary crossing is both a strength and a limitation. Beginning with a discussion of power, a valuable addition would have been to discuss other abuses of power which can be found in ministry. Bullying, unsafe work practices, stress-filled workplaces, unhealthy and unrealistic expectations can all arise from the unhealthy exercise of power. This abuse of power frequently impacts on others' ministry sustainability. This area of misconduct and abuse is one that needs highlighting. It may be that Wheeler's denominational context played a role in the omission here. Some may also find the exegetical work in the book a little superficial. However, this does not detract either from the importance of the topic nor reduce the book's usefulness.

The book is written well, in an engaging style. While based on wide reading and building on research, it is not overly technical. It is well-targeted at the general ministry population, yet is also useful as a resource in the ministry education context. I commend this book.

White, J.E. (2017). *Meet Generation Z: Understanding and Reaching the New Post-Christian World.* Grand Rapids, MI: Baker Books.

Reviewed by Dr U-Wen Low

It is rare to encounter a book discussing mission or ministry to a younger generation that does not clearly exhibit some sort of disconnect between the author and the generation being written about. In most cases, the so-called defining characteristics of a particular generation are dissected and commented upon by the author—who is more often than not an academic from a prior generation—as though the traits that define an entire generation of people can be neatly categorised and ordered and understood through pure academic inquiry. *Meet Generation Z* is unlike those books, as White's knowledge of "Generation Z" is not clinical but rather experiential, much like the generation he is writing about. This is a book that should be read by every person engaging with young people on a Christian basis—whether teachers, leaders, volunteers or executive pastors.

The book begins dramatically: White argues that the new generation represents "the most significant cultural challenge facing the Western church" (p. 11). At no point does he back down from this assertion, but instead draws on equal amounts of research, firsthand pastoral knowledge and popular culture in demonstrating that Generation Z are, indeed, different—so different that the church needs to drastically rethink its methods in reaching out to them.

White does this in a very systematic way: *Meet Generation Z* is divided into two distinct yet closely related parts, "The New Reality" (Chapters 1-3) and "A New Approach" (Chapters 4-8). In "The New Reality", White lays out the two central ideas that underlie his argument: that the coming Generation Z are markedly different from previous generations, having grown up with the Internet and smartphones, and that the effects of

the post-Christendom world are becoming all the more apparent in American society. The second part of the book, "A New Approach", sets out some tried-and-tested ideas on how the church can respond to these changes and begin effective evangelism to Generation Z.

White opens by articulating the figures that form the basis of his book: the "rise of the nones", the marked and dramatic increase of people in Western nations identifying as having "no religion" (Chapter 1). He also argues that many churches in the United States are unwilling to recognise this trend, and continue to operate using outdated paradigms that are quickly becoming irrelevant. This is a critique that weaves its way throughout the entire book—and though it is harsh at times, it is often brutally honest in its assessment.

He then sets out a series of helpful observations that encompass the lived experience of Generation Z. Unlike others, White does not attempt to list a set of traits; instead, he first speaks in terms of wider characteristics, like the fact that the generation has never known a time without the Internet being widely available, or that it is the first generation to grow up as "post-Christian" (Chapter 2). He then lists some helpful context that helps ground an understanding of the generation—like the fact that the concept of childhood is shrinking, or that the generation has always been exposed to a "pornified" world (Chapter 3).

With these in mind, White then begins the journey to the core of his argument: that the contemporary church needs to enact serious change in order to survive and stay relevant. It is here that White's own contextual biases begin to emerge: he is unapologetically conservative in his theology and his approach to the Biblical text, and is suspicious of (and indeed somewhat opposed to) the more liberal expressions of church and their high-profile, media-savvy leaders. Yet to his credit, White does not disparage those he disagrees with (with perhaps one notable exception) but instead engages with them, remaining open to dialogue. He is a thoughtful conservative, one who recognises the damage done by past, extreme views, and seeks a way forward that does not compromise the core values of Christianity but also does not alienate those the church is trying to reach.

This thoughtfulness is evident in the way White critiques the church's engagement with culture (Chapter 4), and suggests that the church should return to its first-century roots in offering a viable alternative to the prevailing dominant culture that continues to engage rather than isolate itself (Chapters 5 and 6). Perhaps the most thought-provoking statement is his view that the church should begin to utilise an "Acts 17 strategy" (p. 110-112) whereby the prevailing cultural context is not one with foundations that are receptive towards Christianity, but rather one that has no understanding or memory of Christianity. In other words, he sees that the Western world has become truly post-Christian, and that churches need to recognise this and respond accordingly if they wish to survive (Chapters 7 and 8).

White's book is not flawless. As mentioned earlier, he is unapologetically conservative, and this conservatism reveals itself it the way he constructs his social commentary throughout the book. This could be a significant stumbling-block for younger, more liberally minded readers, although as mentioned White does strongly ground his arguments with solid theological foundations. Ironically, among specific readers, White could also be accused of not being conservative enough, as he offers his own strong critique of the American conservative church. White's book is also very

specifically targeted at American audiences, particularly pastors and church leaders, although astute readers should be able to carefully apply White's statements to their own contexts. For the purposes of this book, the biggest difference between an American audience and an Australian one is the level of penetration of Christendom—Australia has been, and remains, a much more fiercely secular state than the United States.

This book stands out among its peers for its blend of experienced pastoral understanding, quality of research, strong Biblical foundations, and careful, considered suggestions. White does not speak solely from a theoretical perspective, but as a senior pastor who clearly has a great deal of experience in continually engaging with Generation Z. Unlike many others, he is not prescriptive in his approach but rather suggests a more collaborative method of reshaping church and evangelism in light of the challenges he presents. I think writing from my own experience as a Millennial youth pastor closely engaged with Generation Z, White has a clear understanding of the issues facing the church. He clearly articulates and justifies many of the solutions younger pastors have been agitating for in churches.

Some of White's suggestions may seem so obvious as to be unnecessary, and others are so revolutionary as to require paradigm shifts. Nevertheless, his arguments are strongly backed by good evidence, and the urgency of his message is clear: unless the church begins to change, it will slowly bleed to death as it loses relevancy within three generations. This book should be required reading for all church leaders, particularly those in senior leadership and those in youth ministry, and readers will do well to prayerfully meditate upon White's eight suggestions for change (Chapter 8) as they contemplate their ministries and their church.

ALPHACRUCIS COLLEGE, Melbourne Campus

2018 RESEARCH CONFERENCE September 6-7

Justice and Christian Ministry

Alphacrucis College, Melbourne Campus is excited to announce our eighth annual research conference. This year the conference tackles a topic of increasing focus and discussion across the Christian church: Justice and Christian Ministry. There are other conferences on justice from a Christian perspective. The distinctive feature of this conference will be relating such themes to the practical work of Christian ministry, broadly defined, and its research focus.

Our keynote speaker is **Dr Ash Barker**. Ash Barker lived and served in Bangkok's largest slum for over 12 years (2002-2014). Originally from Melbourne, Australia, Ash founded and led Urban Neighbours Of Hope (1993-2014) and Surrender Conferences (2003-07) before moving to inner city Birmingham, UK to establish Newbigin School for Urban Leadership (NewbiginHouse.uk) and to Co-Convenene UrbanShalomProject.org. An inspiring activist, speaker and educator, Ash is the author of 8 books.

Program Contents

Dr Ash Barker will give two keynote addresses around the conference theme. Then a number of scholars (postgraduate students, lecturers from Alphacrucis and other colleges and ministers) will present papers during both days of the conference. These papers will address topics linked to these areas, among others:

- Justice in the workplace
- Economic justice and Christian ethics
- Pastoral care of church attenders with tough issues
- Local churches and the wider community
- Equality and inequality in churches
- Biblical and theological perspectives on related topics

- Servant leadership
- Christian ministers and their families

There will be a conference dinner on the night of Thursday, September 6.

New venue this year: CityLife Church, 1248 High Street Road, Wantirna South 3152

Time: 8.30 am to 4.40 pm both days

Dinner: Thursday, September 6 at 6.30 pm, Wantirna Club, Stud Rd, Wantirna 3152

Registrations close on Monday, September 3; Early Bird prices valid to July 13.

Enquiries to Dr Jon Newton, Alphacrucis College Melbourne, 1 Keith Campbell Court, Scoresby, VIC 3179 or to jon.newton@ac.edu.au, +61 3 8799 1154.

Register today at: https://www.ac.edu.au/research/conferences/