

Renewal Journal

18

Servant Leadership

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Articles of everlasting value

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Cover Photo

Jesus demonstrated servant leadership. “I have given
you an example that you should do as I have done to
you” (John 13:15)

Renewal Journal Logo

Ancient lamp and parchment scroll; also basin and towel
– anointed ministry, in the context of the cross and the
Light of the World.

Editorial

Servant Leadership

***The great Christian revolutions come not by the discovery of something that was not known before. They happen when somebody takes radically something that was always there –
H. Richard Neibuhr***

Challenges facing the church, its leadership and each of us, have always been there – in Scripture, in Jesus' call and commands, and in the Spirit's persistent regenerating and renewing of people and communities.

One of the great challenges facing Christians is how we understand and exercise leadership. We all lead. It may be in the home, with our children or youth, in the community, and in the church. Leadership in the church is not just from the platform or pulpit. We're all involved, and can all take initiatives such as contacting people by phone, over coffee, in home groups or in a huge range of activities such as taking food to the sick or bereaved.

Jesus demonstrated and insisted on servant leadership. To lead is to serve. We lead by serving. Kingdom leadership is fundamentally different from leadership in society. Jesus emphasised this when James and John wanted recognition or prominence (Mark 10:35-45). How do we demonstrate kingdom leadership here and now?

The timely, significant articles in this issue of the *Renewal Journal* explore some of these challenges in contemporary ministry facing us in

the church. The articles were presented and discussed as papers in 2001 at the first annual Contemporary Ministry Issues Conference hosted by the School of Ministries of Christian Heritage College at Citipointe Ministry College, Brisbane.

This conference demonstrated many responses to current challenges. Keen to interact, teachers, students and visitors packed the seminar lounge at Rivers Café, an integral part of Citipointe Christian Outreach Centre at Mansfield. All the conference speakers are involved in leadership and ministry, not stuck in libraries. Most of them are so ministry and people-focused that their research is constantly tested in the lively interface of practice and theory.

Irene Alexander examines the transforming power of the kingdom within: the kingdom of God is within you. We can be liberated from the prevailing bondage to Christian law, and made free to really love and serve one another. Jesus insisted on that as the true mark of his followers: “By this shall everyone know that you are my disciples, if you have love for another.” Irene emphasises that approach in her Christian counselling courses.

Jeannie Mok challenges churches in multi-cultural Australia to embrace our changing context with courage and sensitivity. Our ethno-centric pride or prejudice can increase barriers between people, when the churches should lead the way as radical bridge-building communities of compassion and equality. Jeannie co-pastors the multi-ethnic International City Church in Brisbane and is principal of the Asian Pacific Institute which offers a range of multicultural courses. These include the pioneering Pentecostal external studies from Manchester University in England to masters level.

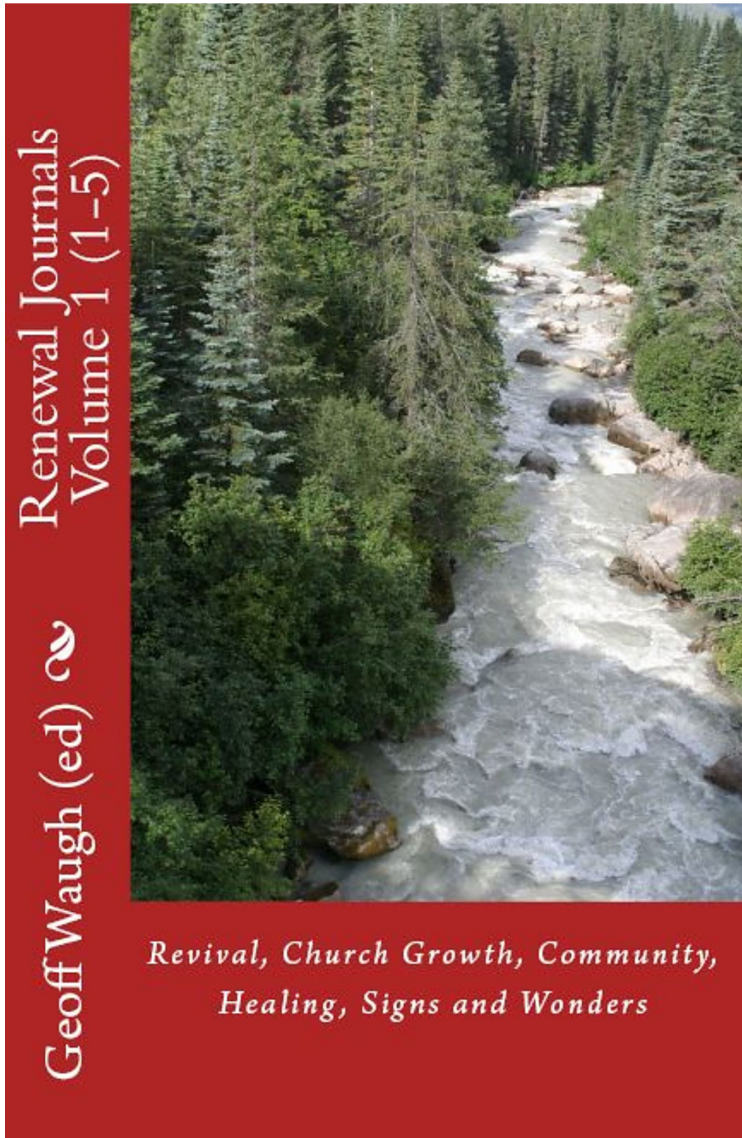
Sue Fairley tackles some sacred cows enshrined in our church traditions. The place of women in ministry and leadership raises temperatures all over the world. Tradition easily suppresses fresh movements of the Spirit who calls and liberates women as well as men to be leaders, missionaries, pioneers, and equal partners in ministry. Many traditions need to be challenged, and Sue does so in her ministry as Principal of Trinity Theological College in the Uniting Church in Queensland. Her article may surprise you!

Susan Hyatt reports on a significant international conference on women and religions. She emphasises a return to a biblical pattern of equality in ministry and service in her writings and speaking, including ministry with her husband in seminars and publications. Susan's report provides further insights into the place of women in Pentecostal and charismatic ministry in addition to those quoted by Sue Fairley in her article.

Mark Setch, senior pastor of a progressive Uniting Church in Brisbane, applies his doctoral research on leadership to ministry. He takes seriously Jesus' command to make disciples – not just make church members, pew sitters, or meeting attenders. Mark is also pro-active in united prayer and ministry among pastors and churches in the Redcliffe area of Brisbane where some leaders pray together regularly, some churches now gather for combined services, and some pastors exchange pulpits.

Sam Hey has been researching and teaching about biblical renewal and revival movements which confront the secularising pressures on all Christian institutions. He applauds Harvey Cox's conversion from *The Secular City* thinking of the sixties to the *Fire from Heaven* thinking of the nineties. A longer version of Sam's article is available in the *Contemporary Ministry Issues Conference Papers, 2001* (\$20 including postage). There he gives a slice of his Ph.D. research with 80 footnotes. Here we reduced that paper considerably, with only 30 footnotes!

This issue of the *Renewal Journal* provides inspiring, informative articles which we pray will help you understand and embrace what the Spirit is saying to the contemporary church.



Renewal Journal Volume 1 (1-5)
Revival, Church Growth, Community
Healing, Signs and Wonders

1 The Kingdom Within

The inner life of the person in ministry

Irene Alexander



Dr Irene Alexander wrote as the Dean of the School of Social Sciences at Christian Heritage College, Brisbane, which offers a Bachelor of Social Science degree that includes majors in Counselling and Biblical Studies, as well as post graduate awards in Counselling and Human Studies. Irene researched Epistemic Development in Adolescence for her Ph.D. degree from the University of Queensland.

More than any other single thing, Jesus spoke about the kingdom. In parable after parable, teaching after teaching, he showed us what the kingdom is like - a treasure hidden in a field, a father who welcomes an undeserving son, a vineyard owner who gives more than is fair to the labourers, a feast to which are welcomed those from the highways and byways, a place that is open to the poor in spirit, the broken and the sinner.

It seems that much of this teaching is about a kingdom which can be visible - a quality of relationships where the poor are ministered to,

where people show love to each other, where each person can be accepted and receive God's love.

However as we take the idea of the kingdom a little further we see that this kingdom is the place where the king reigns - not a physical place but a spiritual one - one which indeed engenders visible results, but one which is initially and primarily an inner place - the kingdom within.

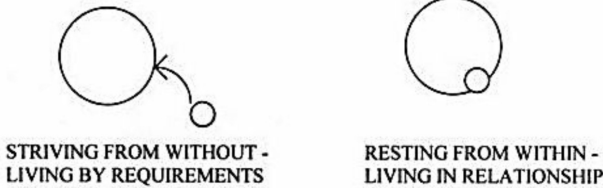
Certainly, Jesus' teaching shows us the possibility of a kingdom without - a kingdom where people are ministered to. Much of his teaching has clear outward results - healing the sick, giving to the poor, setting free the oppressed, welcoming in the marginalized. But this visible kingdom is the result of an inner relationship, an inner responsiveness to God. Some of his teaching clearly speaks to an inner reality rather than an outer one. "Take the log out of your own eye before you try and take the speck from your brother's eye." What does this mean but an attending to our own heart secrets, our own weaknesses, before we try and correct each other.

Inner life and outer mask

Proverbs 4:23 tells us to "guard the heart for from it flow the springs of life." What does it mean to guard the heart, to be aware of this inner world? John Sanford in *The Kingdom Within* uses the teaching against the Pharisees to show the difference between the inner world and the outer mask which we show to others. Jesus rebuked the Pharisees for their hypocrisy.

The word hypocrite means actor, and refers to the idea that actors of those days wore a mask which depicted their character. So the hypocrite was the mask wearer. The Pharisees wanted the world to see them as generous, holy, righteous people - that was their outer public behaviour. But Jesus exposed the inner poverty, the inner sins of the spirit, of much more concern to him than the sins of the flesh. "Alas for you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish and leave the inside full of extortion and intemperance" (Matthew 23:25). And in Luke 16:15: "You are the very ones who pass yourselves off as virtuous in people's sight, but God knows your hearts."

So the way to God has more to do with the inner life than the outer mask. Richard Rohr speaks of the way each person tries to find their way to God. They try to discover and fulfil the requirements necessary to please God. Many of us, especially those of us who grew up being good find that for a time we feel we do fulfil the necessary conditions.



However at some time most of us, and perhaps more quickly the more broken of us, experience God differently. We have some experience in which we find ourselves 'in God' where we know that we do not have to do anything to be accepted or approved of. We simply have to rest in him. The broken and the mystics find that place more quickly. The others of us may wrestle back and forth with fulfilling the requirements.

Often the church has taught us that we have to be good to get God's approval. The cross demonstrates to us that it's all grace. I enter into a relationship with a God who utterly loves me and as I learn to abide in his love, and look to him for direction I fulfil the law of love without even thinking about it. And so is fulfilled 'all the law and the prophets'.

Living in a love relationship

Living by requirements is eating the fruit of the tree of knowledge of good and evil. Living in relationship with the living God is eating of the tree of life.

Eating of the tree of knowledge of good and evil, choosing to evaluate good and bad from a place of autonomy, has given us a mindset of constant evaluation. And so we continuously evaluate

everything that happens around us - and within us. "I don't like her hair colour, that shirt doesn't suit him, he shouldn't talk like that, she should be more extraverted."

God's idea was that we should eat of the tree of life, walk in relationship with him, and with each other and experience life in all its abundance. When we walk in a love relationship with someone we are far less likely to be criticising and trying to change; instead we enjoy, and we notice. Certainly we notice their hair colour, their way of talking and their introversion but instead of judging we accept and appreciate the difference from ourselves. Living in a love-relationship enables us to accept difference and imperfection and walk alongside the other person, standing with them in their 'working out their salvation'.

In the garden of Eden story there is no mention of Adam and Eve being good. They were called to the dominion mandate - to look after the earth - to bring it to fruition; they were called into relationship with God and with each other. There is no mention of rules and laws and constant evaluation. The story simply states that they were naked and not ashamed.

Paradise was where people could be known for who they were and not be ashamed. I believe this is what God calls us to - a place, a quality of relationship with him and with each other in which we can be real and accepted anyway. Gary Hayachi, in explaining these ideas, says this is the gospel in a nutshell - it's not about being good; it's about being real.

Gary goes on to say that the one criticism that is levelled at the church over and over is hypocrisy. "You hypocrites. You tell us to be good, but look at you." I believe that if the church truly understood that it is not about evaluating and comparing and living up to standards, but rather it is about being known for who we are in our relationships, being conspicuously imperfect, but living in God's grace - then the world would be drawn to that reality and true humility.

When Adam and Eve, and we in them, chose to eat of the fruit of the tree of knowledge of good and evil, we chose a righteousness based

on comparison and living up to standards; a righteousness that had more to do with behaviour and beliefs than a heart attitude and relationship. We became caught in a mindset of comparison and evaluation which did not free us from wrongdoing but only showed us when we did wrong. As a response to this choice God gave us the Law - a way of evaluating our behaviour which at least kept us in line with the way the world was designed.

However this was not his original plan, nor was it his final response. The Law was simply a way of bracketing our behaviour until God could reveal a better way. The Law was like a fence that kept us from wandering off into licence and perversion. A schoolmaster, a babysitter, to bring us to Christ. And then, in Paul's wonderful words of freedom in his letter to the Galatians, God revealed a better way.

When the fullness of time came, God sent forth his Son, born of a woman, under the law, in order that he might redeem those under the law, that they might receive adoption as sons. And because we are sons, God sent forth the spirit of his Son, into our hearts, crying Abba, dear Father. Therefore I am no longer a slave, but a son, and if a son, then an heir to the living God.

God's plan was, and is, that we should walk in life, in relationship with him, fulfilling all the law and the prophets by our love relationship with him, as his children, and our love relationship with each other - brothers and sisters.

Grace, not works

We live in a new covenant where righteousness is based on grace not works. The disciples who lived with Jesus understood that he was the Messiah, but they did not seem to see the perspective of the new covenant. That was Paul's revelation. When Peter preached on the day of Pentecost he simply stated that Jesus, the Messiah, who you crucified, was raised up again by God.

Apparently it was not uncommon for men to claim themselves to be the Messiah, but of course they eventually died and no more was heard of them. When the Christians however started proclaiming

the Christ there was swift persecution. Why this drastic reaction? The fact that there were differences between the Greek Christians and the Jewish Christians gives some clue. Stephen, the first martyr, was made a deacon when there were complaints that the Greek widows were being overlooked. When there was persecution in Jerusalem, the disciples stayed there - it seems to have been the Greeks - who did not uphold Jewish law, who were the ones who dispersed.

The point then which drew such wrath from Saul the Pharisee, had to do with the law. Saul, that 'epitome of legal rectitude', understood something the disciples did not. He knew the law. He knew that any true Messiah must uphold the law. But the Christians were preaching a crucified Messiah. And Paul knew the scripture - he quotes it in one of his letters - that said "Cursed is anyone who hangs on a tree." A crucified Messiah could not be upholding the law, because he is cursed by that law. A crucified Messiah was a contradiction in terms. It could not be.

Paul saw that what the Christians claimed struck at the law as the covenant of righteousness with God. He turned against the Christians as one with all legal righteousness and outrage. It is no wonder then that when he met God on the Damascus Road, and asking him who he was found that he was Jesus, the one you are persecuting, the crucified messiah, - it is no wonder he was struck blind for three days. For three days he must have been totally rethinking the place of the law and the basis of righteousness.

When the three days were over Paul understood something the other disciples did not. He understood that the old covenant was obsolete (Hebrews 6:13). He understood that the only way to righteousness was faith and grace. It is not surprising that he vehemently opposed the other disciples when they tried to still keep some of the law, wondering if circumcision should still be practiced.

Paul knew they had missed the point completely - it's all or nothing when it comes to the law. You who began in the spirit, he raged at the Galatians, will you now finish in the flesh?

Home free

At the Cross God changed the rules. He finished with the old basis for righteousness, the old purity code which gets us into his presence by our behaviour. He declared us free to walk into relationship with him, saved by grace alone, with a righteousness rooted in Jesus sacrifice. I can now dance into the presence of a holy and righteous God, and know that his grace is sufficient, and that I am home free.

As I look at the cross I see the awesome love of God and I am inspired to give my life to him, not because I must, not to earn his approval, but in freedom, a response of love to his. And I am drawn into a love relationship with him, whereby I live daily looking into his eyes and choosing to walk in his ways.

Many of us have grown up in a modernist world that upholds the absolutes of law and morality and hierarchy. A postmodern perspective is far more likely to value relationship and spirituality and an authority based in authenticity. As I walk the journey with another I do not bring in rules and requirements. Instead I will, as Dan Allender says, look for the footprints of God in their story. John 1 says God lights every person who comes into the world. His footprints will be there in everyone's story. As I listen and walk with them I will find some evidence of his Being, some way to walk the journey, respecting their individual relationship with God, whoever at that point they conceive God to be - finding freedom and responsibility.

This kingdom within, then, is about being real - real with God and real with each other. Abiding in Christ - finding our true selves, naked and unashamed because of God's grace. And then living out that relationship in honesty and humility in our relationships with each other. Living in conspicuous imperfection (Sims' phrase), and openly known for who we are. This is freedom - and life abundant.

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2 Church Models: Integration or Assimilation?

Jeannie Mok



Mrs Jeannie Mok is a pastor at International City Church in Brisbane and Principal of the Asian Pacific Institute. This paper is based on two articles written for Alive magazine.

Now that Australia is the most multicultural nation in the world, should churches alter their organizations to suit such a diversity of people?

Occasionally, the odd conservative politician may assert that it is the duty of migrants to become like all other Australians (whatever that may be) and not expect people to change things for them; after all, they are the 'foreigners' who came into this country, so shouldn't it be a case of 'when in Rome, do as the Romans do'?

Similarly, why worry about what church model to plant or restructure - after all, these new migrants are the 'latecomers' and they should try to fit in or assimilate into existing structures! And

unfortunately, many churches do think this way and remain the way they are.

I would like to suggest that one of the *key* factors determining how we organize our churches depends on what we think about other peoples and their cultures. A close look at the variety of churches in Australia will reveal that how we organise our ministry and churches has in fact resulted from several myths or assumptions about ourselves and our culture and how we view *foreigners* and *their* cultures and communities.

These key assumptions influence the essential ‘flavour’ of a church and it will be shown that very often, these are misleading, bordering on racial prejudice, and should be replaced by more appropriate biblical principles.

An assumption that has existed for centuries has been ***Parochialism*** (the only one way assumption) – the ‘my way is the only way’ belief, where there is no real recognition of any other way of living, working or doing things. British Colonial practice is a classic example of a policy aimed at making Englishmen out of the natives. Not surprisingly, the European missionaries in Africa and in Australia followed this lead and forced indigenous peoples to give up native ways and renounce traditional ‘pagan’ beliefs and practices.

In our cosmopolitan world, Parochialism should be replaced by ***Equifinality***¹ (our way is not the only way) that suggests that there are many culturally distinct ways of reaching the same goal, or of living one’s life. In fact, there are many equivalent ways to reach a final goal.

Traditional Western Anglo-Saxon Protestant (WASP) Churches reflect a parochial way of thinking. They tend to therefore to be ***mono-cultural***, carrying on in ways that ignore cultural differences.

1 Nancy J. Adler, *Domestic Multiculturalism: Cross-Cultural Management in the Public Sector* (102) in Gary R. Weaver (Ed) *Culture, Communication and Conflict: Readings in Intercultural Relations* Simon and Schuster Custom Publishing MA, USA (1994)

Such churches could be Exclusionary, with one group dominating the others as all key decision making and administrative matters are in their hands.

In such Australian churches, if you do not speak the dominant language, you either sink or swim! Thus foreigners will always remain on the fringe since cultural differences are seen as a problem. Bible study groups, cell groups, etc., will not accommodate language differences. Often, there is a negative evaluation of culturally different people, especially if they are from non-European countries.

Another belief is ***Ethnocentrism*** (the one best way myth /our way is the best way). Such organizations recognize people's differences but believe that their way is still the best, since all other ways are inferior versions. This has in turn led to the establishment of Ethnocentric institutions which acknowledge that there may other ways out there, but "we feel ours is really the best way".

It is true that in such clubs and organizations, the chief purpose is to preserve special cultural and linguistic understandings and customs that have generally diminished in a cosmopolitan or multicultural setting. And undoubtedly, the flow-on benefits are important as it is not possible to express certain beliefs and feelings outside the boundaries of specific psychological/ cultural/linguistic traditions.

Thus *ethnocentric churches* are very much like monocultural clubs where race is the primary discriminator - membership is limited to a certain ethnic community (all Chinese or all Spanish or all Greek), but inclusive of all different classes and educational levels, with a limited number of selected non-group members and outsiders. Such churches are closed ethnic enclaves but within each national group (e.g. Chinese) is contained a multiplicity of ethnicities (Taiwanese, Hong Kong, Malaysian/Singaporean Chinese, Mainland Chinese). Policies change only under pressure since traditions are highly prized. Gender could also be a discriminator in the management of the church - in favour of male leadership. For example, Chinese evangelical churches are traditionally run by male pastors; female pastors are rare, and not highly respected by older members.

Then there is the **Similarity** myth which asserts that “people are all alike” or “they are all like me” since we all have the same life goals, career aspirations and activities. This belief is faulty since a study of people’s values, attitudes and behaviour in 14 nations showed that whilst people felt more comfortable believing that this ‘similarity’ exists, this was *not* the case.² Apparently, people felt more comfortable believing in this similarity since ‘Differences’ were regarded as a threat. Unfortunately, there are problems associated with this belief. One gets disappointed and feels anger or surprise when people do not act as one expects them to. Furthermore, this assumption denies the individuality of people, and negates their distinct characteristics.

Thus, it must be acknowledged that people share *similarities and differences*. (They are not just like me since many people are culturally different from me. Most people have *both* cultural similarities and differences when compared to me). It is thus a good thing to assume that there are differences *first* when meeting a ‘foreigner’, unless similarities are proven.

The Similarity assumption is akin to the **Homogeneity** or the *Melting Pot Myth* (We are all the same since everyone is and wants to be like the majority). Homogeneity proponents state, however, that as a nation of many distinct cultures, they realize that it is impossible to get all to be the same. Thus newly arrived migrants have to be integrated with the rest of Australians and become like everyone else. And since Australia is basically ‘Waspish’, the newly-arrived must assimilate into the new ‘Home’ culture.

These two assumptions (Similarity and Homogeneity) often underlie non-discriminating and culturally aware organizations like *International Churches* and ‘*Melting Pot*’ *Assimilationist Churches*. These Churches recognise cultural similarities and differences but choose to attempt to minimize the diversity by imposing single one-best-way solutions on all management situations.

Most international churches believe that they are multicultural, but

2 Adler in Weaver (102)

in reality they are not, since there is still the *one* dominant culture (the 'Waspish' normally). Competence requirements are higher for outsiders - especially fluency in the dominant language. But such churches do attempt to seek change by changing race and gender profiles. They will have a Missions group and international food festivals, etc., and allow token representation in management, and over time these could evolve into multicultural churches.

'Melting pot' churches operate on the belief that various cultural groups from all nations, must be treated with essential equality since "We are all Australians and we accept an Australianised form of English, and Christian moral principles and values." The belief is that in time, all will be unified as one large heterogenous 'stew' as cross-cultural marriages abound. In such churches, individual ties to ethnic groups culturally rooted to other parts of the world are not so important, as these are actually regarded as potentially disruptive or distracting. There is also the mistaken belief that as all are equal, all will have an influence in the pot. Hence, this 'multicultural stew' method is seen as truly the best way of unifying everyone.

This all sounds most reasonable but in reality, new migrants are under pressure to conform and accept dominant cultural principles. In Australia, they have to melt into an essentially Anglo-Celtic Protestant pot to be accepted. They must shed essential aspects of their traditional cultural belief and practice if they are to fit in nicely. The 'Melting Pot' is in reality the melting away of non-Anglo-Saxon traditions.³

The fact is that **Heterogeneity or Cultural Pluralism** is a hallmark of our society today. (We are *not* all the same); there are many culturally different groups in society. It therefore makes sense that in our policy and practice, we need to consider the many equivalent or culturally distinct ways of reaching the same goals, since our way is not the only way!

3 R. Janzen *Five Paradigms of Ethnic Relations* (65) in Larry A. Samovar, Richard E. Porter *Intercultural Communication* Wadsworth Publishing Company USA 1997

One model of a **Multicultural Church** utilises the **Equifinality or Parallel** approach. These are churches that recognise cultural similarities and differences; and allow parallel approaches based on members' cultures to be used simultaneously in each management situation. Such a church utilises a common language (through necessity), although diverse languages are still used widely for the respective ethnic groups. Senior management is committed to power-sharing practices, and incorporates leaders to represent each major ethnic group found in the church. It is usual to find that the key leaders can operate in a variety of languages, and are able to switch methods of cross-cultural communication to deal with the various ethnic groups.

Perhaps the ideal multicultural church is the **Synergistic** church, totally committed to the multicultural vision. This church recognizes cultural similarities and differences and uses them to create new integrative solutions to organizational problems that go beyond the individual cultures of any single group.⁴

For instance, at their combined celebrations, when the Spanish, Chinese and English-speaking congregations come together, International City Church in Brisbane, has 'invented' a new kind of praise and worship session with worship leaders from the three language groups leading the mixed congregation in songs incorporating all the three languages; so that all can participate in the same song!

Incidentally, this unique blend of languages has resulted in a project to produce the first real multicultural Praise and Worship CD in Australia.

Such a church also recognises diversity as a valuable strength (as productive, creative and resource-rich). Initially, there may be many communication problems, but once this is overcome, huge benefits are realized.

Given the fact that Australia's demographic profile has changed so

⁴ Nancy J. Adler *Domestic Multiculturalism* (110)

radically recently, perhaps it is time for us to re-think our churches. Should we now work hard at evolving our churches into **Multicultural** and **Synergistic** churches?

Are we inclusive and totally 'user-friendly' to the harvest (boat people and all) that awaits us in our own backyard? Or are we still focusing on a traditional (middle-class 'Waspish') clientele that is fast diminishing?

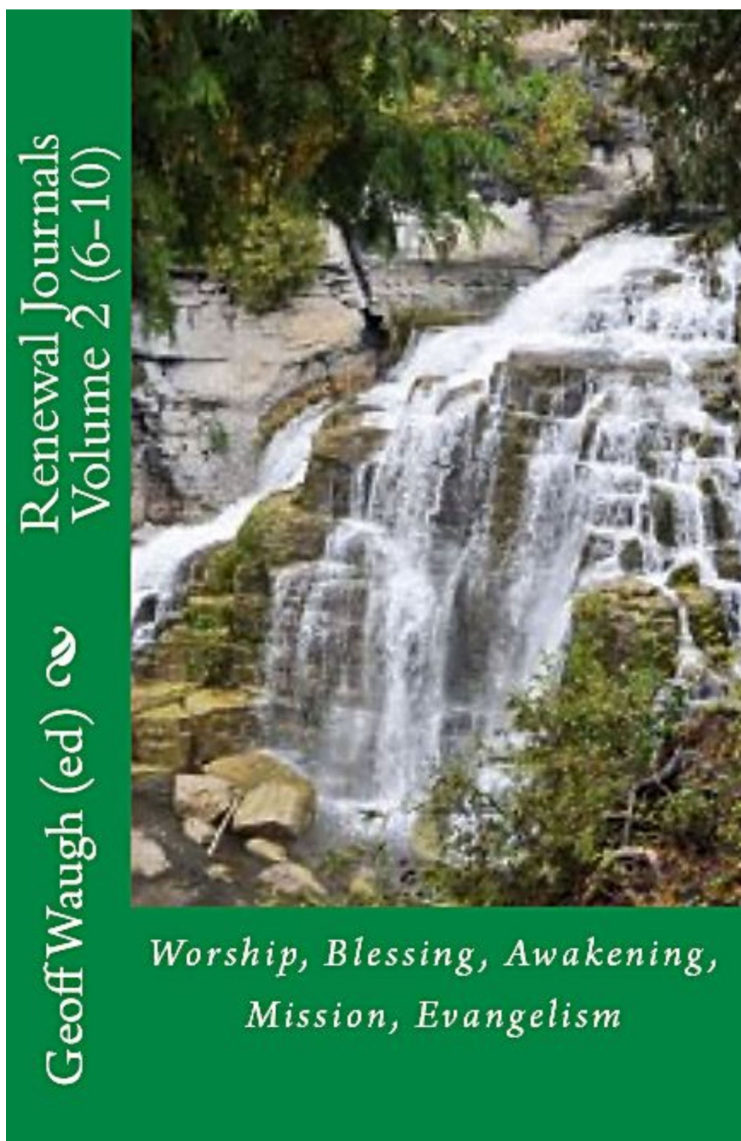
We cannot totally eradicate our cultural biases. An immediate start would be to replace the Golden Rule (Do unto others as you would have them do unto you), with the Platinum Rule (Do unto others as Jesus did unto you).

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Renewal Journals Volume 2 (6-10)
**Worship, Blessing, Awakening,
Mission, Evangelism**

3 Women in Ministry

Sue Fairley



Dr Sue Fairley, wrote as the Principal of Trinity Theological College in the Uniting Church in Queensland.

Cultural images do not change easily, especially those weighted with the aura of sacred tradition.

(Carroll, Hargrove and Lummis, 1983:ix)

If there is one sacred tradition that is heavily weighted with the “aura of sacred tradition”, it must surely be leadership within the church and whether women should be part of that leadership – especially in the ordained ministry.

The distribution of positions of formal leadership in the church has become the focus of concern for many women in recent decades. Women have sought – and in some cases obtained – access to the ordained ministry, a leadership position occupied almost entirely by men during most of church history.

Pentecostal and Charismatic women often demonstrated a biblical recovery of women’s leadership in ministry, both as individuals and also in shared ministry leadership either with a husband or in a team. Aimee Semple McPherson led the largest pentecostal church

in the world in the 1920s, built the 5,000 seat Anglaus Temple, founded the Foursquare denomination, and raised huge financial and material support for people during the depression and World War II. Kathryn Kuhlman pioneered a new era in healing evangelism from the 1950s. Janet Lancaster, known affectionately as Mother Lancaster, the first Pentecostal pastor in Australia, founded Good News Hall in Melbourne and published *Good News* for 25 years from 1910. Women have pioneered church planting and leadership in missions for over a century, including in Pentecostal missions.

Pentecostal/Charismatic attitudes

To pick up the perspective of Pentecostal/Charismatic Christianity I would like to refer to an unpublished report that Susan Hyatt presented to Hyatt International Ministries in Dallas, Texas in March 2001. She suggests that there is no uniform trend in terms of where women in Pentecostal/Charismatic Christianity are heading. Some Pentecostal/Charismatic women are embracing a traditional, subordinate role.

But many others are unwilling to be disobedient to the Holy Spirit by obeying the dictates of distorted Christianity. We are discovering that Jesus taught the equality of men and women in every respect, including substance and value, privilege and responsibility, function and authority. We are uncovering the truth of biblical equality and we are proclaiming it far and wide by every possible means. Nevertheless, we are not driven by such a cause; rather we are seeking to be led by the Spirit in all we do.

Hyatt then shared her own experience as a Pentecostal/Charismatic American woman:

I enjoy unfettered freedom and opportunity to advance the truth of biblical equality. Pentecostal/Charismatic women know in their hearts by the indwelling Holy Spirit that they are equal with men in terms of substance and value, privilege and responsibility, function and authority. However, because of

cultural and religious baggage, most do not know this truth in their heads. This discrepancy between head and heart is the cause of many struggles for Pentecostal/Charismatic women. My job is to give the biblical truth that brings harmony between the heart and the head. My book *In the Spirit we are Equal* presents an historical and biblical argument for gender equality. Others are also advancing this truth among Pentecostal/Charismatic. For example, the leading periodical for women in the movement in America is *Spirit-Led Women*. You will notice a recent lead article "Ten Lies the Church has told Women" by a leading male Pentecostal/Charismatic editor and writer Lee Grady. This is an example of an encouraging partnership that is developing amongst some Pentecostal/Charismatic men and women to bring about biblical equality for women.

In general we are seeing two importance advances. Slowly we are seeing a release from gender-defined roles for women to gift-defined living. And we are seeing a greater sense of egalitarian partnership between men and women. We are seeing an increase in Pentecostal/Charismatic women taking leadership positions in various areas such as communications and the arts, education (including theological education), business and technology, law and government. Pentecostal/Charismatic women are also increasing their influence in dealing with domestic abuse, pastoral counselling and medical concerns (Hyatt 2001).

Traditional church attitudes

The Uniting Church in Australia has practised women's ordination since its inception in 1977. Acceptance of women's ordination is, in fact, one of the "bases of union", indicating that congregations will be accepted into the denomination only if they endorse women's ordination. Persons being ordained within the Uniting Church must also accept that principle.

However, other denominations are still debating the issue and it is causing a great deal of controversy. Before I deal with some of the

issues which face women in ministry today, I will explore some of the issues that have been identified in the literature.

The first issue is *leadership and gender*. In the past two decades the struggle to clarify the foundations for effective leadership in the church has been greatly complicated by the overlay of gender. When social scientists write about differences between men and women, popular culture presumes that these can be translated into gender-based leadership differences. The social science writings by scholars such as Mary Belenky and Carol Gilligan have focussed on the ways in which women differ from men in modes of understanding, psychological development, career paths, and frameworks for ethical decision-making. For many it is a relatively simple leap to presume that gender-based leadership differences exist. From that assumption they then work to develop gender-based *theories* of leadership.

Roels (1997) has explored a variety of gender-based theories of leadership and she believes that we “limit the flexibility of our responses to changing circumstances when we, first of all, label leadership styles as female or male...Every leader, whether male or female should be encouraged to build a full range of leadership strategies and responses...Both male and female leaders must struggle to find a biblical vision for leadership that diligently avoids the pitfalls of gender-based leadership (p.53). This biblical vision is expressed in Scripture passages such as 1 Corinthians 12 where Paul identifies administrative ability as a specific spiritual gift which is not restricted by gender.

A second significant issue is the *controversy over women's ordination* which came to the fore in the last half of the twentieth century. This has occasioned increasing questions have to do with women's roles, female character, and sexuality. However, it was not always like that. Women's leadership in Christianity is a dramatic and complex story.

Jesus himself challenged the social convention of his day and addressed women as equals. Many women were prominent members of his group. During the first and second centuries, when congregations met in homes, women were prominent as leaders.

However, by the third century, the processes of institutionalisation gradually transformed the house churches, with their diversity of leadership functions, into a political body presided over by a monarchical bishop. This spelled the beginning of the end for women in church leadership.

Over the next two centuries, the legitimacy of women's leadership roles was fiercely contested. Opponents of women clergy appealed to a gender ideology that divided society into two domains – the *polis* (city), a male domain – and the *oikos* (household), a female domain. This system gave a great deal of power to women in the household while attempting to segregate them from public, political life. This meant that women exercising leadership in churches were usurping male prerogatives. As the church became increasingly institutionalised during the third and fourth centuries, these arguments carried greater weight (Torjesen, 1993).

Understanding why and how women, once leaders in the Jesus movement and in the early church, were marginalised and scapegoated as Christianity became the state religion is crucial if women are to reclaim their rightful, equal place in the church today.

As the architectural space in which Christians worshipped became a more public space, and as the models for leadership were drawn increasingly from public life, women's leadership became more controversial. Because the public-versus-private gender ideology restricted women's activities in public life, the new leaders of the church were not as comfortable with women's leadership in the churches.

From the fourth century to the twelfth century councils struggled to impose celibacy on the clergy. As Christianity became a state religion and adopted the attitudes toward gender roles of Greco-Roman society, fewer women held church offices. During the medieval period the papacy's struggle to assert its authority over the clergy led to a particularly perverse and destructive construction of female sexuality.

Through the mechanism of the Inquisition a theory of sexuality was created that demonised sexuality by attributing the power of

sexuality to demons. The resulting persecution fell more heavily on women than on men (Torjesen, 1993).

The struggle to impose celibacy on the clergy took more than six centuries! By the sixteenth century there was widespread consensus that the monastic system, which had formed a basic structural element of medieval society, had become corrupt. There was widespread disillusionment with monastic life, but out of this disillusionment there evolved a new theology of sexuality. Its most colourful proponent was Martin Luther, who initiated the German Reformation in the early 1500's with a series of tracts addressed to the common people.

Luther's argument was based on Genesis 1:27 which states that male and female were created in the image of God. If God created the bodies of male and female, then the body is good because it is a bearer of God's image. And if the body is good, then sexuality is good (Schick, 1958). When Luther reflected on Genesis 1:28, God's command to "be fruitful and multiply", he understood that not only was sexuality good, but, more than that, it was a divine ordinance. Therefore, Luther argued, vows of celibacy were contrary to the will of God and priests should be allowed to marry.

In the end, Luther's ideas on marriage and child rearing led to the formation of a new denomination and the split from the Roman Catholic Church. The teachings of the Reformers on sexuality were radical and liberating for women. However, marriage was still seen as patriarchal and women were still deemed inferior to man by nature. When the Protestant reformers, (as they came to be known), abolished monasteries, they enshrined in its place the sanctity of marital sexuality. The new ideal of womanhood became domestic womanhood. The authority and the autonomy of the nun following the religious vocation were undermined. The only true religious role open to women of the Reformation was as a helpmate to a man (Torjesen, 1993).

Major cultural shifts

The reaffirmation of sexuality by the reformers did not restore women to a position of equality with men. It would take many

more centuries for this inequality to be challenged. In fact, it was not until the 1960's and 70's that many of these issues resurfaced and, for the first time, were really challenged. Why did it occur then, and why did so many women choose to enter the ordained ministry as well as many other traditionally male occupations?

Carroll et. al. (1983) suggest that: "What made the 1970's watershed years was the occurrence of *major social and cultural shifts following World War II*, especially during the 1960's, making it possible for women to consider (or press for) ordained ministerial status as a way of responding to God's call" (p.8). It is hard to believe that only in the 1970's did significant numbers of women feel that they were called by God to be ordained. More likely, many women down through the years have experienced a call to the ministry, but have found the opportunity to respond by becoming ordained blocked to them. When ordination was not possible, many of these women expressed their calling to ministry as lay volunteers or in the church-related occupations that allowed women to participate.

Not only has the climate changed to make it possible for women to consider these traditionally all-male professions, but there has also been a *major shift in attitudes about the female role*. Prior to the 1970's, and especially in the 1950's and 60's, a woman's role was to be a good wife and mother. Now it is totally acceptable for women to have both careers and families.

A final major shift that has made it possible for more women to enter the ordained ministry is the *sharply declining birth rate*. Since the early 1960's this has allowed women the freedom to explore career options that childrearing responsibilities previously precluded. This has meant that many women pursue ministry studies in their mid to late thirties and forties.

However, the shift that has allowed women to respond to a call to ordained ministry does not guarantee that other clergy will accept women into the profession. Neither does it guarantee that they will experience theological education in the same way as their male colleagues.

Women and Theological Education

Getting denominations to accept the ordination of women was one thing but changing the way women experienced theological education was a different matter. This is another significant issue. A quick review of the literature in this field will demonstrate this. In 1980 the Cornwall Collective, composed of women who were working in ongoing projects within theological education, published a book titled *Your Daughters shall Prophesy: Feminist Alternatives in Theological Education*, outlining feminist criticisms of theological education and proposing some basic revisions, including some alternative forms of theological education. The Cornwall Collective criticized theological education for its division of theory and practice, its organization of disciplines, its reliance on claims of “objectivity”, and its use of the model of university education, which lack any concern for integration or spirituality. They called for theological education to be more holistic, more aware of its political nature, more community oriented.

Five years later, the Mud Flower Collective produced *God's Fierce Whimsy*, a book dedicated to “help” theological education, because the authors of the book found that theological colleges are “arenas in which lukewarm truth and uninspired scholarship are peddled” (p.204). The Mud Flower Collective offers much the same analysis of theological education as does the Cornwall Collective (Chopp, 1995).

The difference between the 1980 Cornwall Collective and the 1985 Mud Flower Collective could be interpreted as revealing increasing frustration at the inability to get feminist issues heard within theological education. This increased frustration, suggests Chopp (1995), identifies as problematic the very same issues that the Cornwall Collective found prohibitive to good theological education. The Mud Flower Collective cites such issues as the politics of education, the role of cultural pluralism, the standards of excellence, the relation of theory and praxis, the role of community, the claims of validity in scholarship, and the structure of theological reflection as the problems for women in theological education.

Thus, the problems of women and for women in theological

education are not merely women's historical lack of participation, but how theological education is defined, formed and structured. Once a critical mass of women appeared in theological education, problems of the structure, purpose, and nature of theological education became more and more evident (Chopp, 1993).

This critical mass of women began to appear in many theological colleges around the world in the 1980s. As Chopp (1993) points out, once the students in theological education were white, young, and male, largely from working or middle-class backgrounds. Raised in the church, many aspired to serve God and become religious practitioners. Now these subjects are few and far between in our theological colleges. Many of the subjects today are women and men who are older and who have not been raised in the church. Lifestyle differences, theological pluralism, and cultural diversity are apparent in the student body of most theological colleges.

Women in theological colleges discovered very quickly that they were affirmed when they indicated a calling toward areas of service that parallel those assigned to the female by Western culture, while they were gently discouraged when they indicated they had other goals such as the ordained ministry. It takes courage to cross culturally established boundaries, and so many women put off "the call" as long as possible hoping it might go away.

The Old Testament provides many examples of people who struggled with the reality of their call to the service of God and the nature of that call. Women can certainly identify with that struggle. Behind them is a long tradition of the suppression of women's gifts, and surrounding them sometimes is an atmosphere of questioning and suspicion. With few role models women often fight a lonely battle.

The years spent in theological college provide an opportunity for women to think and evaluate but not all women find that experience a helpful one. Some women found that on the whole, male faculty were warm and friendly, but some felt that male faculty were patronizing. It seems as if male faculty were more inclined to treat women seriously if they were academically superior. There was also concern expressed about the selection of

textbooks and set readings that tended to be mostly written by male scholars, even though in many fields now there are renowned female scholars.

One of the most common complaints from women is the lack of women faculty. It is still rare to find women faculty members in teaching positions such as theology. This is true in my own experience – I am the only female on our faculty and my area is Christian education. Some women also felt that there is not enough being done in theological colleges to confront both men and women with the sex stereotypes that influence their thinking and acting.

A great deal of research is being done and pressure is mounting to make theological education a more inclusive experience.

In 1997 Kathleen Hughes was asked to present a paper at a meeting of Theological Schools in America addressing these questions: What changes can we expect from a program of theological studies? Is the student potential for change boundless or is it actually quite limited? Is it possible that in a course of studies students moves from very narrow and rigid viewpoints to broader understandings of the tradition of the church and so on? In considering the classroom as the locus of conversion of a person's beliefs, attitudes, behaviours, values, viewpoints and perspectives, what is helpful in effecting such change?

Hughes (1997) found from her research with exiting women students that the change that happened in them was that all had learned to trust their own human and religious experience as valid and true. Further, they claimed that their intellects were stretched and their powers of discernment were sharpened. "Women regularly have a difficult adjustment to theological studies when they experience themselves as simultaneously a subtle threat to others even while they have little personal self-confidence that they can do theology, learn a new theological vocabulary, and so on. Each of these women said she began her studies wondering 'Can I do it?'" (Hughes, 1997:5).

Many of the women also indicated similar questioning and doubt. "I am struck by what an awesome responsibility it is and wonder if I

am equal to the task.” “I am deeply grateful to the faculty for their affirmation and belief in my call.”

These women actually helped each other to accept their own potentiality. As women students realised that faculty respected them and their opinions, and fellow male students were willing to dialogue with them as equals, their confidence grew. In our college many of the women students are actually the highest achievers.

General issues facing women in ministry today

Let's turn now to some of the issues that face women in ministry today as we commence this new millennium. I would like to use a Scripture passage as the basis for my comments. It is from Numbers 13:1-2, 17-20, 25-28.

This report of the spies to Moses is one of the earliest “good news – bad news” stories on record. I will to use this passage to highlight some good news and some bad news in relation to issues that women in ministry are facing. We will use the terms “milk and honey” and “giants” to represent the good and bad news respectively.

Milk and Honey: The land now shows many positive aspects.

1. Women who have entered the ordained ministry are generally dedicated and competent individuals who have a strong sense of calling to serve God this way. In the past many of these women would have had to be content to serve as highly committed laity, frustrated perhaps, but resigned to their exclusion from the ranks of the ordained.
2. The situation of women being a curiosity in theological colleges has changed dramatically and most recently graduates found their experience of theological college to be positive. That is certainly true in my research.
3. The job market has improved although there are still some problems. The positive aspects deserve highlighting. Most recent women graduates have not found difficulty obtaining a placement and they have not been sent to declining congregations.
4. As women enter parish positions they are functioning competently as pastors and many have found that males who were

not happy to have a woman minister in the beginning have changed their attitudes once they saw that the person was competent. Fears that having a clergywoman would bring on decline in the congregation are not supported.

5. Generally lay leaders have favourable experiences when their congregation is served by a woman pastor. This has had a spin-off effect for other women pastors.

6. Most women in ministry report generally positive relationships with other male clergy and church officials.

Giants: However, the land is not all flowing with milk and honey.

1. Clergywomen still face obstacles to their full participation in the ordained ministry of the church. In almost every instance of “good news” we could probably find a corresponding negative note. Women are less likely than men to be encouraged by either their parents or pastors to consider the ordained ministry. Cultural stereotypes continue to operate and deprive women of needed support at an important time of personal decision making.

2. In relation to the job market, there are still some giants to be overcome. The resistance of some church officials to women clergy in key leadership roles ranges from polite neutrality to refusal to allow women to participate.

3. There are still some lay people who struggle to accept women clergy and if they are the key leaders of the congregation, it can mean that a woman pastor will not be called to that church.

4. Single ordained women face some particular obstacles particularly in relation to suitable appointments. Many of the rural congregations find it more difficult to accept a woman – let alone a single woman. Single women clergy also often suffer from loneliness because of the lack of support from a spouse.

5. One of the biggest difficulties for married women clergy is the balancing of home, marriage and career. The temptation to be “superwoman” is strong. Some women feel that they have to conform to a higher set of expectations than men do. Even in more “modern” marriages where couples have worked to overcome traditional sex-role distinctions, combining fulltime ministry and motherhood poses a problem for a large number of clergywomen.

6. Linked with this is the problem of the spouses work commitment. Often this limits the possibilities of placement.

7. There is still the persistence of sexism in the churches as well as the culture, although now perhaps they are more subtle. For example articles written about the ordained ministry which only use the male pronoun; lists of successful clergy which are all male; typecasting women into particular kinds of clergy positions.
8. Climate of anxiety among lay people in relation to declining membership and the future of the church. This anxiety fosters a resistance to any innovation which might be suspected of further endangering the already fragile institution – women clergy are still seen by some as an innovation.
9. Resistance from the male clergy – some still believe that they are the only ones who should be ordained. The “sacredly masculine” image of the clergy is hard to shake!
10. The exercise of authority – the doctrine of the “priesthood of all believers” emphasises that ministry belongs equally to all Christians, although clergy have special functions for which they are set apart. These functions include preaching, teaching, administering the sacraments etc. Clergy perform their special functions of ministry to enable laity to perform their ministry. Sometimes this can lead to a blurring of lines of authority which makes it difficult for any clergy person, but sometimes it is more difficult for women clergy, particularly if they have some very strong lay people in their congregations.
11. There are not many appropriate female leadership models or mentors although this is improving now that some women have been ordained for quite a long period of time.
12. A challenge for Pentecostal/Charismatic women (according to Hyatt, 2001) is the process of renewing their minds in the knowledge that they are equal with men. Changing the mind is one of the greatest struggles we all face. What we think about women determines our behaviour in relation to womanhood.

How can we begin to overcome “the giants” and reach the promised land?

I want to mention three ways in which Tillich suggests the church has exercised leadership in social change.

1. *Silent interpenetration.* Women clergy in some denominations are now becoming what we could call a critical mass. Their silent or

not so silent interpenetration of the church's ordained ministry should reduce the present inequities and overcome some of the obstacles to full acceptance of women clergy.

2. *Prophetic criticism.* Active, vocal advocates both women and men, for full acceptance of women as ordained ministers are crucial if the process of change is not to be interminably slow. Advocates are needed to ensure the representation of women in positions of leadership within the denomination.

3. *Direct political power.* The present situation of clergywomen can be considerably helped if clergywomen are better prepared for the situations that face them as ordained pastors. Women need to understand the "land" they are trying to occupy. They need to have a realistic picture of what the current situation of ordained ministry is like. This needs to include an understanding of what the job situation for clergy is in their denomination, what salaries are reasonable to expect, how to use the denomination system and how it works. There is a better understanding of power and the political process within congregations. What are appropriate leadership styles in dealing with situations for which they are very few cultural models for women?

If these and other issues can be addressed then women will not merely have reached the promised land of full acceptance into ordained ministry. They will have contributed to the quality of life in that "land" for all who occupy it.

Conclusion

Returning to the passage from Numbers we know that the people did not occupy the land that flowed with milk and honey for a long time because they were too afraid of the giants that dwelt there. However, there were two spies who were courageous enough to encourage the people to overcome their fears – Joshua and Caleb. We can all be like Joshua and Caleb and encourage women to enter the promised land and with the help of the Lord to overcome whatever giants they might meet along the way.

Susan Hyatt (2001) points the way to this promised land:

There is no reason why, in this era of Pentecostal/Charismatic outpouring of God's Holy Spirit, that we should succumb to religion. We must realise that the Spirit of God does not come to confirm that what we believe about everything is right and that what other Christians believe is wrong. Rather, the Spirit comes to help us in our human weakness, to empower us, to comfort us. *And the Spirit comes to guide us into all truth!* That is to say, the Spirit comes to open our understanding and to help us change the way we think.

To continue with our analogy, that may be our giant that we need to confront. It is my prayer that we will allow the Spirit of God to change the way we think about ourselves as women and men so that we can think of ourselves in the same way that Jesus did.

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Susan Hyatt's report, quoted in this article, is given in full in the following article, "Women and Religions".

4 Women and Religions

Susan Hyatt



This report by Dr Susan Hyatt, describes her participation as a Pentecostal/charismatic women's representative at the Colloque Femmes et Religions (Women and Religions Colloquium) in Brussels, Belgium on 11 March, 2001. The Colloquium was organized by Hervé Hasquin, Ministre-Président of the Government of the French Community of Wallonie-Brussels, Belgium. Susan is the author of In the Spirit we're Equal.

On February 21, 2001, I received an unexpected invitation from the President of the French Community of Belgium to be a scholarly voice for American Pentecostal Women at a one-day colloquium in Brussels on Women and Religions.

Since I have no desire to travel and since I am fully occupied with ministry at home, my first inclination was to decline. But as I sought the Lord, it became clear that this was not a luxurious privilege being afforded me. It was, rather, a responsibility that he would have me assume. So I agreed to go. I still held a secret hope that I would not be able to go because I did not have a valid

passport. But when the Canadian Consulate in Dallas was willing to expedite the process in record time, I was left without excuse!

Obviously, the Lord had opened wide an effectual door for me in Europe and I would go as the single voice of Pentecostal-Charismatic Christianity. On Friday morning, March 9, I flew from Dallas-Fort Worth International Airport, just a stone's throw from home. After 11 hours in the air, I arrived in Brussels on Saturday morning in time to adjust to the 7-hour time difference and attend the reception that evening.

The site of the event

As a guest of the Belgium government, I was treated like an ambassador. They provided splendid accommodations in Le Plaza Hotel, the site of the colloquium.

Renovated in 1976, this exquisite 5-star hotel provided luxurious surroundings for the event. Its classic banquet room was the site of the Saturday evening reception. Several breakout rooms, equipped with translation booths for English, Dutch, and German, accommodated our round-table discussions on Sunday morning. That afternoon, the 900-seat theater-television studio was filled to capacity for the 5-hour televised debate.

The colloquium was the idea of M. Hervé Hasquin, Ministre-Président of the Government of the French Community of Wallonie-Brussels, Belgium. Motivation for this intercultural dialogue came, in part, in response to the United Nations' designation of 2001 as "The Year of Dialogue Among Civilizations." A personal representative of the Secretary-General at the UN Information Center in Brussels carried greetings to the assembly.

The precise date of the colloquium, March 11, was chosen to coincide with the UN's "Day of the Woman" (March 8).

The site of the event was strategic. Brussels is the headquarters of NATO, the capital of Belgium, and the capital of the new United States of Europe. In this age of globalization, what happens in Brussels ultimately affects the entire world.

In calling this “grand international colloquium,” M. Hasquin provided an important platform for Europe and the world to hear about the status and concerns of women from women of the world’s major religious groups.

The participants

Forty women from 20 nations participated in the colloquium. Of these, 9 represented Christianity, 15 for Islam; and 8 for Judaism. Three were agnostics, one a Hindu, and 2 were Buddhists. Two were simply listed as “other.”

The nine Christian women came from six different nations, including France, Belgium, Rwanda, Peru, Chili, and the United States (yours truly). Several were theology or history professors. One was a social anthropologist in South America. Chantal, an executive member of the African Alliance of the YMCA from Rwanda, explained that many in her nation have left Christianity as a result of the horrendous war. Indeed, how can “Christians” justify such racial and tribal hatred?

The most alive and friendly of the Christian women was “Sister” Noëlle Hausman, Mother Superior of the Sisters of the Sacred Heart of Mary in Belgium. She had entered the convent at 15 years of age by special permission of Léon Joseph Cardinal Seunens, the outstanding Belgian leader of the Roman Catholic Charismatic Renewal. I asked Noëlle if this meant that she were Charismatic, to which she replied, “Oh, no! I am afraid!” This, of course, opened the door for me to assure her of God’s love for her!

Generally speaking, the Moslem women tended to be strong, intelligent, and aggressive. Certainly, they were very different from the veiled Islamic women we see in American supermarkets! But I noticed that whenever I would pass by Hawa from Djibouti, she would draw her headcovering more securely over her head and face.

The eight Jewish women were typically confident and conversant. Some were history of religions professors. Others were leaders of national Jewish women’s organizations and directors of Jewish cultural centres. One high profile theologian from Germany, Ruth

Lapide, once travelled America with her theologian husband teaching the Jewish background of the Gospels. She now works on ethical issues with the German government and has a German television program promoting the Bible.

Of the other women, three were agnostics: a professor of History of Religions at the Free University of Brussels, a secular feminist who is the French Community's Director of the Office of Equal Opportunities, and the third was Belgium's Minister of State.

The lone Hindu representative was the Director of the Centre for the Study of Social Development at J. Nehru University in New Delhi. Two others were Buddhist nuns, while two did not state religious preference, one a dancer and choreographer and the other a Tajikistan-born film-maker living in France.

The program

The program was conducted in French with translation into English, Dutch, and German. Although I am quite proficient in reading and writing French, unfortunately my speaking and listening/comprehension skills leave much to be desired! Even with the voice of good translators coming through my headset, I feel I missed much of what was being said!

On Sunday morning, we were divided into four round table discussion groups facilitated by TV news anchors and professional journalists. One group discussed the history of women in the various religions. Another group discussed the place and status of women in the different religions. A third group discussed the ways that religious women express themselves in their various cultures. Of the 10 participants in this group, none were Christians.

The fourth group, the one to which I was assigned, dealt with "where are we and where are we going." Since the emphasis was political, the ambassador and cabinet ministers were part of this group.

After a brief lunch break, we convened to the theatre for the live, televised debate. I was impressed with the ornate theatre and I was surprised by the enthusiastic crowd of 900 men and women who

had gathered for the event. I detected among these Europeans a greater concern and more genuine caring for women than I have observed in America!

As the debate opened, we were challenged to consider certain “underpinning principles” in the relationship between women and religion. These 5 basic opposing elements that exist together within each religion and that are common to all world religions, include the following:

1. All religions contain myths that posit the liberation of women against patriarchal militancy.
2. All religions claim texts that propose gender equality and texts that are gender-restrictive.
3. All religions display power struggles between male superiority, on the one hand, and so-called “mystical movements” ascribing equality, on the other.
4. Fundamentalism in all religions legalistically dictates that men must dominate while feminism calls for the creation of what is new, stating that the patriarchal text of fundamentalism is not appropriate.
5. Religion is seen as an obstacle to women’s liberation, yet religion often is the place where women find liberty.

The voices of women

Although I am aware of the injustices and inequities that women around the world are suffering, simply because they are women, what the various women shared served to remind and further inform me. Here is some of what I heard.

In Djibouti, most women are still illiterate. Women do not have equal educational opportunities and poverty continues to stifle any hope of progress toward a better life. Although genital mutilation has been outlawed, the practice continues.

In Algeria, access to education and increased civic power are seen

as the only means by which women can combat the persecution and suffering they are experiencing under the Islamic fundamentalist regime. The Algerians have a saying, "Paradise is under the feet of women," to which a well-educated Algerian refugee woman responded, "Then lift your foot, please!"

In Niger, more than 9 out of 10 women cannot read. The Islamic fundamentalism of Iran, Iraq, and Saudi Arabia, through the power of oil money, is gaining increased control. Many women simply accept this, refusing to take responsibility for their personal development and settling instead for submission according to the family code of Islam. This whole situation is contributing to the suffering of women in many ways. Girls are no longer permitted education. Women are required to "adore their husbands" and are no longer allowed to be "fashionable," but must wear veils and long dresses. The Ambassador noted that women must take personal responsibility for improving their condition. In her opinion, the future of Africa is in the hands of women. Unfortunately, many who have the education to run for government positions no longer have the economic means to do so.

Melika Bosnawi, Islamic representative from Bosnia-Herzegovina, unleashed intense anger during the TV debate regarding the horrendous war crimes against Moslem women in her land. These atrocities, of which most of us are aware, reflect badly on Christendom.

The Minister of Culture of Senegal proclaimed, "Mohammed came and brought liberty to women!" The problem, she explained, is that few women in her nation can read and thereby interpret the Islamic texts in terms that would bring the equality that Mohammed intended.

Princess Maria Theresa, a Moslem and highly educated social scientist, said, "Equality of women represents the future."

Hinduism, explained Madhu Kishwar, teaches a principle of feminine energy, a positive creative force which produces wealth. This leads to the possibility of two different kinds of women. One is a benevolent consort who is attached to a male and the other is a strong woman who is unattached to a male. She is understood to be

seeking her own interests and men are expected to bow to her. Within the family structure, mothers and mothers-in-law can become commanding, even oppressive, figures while younger women are marginalized. There is a definite preference for male children. Girls are deprived of education and life expectancy is low. Interestingly, any progress towards bettering the life of women appears to be coming from the initiatives of men.

In Judaism, women are free and can enjoy independence both economically and socially. Today Jewish women tend to seek responsibility in the community. They are demanding a rereading of the texts that have been used to force them into secondary social and religious roles. Inequity in divorce is a concern since it is producing hardship for Jewish women in some nations.

As Chile makes a transition to democracy, human rights issues are coming to the forefront, but there is no women's movement. Roman Catholicism is the majority religion which means that women are to be subject to men and socially secondary. In 1989, the government instituted a Ministry of Women's Affairs, but women are still second class citizens. Divorce is not allowed. "Women work but men still rule," said the Chilean representative.

In Peru, it was noted, Christian evangelism allegedly lowered the status of women in society. Now, with the re-establishment of Peruvian culture, two things are happening: 1. Women are emerging in areas of leadership; 2. Native religions are being restored.

SUMMARY: It can be said that women, regardless of religion or culture, continue to struggle and suffer in ways that men do not simply because they are women. Illiteracy and lack of educational opportunities remain hindrances to progress. Religious fundamentalism is seen as restrictive and sexist. Many expressed the need for equity in divorce because of the hardship that comes on women who experience this tragedy. Several women noted that women themselves must take personal responsibility for equality with men, regardless of their religious affiliation or current cultural climate.

M. Hervé Hasquin's Observations

In closing the debate, M. Hervé Hasquin, who also serves as a History Professor, summarized what he had heard the women say by making 8 observations.

1. The history of women and religions is a history of the silencing of women. It is time to break that silence. This is possible only in the context of political democracy.

In history, religion has always been a way of asserting ones identity when freedoms are denied. 2. Women seek refuge in religion.

3. Women tend to be in denial regarding the restrictions placed on them by religion.

4. Religion can be liberating for women, but restrictions normally arise based in tradition and fundamentalist expressions of that religion. Every case is unique but the economic and social context remains an influence on women's freedom.

5. When women experience advancement toward equality, men tend to feel deprived and to exhibit the need to return to those things that are certain. This gives rise to an increase in religious fundamentalism, which is perceived as a necessary defence against revolution.

6. In evaluating history we must be modest. The writing of history is a constant rewriting because the questions we ask in writing history are informed by our own context and we therefore search history on the basis of context-driven questions.

7. Ultimately, a person's relationship to faith is a personal issue.

8. The number of women in the colloquium from different backgrounds enabled all to express themselves without imposing their position on others.

M. Hasquin's final statement—his thesis, if you like—was that, in his informed opinion, in spite of its imperfections, the concept of separation of church and state remains fundamentally the best way

to organize society.

I had carried with me a copy each of Eddie's book (*2000 Years of Charismatic Christianity*), my book (*In the Spirit We're Equal*), and my teaching manual (*The Spirit, The Bible, and Women—A Revival Perspective*). As M. Hasquin was presenting his closing remarks, I felt that I should give him these copies. He graciously and enthusiastically accepted them.

My contribution

Generally, throughout the day, the voice of the Christians seemed to me to be dull and inconsequential. One Protestant representative was almost shouted down at one point, but she rebounded with, "Just because I am a Protestant doesn't mean I should not be able to express my mind!"

Personally, I felt no such opposition. It seems, perhaps, that most of the people present did not know what a Pentecostal/Charismatic was and therefore, at least out of curiosity, gave ear to what I said.

The assignment given me was to state briefly "where we are and where we are going" as women in Pentecostal/Charismatic Christianity. We know that a uniform trend is not obvious. Many Pentecostal-Charismatic women are embracing a traditional, subordinate role. But many, like myself, are unwilling to be disobedient to the Holy Spirit by obeying the dictates of distorted Christianity. We are discovering that Jesus taught the equality of men and women in every respect, including substance and value, privilege and responsibility, function and authority. We are uncovering the truth of biblical equality and we are proclaiming it far and wide by every possible means. Nevertheless, we are not driven by such a cause; rather, we are seeking to be led by the Spirit in all that we do. Following, then, is what I shared during the colloquium.

During the round table discussion, I was free to say whatever I wanted to say, and I had a clear sense of what that needed to be.

The moderator immediately opened the door for me to make a clear statement of the Gospel by asking me to define “Pentecostalism.” In the entire event, no one else was asked to clarify their “religion.” Again, at the conclusion of the round table, the moderator reminded me to reiterate the definition of “Pentecostalism” in the TV debate. In fact, his first question to me in the debate was, “What is “Pentecostalism?”

Here, in essence, is what I said.

“A ‘Pentecostal-Charismatic’ is a believer who has a born-again experience with Jesus Christ and an ongoing, dynamic experience of the presence and power of His Holy Spirit in life.

“In the history of Christianity, there have been 2 streams: Institutional Christianity and Pentecostal/Charismatic Christianity. The institutional stream. has always tended to be hierarchical and to restrict women. The Pentecostal/Charismatic stream has always tended toward egalitarian relationships and equality for women.

“Due to the 20th century global explosion of Pentecostal/Charismatic Christianity, there are now 600 million Pentecostal-Charismatics worldwide. In the United States, 20% of women profess to be Pentecostal/Charismatic Christians.

“As a Pentecostal-Charismatic woman in America, I enjoy unfettered freedom and opportunity to advance the truth of biblical equality. Pentecostal/Charismatic women know in their hearts by the indwelling Holy Spirit that they are equal with men in terms of substance and value, privilege and responsibility, function and authority. However, because of cultural and religious baggage, most do not know this truth in their heads. This discrepancy between head and heart is the cause of many struggles for Pentecostal-Charismatic women. My job is to give the biblical truth that brings harmony between the head and heart.

“To this end, my husband and I teach, write, and operate a publishing company. His first major book, *2000 Years of Charismatic Christianity*, [I held it up for all to see] validates the existence of the Pentecostal/Charismatic stream of Christianity as opposed to the institutional stream. My book, *In the Spirit We’re*

Equal, and course [I held them up for all to see] present an historical and biblical argument for gender equality.

"Others are also advancing this truth among Pentecostal/Charismatics. For example, the leading periodical for women in the movement in America is *SpiritLed Women* [I held up a copy for all to see]. You will notice a recent lead article entitled "10 Lies the Church Has Told Women" by a leading male Pentecostal/Charismatic editor and writer, Lee Grady. This is an example of an encouraging partnership that is developing among some Pentecostal/Charismatic men and women to bring about biblical equality for women.

"Also serving in various ways to advance the truth of equality throughout the Pentecostal/Charismatic Movement are 2 different organizations: Christians for Biblical Equality and the Society for Pentecostal Studies.

"In general, we are seeing 2 important advancements. Slowly we are seeing a release from gender-defined roles for women to gift-defined living. And we are seeing a greater sense of egalitarian partnership between men and women.

"We are seeing an increase in Pentecostal/Charismatic women taking leadership positions in various areas such as communication and the arts, education (including theological education), business and technology, law and government. Pentecostal/Charismatic women are also increasing their influence in dealing with domestic abuse, pastoral counselling, and medical concerns.

"The one great stronghold of inequality among Pentecostal/Charismatic believers is the home. I, for one, am working to bring the equality Jesus taught to this important area."

The TV Debate

During the TV Debate, the moderator asked me 3 questions.

Question 1. What is a "Pentecostal/Charismatic"?

My Answer. “A Pentecostal-Charismatic is a believer who has a born-again experience with Jesus Christ and an ongoing, dynamic experience of the presence and power of His Holy Spirit in life.

“In the history of Christianity, there have been 2 streams: Institutional Christianity and Pentecostal/Charismatic Christianity. The institutional stream has always tended to be hierarchical and to restrict women. The Pentecostal/Charismatic stream has always tended toward egalitarian relationships and equality for women.

“Due to the 20th century global explosion of Pentecostal/Charismatic Christianity, there are now 600 million P/Cs worldwide. In the United States, 20% of women profess to be Pentecostal/Charismatic Christians.”

Question 2. What is the greatest area of struggle for Pentecostal/Charismatic women?

My Answer. “The greatest struggle for Pentecostal/Charismatic women is the process of renewing their minds in the knowledge that they are equal with men. Changing the mind is one of the greatest struggles we all encounter, and I would say that this is the crux of the struggle for both men and women in Pentecostal/Charismatic Christianity, whether they realize it or not! What we think about women determines our behaviour in relation to womanhood.”

Question 3. George W. Bush, a professing Christian, has just been elected president of the United States. What is the position of Pentecostal/Charismatic women in relation to liberal and conservative, Democratic and Republican politics?

My Answer. “That is a question I do not feel I can answer adequately. I am a citizen of Heaven and a citizen of Canada who is privileged to reside in the United States. I know several Pentecostal/Charismatic women who are active at various levels in the political arena, but I am not adequately versed in that subject to be able to answer your question.”

Reflections

I have been listening to the Lord about why he had me there and what he would have me learn, say, or do as a result. Here are a few thoughts.

1. Christian women need to shake off the shackles of religion masquerading as biblical Christianity. So much of what is taught about womanhood among Pentecostal/Charismatic Christians is no different from what is taught in various other religions. For example, the idea of male authoritative rulership and female subordination, servanthood, and subjugation is a characteristic of religion. It is not a legitimate principle of biblical, Spirit-filled Christianity.

2. The favour of man over woman is typical of religion, but not of Jesus.

3. Spirit-filled women must take personal responsibility to develop their abilities, gifts, and talents, including their intellectual ability through educational opportunities. This is a responsibility, not a privilege, and must not be left to men alone.

4. Women in all religions are struggling because of doctrines that teach the primacy of the male. Marriage is, perhaps, the main stronghold of inequity. Divorce that favours men seems to be a global problem.

5. Women in all religions have gender-defined roles that provide them with social power of some sort. This social structure inevitably produces a climate of manipulation by women which produces power for a few and hopeless depression for many.

There is no reason why, in this era of Pentecostal/Charismatic outpouring of God's Holy Spirit, that we should succumb to religion. We must realize that the Spirit of God does not come to confirm that what we believe about everything is right and that what other Christians believe is wrong. Rather, the Spirit comes to help us in our human weakness, to empower us, to comfort us. *And the Spirit comes to guide us into all truth!* That is to say, the Spirit comes to open our understanding and to help us change the way we think.

It is my prayer that we will allow the Spirit of God to change the way we, who profess to be “Spirit-Filled” Christians, think about womanhood. May we shed our *religious* thinking and think about womanhood *the way Jesus wants us to think!* According to the Gospels, accurately interpreted, that means thinking of women as equal with men in terms of substance and value, privilege and responsibility, function and authority.

An overlooked mission field

In my brief encounter with the French Community of Wallonie-Brussels in the new European Union, I sensed the dynamic power that always seems to accompany a new venture. The EU is in its formative years. It is looking ahead to what it can become. It is searching for the best way to order its society. This is refreshing! But are Spirit-filled Christians as aware and alert to the need and to the opportunity. Europe has had enough of the Christian religion. Now they must see Jesus!

I have often said that many Christians will go to the ends of the earth to reach the uneducated masses. This is good! But will they go next door to reach the educated feminist who is turned off by patriarchal Christian religion? I have no doubt that the EU’s French community in Belgium is genuinely concerned about women—including the feminist—and about what role religion should play in advancing the equality of women in their state and the emerging European Union. What a place for the Presence of God through people who can rub shoulders with the decision-makers!

Regardless of the teaching of some Christian prophecy teachers regarding the EU, perhaps the Church should embrace the fact that something that will influence the future is, in fact, emerging in Europe. And instead of smugly dismissing the EU as an emerging evil empire, perhaps we should dismiss our own stagnation and take a lesson from our European friends.

Perhaps we should examine American Pentecostal/Charismatic Christianity and realize that our methods need to be brought back to the standard and means of Jesus Christ. The fruit of our authority structures and spiritual formation methods reek of religion and have little scent of Heaven!

Perhaps we should be less concerned about music and entertainment, about flamboyant preachers with extra-biblical theologies. Perhaps we should be less concerned about funding TV programs and building cathedrals and networks of personal power.

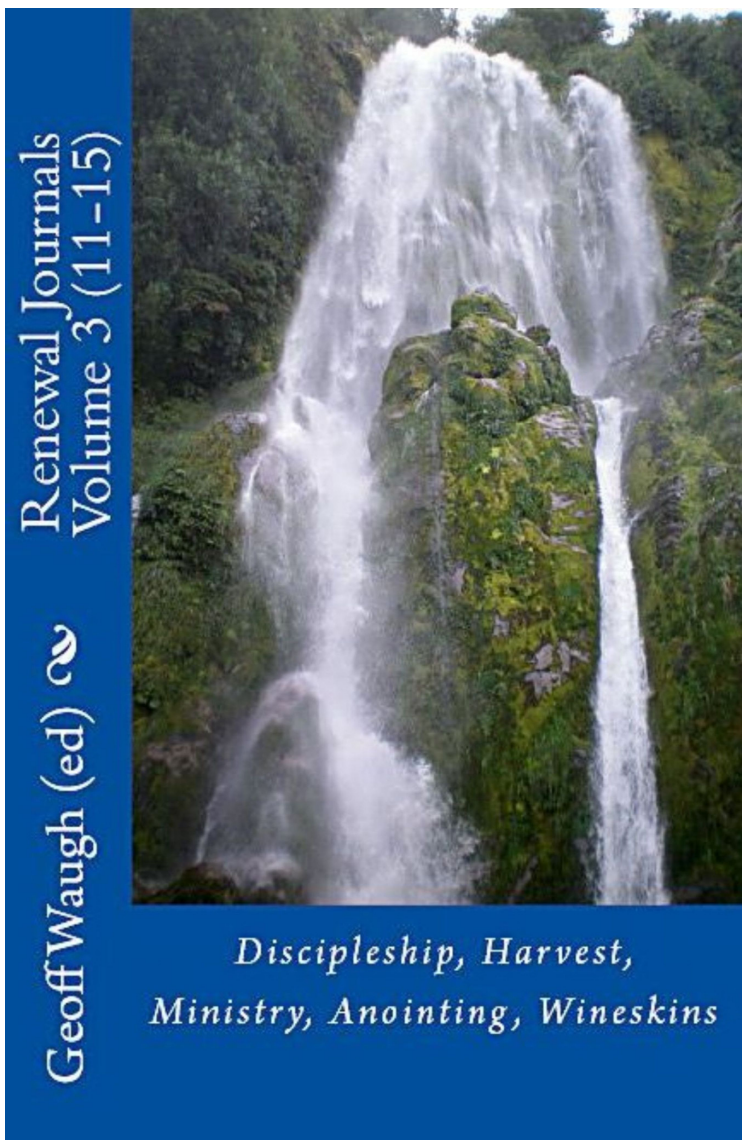
I have no doubt that the Lord wants us to purge the message we teach and preach so that it comes into line with the Message of Jesus. I have no doubt that the only means the Lord would have us use is the power of the Holy Spirit. Everything else is secondary and superfluous—and often a hindrance.

I hope this report has troubled you, challenged you, and inspired you! And perhaps Mary's words in John 2:5 can take on new significance for each of us: "Whatever He [Jesus] says to you, do it!"

If you would like to know what I am doing and become a part of it as the Spirit leads, please, let me know. And if you are reading this and are already taking action, I would be interested to know who you are and what you are doing.

Susan's book, *In the Spirit We're Equal*, is reviewed in this issue of the *Renewal Journal*. Her husband Eddie's book, *2000 Years of Charismatic Christianity*, was reviewed in Issue 12 of the *Renewal Journal*. These books and other resources are available from them at Hyatt International Ministries - www.eddiehyatt.com.

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5 Disciple-Makers

By Mark Setch



Rev Dr Mark Setch adapted this article from his research for his Doctor of Ministry degree at Fuller Theological Seminary titled “Developing Disciple-Makers: Reclaiming our Call to be an Apostolic Disciple-Making Church.”

Before ascending into heaven the Risen Christ gave his disciples a commission. They were to go and make disciples of all nations (Matthew 28:19). Within the Acts of the Apostles, Luke records the results of the early church’s obedience to Jesus’ commission. As people sent into the world by Jesus, they made disciples. The early church grew because those disciples in turn made more disciples, who made more disciples.

At the beginning of the third millennium the mainline denominational church is in crisis. Over the last twenty years membership has been in decline. In recent years this decline has become more significant. Declining numbers lead many commentators to conclude that our world in its twenty-first century is post-Christian; they allege the Christian church has outlived its usefulness and has no prominent place in a postmodern world. There is, however, growing evidence to suggest that this conclusion is inaccurate. Alongside the declining mainline church, there is an emerging twenty-first century church which is vital, dynamic,

healthy, and growing.

Why are some churches growing while others are fading into oblivion? It is my conviction that declining churches are those in which the Great Commission has lost its power. Going into the world is no longer a priority. Instead, the evangelistic focus (if one exists) is that of inviting people to come and be a part of the congregation. The problem is that fewer people are accepting the invitation. Mission is often framed by covert concerns which seek to protect the church from being infiltrated by the culture of our postmodern world. Consequently, the culture of the church is usually set apart and distinct from the culture of the world in which people live, work, and recreate.

For many unchurched members of our population, there appears to be little reason or relevance to include the church as a central part of life. Even though life includes pain and struggle, and a desperate search for hope and meaning, the established church is generally not perceived as providing answers to life's questions. Furthermore, disciple-making within these churches is not perceived as being the responsibility of everyday Christians. It is perceived to be the responsibility of ordained clergy, leaders, and those who are more evangelistically inclined. Disciples are no longer making disciples, who in turn make more disciples.

On the other hand, healthy and dynamic churches are those in which the Great Commission has reclaimed its power. Evangelism is given a high priority. Rather than being focused on trying to get people into the church, the vision of these congregations is to take their church into the world. The mission of these congregations is driven by the challenge of incarnating the timeless gospel of Jesus Christ into the culture of our postmodern world. In other words, they are functioning as apostolic (sent) churches. Disciple-making is not the responsibility of a select few. Every Christian is called to make disciples, who are disciple-makers; therefore disciples multiply. These churches develop apostolic disciple-making congregations.

This paper articulates a call for the Church of Jesus Christ to reclaim

the Great Commission and become an apostolic disciple-making church. Such a church will enter the postmodern twenty-first century world and develop disciple-makers. For many people this represents a new and different paradigm for understanding and experiencing both church and discipleship. It involves a paradigm shift which is essential if local church congregations and denominations are to become a healthy and vibrant part of the emerging church of the twenty-first century.

In order to illustrate the facets of this paradigm shift, this paper will be divided into three sections. Firstly, I will present a disciple-making theology of discipleship. Secondly I will present a disciple-making theology of the church. Finally I will describe some of the current research into growing vital churches, concluding that this research in fact supports an apostolic disciple-making paradigm of the church.

1. A disciple-making theology of discipleship

The Great Commission encapsulates the primary call on the life of the Christian to make disciples, who in turn make more disciples. When this is not happening, the church stagnates. Similarly, congregations will not grow in vitality and numbers when their evangelism strategies are based on a passive philosophy of ‘come and join us’, rather than on an active one, ‘go into the world.’

The challenge which is therefore facing the church today is to reclaim the power of the Great Commission. To do this involves two interrelated paradigms. The Great Commission demands an apostolic paradigm of the church. An apostle is one who is sent. An apostolic church is therefore a church which is sent into the world. This is the focus of the next section. It also demands a disciple-making paradigm of discipleship, which emphasises multiplication of disciples as opposed to the mere addition of disciples. This paradigm is the focus of the following discussion.

The Great Commission as the Christian’s Primary Call

Within the Gospel according to Matthew, it is recorded that before ascending into heaven, the risen Jesus gave his disciples a

commission. The commission was delivered in this way:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matthew 28:18-20).

While only Matthew presents the commission as succinctly and as clearly as this, each of the other Gospel writers record the Risen Jesus as sending his disciples into the world to make more disciples. Jesus sent his disciples into the world to bear witness to what he taught them in word and action. He called them to continue his ministry of proclaiming the kingdom of God. He knew that the only way in which this ministry would continue throughout the ages is by his disciples making disciples, who in turn make more disciples. Jesus promised that he would be present with them through the empowering of the Holy Spirit to fulfil this ministry of disciple-making.

The Great Commission therefore reflects the primary call on the life of the Christian to make disciples, who are disciple-makers. In other words, true discipleship is about multiplying disciples. What then is a disciple? How does one 'make disciples'? To understand the power of Jesus' command to go and make disciples, the dynamic inherent in the term 'disciple' needs to be understood. Only then can we appreciate what it means to 'make' one, and therefore capture what Jesus is commissioning us to do.

Multiplying Disciples

Within the New Testament, four key Greek words and their cognates are connected with the word 'disciple': *akoloutheo*, follow; *mathetes*, learner, pupil, disciple; *mimemai*, imitate, follow; and *opiso*, behind, after. A study of these words reveals that Jesus' call to discipleship was decisive, inclusive, permanent, and active.⁵ A

⁵Colin Brown ed., *The New International Dictionary of New Testament Theology* (Exeter, United Kingdom: Paternoster Press, 1986), 480-494.

disciple is someone who responds to Jesus' all-inclusive and unconditional call to follow him. Disciples follows Jesus by learning and applying his teachings so that the values, attitudes and actions of Jesus are reflected in the disciple's own life. Ogden provides a succinct definition of disciple which encapsulates these characteristics. He states that "a disciple is one who responds in faith and obedience to the gracious call of Jesus Christ. Being a disciple is a lifelong process of dying to self, while allowing Jesus Christ to come alive in us."⁶

However, a disciple is also someone who goes and makes disciples, who makes more disciples. In other words, the command to 'make disciples' is not fulfilled unless those who have become disciples are disciplined in such a way that they themselves are eventually making more disciples. Thus, according to the Great Commission, disciple-making is about multiplying disciples, not adding disciples. More often than not, disciple-making within the church has been presented as a process of addition. This paper argues that the words of the Great Commission commands Christians to make disciples, who in turn make more disciples, multiplying the number of those who are followers of Christ.

Levels of Disciple-Making

Within the Church today, there are at least three different levels of understanding of disciple-making: by clergy, by leaders, by disciples making disciples.

1. The first is where professional clergy are the disciple-makers, while the laity are the disciples.

There is an understanding within many mainline churches that the clergy make disciples and the laity live and serve as disciples. While not always stated as explicitly as this, it is certainly implicit. Loren Mead contends that the clergy-laity dichotomy is leftover from the church in the Roman Empire, subsequent to the conversion of Constantine in 313AD. During this era it was assumed that people

⁶ Greg Ogden, *Discipleship Essentials* (Downers Grove, Illinois: Intervarsity Press, 1998), 24.

were part of the Church by birth, rather than by choice. Ministry became the responsibility of the professional clergy.⁷

This level of understanding is disciple-making by addition- and a very limited addition at that. Any member of the clergy will affirm that pastoral care of a congregation is an all-consuming job. The more pastoral care a clergyperson gives to members of a congregation, the more they expect it from the clergyperson. Therefore, the opportunity to add new disciples - 'add' being the operative word - is severely limited by time and the energy of the one or few. Consequently it is no surprise that most clergy admit that only a small minority of unchurched people, with whom they have contact, become regular worshipping members of the congregation.

Despite its gross ineffectiveness, disciple-making by limited addition is still practised in many mainline church congregations today. Hence, these congregations are declining rapidly. Many are extinct and many more will be extinct within a short time. Disciple-making by limited addition is ineffective because it does not reflect the heart of the Great Commission, which is a call to all Christians to be disciple-makers who multiply rather than add disciples.

2. The second is where all Christian leaders are seen as being called and equipped to make disciples.

Rather than being limited to professional clergy, every leader makes disciples. However, they are not necessarily producing disciples who in turn make more disciples.

Ephesians 4:11-12 are pivotal verses in support of this understanding: "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for the building up the body of Christ." When clergy are seen as the disciple-makers, the role of the laity is to assist the clergy in their ministry. This scripture conveys the reverse as being true. Leaders are called to equip all Christians for their particular ministry.

⁷ Loren Mead. *The Once and Future Church* (Washington DC: Alban Institute. 1991). 13-22.

Christians will minister according to the particular spiritual gifts given to them. Ephesians 4, 1 Corinthians 12 and Romans 8 list some of the gifts of the Holy Spirit, which are distributed to all believers as the Lord determines (1 Corinthians 12:6,11).

This understanding affirms the call of all Christians as ministers who exercise their particular spiritual gifts interdependently with others in the Church. In this way the body of Christ is built up. According to this understanding, disciple-making occurs when leaders empower disciples to exercise their spiritual gifts in ministry within the body. Disciples are made as people discover and begin to exercise gifts of leadership, service, teaching, healing, music, hospitality, and so forth for the building up of the body.

While this understanding of disciple-making is significantly more effective than disciple-making by limited addition, it still falls short of the intent of the Great Commission. According to this level of understanding, disciple-making is equated with helping Christians discover their spiritual gifts and releasing them into ministry. People can be equipped for ministry, and use their spiritual gifts in the church, without intentionally making disciples themselves. For example, through the ministry of equipping leaders, a Christian may discover he or she has the gift of teaching and a passion for ministry with children. However, unless this person is intentionally seeking to make disciples by leading and nurturing more people into this ministry, then the church leadership is left to make more disciples. Equipping leadership is vital for disciple-making, but by itself is insufficient. It is still disciple-making by addition, which again falls short of the intent of the Great Commission.

3. The third level of understanding is where all Christians are called and equipped to make disciples, who make more disciples.

At this level, leaders are called to equip people for ministry according to Ephesians 4:11-12. Those who are released into ministry are given responsibility for making more disciples. It is not only the responsibility of equipping leaders to make disciples, but the responsibility of all disciples to make disciples, who in turn make more disciples. This is disciple-making by multiplication, and it reflects the full intent of the Great Commission. This understanding incorporates the dynamic of reproduction as well as

the dynamic of equipping. Churches in which there is equipping leadership and disciples making disciples are vital, growing churches.

A Biblical Theology of Disciple-Making

1. The Disciple-Making Ministry of Jesus

Even a cursory reading of the Gospels, and particularly the synoptics, leads the reader to conclude that Jesus' primary purpose was to proclaim and inaugurate the kingdom of God on earth. He did this through teaching, through supernatural signs and through human acts which demonstrate the Kingdom qualities of righteousness and justice. However, it is also clear from the synoptic Gospels that Jesus did not pursue the task of proclaiming the Kingdom of God in isolation. Rather than miraculously impart knowledge and gifting to the multitudes that followed him, he chose to invest time into mentoring a small band of followers whom he personally selected to be his disciples. Jesus' strategy in doing this was obvious. He intended his ministry to continue long after his ascension, therefore he devoted time to making disciples who would continue his ministry. These disciples would in turn make more disciples and so on, in readiness for his return.

The Gospels also reveal the method that Jesus used in making disciples. As stated previously, it began with a call - an invitation to follow him. Jesus then taught them about the Kingdom of God and what it meant to be in relationship with God. The disciples sat with him as he taught the crowds (Matthew 5:1 ff), and he spent time giving them specific teaching (e.g. Matthew 10:5 ff). Jesus modelled the attitudes, behaviour, and actions that he wanted them to emulate. He modelled a heart of compassion (Matthew 15:32-39; and Mark 6:34), and a ministry of healing, deliverance, and miracles (Matthew 8:14, 23-27, and 9:18-25). Jesus taught them about prayer, including praying with a right attitude (Matthew 6:5-15), praying for the lost (Matthew 9:38), and persisting in prayer (Luke 1:1-13). He modelled a life of prayer to them (Matthew 14:23; and Luke 6:12), and revealed his heart for the lost (Luke 15). Jesus challenged wrong attitudes within them (Mark 9:33-37, and 10:35-45), and instructed them to be cleansed from sin (Matthew 15:1-20,

and 23:1-36).

Included in this training, Jesus sent them out to do what they had observed him doing. We read that Jesus “called the twelve and began to send them out two by two, and gave them authority over the unclean spirits . . . So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them” (Mark 6:7,12,13; also Matthew 10:5-42; and Luke 9:1-6). In a similar fashion, Luke records Jesus sending out seventy others in pairs, giving them a similar commission. They also returned, rejoicing because the demons submitted to them (Luke 10:1-12, and 17-20).

As Jesus’ earthly ministry was drawing to a close, he began preparing his disciples to continue his ministry without his physical presence, but with the presence and power of the Holy Spirit. Within his farewell discourses as recorded in John, chapters 13 to 17, Jesus assures his disciples that after he has gone, they will remain in full fellowship with him through the Holy spirit (14:15-17, and 15:26 f.). People will know they are his disciples, as they continue to serve others in the way that he taught them (John 13:34,35). The final phase in Jesus’ discipleship training is encapsulated in the Great Commission, as he sent them out to make disciples, as he had made disciples of them first (Matthew 28:18-20).

Jesus’ method of making disciples can be summarised as follows: He called them to follow him; he taught, modelled, and ministered with them; he sent them out to minister to others and then come back and reflect with him; he prepared them to minister without him; and then sent them to go and make disciples of others, thus repeating the pattern that he modelled. It was an approach of disciple-making by multiplication.

2. The Disciple-Making Ministry of the Early Church

The early church continued Jesus’ ministry of disciple-making by multiplication. Following Pentecost, the apostles continued to minister in the way they had learned from Jesus. They preached and confirming signs followed; consequently, the Lord added daily

to their number those who were being saved (Acts 2:47). However, the fact that the Christian Church still exists today bears witness to the fact that the disciples did more than only preach, teach, and heal. The ministry of Jesus Christ continues today because the early disciples continued his ministry, and made disciples who continued Jesus ministry, as Jesus had commissioned them to do. These disciples in turn made disciples, who in turn made more disciples.

It is not clear within the early chapters of the book of Acts which disciples are making disciples. However we are told that the three thousand who heard Peter's Pentecost sermon were baptised and began to devote themselves to "the apostles teaching and fellowship, to the breaking of bread and prayers" (Acts 2:42). We can assume that many of these new disciples began to make more disciples (Acts 2:47). Consequently, there was a need to expand and diversify the leadership base with the commission of the seven (Acts 6). Consequently, the number of disciples increased greatly (Acts 6:7).

Within later chapters of the book of Acts, we read that it was a disciple named Ananias who laid hands on Saul after his conversion (Acts 9:10, 17). Someone had obviously discipled Ananias, who in turn continued to make disciples. Early in Saul's ministry he had disciples (Acts 9:25). Barnabas and Saul disciple John Mark (Acts 12:25). We read that together they "made many disciples" and "strengthened the souls of the disciples" in Lystra, Iconium and Antioch, and appointed elders in each church (Acts 14:21-23). Paul also discipled Timothy (Acts 16:1), Erastus (Acts 19:22) and Titus (Titus 1:5).

The disciple-making relationship between Paul and Timothy closely follows the principles that Jesus laid down. Just as Jesus invited his disciples to follow him, so Paul invited Timothy to accompany him as a follower of Jesus (Acts 16:1-3). Paul modelled ministry to Timothy (Acts 16:5, 2 Timothy 3:10-11), taught him (1 Timothy 1:18, and 1 & 2 Timothy), and they shared together in ministry (Acts 16:4-5; Philippians 1:1; Colossians 1:1; 1 Thessalonians 1:1; and 2 Corinthians 1:1). During this time, Paul taught Timothy the things that were needed for him to grow in maturity in the faith. He encouraged him to be a person of prayer (1 Timothy 2:1-4), to

continually be cleansed of sin (2 Timothy 2:20-26) and to study the Scriptures (2 Timothy 3:16-17). Paul demonstrated to Timothy the same passion for the lost that Jesus demonstrated to his disciples (1 Timothy 1:12-16, and 2:1,4). Just as Jesus sent his disciples out on their own when they were ready, so Paul did with Timothy (Acts 19:22; 1 Corinthians 4:7; 1 Thessalonians 3:2; and Philippians 2:19).

Most importantly, Paul sent Timothy to make disciples, who would in turn make more disciples. Paul says to Timothy “what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well” (2 Timothy 2:2). Like Jesus, Paul’s method of disciple-making was one of multiplying his ministry by building the kingdom in others, not being merely content to add names to the list of those saved. Paul understood that it was imperative to reproduce himself in those who would follow after he had gone.

21st Century Disciples

In summary, a twenty-first century disciple of Jesus Christ will understand his or her primary call to be that of making disciples who are disciple-makers. They will be men and women of prayer, who faithfully study the Scriptures, who grow in holiness through confessing and repenting of their sin. They will have a heart for the lost, which will motivate them to bear witness to their faith in word and action, through which they will make disciples. Twenty-first century disciples will learn from those who are discipling them how to share their faith with others. They will work with their disciplers in discipling others, and under their guidance will be released to make disciples.

However, twenty-first century disciples cannot make disciples on their own. They need to be part of a disciple-making church. The post-Pentecost disciple-making occurred within the context of a growing Church, sent into the world. It was an apostolic church. Therefore, not only do disciples need to comprehend the full intent of the Great Commission, so does the Church. The Church needs to understand the implication behind Jesus’ word ‘go’ (Matthew 28:18;

and Mark 16:15)⁸, and ‘send’ (John 20:21), and witness to the ends of the earth (Luke 24:48; and Acts 1:8). This is the focus of the next section.

2. A disciple-making theology of the church

The Great Commission as the Church’s Apostolic Calling

The phrase ‘make disciples’ is not the only important component within the words of the Great Commission as recorded in Matthew 28:18-20. The disciples are to ‘go’ and make disciples. They were not commissioned to stay and make disciples, but to go. They were ‘sent’ (John 20:21). The disciples were only to wait long enough to receive the empowering of the Holy Spirit. After being baptised with the Holy Spirit, they were to bear witness to Jesus to the ends of the earth (Luke 24:49; and Acts 1:5,8).

It is also important to emphasise that this commission was not given to the disciples individually, but collectively. These eleven disciples were the founding nucleus of the world-wide disciple-making community, who would become known as the Church. He purposefully established this ministry of disciple-making in the context of community. The call is for the community of believers to both go forth and make disciples, as one community. The vine and branches allegory of John 15 provides a conclusive reference to the coming community. “The idea of many branches being knit together by being joined by one stem is a vivid illustration of corporateness. Not only can no branch exist without being in living contact with the vine, but the branches have no relations to each other, except through the vine.”⁹

However, it is Jesus’ high priestly prayer in John 17 that provides the strongest evidence of his intention that his mission continue through his disciples as a unified community, not as individuals. In his prayer to the Father, Jesus says: “as you have sent me into the world, so I have sent them into the world” (John 17:18). Jesus’ prayer that the disciples be one (John 17:21-23) clearly emphasises

⁸ The Greek for this word ‘go’ literally means ‘having gone.’

⁹ *ibid.*, 723.

the importance of community for the continuation of the mission of Jesus.

There is no doubt that the mission of Jesus to proclaim the kingdom of God in word, sign and action is to be continued by his disciples in the context of an interdependent community when we consider the evidence: the commission to the twelve (Matthew 10:5-42; and Luke 9:1-6), the commission to the seventy (Luke 10:1-12), and the post-resurrection commission to the disciples (Matthew 28:18-20).

An Apostolic Church

This community of disciple-makers is therefore destined to be an apostolic community, which begins as an apostolic church - a 'sent' church. The Greek word *apostello* means 'to send'. The word appears 131 times in the New Testament, 119 of which are found in the Gospels and Acts.¹⁰ It is the word used to describe Jesus 'sending' the twelve disciples on their mission to proclaim the kingdom of God and to heal (Luke 9:2). It is also used to describe the appointing of the seventy and 'sending' them off in pairs in mission (Luke 10:1,3). The Greek word *pempo* which also means 'send' is used as a virtual synonym for *apostello* in John, Luke and Acts.¹¹ The word *apostolos* is translated 'apostle'. Initially referring to the twelve apostles (Luke 6:13; and Matthew 10:2), it described being sent as an envoy or ambassador (2 Corinthians 5:20). Later Paul, Barnabas and others are referred to as apostles (for example, Acts 14:14; and Romans 16:7)¹².

The Church of Jesus Christ is built upon the foundation of the apostles and prophets (Ephesians 2:20). In other words, those who are called to the office of apostle (Ephesians 4:11) are not the only ones whom Jesus has sent into the world with a message. Rather, apostles are to give leadership to the building of a 'sent' Church.

10 E. von Eicken and H. Lindner, "Apostello", *New International Dictionary of New Testament Theology Volume 1*, ed. Colin Brown (Exeter, United Kingdom: Paternoster Press, 1986), 128.

11 *ibid.*

12 D. Muller, "Apostello", *The New International Dictionary of New Testament Theology Volume 1*, ed. Colin Brown (Exeter, United Kingdom: Paternoster Press, 1986), 130.

Jesus made this clear in the words of the Great Commission. He did not say to the eleven disciples (also referred to as apostles in Matthew 10:2) “go, therefore and proclaim my message”. Rather, he commissioned them to “go therefore and make disciples”. In other words, he commissioned them to be an apostolic people. The reason that the early Church congregations went a long way towards fulfilling Jesus’ challenge to be his witnesses to the ends of the earth (Acts 1:8), was because the apostles began to build and lead an church. The apostles went into the world, growing and multiplying a community of believers - believers who were sent, and went back into the world.

Jesus established the church as a disciple-making church. A disciple-making church is an apostolic church. The Great Commission therefore demands a multiplication paradigm of disciple-making, and it demands an apostolic paradigm of the church. Despite the fact that many congregations of most Christian denominations throughout the world confess that they believe in the ‘one holy Catholic and apostolic church’, the majority of congregations of mainline churches do not understand what it means to be an apostolic church. The following section describes three different levels of understanding of the church which exist today. Following this is an apostolic theology of the church and a profile of the twenty-first century church.

The Purpose of the Church

Three levels of understanding about the purpose of the church parallel the three levels of understanding of disciple making.

1. The Church as Caring for the People

This understanding of the role of the local church as caring for the people parallels the understanding of the clergy as disciple-makers¹³. Within the Christendom Paradigm, the primary role of the local church is to care for the people who are part of it. A church in which the primary role is caring for the people is a highly institutionalised church. The more people in the congregation, the

¹³ The understanding of clergy as disciple-makers is described in Chapter One.

more clergy are needed, when the primary role of the clergy is to care for the people. The more clergy that exist, the more administration is needed to maintain an acceptable level of care. Administration is also needed to ensure that mission happens overseas or in remote and less fortunate parts of the country. Missionaries need to be trained and funds need to be raised. The responsibilities, however, are taken out of the hands of 'ordinary' Christians.

A church in which the primary role is to care for the people is in direct disobedience to the Great Commission, as this understanding restricts disciple-making to the sole responsibility of the clergy. However, the institutional church structures ensure that the primary focus of their time and energy is on those already in the church. A church in which the primary role is caring for the people is an inward focused church, which is in direct contrast to the emphasis of the Great Commission.

2. The Church as Building Up the Body

Declining church attendance, combined with the influence of the charismatic movement, contributed to a different level of understanding of the church. A key part of this change is re-exegeting (or rediscovering) Ephesians 4:11-12: "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ." Whereas the second level of understanding of disciple-making focused on the phrase "to equip the saints for the work of ministry", this second level of understanding of the Church's role focuses on the phrase "for building up the body of Christ."

This represents a significant move from the first level of understanding. It is the whole people of God, not the clergy who take responsibility for the building up of the body of Christ. All Christians care for one another, and discover and exercise their spiritual gifts. Paul's analogy of the church as a body, as expounded in 1 Corinthians 12 and other places, plays a large part in the thinking behind this understanding. In order to be a disciple-making and multiplying community of faith, the church must

perceive itself as a body of believers, each with different gifts to be exercised together.

However, this second level of understanding is limited because it tends to see the building up of the body as an end in itself. A congregation may encourage the exercise of the gifts of the Spirit by all members. The fruits of this may be evidenced by creative and diverse worship experiences, and strong ministries for and with children, teenagers and young adults. There may be a small groups ministry which caters for all ages, led by trained and gifted leaders. However, these ministries are often developed with the implicit, or even explicit, assumption that this wonderful demonstration of the 'building up of the body' will automatically draw in potential disciples.

Churches which work at building up the body usually do experience seasons of numerical growth. However, analysis of this growth usually reveals the majority of it as being Christians transferring from 'less exciting' churches to a church which 'meets their needs'. Such churches inadvertently send a message which says 'come and join us'. This message is contrary to the charge of the Great Commission to go into the world and make disciples. Congregations in which the building up of the body is an end in itself fall short of the intent of the Great Commission. Apart from the 'end in itself' perception, there are several other reasons why congregations, who embrace this level of understanding, fall short of the intent of the Great Commission.

Firstly, the understanding of the Church as body often exists in parallel with the clergy/laity paradigm. That is, the clergy strongly encourage the discovery and exercise of spiritual gifts by all members of the congregation. However, they are limited by denominational regulations, practices, and expectations of the people.

Secondly, there is often within this level of understanding a strong conviction that mission flows out of nurture. Christian nurture, evidenced by teaching and pastoral care, is seen as primary. Mission and evangelism is ineffective, unless the body is built up through solid teaching and care. Biblical teaching and pastoral care

are important and vital to the growth of the body. However, if they are given priority over mission, then mission never happens. For example, many Christians consider themselves to be 'mature in faith' (Ephesians 4:13) and do not see it as important to make disciples of others.

The more nurture and fellowship that people receive, the more they demand. The more emphasis that is placed on nurture, whether by clergy or by small group leaders, the more people value having 'their needs met', and the less motivated they become to engage in mission. Giving nurture priority over mission encourages an introversion which is at odds with the intent of the Great Commission, which commissions all believers to 'go' (Matthew 28:19; and Mark 16:15), to be 'sent' (John 20:21), and to be witnesses to the ends of the earth (Luke 24:48; and Acts 1:8). The early church was obedient to this commission, giving mission first priority. As they did this, they experienced nurture and fellowship like never before (Acts 2:41-18, 4:29-35).

3. The Church as Extending the Kingdom

The third level of understanding of the purpose of the church is to continue Jesus' ministry of proclaiming the kingdom of God in word and action. This is done in the spirit and pattern of the early church, of being sent into the world with the good news of the gospel. The ethos of 'building up the body' is vital to this understanding of the church. However, building up the body is not an end in itself, but a means to an end. The end is to extend the kingdom of God by making disciples, who make disciples.

The kingdom of God is extended when the lost are found, and so searching for the lost is the primary focus of the church which is sent into the world. Congregations which reflect this understanding are kingdom oriented, as opposed to church oriented. Howard Snyder expresses it this way:

Church people think about how to get people into the church;
Kingdom people think about how to get the church into the world.
Church people worry that the world might change the church;

Kingdom people work to see the church change the world.¹⁴

A kingdom-oriented congregation is an apostolic congregation - a 'sent' congregation. It reflects the full intent of the Great Commission - to go and make disciples. The following section argues that the ministry of Jesus and the early church as recorded in the scriptures, articulates an apostolic theology of the church. It is a theology of the church which affirms this level of understanding and purpose of the church. It reflects the full intent of the Great Commission.

An Apostolic Theology of the Church

The ministry and teaching of Jesus lay the foundation for the apostolic ministry of the Church. The book of Acts records the early church continuing this apostolic ministry of Jesus, in obedience to the Great Commission. The apostle Paul, a key apostle and theologian of the early church, continues to develop this apostolic theology of the church, building on the teaching of Jesus.

1. The Apostolic Ministry of Jesus

By first sending out the twelve (Mark 6:7,12,13; Matthew 10:5-42; and Luke 9:1-6) and later the seventy (Luke 10:1-12, 17-20), Jesus not only demonstrates his equipping style of leadership, but role models an apostolic or 'sending' component to the ministry. Just as the Father sent Jesus to the world for an apostolic mission, so Jesus sent his disciples to continue in that mission (John 17:18, 20:21). In proclaiming the Gospel of the kingdom, Jesus did not remain within Nazareth, but moved throughout Galilee and beyond, eventually to Jerusalem. His mission was apostolic. Two features of this apostolic mission are consistently noted: the proclaiming of the good news of the kingdom, and the miraculous signs which followed.

When Jesus sent the twelve and then the seventy, this pattern continued. He sent them to proclaim the good news and to heal the

¹⁴ Howard Snyder, *Liberating the Church* (Downers Grove, IL: Intervarsity Press, 1983), 11.

sick and cast out demons (Luke 9:1-2, 6; and 10:9,17). He commissioned his disciples to be a community of believers who would continue this apostolic mission. They were commissioned to “go therefore and make disciples of all nations” (Matthew 28:19), to “go into all the world and proclaim the good news to the whole creation” with signs following (Mark 16:15-18), and to be ‘witnesses’ (Luke 24:48) “in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Jesus’ apostolic ministry was reinforced with apostolic teaching. This teaching is most clearly articulated in two parables concerning the sowing of seed (Mark 4:1-20, 26-29), and his statement about the harvest (Matthew 9:35-38; and Luke 10:2). Matthew records the following:

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest’ (cf Luke 10:2).

Again the pattern of Jesus’ apostolic ministry is noted: proclaiming the good news of the Kingdom, with signs following. However, Jesus is lamenting the fact that there is a harvest of souls for the kingdom, but a shortage of workers to bring in the harvest. He gives a call to prayer – to pray to God for workers, who will be *sent* into the harvest – first as Jesus summoned his twelve disciples and sent them on their mission (Matthew 10:1-42).

However, a harvest will not come unless seeds are planted. Within Mark 4 Jesus tells a parable of a sower, who sows seed. Some of the seed does not survive because it falls on the path, on rocky ground, and among thorns. However that which fell on good soil brought forth grain, and grew up to yield thirty, sixty, and a hundredfold. (Mark 4:3-8). The seed is the word of God (Mark 4:14). Mark then records Jesus’ Parable of the Growing Seed:

The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come (Mark 4:26-29).

What is the clear message for disciples who are disciple-makers in an apostolic church? The disciples are responsible for the sowing, God does the growing, and the disciples then come and bring in the harvest. It is not possible to harvest without first sowing. It is of no use sowing, unless harvesting also takes place to bring in the fruits of the sowing. It is not the sower or the harvester's role to grow the plants, as this is up to God. The harvester's role is to take whatever measures can be taken to ensure that the environment is maximised to release its growth potential.

2. The Apostolic Ministry of the Early Church

The day of Pentecost as recorded in Acts 2 marked the beginning of the fulfilment of the Great Commission. With the coming of the Holy Spirit to give power to witness as promised (Luke 24:49; and Acts 1:8), the disciples responded to Jesus' call to go into the world. Peter, filled with the Holy Spirit, began to preach the good news of the Gospel of the kingdom, and three thousand people became disciples. These disciples were baptised, and then "devoted themselves to the apostle's teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42).

The book of Acts is the record of the apostles continuing Jesus' ministry to proclaim the Kingdom in word (e.g. Acts 2:14-36; 3:1 ff; 4:8 ff; and 8:4 ff), in sign (e.g. 3:1-10; 5:12-16; and 8:4-8), and in action (e.g. 4:32-37; and 6:1-4). Jesus' commission to 'go and make disciples' is obeyed (e.g. Acts 2:37-47; 6:1-7; 8:9 ff; 10:1-44; and 13:1 ff). Peter and the other apostles moved throughout the region, preaching the gospel with signs following. They were fulfilling the apostolic commission that Jesus gave them. They were apostles (*apostolos*), sent by Jesus to continue his ministry of extending the kingdom of God.

The early church was not only a church with apostles, it was an apostolic church. The apostles, who were sent in obedience to the Great Commission, not only made disciples, but disciples who were disciple-makers. The record of the early church supports this:

That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria . . . Now those who were scattered went from place to place, proclaiming the word. (Acts 8:1, 4).

As it was with Jesus and the apostles, the disciples of the apostles were sent to continue Jesus' ministry of proclaiming the kingdom, and signs followed. The teaching, fellowship, breaking of bread, prayer, worship and service, and care (Acts 2:37-47, 4:23-37) were not ends in themselves, but responses to the apostles being sent. They continued the mission of Jesus, going into the world to make more disciples, who were equipped to make more disciples.

3. Paul's Apostolic Theology of the Church

Upon his conversion, Saul, who later became known as Paul, became one of the most significant apostles of the early church. In his apostolic ministry of teaching, he reinforced Jesus' apostolic teaching, thus developing an apostolic theology of the church.

Building up the body

As previously stated, Paul affirmed that God gifts leaders for the role of equipping the whole people of God for the work of ministry. Through this equipping, the body of Christ is built up (Ephesians 4:11-12). It is not the people who do the building, but Christ (see Matthew 16:18). Paul states that the church receives its life and authority from Christ as the head of the Church (Ephesians 4:15-16). The church is totally dependant on Christ for its direction and life. This truth is affirmed by Jesus' statement when he says that he is the true vine and we are the branches (John 15:1-11). He says, "apart from me you can do nothing" (verse 5).

Also, the individual Christians, who are members of the church (the

body), are interdependent, rather than dependent on each other. In 1 Corinthians 12:12-30, it is clear that each member of the body is assigned a particular gift (*charis*) to be exercised in mutual giving and receiving, for completing tasks within the fellowship, and in fulfilling its commission to proclaim the good news to the world.

Clearly then, Paul teaches that the individual members of the church, in and of themselves, do not constitute the whole. Rather, the unity of the body, and the life of the body comes from Christ himself: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body" (1 Corinthians 12:12 f.).¹⁵

This understanding of the church, as a living, dynamic organism, holding in tension unity and diversity, illustrates the disciple-making call of the church. Disciples cannot be effective disciple-makers on their own, because they do not possess all the gifts, as Christ did. However, disciple-making happens in the church, as disciples together witness and service Christ in the world, and subsequently fruitful disciple-making develops. This does not infer that individual disciples cannot lead others into a relationship with Jesus Christ. However, the ongoing nurture and mentoring of a disciple, who becomes a disciple-maker, is made more effective when it is provided by more than one disciple. It is within the context of the church--the body of Christ--that holistic disciple-making occurs.

Through the equipping of the saints for ministry, God releases the gifts of the Holy Spirit, through which Christ builds the body. Paul gives illustration to this in his statement: "I planted, Apollos watered, but God gave the growth" (1 Corinthians 3:6). In saying this, Paul reinforces Jesus teaching on the parable of the growing seed (Mark 4:21-25).

¹⁵ A detailed discussion of this is found in S. Wibbing's article "Body" in *The New International Dictionary of New Testament Theology Volume 1*, ed. Colin Brown (Exeter United Kingdom: Paternoster Press, 1986), 232-38.

Extending the kingdom

Paul's teaching on the Church in Ephesians also clearly emphasises that the building up of the body is not an end in itself. He states that leaders are given to equip the saints for ministry, for the building up of the body of Christ "until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Ephesians 4:13). The building up of the body is for the purposes of extending the kingdom of God. This is why Paul tells that Corinthian Christians that they have been reconciled to Christ, and have been given a ministry of reconciliation. They are to be ambassadors for Christ (2 Corinthians 5:17-21). This is why he told the Philippian Christians that it is through God at work within them, enabling them to will and work for his pleasure, that they will shine like stars in the world (Philippians 2:13,15). This is why Paul, in his discipling of Timothy, urged him to pray for everyone, as God desires everyone to be saved (2 Timothy 2:4).

Within these words we hear Paul's apostolic heart for the church. This is further reinforced in his teaching in chapter one of the letter to the Ephesians. We read that Jesus is not only head of the Church, but head of all things: "And he has put all things under his (Christ's) feet and has made him the head over all things for the church, which is his body, the fullness of him which fills all in all" (Ephesians 1:22-23). God has "a plan for the fullness of time, to gather up all things in him (Christ), things in heaven and things on earth" (Ephesians 1:10). God's plan and desire is that everyone is saved (2 Timothy 2:4). He does not want "any to perish, but all to come to repentance" (2 Peter 3:9). God's plan is to be fulfilled through the church, which is to "fully reveal Christ's headship over the whole created order."¹⁶

In commenting on the significance of Ephesians 1:22-23, Frank Laubach makes this statement: "When Christ was here on earth, he was limited to performing his ministry in one place and at one time . . . He healed whoever he touched, but his touch was necessarily limited by time and space . . . As the body of Christ, the Church is

¹⁶ Synder, *Liberating the Church*, 59.

Christ's multiplied hands, feet, voice and compassionate heart."¹⁷ In other words, as the body of Christ, the Church multiplies disciples who multiply the Kingdom ministry of Jesus. The Kingdom ministry of Jesus is extended when the church functions as an apostolic church--a body of interdependent disciple-makers sent into the world to make disciples, who in turn, make more disciples.

The Great Commission Revisited

It was concluded in the first section that the Great Commission demands the primary call of the Christian to be a disciple who is a disciple-maker. This call requires a multiplication paradigm of disciple-making. This second section now concludes that the Great Commission also demands an apostolic church - a church sent into the world, with leadership that equips people for an interdependent ministry of disciple-making. Through this, the body is built up and the kingdom of God is extended, thus continuing the ministry of Jesus in the world. This requires the church to adopt an apostolic paradigm.

The multiplication paradigm of disciple-making demands leaders who equip and multiply. The Apostolic paradigm of the church demands apostolic leadership. Leadership which is equipping, multiplying and apostolic is life-giving leadership. It demands a disciple-making and sending approach. When this occurs, the power of the Great Commission is restored and the spirit of Jesus and the early church is reflected in the life of the twenty-first century church.

3. Current research into vital churches

Current research confirms that vital growing churches are those which have reclaimed an apostolic disciple-making vision.

Episcopal Priest and President of the Alban Institute, Loren Mead,

¹⁷ Greg Ogden, *The New Reformation* (Grand Rapids, Michigan: Zondervan, 1990), 32.

published a book in 1991 called *The Once and Future Church*.¹⁸ Mead challenges the mainstream church as continuing to operate within a Christendom Paradigm dating back to Constantine, whereas we live, work, and witness within a Mission Paradigm. In 1996 he published another book in which he identifies five challenges for the church if it is to effectively transition into a mission paradigm: (1) to transfer the ownership of the Church from clergy to laity, (2) to find new structures to carry our faith, (3) to discover a passionate spirituality, (4) to feed the world's need for community, and (5) to become an apostolic people.¹⁹

In 1993 United Methodist Minister and Director of 21st Century Strategies, William Easum, published a book titled, *Dancing with Dinosaurs: Ministry in a Hostile and Hurting World*.²⁰ As a Church Consultant who travels some 300 days of the year, Easum observes first hand many churches in the United States. He concludes that churches effectively ministering into the twenty-first century are churches where: (1) small groups replace programs, (2) pastors equip persons, rather than do ministry, (3) effective worship is culturally relevant, (4) buildings are not important, and (5) weekday ministries overshadow the importance of Sunday. In addition to this, he lists three essential ingredients: (1) biblical integrity, (2) evangelism, and (3) quality.

George Hunter III, who is a professor at Ausbury Theological Seminary in Wilmore, Kentucky, surveyed nine churches within the United States whom he identified as being apostolic congregations. Some of these churches were independent, while others were part of a mainstream denomination. Hunter states that apostolic congregations are different from traditional congregations in fifty ways, but identifies ten distinctive features which account for about 80 percent of the difference, those being: (1) grounding believers and seekers in Scripture, (2) disciplined, and earnest in prayer, with an expectation and experience God's action in response, (3) understanding, affinity, and compassion for the lost, unchurched,

¹⁸ Mead, *The Once and Future Church*.

¹⁹ Loren Mead., *Five Challenges for the Once and Future Church* (Washington DC: Alban Institute, 1996).

²⁰ William Easum, *Dancing with Dinosaur* (Nashville Tennessee: Abingdon Press, 1993).

unchurched people, (4) obedience to the Great Commission--more as warrant or privilege, than mere duty, (5) a motivationally sufficient vision for what people, as disciples, can become, (6) adaption to the language, music, and style of the target population's culture, (7) willingness to work had to involve everyone, believers and seekers, in small groups, (8) advocacy of the involvement of all Christians in lay ministries for which they are gifted, (9) regular pastoral care of members through regular spiritual conversation with someone who is gifted for shepherding ministry, and (10) engagement in multiple ministries to unchurched people.²¹

The consistent findings of this research is obvious. However, there are two expressions of current research which have considerable impact throughout the church at present. The first is undertaken by C. Peter Wagner²², into what he calls the New Apostolic Reformation. The second is undertaken by Christian Schwarz²³, into what he calls Natural Church Development. Findings of this research are consistent with those above. However, they clearly reveal a way of reclaiming the power of the Great Commission through recapturing the apostolic vision of the church and reinforcing a disciple-making by multiplication paradigm, respectively.

The New Apostolic Reformation

Wagner contends that the mainline church crisis exists because their institutional structures represent "old wineskins"²⁴. Jesus said: "Neither is new wine put into old wineskins; otherwise the skins burst, and the wine is spilled; and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved" (Matthew 9:17). Since Christ began building his church 2000 years ago, it has changed many times in the way that it has grown. With each change, a new wineskin was required. The growing vital churches, which are independent churches, members of apostolic

21 George Hunter III, *Church for the Unchurched* (Nashville, Tennessee: Abingdon, 1996), 29-32

22 C. Peter Wagner, *Churchquake* (Ventura, California: Regal, 1999).

23 Christian Schwarz, *Natural Church Development* (Carol Stream, Illinois: Churchsmart, 1996).

24 Wagner, *Churchquake*, 15-16.

networks, and congregations within mainline denominations, are part of a new wineskin being formed. Wagner calls this new wineskin the *New Apostolic Reformation*, and local churches whose ministries embrace this as *new apostolic churches*.

The expression “new reformation” is not new. Greg Ogden²⁵ and Lyle Schaller²⁶ recently published books titled *The New Reformation*, and William Beckham authored *The Second Reformation*.²⁷ The first reformation is the Protestant Reformation of the sixteenth century. This reformation was largely theological, whereas the new reformation is not so much a reformation of faith, but of practice. Wagner states that “this current reformation is not so much against corruption and apostasy as it is against irrelevance.”²⁸ The word ‘apostolic’ is used because churches which identify with this movement give a high priority to reaching out in effective ways to the unchurched. Many churches, who identify with this movement, also recognise the New Testament office of apostle as alive and well in the church today.

In observing new apostolic churches, Wagner identifies nine common characteristics, as follows.²⁹

New Name. The name of new apostolic churches is more likely to reflect the vision of the church, or the region or community in which it is situated, rather than the denomination.

New Authority Structure. An indispensable quality within new apostolic churches is strong, visionary leadership. Pastors of these churches are perceived as the leaders of the church; whereas in most traditional denomination churches, the parish council or board of deacons lead, and the pastor is an employee.

²⁵ Ogden, *The New Reformation*.

²⁶ Lyle Schaller., *The New Reformation* (Nashville Tennessee: Abingdon Press, 1995).

²⁷ William Beckham, *The Second Reformation* (Houston TX: Touch Publications, 1997).

²⁸ C. Peter Wagner, *Churchquake* 36-37.

²⁹ C. Peter Wagner, *The New Apostolic Churches* (Ventura California: Regal, 1998), 18-25.

New Leadership Training. Within new apostolic churches, all members are encouraged to discover their spiritual gifts and use them for ministry, while leaders are mentored and trained through seminars or conferences, or in-house bible schools.

New Ministry Focus. Many denominational churches are heritage driven, with their ministry philosophy being determined by their historical antecedents. Conversely, new apostolic churches are vision driven, being more concerned about where God is leading in the future, than how we lead in the past.

New Worship Style. Contemporary, culturally relevant worship is a key characteristic of new apostolic churches.

New Prayer Forms. A fervent and uncompromising commitment to prayer is another essential dynamic within new apostolic churches. Days of prayer and fasting, prayer walks, and prayer summits will be scheduled on a regular basis.

New Financing. Whereas most mainline denominations are facing a serious funding crisis, new apostolic churches have relatively few financial problems.

New Outreach. The primary focus of the new apostolic church is reaching out to the lost and hurting. Focused, strategic evangelistic ministries, ministries of care and compassion, and new church plants all feature prominently on their agenda.

New Power Orientation. Not all new apostolic churches consider themselves to be charismatic, nevertheless they display an openness to the Holy Spirit and affirm that all of the New Testament spiritual gifts are in operation today. Unlike many mainline denominational churches, they encourage ministries of healing, deliverance, spiritual warfare, prophecy, and so forth.

There is an obvious correlation between Wagner's characteristics and those identified by Mead, Easum and Hunter III. Even more significant is the correlation between the characteristics of the New Testament apostolic churches, as described in this chapter: strong apostolic leadership; people sent into the world to proclaim the

Gospel, with signs following; devotion to the apostles teaching, fellowship, breaking of bread and prayers, and the raising up new leaders. It appears as though the profile of a twenty-first century apostolic church includes the characteristics identified by Wagner and others.

Natural Church Development

From 1994-96 Christian A. Schwarz, head of the Institute for Church Development in Germany, undertook what he claims to be the most comprehensive study ever conducted on the causes of church growth. He surveyed more than one thousand churches in thirty-two countries on five continents. Schwarz says:

To my knowledge, our research provides the first world-wide scientifically verifiable answer to the question, "What church growth principles are true, regardless of culture and theological persuasion?" We strove to find a valid answer to the question "What should each church and every Christian do to obey the Great Commission in today's World?"³⁰

Published in 1996, Schwarz's research identifies eight 'quality characteristics' of growing churches: (1) empowering leadership, (2) gift-oriented ministry, (3) passionate spirituality, (4) functional structures, (5) inspiring worship, (6) holistic small groups, (7) need-oriented evangelism, and (8) loving relationships.³¹

Schwarz states his conviction that many Christians are sceptical of church growth because to them it presents techniques which seek to achieve church growth using human abilities, rather than God's means. In contrast to this, Schwarz presents a different approach to church growth, which he calls 'natural' or 'biotic' church development. "'Biotic' implies nothing less that a rediscovery of the laws of life (in Greek, *bios*). The goal is to let God's growth automatisms flourish, instead of wasting energy on human-made programs."³²

30 Christian Schwarz, *Natural Church Development*, 27.

31 *ibid.*, 22-37.

32 *ibid.*, 7.

As discussed earlier in this chapter, Schwarz's approach recaptures Jesus' teaching in the Parable of the Growing Seed (Mark 4:26-29). That is, disciples do the sowing and the reaping, but God does the growing. Schwarz's understanding of church growth affirms the Church as a living, dynamic organism, rather than an institution; thus, his understanding reflects Paul's theology of the church, as described earlier in this chapter. He sees growth and development resting in principles which promote the health of churches. "Effective churches are healthy churches; healthy churches are growing churches--they make more and better disciples."³³

If, as Jesus and Paul emphasise, it is God that does the growing, what specifically can disciples do within the sowing that prepares for God's growth to be released? The real values of Schwarz's research is that he addressees this very question. He identifies 'biotic' principles which facilitate God's growth. Three of these principles are particularly relevant to the paradigm of disciple-making by multiplication.

Interdependence. This principle affirms Paul's teaching of the church as a body consisting of interdependent members. Church structures and practices should encourage an interdependent relationship between each of the various ministries within the congregation.

Multiplication. The principle of multiplication applies to all areas of church life: "Just as the true fruit of an apple tree is not an apple, but another tree; the true fruit of a small group is not a new Christian, but another group; the true fruit of a church is not a new group, but a new church; the true fruit of a leader is not a follower, but a new leader."³⁴

Functionality. This principle asks whether the ministry is bearing fruit, in terms of both quality and quantity. This may appear to be obvious, however, numerous churches have ministries that go on ad infinitum without this type of periodic evaluation process.

³³ Robert E. Logan, *Beyond Church Growth* (Grand Rapids, Michigan: Fleming H. Revell, 1989), 17.

³⁴ Schwarz, *Natural Church Development*, 68.

When the eight quality characteristics are considered in light of these biotic principles, it is the adjectives rather than the nouns that are important. For example, when the multiplication principles are applied to leadership, they empower the leadership. When the principle of interdependence is applied to ministry, it becomes gift-oriented ministry. When the principle of functionality is applied to a congregation's organisational structure, it becomes a functional structure. The application of these biotic principles therefore provide a healthy environment for an apostolic disciple-making church to develop and grow.³⁵

Conclusion: a profile of the twenty-first century church

While taking totally different approaches, Wagner's New Apostolic Reformation and Schwarz's Natural Church Development each affirm an apostolic paradigm of the church and an multiplication paradigm of disciple-making. Each of these is required to restore the power of the Great Commission. Neither Wagner's nor Schwarz's research reflects exclusive indicators of healthy, growing churches. However, based on biblical and theological evidence, and the sustained growth of some contemporary churches, it appears as though Wagner's and Schwarz's research describe characteristics of apostolic disciple-making congregations.. Thus, apostolic disciple-making congregations reflect the church of the twenty-first century. This is a church which embodies the full intent of the Great Commission.

A mission strategy for an apostolic disciple-making church will therefore reflect the presuppositions of the apostolic paradigm of the church. It will emphasise a primary purpose of being sent into the community. The life of the congregation will reflect an interdependent body of believers, equipped for the ministry of sowing and reaping the harvest which God will grow. The disciple-making strategy will reflect the presuppositions of the multiplication paradigm of disciple-making.

³⁵ For a more detailed discussion of the eight quality characteristics and the biotic principles, refer to Schwarz, *Natural Church Development*, 22-82.

It will emphasise the primary call of each member of the church to be disciple-makers at every level of church life. The disciple-making strategy of Jesus and Paul will be implemented, ensuring growth in maturity of disciples, who make more disciples. The lost will be found. The sick will be healed. The demonised set free. The Kingdom will be extended. And God will be glorified.

6 Ministry Confronts Secularisation

Sam Hey



Dr Sam Hey teaches at the School of Ministries, Christian Heritage College, Brisbane, a ministry of Christian Outreach Centre. In this paper, adapted from his Ph.D. research with Macquarie University, Sydney, he surveys theories of secularisation and revival.

This paper grew out of a study of the history and growth of an indigenous Australian charismatic group, the Christian Outreach Centre (COC) movement. In this study, two factors stood out. The first was efforts of new religious groups such as COC to counter the forces of secularisation and institutionalisation that act on the church. The second was the group's revivalist emphasis on experientialism, the supernatural and healing, its appeal to past biblical models for the church and ministry and its adaptation to modern technological society.

If church and ministry are to be effective in society today they need to better understand the changes that are taking place in the world and the extent to which practices and structures aid and hinder

their mission. They must learn to adapt to a changing world without losing the core Christian values and beliefs that make their message so powerful. It is the purpose of this paper to examine some of the changes taking place in society and to consider the ways that revivalist groups such as the COC are adapting to them.

The Secularisation Thesis

The secularisation thesis predicting the decline of religion in modern societies became the dominant paradigm for religious change in the twentieth century. Two of the main advocates of the secularisation theory were Peter Berger and Bryan Wilson. Berger used the term 'secularisation' to describe a process 'by which sectors of society and culture are removed from the domination of religious institutions and symbols.'³⁶ Similarly, Wilson applied the term secularisation to 'the process by which religious institutions, actions and consciousness lose their social significance.'³⁷

The term, secularisation, was not only used to describe the restriction in the influence of religion due to changes within modern society, but also the adaptation of religion to the changing values of society. Many contemporary scholars suggested that traditional religious beliefs, teachings and practices would struggle to survive in the modern world, suggesting that they were more suited to past cultures and belief systems. They predicted a continued decline in institutionalised religion. This decline has been variously referred to as the most significant trend in religion³⁸ and the 'greatest problem facing the church,'³⁹ the 'great contemporary crisis in religion' and the great 'drama of our times.'⁴⁰

36 Peter Berger, *The Social Reality of Religion*, (Middlesex, England: Penquin, 1973), p. 113.

37 See also Wilson Bryan R. *Religion in a Secular Society* (London:Watts, 1966), p. xiv; Wilson, B.R. *Religion in Sociological Perspective*. (Oxford: Oxford University Press, 1982), p. 149.

38 W. Seward Salisbury, *Religion in Culture* (Illinois: Dorsey Press, 1964), p. 289

39 Salisbury, 1964, p. 280.

40 S. S. Acquaviva, *The Decline in the Sacred in Industrial Society*. Patricia Lipscomb (translator) (Oxford: Blackwell, 1979), p. 196.

Clarification

One of the weaknesses of the secularisation theory is the lack of clarity that surrounds the term 'secularisation.' The term needs to be carefully elucidated to avoid the vagueness that frequently surrounds its use. Secularisation is used to describe the transfer of activities from the religious to the non religious, the differentiation of religious and non religious activities, the transformation of institutions from religious to less religious spheres, change in affections and loyalties and the changing roles of religious people in a modern, complex society, the change of the locus of social control from the religious sphere to the technical and bureaucratic spheres, and increasing government responsibility for traditionally religious activities including education and welfare.

Religious decline has also been linked to other developments in modern society including industrialisation, urbanisation, economic and social development, loss of community, rationalisation, modernisation, professionalisation, bureaucratisation, and pluralisation. It can also be linked to the failure of civil religion, particularly in Europe, and to changes in the relationship between the political and religious spheres. Religious decline can also be partly explained by changing immigration and childbirth patterns, and changes in family formation. A decline in church attendance is also linked to the increased social and geographic mobility of the population, factors that have been an integral part of growth and social change in Australia and overseas.

In this study secularisation means *the accommodation of church and religion to the demands of modern twentieth century society*. This study will set out to show that this relationship is neither simple nor linear. It is a complex combination of many contributing factors, both within the church and outside of it.

Modern science was held to be the prime cause of religious decline through secularisation.⁴¹ However, the rise of post modernism demonstrates that the notion that enlightenment rationalism, empirical knowledge and scientific knowledge provide an absolute

41 Peter Berger, *A Far Glory* (New York: Anchor, Doubleday 1992), p. 26.

epistemology is questionable. A simple linear relationship between the rise of scientific thinking and religious decline is by no means clear.

On careful examination, the challenges to faith attributed to secularisation are found to be due as much to structural changes accompanying modernisation than to deeper philosophical shifts in attitudes towards religion and science. The perceived decline in the influence of religion is strongly related to the rapid increase in the size and complexity of modern society. While 'clergy' were the largest professional group in the early 1800s, with roles including teaching, counselling, keeping law and order and government clerical responsibilities, by the end of the twentieth century these roles had been replaced by increasingly specialist positions. Clergy were relegated to the periphery and religion was confined to the private sphere.

Consequently, part of the challenge facing the church is the need to redefine and rediscover the role of the clergy in a rapidly changing and increasingly specialised society. Traditional religions that invested heavily in past models and practices have often been ill equipped to adapt to changes in society. The churches have struggled to come to terms with increasing globalisation and pluralism and from revolutions in transportation and communication.

Churches have also been challenged by the decreased dependence of people on religious institutions through the increased power that modern society has given to individuals. Hierarchical, centralised, theologically-complex religious bodies have found it increasingly difficult to relate to an egalitarian society that was characterised by individualism and freedom of choice.

The threat to institutionalised religion has been further increasing by greater competition from a growing range of attractive leisure activities, greater affluence and increasing consumerism. The decrease in religious observance can be linked to increased mobility, the development of the motor car, competition for leisure time through electronic media, changing participation rates in the

work force and a decline in local, community life.⁴² Prosperous, modern Australians have replaced trust in God and the church with a commitment to individualism, leisure and the family. Churches that have failed to respond to the many changes in society have declined, while others that see change as opportunity have grown.

Secularisation Within Churches

The most significant impact of secularisation on religion has not occur outside churches but within them. Berger observed that with the passage of time, established churches tend to become more inclusive, tolerant and open to the secular world.⁴³ As new religious groups seek acceptance by established churches and the wider society their more extreme views become moderated. The inclination to want to change society tends to decline. There is usually an increasing value placed on social decorum and rational decision-making. The value placed on less comprehensible areas including emotionalism and the supernatural decreases.⁴⁴ Over time liturgies and doctrines tend to become fixed in more concrete forms.

Established groups have a considerable investment to protect. They tend to look to fixed dogma and past history for security and to be wary of experimentation and new methods. Spontaneity, lay involvement and charismatic gifts tend to decline. The pursuit of security poses a strong challenge to church members who wish to pursue the transcendent, experiential, supra-rational religious expressions or pursue more confronting forms of evangelical outreach.

42 P. Hughes, 1991 'Types of Faith and the Decline of Mainline Churches.' In Black, Alan W. *Religion in Australia: Sociological Perspectives*, (Sydney: Allen and Unwin, 1991), p. 102.

43 Peter Berger, 1973. *The Social Reality of Religion*, Middlesex, England: Penquin., p. 136.

44 Werner Stark, *The Sociology of Religion* (London: Routledge, 1967), p. 132f; Wilson, Bryan R. *Religious Sects*. (London: Weidenfeld and Nicolson. 1970), p. 66.

Five Dilemmas of Institutionalisation

It is inevitable that the more religious institutions develop, the more that spontaneous, unpredictable, experiences of the ultimate will be reduced and replaced by established religious forms that are concrete, routine and predictable.

O'Dea defines institutionalisation as the 'reduction of a set of attitudes and orientations to the expected' and 'regularised behaviour'.⁴⁵ O'Dea (1961) identified five dilemmas that arise from institutionalisation.

Firstly, he observes that pre-institutionalised religious groups are characterised by solitary charismatic leadership, singleness of purpose and a high level of sacrifice by all who are involved. As initial, high levels of selfless motivation weaken, they are replaced by a more complex mixture of motivations. These include the pursuit of economic security, stability, respectability, prestige and power.

The second institutional dilemma identified by O'Dea involves the need to objectify religious symbols and ceremonies. As symbols and ceremonies are formalised the people are increasingly separated from the experiences that initially shaped them. This objectification can aid worship, but it can also become a barrier to an experience of the sacred.

Thirdly, organisational administrative structures help to effectively meet members needs and bring them a sense of security, leads to the elaboration and specialisation of organisations. Unfortunately as the organisational centre grows, people near the periphery of the organisation can tend to feel distanced and isolated.

Fourthly, as institutions reduce the message to concrete, rational terms the emphasis on inner, mystical experiences tends to diminish. The guidelines and rules that delimit the message also remove its sense of other worldly mystery.

⁴⁵ Thomas O'Dea 'Five dilemmas in the institutionalisation of religion' *Journal for the Scientific Study of Religion* 1961, 1, pp. 30-39, 32.

Fifthly, O'Dea observes that as religious groups grow, their emphasis on the values of society tends to increase, while the emphasis on religious experience decreases. Secularisation and desacralisation are commonly observed to increase as institutions grow. There is a tendency for leaders of established churches to become isolated from their constituents. The strategies that consolidate an organisations power inevitably decrease the opportunities for the self-expression of members. There is a tendency for the upper classes to be favoured and the lower classes to be neglected.

Dean Kelley observes that mainstream churches tend to become more relativistic and luke-warm over time, and to lose their ability to provide clarity of purpose and an ultimate, other worldly sense of meaning to life.⁴⁶ A decline in vitality and attendance is often observed as churches become overly institutionalised. The formation of new religious groups can be seen as a reaction to the process of institutionalisation.

Working class people frequently feel alienated by traditional denominational churches. Hynd suggests that their emphasis on complex rationalism isolates those who seek a more mystical encounter with God and a simple experiential faith.⁴⁷ The growth of new religious groups often occurs when large numbers of people find their inner religious impulses remain unmet. The rapid growth of new sectarian groups is further encouraged by the high demands that they place on their members and their tendency to reduce the number of 'free riders.' Strictness makes the new groups appear more credible to their members and brings increased commitment and growth. Established churches that have lower costs and greater acceptance of 'free riders' often show slower growth.

⁴⁶ Kelley, Dean M. *Why Conservative Churches are Growing* (New York: Harper and Row, 1972), p. 37.

⁴⁷ Douglas Hynd, *Australian Christianity in Outline*. (Sydney: Lancer Books, 1984).

Decline Questioned

Secularisation and institutionalisation create pressures within society that require a redefinition of religious practice and community in order that religious solutions continue to work. The emergence of revivalist groups challenge the notion that secularisation and religious decline are inevitable. The growth of revivalist groups provides support for the observation that demand for the transcendent and the *wholly other* remains strong, even in times of rapid modernisation.

Finke, Stark, Bainbridge and Yinger have all challenged the inevitability of decline through secularisation and argue that the evidence for the persistence of religious desire is considerable.⁴⁸ They argue that in the American context the decline in established churches due to secularisation has been matched by the birth and growth of new religious groups.

Stark and Bainbridge argue that secularisation is 'a self-limiting process that engenders revival' (sect formation).⁴⁹ They observe that decline through secularisation is frequently matched by increased enthusiasm and commitment through religious renewal groups. The processes of secularisation and revival are two forces which act in tandem. They propel cycles of religious change that are ever acting on society. They are part of the ebb and flow of correction and vitality that continue to shape religious development

48 Stark, Rodney and William Simms Bainbridge. *A Theory of Religion*. New York: Peter Lang. 1987; S. S. Acquaviva *The Decline in the Sacred in Industrial Society*. Patricia Lipscomb (translator) Oxford: Blackwell, 1979, p. 196; Yinger J. Milton 1970, *The Scientific Study of Religion*, New York: Macmillan, p. 21. Harley and Firebaugh said that the most interesting thing about belief in the after life in the United States from 1973 to 1991 is what it was not doing: it was not declining. B. Harley and G. Firebaugh 'American Belief in An Afterlife: Trends over the past two decades,' *Journal for the Scientific Study of Religion*, 1993, 32 (3) pp. 269-278.

49 Stark, Rodney and William Simms Bainbridge. 1985. *The Future of Religion: Secularization, Revival and Cult Formation*. Berkeley: University of California Press. p. 230, 429-430. Time and space do not permit extensive examination of their suggestion that secularisation also leads to innovation, i.e. cult formation. It is beyond the scope of this thesis.

through the ages.

Robin Gill's significant work, *The Myth of the Empty Church* (1993), challenges the notion that traditional views of secularisation account for religious decline in the twentieth century. He provides evidence that church decline was due to structural and organisational difficulties in coping with population and cultural shifts.⁵⁰ Gill recognises that an exception to decline is found in Pentecostal and charismatic evangelical churches.⁵¹

The hypothesised religious decline of secularisation theorists failed to account for the rapid growth of Protestant and charismatic Christianity that occurred in Europe, Africa, South America, Asia, the former socialist countries and in one of the most developed countries in the world, the United States of America. It also failed to account for the growth of Pentecostal and charismatic groups.

Revivalism

It is clear that revivalism has the potential to be one of the significant forces counteracting secularisation and institutionalisation. Revivalism has been defined as

A type of religious worship and practice centering in evangelical revivals, or outbursts of mass religious fervour, and stimulated by intensive preaching and prayer meetings.⁵²

Revivalist groups are both re-active and pro-active. They react to changes in society and the church by promoting a return to values and practices that they perceive to have existed in the past. Revivalist groups can be viewed as reactionary responses to the processes of secularisation and institutionalisation that are inevitable bi-products of the growth and maturing of established religious organisations. They are a reaction to the tendency in established religious hierarchies to rationalise and objectify the transcendent in order to contain the *wholly other* in their words,

50 Gill, Robin. *The Myth of the Empty Church*. (London: SPCK.1993), p. 189.

51 Gill, 1993, p. 2.

52 F.L. Cross & E.A. Livingstone, (eds) *Oxford Dictionary of the Christian Church* (Oxford: Oxford University Press, 1974), p. 1183.

rituals and beliefs. Revivalists seek to restore less institutional, less hierarchical and more mystical forms of the Christian tradition that more highly organised religious groups try to represses.

Revivalist groups seek to counter the established churches' emphasis on rationalism with an emphasis on individual religious experience including conversion and supernatural healing, miracles, prophecy and glossolalia. Formality in established churches is replaced in revivalist meetings by spontaneity and informality. While established churches spend most resources meeting the needs of middle class adults leaving the lower class and unchurched young people neglected, revivalists, on the other hand, pursue outreach to the lower classes and young people who are responsive to their contemporary methods.

While established churches develop complex, rationalised doctrines, revivalist groups counter this trend with simplified teachings based on biblical allegories and metaphors and uncomplicated, narrative-based messages. They use simple, expressive songs that empower ordinary, untrained, lay people, neglected by established churches. As sociologist, Bryan Wilson observes, 'Inner feeling has been hailed as more authentic than intellectual knowledge.'⁵³ The complex politics of highly structured centralised, hierarchies and credentialled, highly trained clergymen are replaced in revival movements by egalitarian communities in which the charismatic gifts of each member are valued. Revivalists give greater opportunities for the 'ordinary' participant.

Decentralisation is emphasised by revivalists through the formation of large numbers of small, tightly knit communities that provide contexts for intimacy, support and growth and to provide opportunities for every member to express themselves. The observations by sociologists such as Wilson,⁵⁴ and Stark⁵⁵ provide

⁵³ Wilson, Bryan R. *Contemporary Transformations of Religion*. (Oxford: Oxford

University Press. 1976), p. 37.

⁵⁴ Wilson, Bryan R. 1970. *Religious Sects*. (London: Weidenfeld and Nicolson, 1970), p. 66.

⁵⁵ Werner Stark, *The Sociology of Religion* (London: Routledge, 1967), p. 126.

considerable insight into the way in which processes such as institutionalisation, bureaucratisation and secularization in the Methodist church engender new revivalist groups such as the COC. Their insights also help to explain the development of these groups and the contribution that they can make to religious change.

Revival movements such as the Reformation, Pietism, Methodism and more recent developments within Evangelicalism can be seen as expressions of an ongoing effort to reverse the effects of secularisation and to restore the place of the supernatural and mystical to life and society.

These movements are also the products of particular historical and cultural processes prevailing at the time of their formation. The twentieth century Pentecostalism and the charismatic revival movements show characteristics that were peculiar to the decades in which they developed. They also continue in the western, evangelical, revivalist tradition and form part of 'a path that involves many turnings but no basic change in direction.'⁵⁶

Church-sect theory

Church-sect theory has been particularly successful in explaining the development of many twentieth century sectarian developments including Pentecostal and charismatic groups. In church sect theory a church is defined as a religious group that accepts the social environment in which it exists while a sect is said to be a religious group that rejects its social environment.⁵⁷

Churches are defined as large complex organisations with a long history of investment in the past. As established churches mature they tend to become more centralised, develop a hierarchical administrative structure and rely on professional, well educated ministers, specialised administrators and theologians to oversee their activities. Church leaders are expected to have more training,

⁵⁶ Yinger J. Milton *Religion, Society and the Individual* (New York: Macmillan, 1957), p. 283.

⁵⁷ Johnson, Benton. On Church and Sect. (*American Sociological Review* 28:539-549. 1963), p.542; See also Charles Y. Glock and Rodney Stark, *Religion and Society in Tension*, (Chicago: McNally and Co. 1965), p. 243.

knowledge and faith than the laity. While this provides stability and credence, it also disempowers the laity and also increases the sense of alienation and distance between the church and its constituents. Dempsey observes that extensive theological training favoured by churches isolates clergy from their congregations and frustrates the clergy and congregation.⁵⁸ This frustration contributed to the resignation of a large number of clergy from traditional churches in the late 1960s.⁵⁹

As established churches become more than one generation old their attention and energy is absorbed by the next generation who inherit membership through birth. Fewer resources or energy are available for evangelism. The conversion experience receives less prominence as established churches increasingly define the requirements for salvation through formalised dogma and ritualised services. Second generation adherents inevitably lack the emotional emphasis of first generation adult converts.

While some sectarian groups are characterised by a desire to be left alone, others are motivated by a desire to resist and promote social change. Bainbridge identifies the latter as being particularly important. He says that a sect is

a religious movement [that] is a relatively organised attempt by a number of people to cause or prevent religious change in a religious organisation or in religious aspects of life.⁶⁰

Developmental Stages

A number of stages can be discerned in the development of revivalist groups. They typically begin as small, obscure protest groups within established churches. Wach notes that the pressures on these 'protest within' groups lead to intense devotional practices

58 K. C. Dempsey (1969) 'Conflict and Harmony in Minster-Lay Relationships in an Australian Methodist Community,' Ph. D Thesis, University of New England, Armidale, 1969.

59 Norman W. H. Blaike *The Plight of Australian Clergy* St Lucia: University of Queensland Press, 1979, p 32.

60 Bainbridge William Sims, *The Sociology of Religious Movements*. (New York: Routledge, 1997), p. 3.

and strong community bonds. He describes them as,

a loosely organised group, limited in numbers, and united in common enthusiasm, peculiar convictions, intense devotion, and rigid discipline, which is striving to attain higher spiritual and moral perfection than can be realised under prevailing conditions.⁶¹

Such small, ideological groups provide a hot house in which revivalist dreams can flourish. Revival movements initially adopt many of the teachings and practices of the existing churches from which they emerge and this gives them stability and confidence. In seeking to revive experience and the supernatural that they perceive to have been lost they place an emphasis on conversion and activities such as healing and prophecy. Opposition from stakeholders in traditional churches gives the new groups a greater sense of purpose and camaraderie and provides a force against which the groups can unite.

Building the Group

Most effort and resources in new religious groups are used in meeting the needs of its members. After these initial needs are met, fast growing revivalist groups may have surplus resources and leaders and be able to initiate further groups. Other independent groups may also seek to affiliate with successful sectarian groups. Most charismatic groups remain small and many die out without impacting more than a small number of people. Others such as the COC grow rapidly enough to survive.

Within six years the COC had grown from twenty-five to over a thousand people and had started seven other churches. It also attracted two similar charismatic groups from New South Wales that merged with it. Within a decade it had commenced similar groups overseas. This national and international expansion was aided by the development in the twentieth century of modern transport systems and electronic communications media.

61 Joachim Wach, *Sociology of Religion*, (Chicago: Chicago University Press, 1944), cited in Hill, 1973, p. 76.

Second generation

The second generation 'established sect' has very different challenges and characteristics from the first. The initial concerns of a protest movement are replaced by organisational and denominational requirements of a large, expanding organisation. An emphasis on cognitive knowledge and group responsibility leaves little room for spontaneous, intuitive actions, emotional expression, supernatural guidance or mystical beliefs. As the group achieves some degree of respectability, conflict with society and other churches will decrease, and the distinctive beliefs and practices are modified. Gerlach and Hine observe that speaking in tongues usually occurs less often in the second generation and they have fewer charismatic experiences.⁶²

The need for the training of second generation children, the acquisition and management of property and the achievement of social respectability shape the second generation agenda. As leadership and teaching needs increase a division of labour is required. 'Charisma' is often routinized and economic, political and social needs begin to predominate.

New Models Proposed

Stark and Bainbridge have provided one of the most systematic attempts to provide a new general theory of religion that takes recent developments into account. Stark and Bainbridge's rational choice model⁶³ views secularisation and religious revival as cyclical developments that repeatedly occur throughout history. A number of scholars including Fink, Stark and Bainbridge argue that 'rational-choice theory'⁶⁴ and models of a 'religious economy'

62 Gerlach Luther P. and Hine Virginia H. *People, Power, Change Movements of Social Transformation* (Indianapolis: Bobbs Merrill, 1970), p. 5.

63 Stark and Bainbridge, 1980, 1985, 1987.

64 Stark, Rodney and Laurence R. Iannaccone. 1994. "A Supply-Side Reinterpretation of the 'Secularization' of Europe." *Journal for the Scientific Study of Religion* 33(3): 230-252; Iannaccone, Laurence R. 'Economics of Religion' *Journal of Economic Literature*, Vol. XXXVI, Sept, 1998, pp. 1465-1496. p. 1468.

are better able to explain religious change and sect development. Our historical understanding is likely to be increased through the recognition of increased consumer demand, freedom of choice and plurality of opportunities in shaping religious developments. They suggest that the constant pressures of institutionalisation and religious desire drive a cycle of secularisation, disenchantment, revival, and religious innovation.

While secularisation theory focuses on consumers, predicting a decline in their religiosity, the newer economic paradigm focuses on suppliers, predicting the emergence of new religious 'firms' that meet consumer demands and increase religiosity. New religious groups arise when neglected members set out to explore new opportunities and to seek out unrestricted pathways to the transcendent.

Religious economic theory assumes that people's innate desire for the transcendent, *wholly other* remains at roughly the same level in any society and at any time of history. It holds that people are essentially *homo religious*.⁶⁵ Religious economy theory is based on the notion that rational choice and free competition in an open market of religious institutions are well able to explain changes in religious market share. The theory says that in an increasingly religiously plural society, successful religions must be marketed among competing religious institutions. This competition has encouraged the emergence of new religious groups that revive neglected religious areas, and empower people whom traditional denominations have overlooked. Theorists argue that the actions of church and clergy are rational responses to the constraints and opportunities in the religious market place.

The models proposed by Stark and Bainbridge suggest that as Australia moves from the dominance of established traditional churches and sees the emergence of competing sects with an emphasis on revivalism, higher rates of church attendance are likely to result. Revivalist groups are likely to emerge which aid religious change and a resurgence in attendance. Pentecostal and

65 R. Finke, and R. Stark, 1988. 'Religious economies and sacred canopies.' *American Sociological Review* 53, p. 41-49.

charismatic revival groups have been unique in that their growth has been so rapid and widespread.

The economic model proposed by Stark and Bainbridge is not without its weaknesses. There is an over reliance on simple exchange theory to explain complex human behaviour and religious belief and the revival and religious resurgence are not inevitable. Their use of the terms 'compensators' and 'rewards' emphasises immediate material concerns and negates the existence of mystical, other worldly realities.

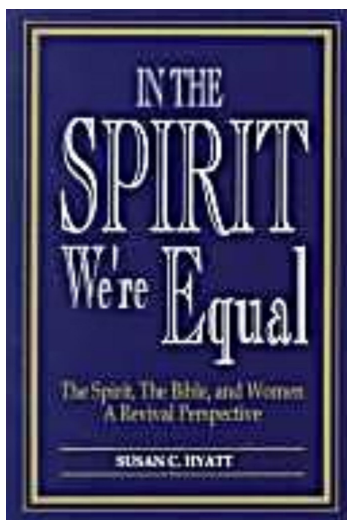
Their theory also over emphasises the similarity of widely divergent religious groups and religious motivators. While Stark and Bainbridge's theory has been successful in expanding our understanding of religious life, it gives insufficient consideration to the incorporation of economic practices of the surrounding society into the life of churches and sects they describe, nor does it consider other examples of churches and sects that do not fit their model. Despite these weaknesses, the Stark – Bainbridge theory provides a useful and testable model for religious development and it provided a wealth of insights into religious history.

Implications for ministry

Churches have too often been confused as the nature of the challenge that they face from the surrounding society. Many have assumed that declining numbers are inevitable and that their needs are best met by resisting change. If the church and ministry are to remain effective they must recognise that secularisation and institutionalisation are dulling the impact of their message. Churches need to see themselves less as bureaucratic organisations and more as organic structures in which all members and their tasks are valued. Churches today need to recognise that religious desire remains strong, but that people are seeking religious expression that is able to compete with the many other demands placed on them by a changing society. The religious message must be expressed in contemporary terms. Only as church leaders understand the nature of change in society will they be equipped to communicate their invaluable, unchanging message to a rapidly changing, but needy world.

Reviews

These book reviews include three on revivals published by Australians, and one by Susan Hyatt related to articles in this issue of the *Renewal Journal*.



In the Spirit We're Equal: The Spirit, The Bible, and Women - A Revival Perspective, by Susan Hyatt (Dallas: HyattPress, 1998).

In the Spirit We're Equal challenges our thinking about biblical womanhood, as does Susan's report, "Women and Religions", an article in this issue of the *Renewal Journal*.

"Susan Hyatt has an important message to convey: the Bible teaches an egalitarian relationship between men and women which was confirmed at Pentecost. This volume is a valuable resource offering insightful understanding of the 'real issues', namely those of power and control," says Professor Elizabeth Clark of the UK.

Susan Hyatt emphasises the following themes in her book.

What do Pentecostal/Charismatic people need to know about biblical womanhood and how might this theology be imparted to make a vital difference in the lives of God's people? This question arises in the context of the twentieth-century Pentecostal/Charismatic revival in which a biblically sound, historically informed, Spirit-sensitive theology of womanhood is needed to counter the Church's traditional theology of womanhood and its hybrids.

Whereas the traditional theology, an hierarchical model, has a record of oppressing women, a Pentecostal/Charismatic theology, an egalitarian model, states that women are equal with men in terms of substance and value, function and authority, privilege and responsibility.

The starting point for such a theology is the message of Jesus as revealed by word and deed in the gospel record. This harmonizes with the revealed will of God in the biblical record, particularly in the writings of Paul and in Genesis, accurately interpreted in terms of authorial intent.

This theology is also in harmony with the activity of the Holy Spirit, particularly in revival history as observed in movements such as the early Friends (1650-90), the early Methodists (1739-1760), nineteenth-century revival movements in America, and the early Pentecostal/Charismatic Revival (1901-1907).

The Christian belief system must be constructed on the foundation of Jesus' teaching and the Bible, accurately interpreted and confirmed by the activity of the Holy Spirit in history. This is important because the practical implications of how people think theologically about womanhood affect everything from the fulfilment of the Great Commission to the issue of self-worth and to a myriad of topics in-between. Clearly, the Church needs a way of thinking about womanhood that will result in biblical behaviour by women and toward women in all venues of Christian living. This book explores that option.

This book offers men and women an opportunity to renew their minds according to the revealed will of God about half of the Body of Christ - the female members. Traditionally we have not done this, yet the Spirit is moving in our day to bring our thoughts in agreement with the will of God in many areas, including how we think about womanhood.

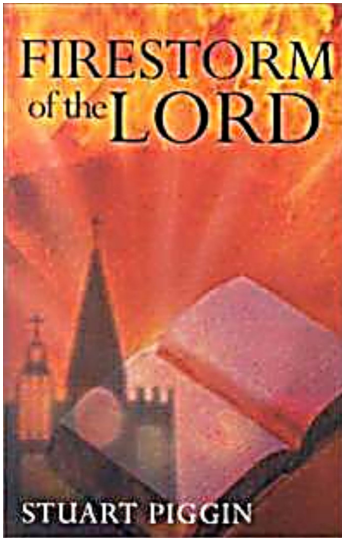
Susan Hyatt shows how this is important for many reason, not the least of which is the fact that, as we mature in Christ, we are to think more like him, and he taught that we are all created equal and unique before God.

It is also important that we renew our minds regarding womanhood because Jesus commanded us to go into all the world - to men and to women of all tribes and nations - teaching them to obey *all* that he commanded. If we are not teaching his truth about womanhood, are we truly obeying the Great Commission?

As important as this is, however, we have a more important calling, and that is to know him. As we abide in him, he gives us assignments. But these assignments are only causes and must never displace the call. The cause is not the call.

Susan observes: "One of the assignments God has called me to - much to my surprise - is to work with him to reform the way we think about womanhood. God is wanting to answer the prayers of his people who are crying out for more - for more of him, for more revival, for more souls, for more! His answer is coming to us in the opportunity to reform our thinking about womanhood. He is asking us to come into agreement with his way of thinking about womanhood. If we embrace it, we become deeper and wider channels for The River to flow deeper and wider into all the earth. Won't we take the limits off God in our lives and in the Church?" (GW)

A Study Guide and teaching course using this book is also available from Hyatt Ministries,



***Firestorm of the Lord* by Stuart Piggin.**

Paternoster & Open Book, 2000.

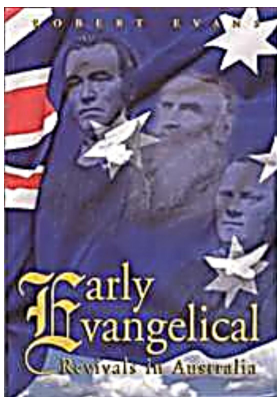
Dr Stuart Piggin's book makes scholarship on revival readily accessible with clear principles well illustrated from history, including recent history. He writes as a renewed evangelical, unafraid to embrace the strengths of renewal and to warn against its weaknesses. Australian readers will welcome his extensive use of our own stories of revival.

Stuart's work as Master of Robert Menzies College and Associate of the Department of History at Macquarie University in Sydney includes being Principal of the School of Christian Studies and of the Centre for the Study of Australian Christianity. He incorporates this rich research culture into his book.

The back cover summarises his approach and content:

Drawing extensively from the theology of Jonathan Edwards and Martin Lloyd-Jones, Stuart Piggin offers a systematic, biblical and pastoral study of revival. He writes from the head and heart, with plenty of lively illustrations and real-life testimonies and quotations. Piggin defines revival, looks at its biblical basis, identifies the marks of genuine revival and studies the phenomenon thoroughly across historical and denominational lines. After laying his groundwork, Piggin offers much valuable and practical advice for revival. Finally he explores the possibilities for God's choosing to work in such a way again – in the next grace awakening. Revival, he insists and proves, is a firestorm of the sovereign Lord through Jesus Christ in the power of the Holy Spirit.

This book will enrich the library of any college, student or pastor, and provide ample material for evaluating a wide range of revival movements and phenomena. Stuart rightly emphasises the centrality of Jesus Christ and his redeeming triumph on the cross in all things, including revival, when many people repent and find eternal life, or as Jesus said, have life and have it more abundantly. (GW)



Early Evangelical Revivals in Australia by Robert Evans.

Open Book, Adelaide, 2001. 553 pages.

Reviewed by Dr Dean Drayton

This comprehensive study of surviving published materials about evangelical revivals in Australia covers the period 1776 to 1880.

Robert Evans has taken the initiative to place in reader's hands reports of evangelical revivals in Australia. Gallons of ink have been spilt telling us about revivals in other parts of the world. Indeed for a long time it was believed that there had been no revivals in Australia.

There have been many revivals in Australia. The distinguishing feature is that most were local. As Evans points out, Australia has never had a sustained revival involving many local congregations.

I have always been fascinated by the times when people became so aware of the presence of God that they were able to live with a new perspective for their life, a God centred perspective. While at Salisbury in South Australia, I had the privilege of being present in a congregation when there was a time of renewal and conversion. Once tasted this is never forgotten.

Having seen the reality of changed lives, one hopes the Church may discover we live in a time when the dam is empty, but flooding rains are on the way. The proclamation of Jesus Christ as Lord has been the source of life giving floods of grace in many places across our country. Here is direct evidence. We need now to grow the expectation that the Holy Spirit has more than what we have received or accepted as the source of transforming power in human lives.

This book gives mostly the Methodist perspective up to the year 1880. Only the Methodists seemed to have documented such events in that period. Beyond 1880 the perspective widens into other denominations partly because other congregations discovered what could happen with special weekends and preachers opening up again the fountains of God's holy love.

Here one discovers the importance of times of prayer and preparation, and the amazing accounts of the influence of California Taylor as he preached through the various states of Australia. Robert Evans gives us a thoughtful analysis of the way as time passes the tendency is for the means of revival to come to centre stage rather than the message of the gospel itself.

One may ask, 'Have revivals had their day?' As one reads this book one discovers that the form of God's renewal changes from age to age. The question comes, 'What is the way we can see again the power of God experienced in the life of ordinary folk?' This book clearly sets out to let us know what has happened, to grow in the reader the expectation that God can do new things in our midst. So, Holy Spirit surprise us, make us aware of your presence, bring us to our knees with the wonder of knowing you in our midst.

Available from Open Book, or through Christian bookshops.

*Evangelical
Revivals*



Evangelical Revivals In New Zealand by
Robert Evans & Roy Mckenzie.

Reviewed by Jeff Haines

If you are concerned about what God is doing in New Zealand, or about revivals, or if you want to consider New Zealand church history from a different perspective, then this is the book to challenge your thinking and move your heart towards God's desire to see his people revived and the nation awakened.

This is the sort of book that has been needed for some time. We have read about what God has done through revivals in many lands and now we have a well written history which reveals what has happened in revivals in New Zealand.

I have studied revival in New Zealand for some time now and I pleased that the authors have captured the essence of each historical period. It is also the authors desire that this history will spur others to discover more fully the events surrounding the times, places and people involved. The extensive bibliographies at the end of each chapter give plenty of scope for further study.

The book covers these three sections:

Introduction – which gives a clear definition of revival (a word which has many different definitions), and describes the purpose of the book.

Part 1 – A history of revival in New Zealand. It has 14 chapters which cover the history of revival from 1814 to the present.

Part 2 – Some basic principles of revival. It discusses the many principles of revival including the need for our involvement, social implications and theological aspects.

Evangelical Revivals In New Zealand is historical, theological and practical. It is refreshing to read a book that presents the

many dimensions of revival in an easy to understand manner. The history is enriched by the theological reflection on revival.

Anyone interested in revival, and in the church in New Zealand should obtain a copy of this book. You will discover what God has done in the past, learn the lessons of history, and take advantage of the practical advice plus the help offered in this book. It will stir you to pray for God's sovereign move in revival again.

\$25 from the author Robert Evans, PO Box 131, Hazelbrook, NSW 2779 – bobevans@pnc.com.au .

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- 15: Wineskins**
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- 17: Unity**
- 18: Servant Leadership**
- 19: Church**
- 20: Life**

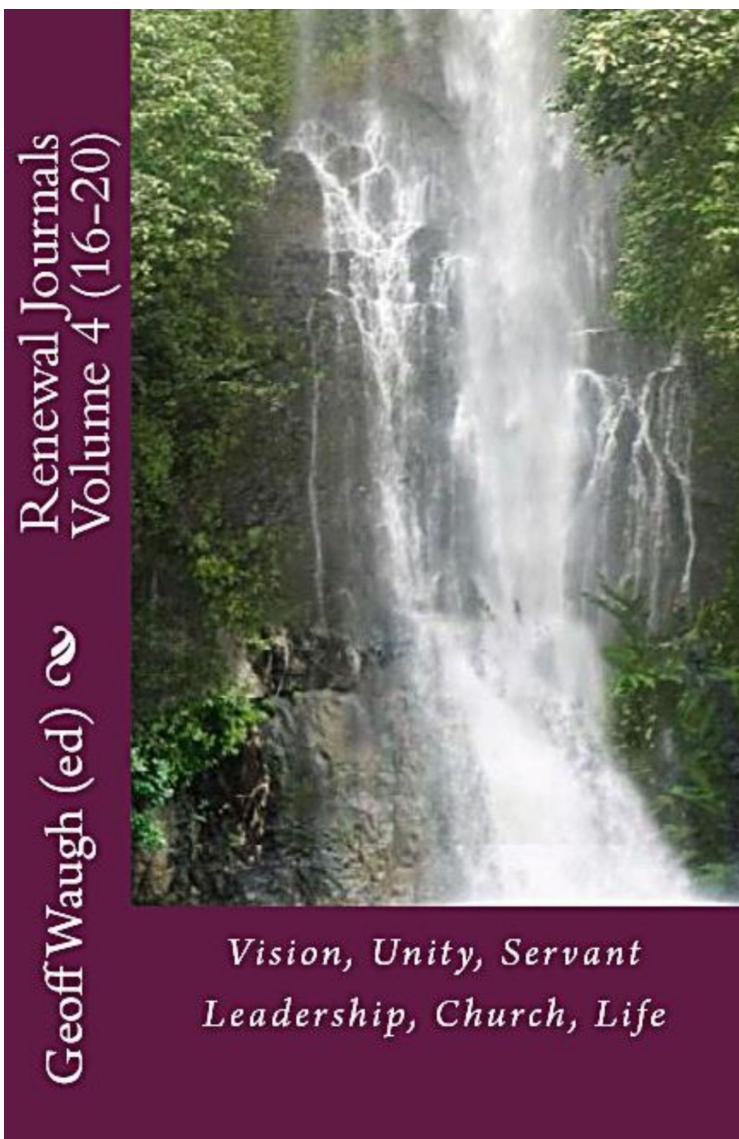
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Renewal and Revival Books – summary

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Renewal and Revival (2011), compiled from 2 books:

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Kingdom Life in Mark (1990, 2009)

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Exploring Israel (2011)

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Discovering Aslan: High King above all Kings in Narnia
(2012)

Renewal and Revival Books - details

Looking to Jesus:

Journey into Renewal and Revival

Autobiography of 70 years including exploring renewal and revival, 260 pages (2009).

Introduction – Waugh stories

1. Beginnings – state of origin

2. Schools – green board jungle

3. Ministry – to lead is to serve

4. Mission – trails and trials

5. Family – Waughs and rumours of Waughs

6. Search and Research – begin with A B C

7. Renewal – begin with doh rey me

8. Revival – begin with 1 2 3

Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

Pioneering mission among Enga tribes in the highlands of Papua New Guinea. 200 pages, with over 60 photographs (2009).

Introduction

Part 1: Pioneer Mission History

1. Beginnings of the Baptist New Guinea Mission

2. The Church is born: the first baptisms

3. The Church grows: community transformation

Part 2: Pioneer Mission Teaching

4. Trails and trials: mission life in the highlands

Conclusion

Enga revival

Min revival

Flashpoints of Revival: History's Mighty Revivals

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

2. Nineteenth Century

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

3. Early Twentieth Century

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)
- 1907 – Pyongyang, Korea
- 1909 – Valparaiso, Chile (Hoover)
- 1921 – Lowestoft, England (Brown)
- 1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century

- 1947 – North America (Healing Evangelism)
- 1948 – Canada (Sharon Bible School)
- 1949 – Hebrides Islands, Scotland (Campbell)
- 1951 – City Bell, Argentina (Miller)
- 1962 – Santo, Vanuatu (Grant)

- 1965 – Soe, Timor (Tari)
- 1970 – Wilmore, Kentucky (Asbury College)
- 1970 – Solomon Islands (Thompson)
- 1971 – Saskatoon, Canada (McCleod)
- 1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century

- 1975 – Gaborone, Botswana (Bonnke)
- 1979 – Elcho Island, Australia (Gondarra)
- 1979 – Anaheim, America (Wimber)
- 1979 – South Africa (Howard-Browne)
- 1988 – Papua New Guinea (van Bruggen)
- 1988 – Madruga, Cuba
- 1989 – Henan and Anhui, China

6. Final Decade, Twentieth Century

- 1992 – Argentina (Freidson)
- 1993 – Brisbane, Australia (Miers)
- 1994 – Toronto, Canada (Arnott, Clark)
- 1994 – Brompton, London (Mumford)
- 1994 – Sunderland, England (Gott)
- 1995 – Melbourne, Florida (Clark)
- 1995 – Modesto, California (Berteau)
- 1995 – Brownwood, Texas (College Revivals)
- 1995 – Pensacola, Florida (Hill)
- 1995 – Mexico (Hogan)
- 1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands
Transforming Revival: Fiji, Papua New Guinea, Vanuatu

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

See web version on **www.renewaljournal.com** and Blog.

Revival Fires:

History's Mighty Revivals

Expanded academic version of ***Flashpoints of Revival***, 392 pages (2011) including footnotes, published by Global Awakening – see Blog on **www.renewaljournal.com**. Chapters 6 and 7 as follows:

6. Final Decade, Twentieth Century: River of God Revival

- 1992 - Buenos Aires, Argentina (Claudio Freidzon)
- 1993 - May: Brisbane, Australia (Neil Miers)
- 1993 - November: Boston, North America (Mona Johnian)
- 1994 - January: Toronto, Canada (John Arnott)
- 1994 - May: London, England (Eleanor Mumford)
- 1994 - August: Sunderland, England (Ken Gott)
- 1994 - November: Mt Annan, Sydney, Australia (Adrian Gray)
- 1994 - November: Randwick, Sydney, Australia (Greg Beech)
- 1995 - January: Melbourne, Florida, North America (Randy Clark)
- 1995 - January: Modesto, California, North America (Glen Berteau)
- 1995 - January: Pasadena, California, North America (Chi Ahn)
- 1995 - January: Brownwood, Texas, America (College Revivals)
- 1995 - June: Pensacola, Florida, North America (Steve Hill)
- 1995 - October: Mexico (David Hogan)
- 1996 - March: Smithton, Missouri, North America (Steve Gray)
- 1996 - April: Hampton, Virginia, North America (Ron Johnson)
- 1996 - September: Mobile, Alabama, North America (Cecil Turner)
- 1996 - October: Houston, Texas, North America (Richard Heard)
- 1997 - January: Baltimore, Maryland, North America (Bart Pierce)
- 1997 - November: Pilbara, Australia (Craig Siggins)
- 1998 - August: Kimberleys, Australia (Max Wiltshire)
- 1999 - July: Mornington Island, Australia (Jesse Padayache)

7. Twenty-First Century: Transforming Revival

Snapshots of Glory: *Mizoram, Almolonga, Nigeria, Hemet, Cali*
Global Phenomona: *Kenya, Brazil, Argentina*
Transforming Revival in the South Pacific: *Papua New Guinea, Solomon Islands, Vanuatu, Fiji*

South Pacific Revivals

Historical and current revivals- 30 photographs (3rd edition 2012).

Preface: Brief History of South Pacific Revivals

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Great Revival Stories

Compiled and expanded from two books in one volume:

Best Revival Stories* and *Transforming Revivals

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

1 Power from on High, by John Greenfield

2 The Spirit told us what to do, by Carl Lawrence

3 Pentecost in Arnhem Land, by Djiniyini Gondarra

4 Speaking God's Word, by David Yonggi Cho

5 Worldwide Awakening, by Richard Riss

6 The River of God, by David Hogan

Part 2: Transforming Revivals

*Community and ecological transformation, adapted from ***South Pacific Revivals*** and ***Flashpoints of Revival*** (30 photographs)*

Preface: Transforming Revivals

7 Solomon Islands

8 Papua New Guinea

9 Vanuatu

10 Fiji

11 Snapshots of Glory, by George Otis Jr

12 The Transformation of Algodoa de Jandaira

Conclusion

Renewal and Revival

Renewal Journal articles on renewal and revival, 170 pages (2011)

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from Renewal Journal articles.

Foreword: *I make all things new*

1 Renewal Ministry

2 Revival Worship

3 New Wineskins

4 Vision for Ministry

5 Community Transformation

6 Astounding Church Growth

Part 2: Revival

Compiled from Renewal Journal articles. A condensed version of
Flashpoints of Revival (213 pages) and ***Revival Fires*** (392 pages)

Foreword: *I will pour out my Spirit*

7. Revivals to 1900

8. 20th Century Revivals

9. 1990s – Decade of Revivals

10. 21st Century Revivals

Resources

Anointed for Revival: Histories of Revival Pioneers

Articles edited by Geoff Waugh, 132 pages (2nd ed., 2011)

Introduction

- 1 **Revival Fire**, by Geoff Waugh
- 2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
- 3 **Smith Wigglesworth**, by Melanie Malengret
- 4 **John G. Lake**, by Liz Godshalk
- 5 **Aimee Semple McPherson**, by Geoff Thurling
- 6 **T. L. Osborne**, by Grant Lea
- 7 **David Yonggi Cho**, by Peter Allen
- 8 **The Birth of Christian Outreach Centre**, by Anne Taylor
- 9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
- 10 **Community Transformation**, by Geoff Waugh

Appendix: Revival Books

Church on Fire

Australian reports and testimonies, 176 pages. (1991, 2010)

Introduction: Renewal

Aboriginal Renewal

1. Pentecost in Arnhem Land - Djiniyini Gondarra (Uniting)
2. Fire of God among Aborigines - John Blacket (Uniting)

Personal Renewal

3. Pilgrimage in renewal - John-Charles Vockler (Anglican)
4. A testimony of renewal - Owen Dowling (Anglican)
5. The disquieting presence of the Spirit - Charles Ringma (AOG)
6. A different view - Dorothy Harris (Baptist)
7. Ingredients for unity - Gregory Blaxland (Anglican)
8. New dimensions - David Todd (Presbyterian)
9. Renewal in the Holy Spirit - Barry Manuel (Baptist)
10. Love song - Ruth Lord (Uniting)

Church Renewal: examples

11. Renewal in a country parish - Barry Schofield (Anglican)
12. Renewal in a diocese - John Lewis (Anglican)
13. Renewal in a city prayer meeting - Vincent Hobbs (Catholic)
14. Renewal in a regional centre - Brian Francis; David Blackmore
15. Renewal in a small assembly - Bob Dakers (Brethren)
16. Renewal in a large congregation - Geoff Waugh (Baptist)

Church Renewal: observations

17. Building with God - Barry Chant (Christian Revival Crusade)
18. The cost of renewal - Hamish Jamieson (Anglican)
19. Charismatic renewal in the Roman Catholic Church - Tom White
20. An Orthodox comment on renewal - Lazarus Moore (Orthodox)
21. A Lutheran perspective - Glen Heidenreich (Lutheran)
22. Charismatic renewal: myths and realities - Rowland Croucher
23. Charismatic renewal: pastoral issues - Arthur Jackson (Uniting)
24. Ministering in renewal - Don Drury (Uniting)
25. God's new work - Don Evans (Uniting)
26. Future directions for charismatic renewal - Peter Moonie (Uniting)
27. Get your surfboard ready - Dan Armstrong (Uniting)

Conclusion: Revival

Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

Personal and group studies, 63 pages. (1992, 2010)

Foreword

Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

Appendix: Gifts checklist

The Leader's Goldmine

Ideas for Christian groups, 63 pages (1990, 2010).

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

The Great Experiment, Prayer, Relationship, Good News, The Church, Mission, Finding New Life, Living New Life, Faith Alive

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Body Ministry:

The Body of Christ Alive in His Spirit

Exploring Body Ministry, 244 pages (2011).

Compiled from these two books in one volume:

***The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education***

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: From few to many

Chapter 1. Kingdom Authority: From meetings to ministry

1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. Obedient Mission: From making decisions to making disciples

1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants

1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited

1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head

1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures

1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping

1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active

1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission

1. Congregational Structures
2. Mission Structures

Case Study: China miracle

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

Introduction: Ministry Education in the Body of Christ from traditional to open ministry education

Chapter 11. Open Education: From narrow to wide

1. Open Ministry Education
2. Distance Education

Chapter 12. Unlimited Education: From centralized to decentralized

1. Advantages
2. Problems and Solutions

Chapter 13. Continuing Education: From classrooms to life

1. Increasing Change
2. Increasing Choice

Chapter 14. Adult Education: From pedagogy to self-directed learning

1. Principles
2. Foundations

Chapter 15. Mutual Education: From competition to co-operation

1. Aims and objectives
2. Implications

Chapter 16. Theological Education: From closed to open
Bases for Change in Theological Education

Chapter 17. Contextual Education: From general to specific

1. Theology in Context
2. Ministry in Context

Chapter 18. Ministry Education: From pre-service to in-service

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

This books combines two previous books:

The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education

Keeping Faith Alive Today

Personal and group studies on Christian living, 33 pages (1977, 2010)

Two Sessions on Prayer

by Nevin Vawser

1 New Ways to Pray

2 What Did I Discover?

Two Sessions on Using the Bible

by Colville Crowe

3 Try Reading the Bible

4 Share Your Experiences

Two Sessions on Life in the Spirit

by Geoff Waugh

5 Faith Alive in Personal Life

6 Faith Alive in Community

Exploring Israel

*Reflections on our family visit to Israel, December-January,
1981-1982, 99 pages, with coloured photos (2011)*

Part 1: Journey

Included in Looking to Jesus:

Journey into Renewal and Revival (2009)

Part 2: Journal

*Reproduced from Our Trip, handwritten journal, with
daily notes and photos on each double page*

Inspiration

Brief stories to inspire and inform, 85 pages (2011)

- 1 Saying Grace
- 2 The Surgeon
- 3 Cost of a Miracle_
- 4 The Son
- 5 What would you do?
- 6 You are my Sunshine
- 7 Special Olympics
- 8 Everything we do is Important_
- 9 Friends
- 10 Coming Home
- 11 Red Marbles_
- 12 Surprise Hidden in Plain Sight
- 13 Choices_
- 14 Prayer PUSH
- 15 Cracked-pots
- 16 A Girls' Prayer
- 17 A Boy's Insights
- 18 Shirley and Marcy
- 19 One Liners
- 20 I Choose
- 21 The Gold and Ivory Tablecloth
- 22 Behold the Man
- 23 Family Worship
- 24 Eternity

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories
100 pages

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

By knowing me here for a little, you may know me better there

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

6. The Magician's Nephew

I give you yourselves ... and I give you myself

7. The Last Battle

Further up and further in

Conclusion



***Books and Renewal Journals on www.renewaljournal.com
 Free airmail postage on www.bookdepository.com
 Book details at 'Geoff Waugh' on www.amazon.com***

