

Renewal Journal

19

Church

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Cover Photo

Initial baptisms among Enga tribes in the highlands of
Papua New Guinea.

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

Church Now

Church in the 21st century is changing. Previously the rate of change has been gradual, spanning many generations. Now change is rapid in all areas of society, including the social expressions of “church.”

Charismatic renewal and revival continue to powerfully transform church and community life. Home groups, cell groups, interest groups, and mission groups proliferate. They can thrive without budgets, salaries, or church buildings.

China and Africa lead the world in radical expressions of being the church – often without church buildings, salaries, and traditional services. Latin America provides increasing examples of community transformation and Christians celebrate together in fiestas and all night united prayer and worship festivities. Local governments often underwrite the cost of these celebrations because of the enormous impact for good they have on the whole community.

This issue of the *Renewal Journal* explores some growing edge challenges emerging now in being “church” in the new millennium.

Ray Overend finds fresh hope for “The Voice of the Church in the 21st Century” because secular university culture is beginning to change and throw bright light on the very foundations of Christianity, and on just why the Church has lost spiritual authority in the world.

Sandra J. Godde, Founder and Director of Excelsia Dance Company, calls for Christians in the Arts to give the church a prophetic voice in her publication, “Redeeming the Arts: visionaries of the future.”

Ann Crawford examines the presuppositions and processes that distinguish Christian counselling from other forms of counselling in her article, “Counselling Christianly: implications for pastors and church-based counselling professionals.”

John Meteyard and Irene Alexander engage in “Redeeming a Positive Biblical View of Sexuality,” showing how human sexuality and spirituality are very close to another, both dealing with intimate relationship, deep desire, and being known for who we truly are. They outline theological principles for a positive and integrationist perspective for human sexual experience and expression.

Irene Alexander explores the relationship of “The Mystics and Contemporary Psychology” to show how the mystics experienced God’s reality in the depths of their being and have often passed on profound truths that can enable us to be close to God.

Warren Holyoak examines “Problems Associated with the Institutionalisation of Ministry” particularly the difficulties imposed by hierarchical structures, inappropriate distinctions, and inappropriate roles in leadership and ministry.

Most of these articles were presented and discussed at the 2002 Contemporary Issues in Ministry conference held at the School of Ministries of Christian Heritage College in Brisbane, Australia.

The Renewal Journal Publications in the 21st century include inspirational books on renewal and revival on www.renewaljournal.com. The books continue to explore inspiring stories of renewal and revival. Here is another.

Miracles in PNG

Matt Ransom tells of the beginnings of new ministry for Charlie Kape.

I have to tell you of the amazing story of Fr Charlie Kape, a Papua New Guinea Catholic Priest.

In Feb. 1998 he visited our church, St Thomas the Apostle Canberra, to take part in a school of evangelisation. At the same time a number of revival meetings with being held with Randy Clark and his team. Fr Charlie got absolutely blasted as a result of Randy's ministry and went back to PNG full of God's FIRE.

The day Fr Charlie returned, he was at a meeting and he prayed with a woman with a broken arm. Her arm was instantly healed. The next day he was asked to go and visit a man with tuberculosis, he was bedridden. He too was instantly healed.

As a consequence crowds began to seek him out, and again many were healed.

At one meeting, Fr Charlie was in an area where he didn't know the language. So he spoke in tongues. All the people understood him speaking to them eloquently about Jesus Christ.

Early in 1999, he organised the procession of a cross around his part of the country, to evangelise people. It ended at Port Moresby, the capital (and ravaged by violence and poverty). The procession travelled through an area where any cars that travel are held up, and many killed. The young men who conducted these crimes were touched by the worship, the cross and the message of Jesus. As a consequence, 50 turned to the Lord, handed over their guns and weapon, and stopped their violence.

There have been no holdups in that area since. The police superintendent went to visit the young men, burned up their criminal records and invited the young men to become police cadets. 30 said yes!!!!

Fr Charlie has also suffered much attack. In June of 1999, he was attacked by a group of young men. One attempted to pierce him with a sword and another bashed him with a sword. He ended up in hospital and showed us the scars in his head.

He has a lot of support from his Catholic church and is training up his people. But he needs our prayers.

Finally, Fr Charlie told us how at one powerful meeting of 3000 people, at one stage, he felt to extend his hand toward the people. As he did so, power came from him. People just fell over under the power of the Holy Spirit, and many were healed. (he didn't even lay hands on them). Praise God.

1 The Voice of the Church in the 21st Century

Ray Overend



Ray Overend lectures at Christian Heritage College, Brisbane

A new breeze blows through secular academia

In 1993 John Carroll, Reader in Sociology at Melbourne's La Trobe University, brought out a book (published by Fontana in London) called *Humanism: The Wreck of Western Civilisation*. In it he said that the time that Europe put man on the throne instead of God was the time from which Western civilisation began to decline.

Since then postmodernism (the fragmentation that follows humanism) has made an even bigger impact on the sanctity of marriage, on corporate ethics, on liability insurance...in fact on the whole spectrum of private and social life. Western civilisation—founded as it was on the philosophy of the church—is being destroyed from the inside out! Satan too has exploited the weakness of his prey by launching devastating attacks like September 11 and Bali.

Yet in the midst of the postmodern chaos has sprung up from within the secular world—indeed the academic world—the beginnings of a spiritual revolution! Just last year John Carroll brought out a new book called *The Western Dreaming: The Western World is Dying for Want of a Story*. Carroll, is right now teaching his students through a mixture of concepts, stories and paintings. Secular university culture is beginning to change! Indeed it is beginning to throw some bright light on the very foundations of Christianity, and on just why the Church has lost spiritual authority in the world.

In Chapter 2 of his 2001 book John Carroll says that the Magdalene story in the Gospels is one of those great expressions of Christian worldview that, traditionally, set the direction of European culture. He says that the 20th Century left us without any such story—except for the Princess Diana story, which has, he believes, an interesting, if minor and hidden, parallel with the Magdalene story.

I do not agree with all of Carroll's insights into the Magdalene story (if you read his book you will be equally surprised at a few things he says), but to meet such a recognition of spirituality and godliness in a prominent 21st Century secular academic must surely be a signpost to encouraging times! Let's read the original story in Matt. 26:6-13, Mark 14:3-9, Luke 7:36-50 and John 12:1-9! We can leave aside the scholarly debates about the details and recognise simply that there was a sinful woman whose childlikeness of heart struck a chord in the heart of God. Following church tradition Carroll believes that the woman who anointed the feet of Jesus in the home of Simon at Bethany was Mary Magdalene. He believes that she was also the first to meet the Risen Christ.

The wisdom of the Magdalene story

Whoever she was, the woman who anointed Jesus in the home of Simon was totally overcome by the wonder of God in Jesus. The importance of the story to Jesus is proclaimed in his words, "I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told in memory of her." (By the way, how often do we tell the story?) Let me set the scene as

Carroll imagines it, taking some of his imagery, as he does, from a Raphael painting:

The scene is Magdala, a fashionable resort town by the Sea of Galilee where rich Romans and Jews own luxurious villas, a town known for its urbane morals and religious tolerance. Jesus has accepted the invitation of Simon, a pious local Pharisee who is intrigued by him. He lounges Roman-style at one end of the triclinium couches that border the banquet table on three sides. Simon reclines opposite, his feet being washed by a servant.

There is a commotion among the servants at the villa entrance. Suddenly, the dozen or so other guests around the table are startled to observe a woman bursting through, and gliding her way quickly and silently to stand behind Jesus. The colours of her velvet dress dazzle the stately marble columned room, a flowing ruby patterned with deep-green leaves, and green sleeves extravagantly fluted, embroidered with gold. One of its loose shoulders has slipped down, exposing silky olive skin. She wears gold bracelets, and red toenails draw attention to bare feet. In spite of the casual restraint of a yellow ribbon, auburn hair spills abundantly down her back. Fiery dark gypsy eyes flash around the room, then settle.

Jesus senses her close behind him—he has been watching the wide-eyed stare of Simon tracking her, the host pale and stuttering with rage. Now he looks around and sees this unknown woman sink to her knees, tears from lowered eyes streaming down her cheeks. He recalls noticing her across the street on his way here, how she had suddenly looked at him and stopped, as if she had seen a ghost. She must have followed him.

She is bent low, loosening her hair, which cascades down, obscuring her face. He feels the tears splashing onto his dusty feet, which gentle hands caress, hair wiping them, then being kissed, then wiped again. She never looks up, and he sees her mouth hanging open in voiceless anguish, so pained and empty that she wants to sink out of existence, at the shame of what she has done with her life.

Was it miracle or curse, that infinitesimal speck of time in the street

when her eyes were opened? The instant that changes a life, catching her unawares, has been like concentrated acid dropped on tender skin, the more caustic for him having been no more than the mirror. He senses her fighting against a huge weight of humiliation crushing down on her drained and tainted body.

One hand fumbles to find some hidden pocket, from where she produces a small alabaster flask. She uncorks it, and pours rare and costly perfumed oil onto his feet, tenderly massaging, regularly on impulse breaking her motion to kiss them. Tears continue to flow from bloodshot eyes. The large, airy room is filled with the powerful fragrance of myrrh, enough

to induce a dreamy intoxication in the guests if their host's darkening mood had not infected them.

Jesus recovers from his surprise. He concentrates, bathing her in his own meditative gaze. Now he knows her, and his own mind. Meanwhile, the resentment of Simon spears at him across the table, the host mumbling under his breath that if Jesus were who he claims to be, he would know the immorality of this woman. And to let her touch him!

So Jesus turns to face Simon and poses a riddle. A man is owed money by two others—one owes five hundred denarii, the other fifty. Neither had anything, so he forgave them both their debts. Which one will be more grateful?

Simon tentatively replies with the obvious answer. Jesus tells him that he has judged rightly, but turning to the woman, he launches into a stern rebuke:

Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: hut this woman hath anointed my feet.

Wherefore I say unto thee: Her sins, which are many, are forgiven, for

she loved much. But to whom little is forgiven, the same loveth little

Simon flushes bright red with humiliation and rage and confusion. From the moment this gutter slut violated the sanctity of his home, he has been subject to insult upon insult. The great teacher whom he invited in as his guest of honour has offended him, in front of his closest friends and most prestigious associates, all intrigued to meet the rumoured miracle worker. This so-called holy man now indulges that notorious whore's excesses as if he were one of her after-dark visitors. Not only that, but he makes fun of Simon by posing him a riddle so simple that any schoolboy could work it out, yet punishes him for solving it. Then he questions Simon's hospitality, which has been proper, it is true, but then this is a God-fearing household that wastes not. And how can the servants be expected to proceed normally with their washing duties when chaos descended from the moment of Jesus' entry?

Worst of all is the confusion. Simon is an intelligent man, well read, and practised in discussion. He prides himself on his scrupulous understanding. Jesus has just reversed the logic of the riddle, which had love following from forgiveness, with the more that is forgiven, the greater the debt of gratitude. Moreover, the teacher had repeated that logic in his last utterance. But he has deliberately baffled them with this scandal of a woman, forgiving her *because* she loved. How can that be: has he got it the wrong way round? In any case, we know the nature of her love.

This dear woman who anointed Jesus was totally overcome by the wonder of God in Jesus. It broke her heart and she cried uncontrollably as she *saw* divine love. God loved her, even her. But what is unique is the purity of her love. Humanly we cannot possibly explain it. Many people talk about the depth of her gratitude to Jesus for God's forgiveness. But it seems that the divine beauty in the story is that she loved Jesus before she knew anything about his forgiveness. Yes her heart would receive. But she had not come to Jesus to ask for something, even though it would have been appropriate to do so. Her love was transcendent. It was worship. She didn't want in any way to "possess" God. She was utterly captivated by the wonder of God in Jesus. She gave her heart to God. And there was not a spark of self-consciousness about her love. It was utterly childlike. Simply, she was blown away. The

disciples would do anything for Jesus, but Jesus had this woman's *heart*. I personally am still discovering the depth of this. Her attitude was *Theistic!* Yes, it was transcendent.

The joy of reflection

During the 20th Century, the culture of much of the world's cities lost—transcendence! In some cases the church lost transcendence! Some people do not have a philosophy. Many people, even some Christians, choose not to be reflective. They don't ask "big" questions. They don't ask "why" questions. They don't get a "big picture" of life and creation, let alone of God. Some people—yes even some Christians—have no conscious philosophy of life. We are going to Heaven but we don't really know what for! Our life can be guided by certain quite unconscious and never examined presuppositions!

Gaining a reflective understanding of Christian worldview enables us to enter fully into the discovery of divine love. Jesus said, "Blessed are the pure in heart, for they will see God." How many Christians in ministry spend quality time simply beholding the presence of God? Is God more important to us than ministry? Is God more important to us than evangelism and mission? Is the beauty of our relationship with our wife more important to us than our ministry?

This special woman who anointed the feet of Jesus, in opening her heart to pure love, saw God in Jesus. Seeing the wonder of God's glory and feeling the wonder of God's mercy and love, she never even thought to say sorry or plead for forgiveness. She was too far down in her life to try any religious tricks. She knew that, within her, there were no answers. But the presence of Jesus captivated her. She was so lost in the love of Jesus and in the vision of God's purity and truth that her heart simply broke to pieces in a cloudburst of tears. She was totally overcome, transformed and anointed in God's Spirit (yes, before Pentecost). Her spiritual lights were turned on and she saw God! Heart was plugged into heart. In a staggering moment she saw that God created us first for relationship. I think that is what the story is really about. Unlike Simon she had no religion to overcome.

So is *relationship* at the centre of our Christianity? Is relationship for the sake of relationship the cornerstone of our worldview? Nothing else will bring the full anointing of God's Spirit upon us. Nothing else will bring spiritual authority to the church. I submit that Carroll is touching on the very reason why the church has so little credibility in today's world.

Those who take time out to be *reflective* will discover a music to life that transcends the wonder of anything they have ever known! We must allow God, by his Spirit, to develop us in philosophical reflection! God wrote the New Testament in Greek and (I suggest) he planted some of the first Gentile churches in the Greek culture because the Greek people were reflective. In the market place they would sit and talk for hours, in the ancient equivalent of today's coffee shops. (The Greeks of course also worked!)

Above all else, Christianity means *encounter with God*. Knowledge without encounter means nothing. But, on the other hand, the most vivid encounter in the Spirit, without a God-given philosophy of life, leaves us almost stillborn. When we talk with people, what do we talk about the most? Do we empathise and *discover* the person in the person, and the wonders of God in the person? Or do we talk most about the things that we *do* (which of course need to be talked about too)?

Our Australian culture

The conductor of a well-known French symphony orchestra was asked (on ABC FM by Margaret Throsby) how he would like to live in Australia. He said (quite uncritically) that most Australians (including professionals) spend much of their spare time servicing their house, garden and cars. He owns none of these. He lives in a rented apartment in central Paris. Instead of spending their money on the facilities of a busy suburban culture, his wife and he relax and dine every night down on the boulevard with friends, rejoicing in people, life and creativity. He said that it is in this quietly reflective atmosphere that his music receives its soul and inspiration.

The meaning of life

What does Christ show you to be the *first* purpose of life? Yes one sentence that keeps coming back to me lately is the three-word sentence in 1 John 4: “God is love.” The verse doesn’t say “God loves”, which he does. Rather it says *God is love*. As we *walk* with Jesus and enter into the heart of God, so our heart becomes a little like God’s heart. How could a wonderful piece of music be born of anything but inspiration that comes from divine love?

So all creativity is meant to be inspired by the heart of God—everything from building houses to teaching to running a business or governing the nation. Whatever the practical outcomes—and there must be practical outcomes—nothing has ultimate meaning unless it is birthed in divine love and divine inspiration. Everything in life is meant to flow from our relationship to God! This is true biblical Theism. Talking even of the physical universe Colossians 1:17 says that, “in Christ all things consist.”

That is of course why 1 Corinthians 13 implies that what we *do* is not as important as who we *are*. In our Australian culture, many (but by no means all) Boomers (particularly men, and that is somewhat natural) find their identity in what they do. But many of the X generation, and more especially of the Y generation, have questioned this worldview. And, thinking of seniors, well, the standard ‘grace’ for food was often “Bless this food to our bodies, Lord, and us to your service!”, as if at any moment of the day life was first about service. In a course last year one student from overseas shared how in the church in which she grew up, Christianity, as she had heard it, was about two things, *belief* and *service*.

Yes, we are saved only ever by the grace of God, and through our personal belief in the death and resurrection of Christ. But the great commandment begins with the *heart*, and then adds mind, and soul (life) and strength. And John Carroll’s book *The Western Dreaming* is a wake up call, not only to the contemporary culture but also to the church. The Twentieth Century demythologised the heart of our culture. We no longer dreamt visions or saw beyond the stars. Let me tell you a story of a Year 11 student at a weekend

Christian schools conference for 11 and 12 students.

At the end of an evening session I invited my group (we were looking at Christian spirituality and philosophy) to wander outside into the vast and beautiful grounds and just, individually, find a spot and do nothing! Next morning I invited some sharing. This Year 11 girl said:

It was really painful. I've had a very full year. I love activity, and, sitting there last night, I longed for something to do. I really hated doing nothing, and it got worse, but I was determined to stay there, doing absolutely nothing.

After a while I glanced up and, through the clearest air I'd ever known, I saw a sky like no sky I had seen before. I was overcome by the sheer beauty.

I so began to enjoy the wonder of it all that I could have stayed there for hours. To my amazement I was actually enjoying doing nothing. I had come through something like the pain of the long distance runner.

But then something even more amazing happened. As time went by, in the joy of the stillness, somehow my eyes went beyond the stars. God opened my spiritual eyes and—I saw God.

May I encourage you to stop and look up!

We can be so preoccupied as Christians that we clearly see neither God nor the people in people. And, because we sometimes have no philosophy, we simply get driven by the secular culture around us! So we must discover the wonder of stopping. We must look up. But, too, we must *reflect* upon life! We must become philosophical. We must inspire one another to reflect! As a Christian culture we must become more philosophical! And, as God has it, you and I now live in a world that is searching for meaning as never before. It is a culture too that is crying out for meaningful relationship, for genuine friendship. A new coffee shop is birthed every four days in Brisbane. In fact in the CBD alone there are one hundred—bustling with *relationship*. And, increasingly, movies (from *Mr Holland's*

Opus to *Chocolat* and beyond) are reflecting the worldview that, while achievement is essential, ultimately, relationship is more valuable than achievement.

Do you recall in *Mr Holland's Opus*, this big-hearted music teacher frustrated because he could not help give and give his time to his students of music, even to the seemingly hopeless, yet, because of it, could never fulfil the ambition of his life to complete the writing of his orchestral symphony? Then you will remember that, some time after Mr Holland had to leave the school, he was invited back to hear an amazing orchestral performance. The story of the movie closed with the words from the students, “We are your opus!” This movie, like *Chocolat*, is typical of the emergent culture in Western cities.

The coffee shop culture only came to Brisbane in the 1960's, but by the 1860's in Vienna there were already one hundred coffee houses. By the end of the 19th Century—the finale of the Romantic and Idealistic periods in philosophy, literature, music and the arts—the Viennese coffee house blossomed into a place where highlights in Austrian culture were written, conceived, drawn and discussed. In particular it was said of the Cafe Central that it was ‘not a coffee house but a worldview.’ (From *Edition Skye*, published by Felicia Oblegorski, Vienna)

But if you think some of this talk about ultimate meaning is fanciful for 2002, listen to Danah Zohar who lectures at Oxford University in their Strategic Leadership program! In a recent book called *Spiritual Intelligence* (London: Bloomsbury, 2000) Zohar says:

The major issue on people's minds today is meaning. Many writers say the need for greater meaning is the crisis of our times. I sense this when I travel abroad each month, addressing audiences from countries and cultures all over the world. Wherever I go, when people get together over a drink or a meal, the subject turns to God, meaning, vision, values, spiritual longing. Many people today have achieved an unprecedented level of material well being, yet they feel they want more. Many speak of an emptiness [inside]. The ‘more’ that would fill the emptiness seldom has any connection with formal religion. Indeed most people seeking some spiritual

fulfilment see no relation between their longing and formal religion.

What *you* see as the most important thing in life defines your worldview. Is it friendship with God? (Do you *give* God friendship?) Is it friendship with others? Is it your creativity? Is it your career? Is it your ministry? Yes, all of these things, and more, are vital. But the priorities you and I set day by day, and the order in which we place them, define our worldview.

Life demands the continual anointing of God's Spirit. No amount of philosophy in the human sense will bring us to divine truth or divine love. No amount of unanointed reflection will take us anywhere. But because God *is* love and *is* truth, *in his fellowship* we can feel true love and *in his fellowship* we can see the truth behind all truths. Humanly, this will always remain a mystery. Our mind is like a magnificent violin. Of itself it cannot make music. But in the hands of an artist it expresses love and truth. The spirit within us, plugged into the Spirit of God, is the artist.

A practical definition of worldview

In our cities there are some very well known chains of hairdressing salons. The hairdressing leaders who run these groups of salons have a certain philosophy for recruiting and training staff.

Periodically a chain will advertise for applicants to attend a kind of "discovery" and "selection" week at their headquarters.

On the first day the facilitators will divide, say, 100 candidates into small groups. Then one by one in each group the applicants will share where they are from, a brief story of their lives to date, the things in life that excite them most and their dream for their future. Then in their groups (perhaps over coffee) the girls will engage one another as they "discover" their newfound friends. The experienced facilitators will, in one day, select out those girls who *enjoy people*. Of course we all enjoy people, in a sense. But the hairdressing leaders are looking for those who spontaneously *empathise*, that is, those who enjoy other people *for themselves*, that is, those who find it a joy to "discover" the wonders of other people and therefore who make those other people feel good. In other

words, the hairdressing leaders are looking for those candidates who spontaneously and unselfconsciously *love* other people. This is the first criterion in selecting candidates for training.

Tuesday begins with those candidates who have passed the first and most important test. The facilitators explain that the salons are not first about cutting hair. They are first about *relating to people, about giving something to people*. Then on this second day the facilitators, through a new series of activities, “pick out” those girls who *spontaneously love being creative*. There is still no emphasis on ability in cutting styling hair. On this second day the leaders want to know who spontaneously *loves* playing music, or arranging flowers, or designing clothes, or who spontaneously *loves* the skill and beauty of playing tennis. The facilitators have ways of selecting those applicants for whom creativity has *meaning* in itself. They are looking for people who just *have* to create, people who *spontaneously* love being creative.

So summing up so far, applicants who naturally empathise with others and whose hearts also love creativity, these people will make good hairdressers for the salons—provided they pass one more test.

In the third stage of the week, the job of the facilitators is to discover who amongst the remaining candidates prefers tennis doubles to singles, who prefers playing flute in an ensemble rather than playing as a soloist—in other words, who, amongst all the candidates, is more excited by participatory creativity than by being alone in creativity. The sound that an ensemble creates is far more than the addition of the individual sounds of the instruments. Music goes into a higher dimension as instruments of different tones play in harmony. And the leaders in hairdressing know that when people are happy *together* in creativity, an atmosphere is generated that is uniquely wonderful..

So, in the way I have described, a selection is made of hairdressing candidates. The chosen ones are then taught the salon worldview—and hairdressing. The salons are not first about hairdressing; they are first about people. I am not saying that leaders’ eyes are not on money. Of course they are in business. (And business is as much in

promoting the purchase of hairstyling products as it is in cutting, shaping and colouring hair.) But these leaders in their field see that business is more than money. Another “get rich” book came out in 1999 by an extremely successful businessman, Brian Sher, called *What Rich People Know and Desperately Want to Keep a Secret* (Sydney: Pan Macmillan), in which we learn that, if money is our first goal, we will never make much money! There has to be a higher purpose.

The approach of the hairdressing leaders I have described represents a growing awareness in Western society, and certainly in Australia, that there is a higher dimension to life than what modernism and postmodernism proclaim.

Let’s now think of the three things for which the leaders I’ve talked about are looking for in their candidates. First a *heart* love for others, a true sense of empathy. When a woman comes into a hairdressing salon, what is she looking for?

The contemporary woman, of whatever age, is looking for more than a hairstyle. She enjoys unwinding. She enjoys being able to talk with someone who takes an interest in her, who likes her for herself, someone too who is outside her “circle”. She also enjoys being pampered. She enjoys the atmosphere, where all the girls are having “fun” in what they are doing. They enjoy life; they *enjoy* styling hair.

In short, they *enjoy* looking after you! They appreciate you as a person, not as a mere customer. You are welcome.

When a girl or woman first enters a good salon, a hairdresser will approach her, introduce herself and offer her coffee and a comfortable place to sit. Then, in an empathic but very unthreatening way, the girl will ask her a few key questions. “Have you had a good week?” After a short time the hairdresser has a “picture” of what makes this woman tick.

When the client comes to the chair, the hairdresser asks her about a style. If it’s her first time in the salon, she is probably looking for an “uplift” from what she has been getting. She might say, “I want

something different, but I don't know what!" The hairdresser (who knows something about her by now) will open a book of styles, flip the pages and say, "How do you like *this*?" Chances are the woman will say, "That's fantastic; let's try it!" During the process of having her hair done, the conversation (never imposed) develops. The client feels "cared" for. She feels that somebody *values* her. Many women in our society, though they have family and may have many friends, are inwardly lonely.

Finally the client looks at the finished style. It's transforming. She steps outside feeling like a new person.

A holistic philosophy

Now these hairdressing leaders may or may not know it, but they are seeking to express some of the foundational keys in the biblical worldview! Implicitly they acknowledge that the first purpose in life is relationship—a *giving* of one's self to others. Secondly, the purpose of life includes a *giving* of one's self to the creating of things that are good and true and beautiful. Thirdly, the unity of hearts is a special joy in creativity. And these three things cover exactly what Genesis shows to be the *purpose* of life.!

I am not of course saying that God's anointing rests on the salons I have described. But, through what John Stott and others call the 'common grace' of God (as distinct from redeeming grace), there is some measure of spiritual light in everyone born into this world. (John 1:9)

I have taken some time to open up part of the worldview of some significant hairdressing businesses. Such a worldview we don't always teach in practical terms in our churches! It gives us a real life illustration of a major part of the heart of the biblical philosophy.

Our secular roles on earth are not simply "stewardship", though they involve that. At a higher level, all creativity—even the driving of a truck—is a ministry of love to God and to others.

Spirituality in secular dimensions

In her 1998 book *An Authentic Life* (ABC Books) Caroline Jones records the most significant of her *Search for Meaning* interviews. Very early in the book come these remarkable but deceptively simple words from Australian writer and cartoonist, Michael Leunig:

I watched a man making a pavement in Melbourne in a busy city street: the concrete was poured and he had his little trowel and there was traffic roaring around, there were cranes and machines going, and this man was on his hands and knees lovingly making a beautiful little corner on the kerb. That's a sort of love and that's important, that's very, very important. That man's job is important and he's a bit of a hero for doing it like that. So that's why love is important, because love involves that as much as it involves what happens between people. It's about one's relationship between oneself and the world and its people and its creatures and its plants, its ideas. (*An Authentic Life*, p2,3)

It seems that the man with the trowel rightly saw what he did as a celebration of life. You and I know that all true creativity is a celebration of—God. This is a form of love. Ecclesiastes 3:11 states that God has set eternity in our hearts. What does this mean? As well as living in the space-time world, we are already, every day, connected with eternity, through God's Spirit!

When we love a beautiful flower we are actually loving not only the flower, but also God in the flower. As in speaking of eternity in time, this is metaphorical language, but do you get the message? When the man with the trowel loves the beauty of what he is doing, he is loving God in that beauty. A hairdresser said to me just the other day, "I *like* cutting hair!" Although this gifted hairdresser may not know it, this is spirituality.

So while all of our creative joys and responsibilities on earth are part of our stewardship, they are actually more than that. Ultimately our creativity is part of our love for God. In the highest sense, all secular work is born out of relationship. And this explains why our huge corporations based on humanism are falling apart!

And, although Christian, some churches are now suffering from the same disconnectedness.

The prophetic voice of the Church

Professor David Tacey, another academic from La Trobe University, in his 2001 book *ReEnchantment*, challenges the church to see that it will never impact the world for as long as its philosophy contains a humanistic dimension. He says that people do not want to hear about a God “up there” unless they can see a God “in here” (in our heart).

I submit that the fragmentation around us in today’s world is a wake up call for the church to see that everything in life must be born out of relationship. Proverbs 11:11 declares that the lives of those in tune with God bring God’s blessing “upon the city”. As God’s people walk with God and allow a biblical philosophy to dictate priorities, then, and then alone, will revival come upon the church. It is our hearts and our lives that hold the key to revival, not our ministry (much as ministry is needed). Out of revival in the church would come a new prophetic voice to the nation.

With the new yearning for spirituality that our culture is embracing, Australia could see a revival in our nation transcending anything we could imagine!

2 Redeeming the Arts: visionaries of the future

Sandra Godde



Sandra Godde is the Founder and Director of “Excelsia Dance” based in Brisbane, Australia. “Excelsia Dance” is comprised of a Dance School and a Dance Company that seeks to bring heaven to earth and to become a prophetic voice to the nations.

Overview:

- I The Challenge
- II A Call to Action
- III The Prophetic Task
- IV Strategies for War: A Battle Plan
- V Barriers to Overcome as Artists who seek God’s Glory
- VI The Final Battle for the Arts

I The Challenge

Where is Christ’s voice in the arts and culture? Who is bringing the Word of the Lord to this generation? Where are the Christian

artists, visionaries, film-makers, musicians, actors, dancers, and television producers?

Jesus said, "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men" (Matt 5:13, see also Mark 9:50). Beloved, it is **time to know** the majesty, the sovereignty, the creativity and the power of our awesome God.

We are in great need of leaders who have a vision for the kingdom of God, a vision that inspires the creation of images and artistic works that will lead people toward Jesus Christ. Jesus tells us, "You are the light of the world" (Matt 5:14, see also verse 15,16). The level of peace, joy, compassion, or justice in our world depends very much on whether God's people are showing it to the world. All of the arts have tremendous subliminal power to affect cultures and shape history.

The church has, for the most part, underestimated and misunderstood the importance of the arts as a medium for the Spirit of God to usher in his kingdom. It is God's ultimate purpose to bring all kingdoms (even the performing arts arena) under his rulership. Scripture tells us "You have put all things in subjection under his feet. For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him" (Heb 2:8). And God promises us that he will reign over all things in the future: "the kingdom of the world has become the kingdom of our Lord, and of his Christ; and he will reign forever and ever" (Rev 11: 15b).

Artistic expression is a part of life. Art in all its forms is pervasive and an essential element of our environment. The works of significant artists are powerful and influential. They often guide and instruct the culture in which they are birthed. Artistic works can weaken or destroy the civilisation in which they were created.

The arts can enlarge or trivialise the imagination. Therefore the arts are not neutral; they impact us, and we need to be aware of what they are doing. Art inescapably affects us. Even unworthy

forms are always making their impact on society. So what are we, as believers, going to do about this fact? Our place as Christians in this world is meant to be an active one that affects our generation.

We are in a battle for the hearts and minds of people on a global level. We are being bombarded on every front, especially through the media, with images and ideas that are anti-God. Have you ever asked yourself why Harry Potter and endless movies about the supernatural are allowed to take such a stronghold? Has the false theology of religiosity deterred the artist and the visionary from the midst of contemporary Christian culture, leaving big holes for the enemy to stake his territory? Have we made the mistake of defining ourselves only through negatives? What do we stand for? Are we providing a true creative alternative to the culture of our day?

II. A Call to Action

God has called us to redefine the enemies' boundaries. "The Son of God appeared for this purpose, that He might destroy the works of the devil" (1 John 3:8b). We are to be on the offensive in establishing God's kingdom on earth as it is in heaven.

Song, dance, drama and the visual arts are capable of being some of the greatest offensive weapons we have in the body of Christ. In a highly audiovisual generation that is becoming increasingly multimedia oriented in its language, God desires to pour out his divine creativity to captivate the imaginations of this generation. He needs willing and devoted vessels to do so. Worshipping warriors are required for the job. Prophetic evangelism is the way of the future.

We have a responsibility to participate in the affairs of humanity in a positive way, to the glory of our Father. The world should be aware of our presence in the earth (Matt 5: 16) and reap benefits from our very existence as Christ's ambassadors on earth. The promise to Abraham was that he would become a great and mighty nation and in him all the nations of the earth would be blessed (Gen 18:18).

So we must ask ourselves, how are we serving our generation and leading the way to life and godliness through Jesus Christ? We must understand that there is a spiritual element to all human affairs and history. When God's people are apathetic and do not intercede or stand up for what is right, evil is allowed to gain control of a society.

As Christians we are to be concerned about the fundamental issues of life and the moral and physical condition of our society. What was going on in the spiritual realm during the tragic events of September 11, 2001? What was God saying in the aftermath when many stopped to listen? What is the Lord saying today – to you, your family, your community, and your nation? Beloved, we need to **know** something of the heart of God regarding these issues if we seek to be relevant to those around us.

III The Prophetic Task

The prophetic task of the arts is to break the silence and speak the truth. It is to let the world know that Christ is alive and he is not silent. So, what does God require of us? Micah 6:8 tells us “.... to do justice, to love kindness, and to walk humbly with your God”. By our obedience we can help establish justice. By our boldness and our devotion to Christ we can unveil injustice and oppression and expose social, political and religious evils.

We can preach repentance to win people back into right relationships with God, and with one another. We can speak of his endless love and mercy. The prophetic task also involves energising God's people by offering them God's version of reality: His perspective is the ultimate reality.

We can only know this by His Spirit and through prayer and the study of His Word. We can show God's possibilities through faith; offer God's hope in hopeless situations; and encourage people to walk in new levels of obedience and abundant life. By following the ways of God there is indeed the possibility of real justice, love, acceptance, forgiveness and healing. There is a great need to restore God's people to fullness of life and implant a living hope within them that will withstand all the storms of this life.

The means of mass communication is expanding and what is transmitted through the air waves is vying for your attention. We need to continually pray that God would raise up an army of creative artists and visionaries to lead the way back to the Lord and to conquer and outwit the enemy in his plan to steal the hearts and minds of this generation. We have a mandate to be the voice of God and speak his truth to our own generation. Our message must embody what God is doing now and proclaim what God is saying to this generation. His love endures forever and His character is utterly consistent but He is also creative and unpredictable in the way He reveals Himself. We need to be constantly in prayer to know the heart and mind of God and to be able to know and implement His strategies.

The arts can indeed be on the front-line in global evangelism, winning hearts and minds to Jesus Christ. The enemy of our souls understands the importance of creativity and uses it to compel mankind to rebel against God. Are we going to allow millions of young people to fall under the spell of the Dark Prince? How can we prevent this? We need a vision of the infinitely, superior, awesome Creator who sings a much sweeter and deeper and purer song to captivate our hearts and our souls.

Beloved, has not God promised his children power to transform their society by calling into question the world's ideas and philosophies (Rom 12:2)? We have been given spiritual weaponry to bring down every thought and idea that exalts itself above the knowledge of God. We **need a vision** of the awesome, loveliness of Christ; the earth shattering power of a holy God; and the universal power of the cross of calvary. Where there is no vision, the people perish (Prov 29: 18).

The eternal plan of God is the summing up of all things in Christ, things in the heavens and things upon the earth (Eph 1 :9-10). In the times to come, creativity and boldness will exemplify the front-line in the battle for mankind. And it will be the people who **know** their God that shall be strong and do great exploits to the glory of God (Daniel 11 :32b). The reward of the harvest will not be for those that sleep or doubt or criticise but for those who turn to God with a glowing faith and allow Him to be all in all.

IV Strategies for War: A Battle Plan

Our objective is to take the gospel to all people throughout the world and to make disciples of all nations. We must constantly refocus our attention to make sure we are on track. We are to win people to Christ and help them become obedient to all that God has commanded. Battles are won when we concentrate our efforts rather than dissipate our energies in too many directions. So seek God for your place in His plan and then be careful to obey all that He shows you. Remember that God has a body of believers and we are all to play a significant part in His overall plan.

Security involves knowing about your enemy and having continual protection against him. It also means having a final line of defence past which the enemy cannot penetrate. For us, this is the blood of the Lamb and the word of our testimony. I believe there are very specific powers and principalities that have controlled the performing arts arena for a long time, and we need to identify what these are and advance forward to conquer these ruling authorities and dislodge them from the high places of power.

We can't afford to waste time and energy fighting the wrong enemy, for example, criticizing and competing with one another. It's time to know the real enemy and expose him, for our fight is not against flesh and blood but against principalities and powers in the spiritual realm (Eph 6:12).

V Barriers to Overcome as Artists who seek God's Glory

The following ideas are taken from Scott MacLeod's book entitled ***Snakes in the Lobby*** in which he documents a vision the Lord revealed to him regarding the state of the Christian Music Industry and the powers that were seeking to weaken their witness to the world. I believe they apply equally to the whole performing arts arena. Let's now look at the enemies of our soul with the purpose of identifying and uprooting that which is holding us back from being all that God intended for us to be as artists. In order to reflect the glory of our Father we need to be cleansed, purified, and yielded to God so we can mirror His eternal nature.

Scott MacLeod's vision entailed a lobby full of Christian artists talking and networking with each other and also showed a plethora of snakes which represented different powers or spirits that were present, drawing people away from a pure devotion to Christ.

The largest snake was SELF PROMOTION. This snake inspired his victims with a hunger to be bigger and bigger. His influence seemed to be ubiquitous. This could be otherwise stated as SELF INTEREST, an excessive longing to be known and recognised by others. It is the main barrier between us and God's kingdom. It is the striving to establish our own kingdom instead of building God's kingdom. I believe that to overcome this very deep, magnetic pull that we all struggle with, requires a very deep and real knowledge of God's love for us personally. When we understand *who he is* and how infinitely superior he is to us, we can rest in his love for it is more than sufficient for us, and we are content to be hid in the beloved, and then we concentrate fully on building *his* kingdom, having been fully convinced of his worthiness and greatness. Our own need is met in him.

The second snake to appear was LUST. This was the charmer, the chameleon, changing colours and appearance according to the desires of those under its power. This snake had a hypnotic quality, drawing in its victims by deceptive flattery with the promise of gaining attention and power for themselves by drawing upon his power. Again, this snake appeals to the self-conceit in all of us and must be resisted by reckoning ourselves dead to self and self interest.

The next two snakes were intertwined with each other and they were PRIDE and INSECURITY. These spirits are characteristically found together and cause their victims to vacillate between the two.

One minute they are puffed up with pride and self importance and the next they are wallowing around in the dust with a woeful self-image. Both extremes are ungodly and lack humility. These spirits of pride and insecurity bring misery to those ensnared by them and unfortunately it is hard to break loose from them because pride won't allow the victim to admit any kind of weakness, insecurity, or feeling of failure. Humility and contriteness of heart is the key to

deliverance from these strongholds. Humbling yourself before Almighty God will allow you to receive a healthy self-image based on God's Word and a reverential fear and respect for The Lord of Hosts.

The next snake to appear was THE FEAR OF PEOPLE. This spirit caused its victims to only be concerned about who was who and how they were being perceived by others. It is a very nervous and agitated spirit that ensnares the one it holds in its power. It is a spirit of bondage that leads to death as the fear of man prevents us from rightly fearing God. It often causes its victims to be paralysed with fear. The remedy to the fear of man is to fear God – to have a revelation of the holiness of God that causes you to reverence him.

On the roof of the lobby was yet another snake called JEALOUSY. This is the spirit of envy that causes its victim to bum up inside with fury and covetousness. It attacks the high places because it wants these high places for itself. It spurs one on with a competitive spirit which is contrary to the spirit of Christ.

There were other smaller snakes hovering around the periphery of the room. They were bitterness, criticism, unforgiveness, self-pity, and self-righteousness. All these spirits cause spiritual blindness and make us helpless and vulnerable to the enemy's attack. This vision was revealed to show us how we all unknowingly can fall under the powers of the Great Serpent.

The most respectable snake to appear was the SPIRIT OF RELIGION. This snake had a thirst for power and control and included many of the other qualities of pride, insecurity, lust, jealousy, self-promotion, fear of man etc. They were all hidden in this big white snake. It is the spirit of self-righteousness and religious pride, an insidious and deceptive power that creeps into the church from time to time. Unchecked this spirit will lead to a spirit of murder. It causes people to do evil or tolerate it, and all along believe they are doing right and even doing God's service.

Later the SPIRIT OF DEATH made an appearance and caused its victims to be overcome with despair and hopelessness. It causes people to give up, to lose faith, and can result in suicide or other

self-destructive behaviour. It can only be overcome with the blood of Jesus and his resurrection power.

Now, we are all probably familiar with these spirits because they have sought to overcome us all at various times. God, in His mercy, reveals these things to us that we might understand and know the poverty of our own spirits and turn to him with utter dependence and reverence. Our gracious Lord reveals these things in our own hearts first, so we can uncover all that is contrary to faith and walk in his light which is the truth that will set us free. God's conviction comes so as we can choose him and be free from our sin, our self-life, and this world. Being cleansed by his blood and appropriating the power of the cross delivers us from all this wickedness and anti-God sentiments that try to control us.

Humility is something we are required to cultivate. Don't ask God to humble you – humble yourself under His mighty hand. Humility leads to grace and grace leads to real love and compassion for others who are still spiritually blind. The true light of God's piercing Holy Spirit renders all other powers inoperative. These snakes are not afraid of you when you are hiding in your own darkness and deception but when you confess the sin in your heart and turn from it, God's holy presence takes over possession of your soul and sin cannot survive in that environment. Then, you are equipped and prepared to face the outside enemies.

Serpents don't engage with you in battle when they see you are properly clothed in the armour of God. They are scared of the blood of Jesus and the Word of God spoken with faith. Your faith and fearlessness is terror to them because they know of their condemnation by the righteous judge.

Therefore, to walk in the authority needed to resist evil, one must be fully surrendered to God.

Let love and truth conquer you first before you venture out to conquer spiritual territory for the cause of Christ. You cannot do it on your own. You cannot do it without Him. Learn to allow God to live in you and make his abode in you. Learn to love as the Father loves. Can you love your enemies yet? Can you bless those who

curse you? Can you forgive those who have offended you? Are you careful to preserve the bonds of fellowship within the body of Christ? Don't attempt to do the work of God without the power of God. Let Christ have his way deep in your soul, transforming your character into His likeness, and equipping you with power from on high.

VI The Final Battle for the Arts

The present reality is that the prince of darkness is operating like the Pied Piper in the performing arts realm. He is the power behind a large portion of the music and video industry seeking to shape people's perception of reality according to his anti-God sentiments and his hatred for the saints of God. There are many ensnared by the hypnotic trance of this prince that was once the covering worship angel of God. But now Lucifer has become Satan and his perverted gifts have brought him down to earth with a fury. His goal is to obliterate anything precious to Almighty God who has become his arch enemy.

Many follow God's enemy, singing the songs and doing the dances of Babylon. The ways of the world are opposite to the ways of God. If you love the world, the love of the Father is not in you (1 John 2:15). Even many of the sons and daughters of God have chased after the creativity of the world and are now under the curse of the prince of the power of the air. They have become the tail and not the head. They have stolen glory for themselves and not given glory to God. They have used their gifts for their own gain, worshipping and serving worldly things like prestige, popularity, money, music and dance. They have coveted the praises of people instead of the approval of God. They have had divided hearts. They have left their first love. And God is grieved.

God is looking for worshippers in spirit and truth. His eyes roam the whole earth looking for hearts that are perfect toward him. The Pied Piper is hungry to keep his spiritual territory because he knows the tremendous power of music and the arts.

Beloved, the Lord is calling us to “come out of her”. The Lord is calling His artists to come out of Babylon, “the ways of this world”, and tap into the infinite, creativity of the true and living God.

The Lord is calling all those who have ears to hear to stand before the presence of the Living God, and drink in his revelation and wisdom and inspiration to take the Word of the Lord and feed it to the people, lest they perish under the spell of the Dark Prince. God is looking for people to be his voice. Are you willing? I believe we have to understand what it means to fear God, to walk in his wisdom, to hear his voice, and to speak it boldly and without fear.

The Holy Spirit is wanting to inspire his people with songs and dances of deliverance, healing, and comfort. When we tap into the inspiration that comes from heaven through prayer, our creative works bring life, and connect people spirit to spirit. People can then taste and see that the Lord is *good*.

All of creation groans for the sons and daughters of God to arise and take their proper authority in the earth by allowing the Lordship of Christ to rule their lives and take over their wills. True worship involves all of our beings and all of our faculties. It is a matter of Lordship – unashamedly declaring Christ as Lord of all. We are transformed as we worship. The Holy Spirit of God brings genuine love in our hearts for others and a sense of community and harmony with one another.

When we seek God for our creativity and inspiration, he charges us with new energy; when we wait upon the Lord, he renews our strength and causes us to rise up on the wings of an eagle. The song and movement of praise and rejoicing in heaven is contagious. There is no fear, no self-consciousness, no inhibitions or bondage. Praise frees us.

Spiritual strongholds are demolished, walls of hostility and division fall, resentment, bitterness and unforgiveness cannot breathe in the atmosphere of heaven and praise. God restores our soul. We begin to laugh and dance and sing like carefree children again. Where the Spirit of the Lord is, there is liberty (2 Cor 3:17).

God is calling forth an army of worshipping warriors who have first conquered the battle in their own hearts and unequivocally given the reigns of their lives to Christ and are ready and willing to follow the Master's bidding. Soldiers must be obedient. They must be trained, disciplined, and ready to follow commands. The call comes forward from heaven "Let my people go" so they might worship me in spirit and truth.

We must disentangle ourselves from this world, from self, and from sin and be wholly aligned with the purposes of the Most High God. Then a powerful and unified army of holy warriors will emerge all over this earth to cover it with the Word of God and the good news of the gospel. Then he will Come! Christ will return. But not before his gospel is spread all over the earth.

Music and art are primary ways of communicating within our culture. Art is a language that transcends barriers of age, religion, sex, politics, etc., and reaches to the heart. It is a language that uses images, symbols, colour and sound to evoke universal responses from our psyche. We cannot afford to dismiss this means of communication. Our enemy certainly has not.

The anointed arts are one of the most powerful evangelism tools the Lord has given us. May his artists, filled with the inspiration of heaven, the power of the Spirit, and the glory of God resting in their characters, carry the message of the gospel and the presence of our Lord to every corner of this earth. Who will stand and volunteer for the job?

Reference: MacLeod, Scott. 1998. *Snakes in the Lobby*. Morning Star Publications, Charlotte, NC. U.S.A.

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189 Gaskell Street, Eight Mile Plains, Brisbane QLD 4113, Australia.

Ph: 07 3841 4773, International: 617 3841 4773

E-Mail: heaven7@bigpond.net.au

3 *Counselling Christianly*

Ann Crawford



Pastor Ann Crawford (Ph.D. candidate) teaches Pastoral Care subjects at the School of Ministries, Christian Heritage College. This article was presented at the Contemporary Issues in Ministry Conference, 2002, at Christian Heritage College, Brisbane.

Counselling “Christianly”: implications for pastors and church-based counselling professionals

This article examines the presuppositions and processes that distinguish Christian counselling from other forms of counselling, explores some of the issues raised including ethics and training, and makes suggestions as to how such a model of counselling may be applied to church-based counselling.

Traditionally, counselling has been considered by people in Western culture to be an element of the pastoral function of the church. Whether the person considers themselves “religious” or not, it is the priest or minister who is available at times of birth, marriage, death, grief, when relationships breakdown or when a crisis strikes. However, there is strong evidence to suggest that most seminary training includes very little counselling theory or

practice. Collins (1988) comments on these seminary courses in pastoral counselling stating that they “tend to be more people-centred and relevant, but even here the student (and sometimes the professor) may be lost in a mass of theories and techniques that are not very useful when one is face-to-face with a confused, hurting human being”. (p. 21). Often well meaning people in the church, in their desire to help, can actually harm people or hurt themselves through lack of training and knowledge. Issues of confidentiality, dual relationships, power and control can also create ethical dilemmas and spiritual abuse is just as real as physical and verbal abuse.

Over the last twenty years or so, interest in “inner healing” or “prayer counselling”, which is often labeled “Christian counselling” has arisen, particularly among the lay people of the church. Although these methods have been seen at times to have achieved very positive results, these practices have caused considerable dissention within the church. Fouque (2000) expresses concern: “a Christian, who engages in a healing relationship without the skills necessary to recognize these powerful processes, can fail to maintain the integrity of the therapeutic encounter” (p. 204).

More recently, in the twenty-first century church, counselling is experiencing a growing credibility, leaving clergy grappling with the dilemma of how best to minister to the physical, emotional, intellectual, relational and spiritual needs of their people who are seeking counselling as never before (Lukens in Sanders, 199, p. 43).

“Pastors, many of whom never felt adequate to the task in the first place, have often turned their counselling role over to the professionals” (Mangis, 2000, pp. 259-260). This author also comments that “individual believers often come to Christian psychologists with the express belief that ‘since you are a Christian psychologist, you will be able to help me with my emotional life and my spiritual life at the same time’” (pp. 259-260.). Although this situation may appear to be fraught with danger, Johnson (1997) sees this era of the church to hold previously unknown opportunities for the Christian psychological community and he encourages them to become “immersed in Scripture and the Christian tradition” (p. 22.). In this way, he sees that Christian psychologists “may be enabled to discover new facts and theories,

devising new lines of research to more accurately understand the human nature the way it really is, the way God sees it". (p. 22).

Several interesting factors are emerging from the growing acceptance of church-based counselling services.

- ◆ The large number of hurting, damaged people, both inside and outside the church, who are open to counselling.
- ◆ The relatively small number of thoroughly trained professionals who desire to or are free to counsel Christianly.
- ◆ The willingness of pastors (particularly of large churches) to refer their people to "specialists" for counselling.
- ◆ The considerable potential for a church-based counselling service, using both physical resources (buildings etc) and the more subjective assets (church-community support) to successfully meet the needs of church members, Christians from other churches and people from the local community.

Hunter (2001) argues, "we need a 'theologically informed psychotherapy'. But we also need a distinctly pastoral, therapeutically informed art of spiritual and moral counsel" (p. 22).

Presuppositions

However, to be truly well informed both theologically and psychologically, the person who desires to counsel Christianly requires a framework that examines and analyses such presuppositions as those derived from worldview responses to the questions of; what is humankind? What is reality? What is God? What is right and wrong? The answers to these question shape not only the Christian counsellor's way of counselling but also their way of being. A clearly defined picture of the structure of personality forms another part of this framework. The unique tenets of belief of Christian theism, allow the Christian counsellor to see facets of the human person that may well be missed by a less spiritually aware therapist.

As this framework of Christian counselling develops, the purpose and desired outcomes of therapy are other factors to be considered in the light of theology as well as psychology. An analysis of these outcomes from the perspective of the client, the therapist and postmodern society presents a more realistic and comprehensive

position for the Christian to counsel Christianly .

The Therapeutic Process

The next concern of the Christian counsellor is to develop a method of counselling that will not so much integrate the principles of theology and psychology as carefully examine the very fundamental presuppositions of both these disciplines and create a model that has firm foundations, allowing for both professional, ethical counselling practice and theologically sound, pastoral counselling practice to come together effectively. The therapeutic process employed to achieve these desired outcomes, the therapist's role, the client's experience and the therapist/client relationship are all vital components to be explored.

Theological Issues

An important element of the framework of a Christian counselling model is an exploration of the historical relationship between Christian counselling and psychology. Although in recent years the polarised positions traditionally taken by psychologists and theologians have begun to find a meeting place, the legacy of this struggle still effects the status of professional Christian counselling today. McMinn (2000) sees the integration of these two disciplines as an epistemological challenge. On one hand, psychology "is deeply rooted in a scientific epistemology (p. 251) while on the other hand, "Christian theology is bounded by central doctrines, forged over centuries" (p. 251). He continues by observing that those who have been most successful in this integration "have learned to value both epistemologies" (p. 251). The implications in this debate for pastors and professional church-based counsellors could well be contained in this assumption.

Another lively debate that impacts this study is the delineation between Christian counselling and pastoral care. The differences, the similarities and the overlaps in these occupations make defining these a controversial matter. The increasing interest of psychology and counselling in the spiritual aspects of the person has, in effect, pushed the Christian people-helper into the spotlight. For the church, whose mandate is to "heal the broken-hearted" and "release those that are bound", this can be seen as a God-given opportunity

to fulfil this mandate powerfully and effectively and the roles of counselling-pastor and Christian counsellor are gradually emerging into the arena of professionalism. However, as with any emergence, this progress is not without pain.

The Christian counselling professional is beginning to come to grips with the changes that are required for this transition and many of the mindsets and religious traditions of the modern era are being carefully examined in the light of scripture and scientific knowledge, giving rise to policies, codes of practice, training programs and academic learning that satisfies, not only the Christian mandate but also the professional credibility. From the theological perspective, Williams (1996) sees that the role of the church is both that of evangelism and the meeting of the needs of the people. He sees the danger of extremes – “evangelism *or* social action” (p. 153). He continues, stating the theological position he holds by saying, “This does not mean an equality between the gospel of salvation and the ‘social gospel’, for the gospel *is* the message of salvation and must have priority. However, the meeting of other human, social needs must not be neglected” (p. 153).

Zinnbauer et al. (2000) discusses the meeting of these human, social needs. “To offer distressed individuals more than simple empathy or medication, it is necessary for counsellors to base their work on theoretical orienting systems”. (p. 163). For Christian counsellors, the theoretical systems available may not always be acceptable or appropriate. Eclecticism is the obvious solution to this dilemma. The general consensus of the literature on eclecticism in therapy would seem to point to a generally positive response from therapists and researchers provided the eclectic approach has a system. However, it would also appear that a thorough knowledge of a broad range of therapies is a requirement of a true eclectic therapist. Silverman (2000) also sees more “sophisticated matching studies to formulate conceptions of the right therapist for the right client in the right context as opposed to the right technique for the right problem” (p. 312).

Bridger and Atkinson (1998) observe that “the Christian

(counselling) scene is dominated by all kinds of eclectic approaches” (p. 7) which, in their opinion, eventually “collapse under the weight of their internal contradictions” (p. 7). This inevitable collapse, according to these authors, can be attributed to an “uncritical acceptance of presuppositions drawn from a variety of sources” (p. 7). The inference of these writers would seem to be that, with critical attention to presuppositions and underlying philosophies, a truly eclectic model of Christian counselling is possible. This reasoning is substantiated by much of the research already cited in this chapter which supports eclecticism with the proviso of a comprehensive structure to build upon.

Counselling Christianly

Johnson (1997) expresses what is perhaps the essence of the findings of this paper when he writes, “the Christian psychological community is set free to chart new territory in psychology” (p. 22). He then continues, “Christians in psychology must do more than simply contribute to the field of psychology as it is. They have an obligation to God and to his people to work towards a psychology that is thoroughly consistent with a Christian framework” (p. 22). Maybe the territory is not “new” (Solomon proclaims that “there is nothing new under the sun” [Ecc.1:9]) but it is certainly uncharted. As outlined in the introduction, this paper has set out to “address the presuppositions and processes that distinguish counselling in a Christian way from other forms of counselling, explore some of the issues such as ethics and training and make suggestions as to how such a model of counselling may be applied to the church-based counselling situation”.

Having explored the presuppositions, processes and issues, I will endeavour to synthesise some of these findings and apply them not only to good professional practice but also to the components that make Christian counselling Christian.

Presuppositions

For the Christian counsellor, the presuppositions must begin and end with the Word of God. This is the benchmark, the blueprint for the construction of reality, truth, the knowledge of right and wrong and the structure of personality. The postmodern worldview apparently is the antithesis of Christian theism. However, scholars

have pointed out that, despite the diametrically opposed philosophies regarding truth and reality, both postmodernists and Christian theists agree that truth and reality are constructed – the postmodernist sees constructivism as being the product of the human person’s own experiences while the Christian theist recognises that God, through his living Word, is the constructor of the individual’s reality and truth. This understanding gives the Christian counsellor an ability to find a place in a postmodern world that enables him or her to successfully dialogue with clients using their own discourse and thereby facilitating a relationship that encourages change.

Likewise, presuppositions based on the very foundational biblical beliefs of “the fall of man” as found in the first three chapters of Genesis, lead Christian therapists to base their practice on the footing that the human person is made in the image of God but is sinful in predisposition. That people are accountable for their behaviour, are capable of repentance and can be forgiven by the God against whom they have transgressed, opens an avenue of freedom for the Christian therapist to explore that is not available to a theorist who chooses not to access the promises contained in God’s Word.

A Christian counsellor also has the conviction that the human being is made in the image of God; known intimately by a loving, Father God; created by him with a plan and a purpose; and destined for an eternity in joyful relationship. Counselling in a Christian way must therefore be unique in the ability of the therapist to be able to encourage the client to exchange the “facts” of their life (e.g. their being unwanted, valueless, a victim etc) with the “truth” as ordained by God (e.g. their being made by God in his image, valued as such, etc).

The internal belief system of the client can be exchanged rather than reprogrammed; and the story not reconstructed but replaced by a narrative that has resolved the dramas of past; has the strength and strategies to walk through the joys and trials of the present; and looks to a conclusion full of hope, a narrative that always includes the presence of God.

The Therapeutic Relationship

The goals of Christian counselling are to encourage the client towards change of non-productive or dysfunctional lifestyles. However, for the Christian therapist, the story does not end here. The wholeness and holiness of the client is the transcendent goal of counselling in a Christian way. Therefore, as this therapist “connects” with the client he or she is confident that the therapeutic interventions used, the subjective dynamic of the counselling relationship and the active involvement of the Holy Spirit will combine to meet the needs of every facet of the human person – physical; emotional; intellectual; relational and spiritual.

The Therapeutic Process

The outcome of the theology versus psychology debate has far reaching consequences for church-based counselling in the twenty-first century. The fruit of the long and arduous struggle by committed Christian professionals of the last century can now be seen as both the clergy and the mental health practitioner, in increasing numbers, are finding a place of agreement, or at least compromise. This opens doors, not only for the psychologist to consider the validity of the spiritual, but also for the Christian counsellor to explore the many fascinating discoveries researchers have made and theories scholars have developed in all fields of human behaviour and counselling. A new breed of Christian counsellors is emerging as more and more mental health researchers undertake both qualitative and quantitative projects. These empirical findings, coupled with documented subjective or spiritual experience provide knowledge and techniques to increase both effectiveness and efficiency in many areas that are applicable to counselling in a Christian way..

In line with the research into eclectic counselling practice, there seems to be a feasible case for an eclectic model of Christian counselling. As one of the requirements of eclectic theory as outlined by researchers was a sound theoretical structure, the Christian model, based as it is on the firm presuppositions of Christian theism, would seem to fit the criteria from the eclectic perspective. This serves to widen the lens for the Christian counsellor and provides more keys with which to unlock the hidden places of people’s lives and see them set free.

This “widening of the lens” is also being seen in the areas of pastoral care and pastoral counselling. We live in a world where specialisation is increasing in many places both within and outside of the church. Although many pastors, especially those from large churches, do not have the time for long term counselling, it is more than busy-ness and even the threat of litigation that persuades pastors to refer, or use a person or team of people, both lay and professional, to minister to the people in various areas and at different levels of counselling. Church leaders are beginning to utilise diagnostic tests to ascertain where the strengths and weaknesses of their congregation lie and many pastors, especially in the charismatic church, tend to be stronger in the more evangelical areas. This leads us to the area of competency and training.

Whereas secular counsellors and those Christians working in private practice are required to be registered through their respective associations, Christians

who counsel within the church, whether they be counsellors or pastors often do not seek registration. This leaves the individual organisation to train and deem as competent their professional and lay counsellors. With the increasing cry for counselling, there is a corresponding need for more counsellors who counsel the Christian way. This would indicate that, not only is counsellor training a priority but policies and procedures to assess the competency of those already counselling is also necessary.

Implications for pastors and church-based professional counsellors

If the twenty-first century church is to continue to grow both in size and influence, it will embrace the cultural shift that began in the latter half of the twentieth century. This is a time when, rather than being catapulted into the postmodern paradigm, thoughtful Christians are seeking training in many fields of specific pastoral care, including counselling. There is a new awareness of the need for training in the area of ethics to prevent, even inadvertent, misconduct by lay counsellors or professionals.

The time is ripe for large churches to begin to establish professional counselling departments – not just to provide for the needy but to

reach out to couples in conflict, those in grief , depression, anxiety and addictions. There are many other “broken-hearted” who are beginning to tentatively reach out for counselling as never before. Those with sexual addictions, those involved in homosexual lifestyles, ones who struggle with anorexia and many, many more. It is obvious that, to provide excellent care for these people with the long term goal of wholeness and holiness, counselling training in these specialised fields is essential.

It has always been the mandate of the body of Christ to be the “people helpers” of the brokenhearted and troubled of this fallen world. It is time for both lay people and professionals to become equipped to take up this mandate with confidence and skill, to have an understanding of what is required of a counsellor, of the standard of character and integrity that is expected of a person in this role and to have knowledge of the moral and legal responsibilities. Added to this is the essential expertise in the technique and theory of counselling and adequate supervision. All these elements combine to make a professional counsellor but those who counsel Christianly have the added dimension of continually seeking to become Christlike.

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4 Redeeming a Positive Biblical View of Sexuality

John Meteyard and Irene Alexander



*Drs John Meteyard
and Irene
Alexander wrote
as staff at
Christian Heritage
College.*



Human sexuality and spirituality are very close to another – both have to do with intimate relationship, both have to do with deep desire, both have to do with nakedness – being known for who we truly are. Often human brokenness is especially evident in these two areas. Sadly, the Christian tradition has often taken a very negative view of human sexuality. This paper attempts to outline several theological principles that could form a more positive and integrationist perspective for human sexual experience and expression. In particular the relationship between sexuality and spirituality is examined and several possible ministry applications of such an approach considered.

The Importance of Sexuality

The Bible is very up front about sex, sexual temptation, sexual fulfilment, sexual sin. On the one hand our society is soaked in sexual images and on the other we still don't really talk about it openly and freely.

Genesis 2 makes it clear that we are sexual beings. When the pharisees asked Jesus about divorce his answer was 'Divorce is not God's idea. God's idea is that we are male and female and that we marry and become one flesh.' God is up front about the fact that we are sexual beings. And that being sexual is good. It was only after the sixth day, after he had made them male and female, and told them to multiply that he saw 'that it was *very* good'. Some cults have a twisted idea that the sin in the garden was a sexual one. The Bible does not suggest any such thing.

God could have made us angels without sexuality, he could have made reproduction occur as it does in the plant kingdom, he could have made mating as quick as it is in the animal kingdom. He didn't - he gave us bodies that enjoy beauty for the eye, music for the ear, food for the tongue, touch for our bodies. He made us sexual and intercourse ecstatic. He gave us bodies and expected us to dance!

So our sexuality is part of how God made us. It is part of our identity. Part of how we relate. Part of how we experience our humanness and our world. Part of what energises us.

The relationship Between Sexuality and Spirituality

In their book, *Authentic Human Sexuality*, Jack and Judy Balswick (1998) suggest that the intricate connection of human sexuality and spirituality is one of six basic biblical principles that underlie authentic and godly sexual understanding and expression (p. 37). MacKnee (1997) goes so far as to suggest that the two lie so close together that it may not be possible to arouse either our sexuality or spirituality without arousing the other (p. 216)! In a fascinating disclosure sex-therapist David Schnarch (1997) relates how in his work both his own spiritual consciousness and that of many of his clients have been heightened and aroused (p 391). What then is it that connects these two most basic and important aspects of our humanness?

First, it is important to recognise that both sexuality and spirituality are primarily and deeply about connection and communion. Comiskey (1988) argues strongly that at its core human sexuality is not a lustful, seductive exercise. Indeed our sexuality arises from a God-inspired desire within each of us to break out of isolation and aloneness and relate deeply and intimately with another. Thus, even as our spirituality yearns for completion in relationship with Another greater than ourselves, so too does our sexuality cry out for a companion to ease our aloneness (p. 37). Dalbey (1988) agrees arguing that our sexuality is part of the *Imago Dei* at the very core of our humanness. Sexual desire, he says, must first be understood as the ‘voice of the Creator Spirit-God crying out, “Come back, return from your separateness to the oneness out of which I created you.”’ In essence the triune God is relational and communal, and as beings made in His image our sexuality demonstrates that we too long for community and connection.

A second aspect of the core connection between our sexuality and our spirituality is the desire to reunite the masculine and feminine that were separated at the time of Creation, and have often been at enmity with each other following the Fall and the curse (Gen 2 & 3).

Dalbey (1988) explains this longing particularly well.

We are drawn to each other not to make babies, ... but because from the roots of our creation we share a sacred memory of the species, a ancient inner-recall that at one time we were man-and-woman, Adam-and-Eve, in one body. And so even now the very power of the Creating God is drawing us back to that primal state so we know God completely, as God was in the beginning, is now and ever shall be (p 82).

Thus, to discover our true humanity we must be known by the opposite sex, as it is only together that we can fully begin to reflect the One in whose image we were created. Comiskey (1988) suggests that this becoming ‘one flesh’ (Gen 2: 24) is a powerful symbol of this coming together, as it is in the act of sexual intercourse that male and female merge bodies, souls, minds and spirits. United they complement each other and also create new life, thus bearing the image of the unified Creator most fully (p 40). MacKnee (1997) goes so far as to say that ‘one flesh’ sexuality manifests the image of God in a far more profound way than either gender ever could while standing alone (p 214).

A third aspect of the relationship between our sexuality and our spirituality as human beings lies in their common focus on self-disclosure and being 'known' by another. Reiss (1986) describes a major component of sexuality in terms of 'self-disclosure' or making known to another that which was previously hidden (p 33). At creation and before the Fall one of the great privileges of Adam and Eve was to walk with the Lord and with one another, 'naked and unashamed'. This nakedness is a portrait of not only being 'unclothed' physically but also at the far more intimate levels of our soul, spirit and 'core selves'.

This picture of spiritual intimacy between ourselves and our Lord was restored at the Cross when Jesus shed his blood and made a way for us to once again walk with the Father in closeness and communion (Heb 4: 14- 15). Similarly, as Schnarch (1997) indicates, sexual intimacy offers us the greatest opportunity to know ourselves and to know and be known by another (p 211). Our sexuality then is a key vehicle for disclosing core aspects of self as lovers look into each other's eyes and soul while experiencing eroticism together. Significantly, 'knowing' is the term used in the King James version of the Old Testament to indicate sexual intercourse. To know sexually, therefore, is to be known and to know deeply and intimately. It is metaphorical of the way God desires us to know Him and been known by Him. As Harron (1981) eloquently explains both true sexuality and true spirituality require on the part of the person a willingness to 'let go' and abandon one's self entirely and without inhibition to another.

A fourth area of interface between our sexuality and our spirituality that has been suggested is a similarity of energy source or energy flow. MacKnee (1997) in a fascinating consideration of this topic suggests that because of this similarity it is by positively embracing and integrating our sexuality that we can grow spiritually and in our spiritual understanding (p 215). As Johnson (1983) notes:

Romantic love is the single greatest energy system in the Western psyche. In our culture it has supplanted religion as the arena in which men and women seek meaning, transcendence, wholeness and ecstasy (p xi).

In support of this it is not difficult to note that many of the songs we hear on the radio and television are actually songs of worship, with the

messages that 'I will die without you' and 'you make my life worth living' belonging more to a relationship with God, than to a relationship with another human being. Johnson (1983) explains this paralleling of romantic/ sexual love and spiritual aspiration as a form of idolatry in which a human being becomes the object of adoration and thus a symbol of God Himself (p 55).

A number of authors take this point further and argue that this does not mean we should seek to abolish or denigrate romantic or sexual passion, but rather understand the deeper truth or reality that lies hidden in this most common of human experiences. For example, Moore (1985) describes an event when he experienced 'a sudden sense of desire for no specific object at all', an experience he believes to be the hallmark of elevated spirituality (p 80). Similarly, Schnarch (1991) when visiting a temple in India became (along with the others present) aroused 'for nothing or anyone in particular' (p 549). In the context of intense spiritual experiences and elevated spiritual awareness they both experienced desire but without object. Could it be that within the bounds of human sexuality lies the deeper call to know and be drawn passionately to the One who lies beyond the physical and material?

Johnson (1983) certainly takes this line and argues that 'the reality that hides in romantic love is the fact of spiritual aspiration; the truth that the Western man unconsciously and involuntarily seeks in romantic love is the inner truth of his own soul' (p 55). An interesting comment that anecdotally supports this possibility is given by Schnarch (1997) who explains that many of the clients who come to his sex therapy counselling practice leave with the unexpected and surprising adjunct of an awakened spiritual awareness and interest (p 391)!

If, due to this similarity of energy type and flow between sexuality and spirituality, it is difficult to awake one without awakening the other, it also appears to be the case that if one represses either their sexuality or spirituality they are in danger of thwarting the other as well. For example, Payne (1981) cites a number of examples amongst her clients of how sexual repression or a focus on auto-eroticism as against relational sexual expression can lead to an accompanying blockage of spiritual and creative energy.

A final point of relatedness between human sexuality and human

spirituality is suggested by MacKnee (1997, p 213). If spirituality is to be considered as an integration of all aspects of the human person and the accompanying actualisation of the person's fullest potential, with the reality that transcends our physical senses, then the role of sexuality in one's spiritual development becomes obvious. In other words if God wants to relate to the whole person, know and be known by the whole person, then our sexuality must clearly be part of what we bring to authentic relationship with Him.

A Positive Integrationist Perspective on Sexuality

It would seem that while many Christians can accept theoretically that sexuality is a positive and important part of our nature, far fewer take the next step - that we can actually bring our sexuality into God's presence. Often the Christian experience seems to be that we should leave our sexuality at the door of the church, forget about it during worship or leave it out of our prayers.

In their chapter on sexuality and prayer Ulanov and Ulanov (1988) give a suggestion as to why this may be:

Most things we leave out of our praying are things that frighten us, embarrass us, or make us ashamed. Sexuality needs to be faced and included in just those particular terms, with just those special variations that insist upon our individuality. God loves all of us, and therefore our sexual lives too. So we must bring to prayer the excitements, the wonders, the confusions and the bruises that make up our lives in this area, just as we would bring the issues and problems of the spirit and the soul.

It is important here to remember that our sexuality is not only part of being human - it is part of being created 'very good', a core aspect of the *imago dei* within each of us. Thus Henri Nouwen often spoke of 'bringing my body (and sexuality) home', or in other words not repressing it but rather making friends with it.

Sadly, for many people in this fallen world sexuality is not a positive and celebrated part of the human experience, but a source of brokenness and shame. Nouwen (1992) reminds us that our sexuality and our brokenness often lie very close together, because our deepest needs

often become sexualised- in other words we begin to look for a sexual answer to what are deeply spiritual longings and become wounded and disillusioned in the process (p 70). The Samaritan woman whom Jesus met at the well (Jn 4) is a good example of this common human pattern. She had six husbands and de factos but was told by Jesus that it was only water from the spiritual well that he alone could give to her which could quench her deepest thirst. And as MacKnee (1997) reminds us just as sexuality can lead to communion and intimacy, so too in our fallenness can we use our sexuality selfishly in the exploitation of others (p 217).

As Carnes (1987) and others have pointed out if, in our shame and brokenness or even in the desire to be more 'holy', we deny the 'shadow' element in our lives of our unwanted sexuality, we run the risk of becoming unable to control our sexual urges and even falling under the bondage of compulsive, sinful sexual practices. Similarly, Nouwen (1988) states, 'if I keep my sexual life a hidden life (just for myself), it will gradually be split off from the rest of my life and become a dangerous force' (p 169).

How then is it possible to reconcile this apparent paradox? How can we 'bring our bodies and sexuality home', while still recognising how broken and shameful we often feel about this core part of humanness?

According to Nouwen (1992) the great joy of the Gospel is that it is indeed when we are most broken and shamed that the Father most wants us to bring this wounding and sin to Him:

The leaders and prophets of Israel, who were clearly chosen and blessed, all lived very broken lives. And we, the Beloved Sons and Daughters of God, cannot escape our brokenness either... Our brokenness is always lived and experienced as highly personal, intimate and unique. Yes, fearsome as it may sound, as the Beloved ones, we are called to claim our unique brokenness, just as we have to claim our unique chosenness and unique blessedness..

It is obvious that our brokenness is often most painfully experienced with respect to our sexuality. My own and my friends' struggles make it clear how central our sexuality is to the way we think and feel about ourselves. Our sexuality reveals to us our enormous yearning for communion. The desires of our body - to be touched, embraced and

safely held - belong to the deepest longings of the heart, and are very concrete signs of our search for oneness. (p 70)

Brokenness and sexuality - both have to do with the most intimate aspects of myself - my vulnerability, my nakedness - and yet it is possible to be naked and not ashamed. Our calling in God is to find out that we can be broken, we can be naked, we can be our true selves, yet without shame. This is the environment where it is possible to integrate and embrace our sexuality with all its bruises, uncertainties, wounds and difficulties.

Some Applications for Ministry of a Positive Biblical View of Sexuality

Well known Christian speaker and identity in the area of sexuality, Sy Rogers (2002), has said that in his experience most teaching and discussion of sex in the evangelical church (when it is present at all) tends to be 'sex-negative'. In other words it focuses on encouraging Christians not to sin sexually and to keep themselves sexually pure. This would certainly seem consistent with the experience of this author and many other long-term church members in Australia. Schnarch (1997) has suggested that one possible reason for this is the Christian tradition of viewing sex as inherently sinful and somehow not compatible or even oppositional to true spirituality (p 392).

What are the implications then of the 'sex-positive' view argued by this paper? What are the practical out-workings of 'bringing our bodies and sexuality home', both personally and within the Body of Christ?

The suggestions below are not meant to be a comprehensive list but do suggest a number of possible implications for both individual believers and for those in pastoral ministry.

- 1) We need to begin to teach openly on the subject of sexuality and balance messages about what we are not allowed to do sexually as Christians, with more positive and affirming messages about the biblical basis of sexuality, its compatibility with our spirituality and God's desire for us to bring our sexuality and all its accompanying aspects into His presence.

2) We need to provide more permission and opportunities for Christians to talk openly about their sexuality in the context of their lives and faith. As Nouwen (1988) suggests that confession of one's private life (including sexual life) and personal accountability within the context of loving spiritual community leads one to greater wholeness and health (p 217). It is certainly the experience of this author that in support groups for Christians experiencing compulsive sexual behaviours and other sexual difficulties that an environment to speak honestly but without shame is of incredible benefit.

3) Rather than avoid and ignore difficult issues associated with human sexuality the Church needs to begin to engage in meaningful dialogue concerning biblical theology and ethics. In a very challenging paper Rosenau (1997) encourages the wider Body to create an applied theology of such issues of masturbation, single sexuality, dating, homosexuality, oral sex, orgasm and erotic pleasure (p 5).

4) Pastoral counsellors could perhaps begin to help church members to be authentic about their sexual struggles and to seek to discover the deeper meaning in their suffering. MacKnee (1997) for example cites examples of Christians whom he has counselled who have felt guilty about being caught in the 'trap of masturbation' and yet have made greater progress when they have focused on thanking God for their sexuality than they have when they have cried out to God to take away their desires (p 218).

5) Certainly it is appropriate to encourage married couples in the church to feel free to explore the good gift of their sexuality as a bridge to both greater relational and spiritual intimacy with God and with each other. Rosenau (1997) recommends that couples be given guidance on how to enhance their love-making through the teaching of simple intimacy and communication skills (p 5). And as Fuchs (1983) explains, 'a man and woman can (learn to) celebrate through the fragile language of their bodies, the mystery of the world and of God' (p 231).

6) Finally, an appreciation of sexual and romantic desire as a God-given metaphor pointing to the deeper and truer human need to find our fulfilment in our Creator, potentially opens up new and dynamic understandings of how God wants to relate to us as His people. As middle age woman mystic, Julian of Norwich, once wrote, 'God wants to

be thought of as our Lover. I must see myself so bound in love as if everything that has been done has been done for me.' It is probable that such a realisation of God's love could profoundly deepen the spiritual lives and passion of many modern day believers as well.

In summary it is important to recognise that human sexuality is a wonderful gift from our Creator and is seen by Him to be 'very good'. Likewise our spirituality is part of the *imago dei* that separates human beings from the rest of the created order. It follows that the more that we are able to explore, integrate and embrace these two crucial aspects of the human experience the more we will be able to reclaim the God image with which we were created.

Accepting the relation between sexuality and spirituality offers a vehicle for a 'post-conventional' understanding of individual potential and relational growth. For too long the Christian church has depreciated sexuality as something anti-spiritual. Since humans were created with both sexual and spiritual dimensions, it is likely that integrating the two facets will reveal more of the mystery of being 'fully human' or whole (MacKnee, 1997, p 219).

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*Revival, Church Growth, Community,
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Revival, Church Growth, Community,
Healing, Signs and Wonders**

5 The Mystics and Contemporary Psychology

Irene Alexander



Irene Alexander, Ph.D. (UQ) 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.

Many Christians, across denominations and backgrounds, have been rediscovering the heritage of their Christian faith, particularly the mystics of earlier centuries. The mystics are men and women who have somehow found God in a way that allows them to experience God's reality in the depths of their being and have often passed on profound truths that can enable us to come closer in our walk with God.

Many of the truths these men and women have experienced have also begun to appear in other forms in contemporary society. Tacey (2000) suggests that in earlier times the traditional church structures were valid 'containers for spirituality', but that for many the institutionalised church structures no longer seem relevant and they are seeking other ways to find and express their spirituality.

Counselling and therapy have become, as it were, another container for spirituality – a way for people to find meaning in their lives, to connect with their pain and see how it leads them to deeper truth, and deeper connection with God and others.

Exploring containers for spirituality relevant for this century it is helpful to be aware of past themes of relating to the Divine. In seeking to journey with others – both Christians and not – it is useful for us to have some understanding of timeless truths that have been lived by those of past centuries as well as ideas that contemporary researchers are discovering – or, in fact rediscovering. This article introduces a few of the themes of the mystics and shows their parallel in contemporary thought.

The Journey

Indeed ‘the journey’ is one of those themes. All beginning students of psychology and counselling dip into ‘human development’ or ‘development across the lifespan’ and learn about the theories of Piaget, Kohlberg, Erikson and Fowler which give us ways of interpreting the life stages in relationship to cognitive, moral, psychosocial and spiritual development. The recognition that life is ‘a journey’ through different stages, different ways of perceiving reality, different ways of relating to God and others, is an important part of twentieth century psychology. Although the concept of ‘age and stage’ has been strongly critiqued there is a general recognition that there are recognisable patterns across the lifespan, awareness of which can facilitate individual understanding and development.

Fowler’s (1981) stages of spiritual development, for example, have helped many people recognise that the changes in their faith are less to do with ‘backsliding’ than with healthy growth and maturing. Thus the often black-and-white faith of teenage years is replaced with a more individual, analytical faith in the twenties and thirties, and then a more inclusive re-visiting of ideas and experience in mid-life. It is recognised then, that each individual is likely to change in the way he or she views God, relates to a community of faith, and expresses spirituality.

This concept of an ongoing journey and individual differences and experiences along the way is one that numbers of the mystics have explored.

Teresa of Avila, a sixteenth century Spanish Carmelite, used the metaphor of the rooms of a castle to illustrate the spiritual journey. The first three stages of the journey involve a move from sporadic interest in relationship with God and time spent with God to a more steady relationship, but a tendency to focus on outward practice rather than inner self. The fourth stage is the turning point to a true inner journey and resting in God, with acceptance of grace and Spirit over law. The final three stages are characterised by union with God in an increasingly steady and mutual relationship. There still remain the dark periods and pain of surrender but also an intense desire and ecstasy of union with God. The Appendix gives more detail from *The Interior Castle* (Welch 1982).

Coe (2000) uses a contemporary of Teresa, John of the Cross, in his writing (see below) to trace similar developmental stages from biblical, psychological and spiritual perspectives. He notes the differences between pre-conversion, beginner and later stages using the ideas of our love of God 'for Pleasure's sake', 'for Love's sake', 'for God's sake'. He shows the importance of the 'dark nights' in the transformation and maturing process.

Interestingly, as Thompson (1984) points out, modern psychology has been helpful in reconnecting with the mystics. "When Teresa of Avila described the soul as an interior castle which most people never explore, she was stating truth we needed Freud and Jung to demonstrate. In our fragmented society, in which we are alienated from our inner resources, we remain largely dismissive of the most ancient and neglected spring of wisdom in Western Culture, its mystical tradition" (p. 42).

Freud and Jung then, twentieth century psychoanalysts, recognised, as Teresa of Avila did four hundred years earlier, that many of us defend against the inner work of bringing into our consciousness our desires, pain, blockages, fears. For Teresa this work was essential to bring us into deeper relationship with God and each other. A knowledge of the patterns of the journey – whether seen from Teresa's movement through the Interior Castle, or through Fowler's stages or Maslow's hierarchy of needs to the self-giving of

true self-actualisation – can help the traveller find the way to further growth and wholeness.

Spiritual formation

Another aspect of the journey which has become a popular focus recently is the recognition that we need to be intentional about the process of the journey – an emphasis on ‘spiritual formation’, the ‘inner life’. Modernist education left our generation with a legacy of intellectual and doctrinal propositions as a measure of our spirituality. That is our faith and orthodoxy were assessed by whether we believed the right doctrines, whether we could answer catechismal questions correctly. In contrast pentecostal and charismatic churches emphasised the experience of God through the spirit. Believers’ spiritual development may be seen by how they respond actively in worship, or believe in miracles, or exercise spiritual gifts, and the evidence of the fruit of the Spirit in their lives.

This shift from an emphasis on the cognitive, intellectual, rational to the more experiential and emotional has been a general shift in society’s way of understanding reality. Indeed contemporary psychology and counselling are also shifting from a more cognitive emphasis to a focus on the whole person, acknowledging the importance of the emotions, experience and relationship. However, we are still learning how to balance the cognitive and the emotional, how to use experiences and relationships to develop the ‘inner life’ toward psychological and spiritual maturity.

Says Willard (2000), “We have counted on preaching, teaching, and knowledge or information to form faith in the hearer, and have counted on faith to form the inner life and outward behaviour of the Christian. ... The result is that we have multitudes of professing Christians who well may be ready to die, but obviously are not ready to live, and can hardly get along with themselves, much less others.”

There is a close comparison then, between contemporary psychology’s emphasis on inner work, and the growing awareness that we need to be intentional about our spiritual growth.

Intentional spiritual formation is thus an understanding of the process of how spiritual growth occurs, indeed how Christ is formed in us (Galatians 4:19). May (1982) explains spiritual formation as “all attempts, means, instructions, and disciplines intended towards deepening of faith and furtherance of spiritual growth. It includes spiritual endeavours as well as the more intimate and in-depth process of spiritual direction” (p. 6).

Spiritual disciplines

Another parallel then between contemporary ideas – both psychological and theological – and the teachings of the mystics is the recognition that the faith journey – or the journey to maturity – is a long slow process, not just a quick-fix, or an impartation of knowledge. Spiritual formation is a process which involves a shaping of the inner life, and therefore a living of the outer life which reflects relationship with God, shown in responsiveness to God and to others. The spiritual disciplines have long been acknowledged as a part of spiritual formation, an important part of the growth process.

The spiritual disciplines have been recognised in more and more recent books for example *Disciplines of the Holy Spirit* by psychologist and pastor Siang-Yang Tan, and *The Active Life* by educator Parker-Palmer. The spiritual disciplines include, solitude and silence, as well as prayer and meditation. The Protestant work ethic has often distanced us from these, or turned what is supposed to be a refreshing encounter with the Divine, into another kind of work and striving. The mystics call us to rest in God, to pray by sitting silent in his presence (as in *The Cloud of Unknowing* by an unknown fourteenth century English mystic), to allow his word to refresh our souls.

Contemporary psychology also emphasises these processes. Many popular non-Christian books have similar emphases *Care of the Soul* by Thomas Moore (1992), is one of the earlier books, but a browse in any bookshop now turns up numbers of books encouraging harried Westerners to slow down, meditate, get in touch with the Divine. This is not meant to imply that these books are the same as Christian faith and practice, but simply draws the parallel in

recognising the development of the whole person – mind, soul and spirit, and the need for processes which enable people to care for their soul, to develop their relationship with the transcendent, to mature in their emotional and relational responses.

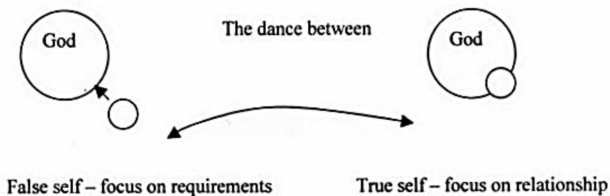
The true self

Another part of the journey recognised in some schools of psychology, especially the Jungian, is the leaving of the false self and the discovery of the true self. Pennington (2000) describes the development of the false self through the usual childhood developmental processes of gaining love and approval for achievement and performance. “[Children’s] value depends on what they have, what they do, what others – especially significant providers, real or potential – think of them. ... This is the construct of the false self” (p. 31). The false self is formed by fulfilling all the internalised rules and requirements to gain acceptance and approval by those we value – including God. We often are not even aware that we have transposed these beliefs on to God and yet we spend our lives living according to certain internalised patterns of behaviour that we think will gain God’s approval.

In contrast, the true self is found in abandonment to God. It is most easily identified by remembering an experience in which we had a revelation of God’s utter acceptance of us – a time when we knew as deeply as we have known anything that we are loved simply for who we are – there is nothing we can do – it is, after all, all grace. In that moment of deep knowing we are most in touch with the true self.

Pennington helps us identify this by comparing it to how we feel when we know ourselves loved, in love. “One of the great experiences of life is that first experience of being in love and being loved. Of course our parents love us. They have to, or so it seems, and siblings, too. But the first time someone loves us for no other reason than that person has in some way perceived our true beauty, our true loveliness, we float. We are ecstatic. For we have seen in the eyes of the lover something of our own true beauty. The only way we really see ourselves is when we see ourselves reflected back to us from the eyes of one who truly loves us” (2000, p. 46).

The true self is who we most truly are, having shed all the striving for acceptance, approval and control. Again Pennington elucidates: “When we perceive more and more clearly our true self in God, we are all but dazzled by the wonder of this image of God. But at the same time we are profoundly humbled. For we know that we are made in the image and likeness of God. ... And we know that, but for the grace of God, it could be wholly lost” (2000, p. 49).



Ruffing (2000), in a careful examination of relationship with God and the developmental process points out how our self-image and God-image correspond – that is, as we are able to accept the reality of God as a God who loves unconditionally we are more and more able to see our selves as lovable. It is a revelation of the astoundingly accepting love of God which first reflects to us the image of the true self, and it is the grace of God which keeps us in the place of ceasing striving and letting our hearts, as Rilke (1996), says “simply open”.

In his poem Rilke, a German poet, writing at the turn of the twentieth century, shows how often our portrayals of God keep us in the false self and thus hide our selves from our selves and from God. He suggests that an overemphasis on God as King may keep us in the position of being subservient and therefore not truly our selves.

We must not portray you in king’s robes
You drifting mist that brought forth the morning.

Once again from the old paintboxes
we take the same gold for sceptre and crown
that has disguised you through the ages.

Piously we produce images of you
till they stand around you like a thousand walls.
And when our hearts would simply open
Our fervent hands hide you.

Psychological and spiritual growth then, have both been recognised to be a letting go of false images of self (and of God), and discovering the true self, as well as finding the God who is. This letting go of the false self fits with Jesus saying we must die to self (Matt 16: 24-25) – we have to let go of all the ego strivings which we cling to in order to look good in the eyes of the world. Instead we are to find the true self, as Jesus went on to say - what does it profit anyone if they should gain the world but lose the true self – the ‘soul’ (Matt 16: 26). The reality is that we tend to dance back and forth between the true self and the false self, hopefully learning more and more to lose the false self and find the true (Rohr 1999).

Muto (1991) notes that it is impossible to lose a self we do not have. She believes that until we know something of who we are, strengths and weaknesses, we cannot die to the false. “People can become quite sick if they try to annihilate what does not exist” (p. 17). This is a stark reminder that the process of life is a journey – which cannot be hurried by jumping ahead of where we really are. Muto suggests that some success and a ‘good dose of self-esteem’ are needed for the next, often dark, stages of the journey described by John of the Cross, a sixteenth century mystic, who introduces us to an essential part of the journey generally avoided by the West – the journey of darkness and of suffering.

Dark night of the soul

In many ways the modern world, especially medicine, has taught us to believe that freedom from suffering is possible. Modern psychology can easily be seen to be allied with the medical model, and therefore the flight from suffering, for example with the quick prescription of antidepressants. However psychological research shows that the longer process of therapy – especially changing of negative thought – is an important part of dealing with depression and anxiety. Other psychological models emphasise the need for ‘emotional work’, the painful process of staying with anger,

rejection, fear, grief and anxiety, in order to trace their development and to change destructive relational patterns which continue to produce these unresolved feelings. There is then a growing awareness that engaging with pain and suffering is a way to wholeness, to a more authentic personhood.

The mystics were certainly more attuned to this truth than the West has been for many decades. John of the Cross in particular has introduced us to the 'dark night of the soul'. This expression has been used in various ways but basically refers to the episodes of not experiencing God, of finding ourselves bereft of our usual sense of God's presence and therefore having to seek God in a different way, to trust God's presence and reality and love in spite of a lack of experiencing these in ways we are used to. It can be compared with 'wilderness' times, where everything we used to draw sustenance from seems to have deserted us and we find no comfort – and yet in the long run it leads us to deeper relationship with God.

John of the Cross draws much from the content and language of Song of Solomon, and the dark night of the soul can be found in the times where the maiden goes looking for her beloved and cannot find him (Song of Sol 3:2, 5:6) and yet in this story too, she comes up from the wilderness 'leaning on her Beloved' (Song of Sol 8:5). John notes that during the dark night there is a time of dryness when both the things of God and the things of the world lose their appeal. Further, "All support systems are found wanting, and only a naked faith sustains the pilgrim" (Welch 1982 p. 145).

John of the Cross's poem, 'The Dark Night', (translated by Kavanaugh 1979), indeed shows us the dark night, but reveals even more vividly the wonder of the Love we can find in this experience:

One dark night
Fired with love's urgent longings
- Ah, the sheer grace! -
I went out unseen
My house being now all stilled;

In darkness, and secure,
By the secret ladder, disguised,
- Ah, the sheer grace! -

In darkness and concealment,
My house being now all stilled;

On that glad night,
In secret, for no one saw me,
Nor did I look at anything,
With no other light or guide
Than the one that burned in my heart;

This guided me
More surely than the light of noon
To where he waited for me
- Him I knew so well -
In a place where no one else appeared.

Oh guiding night!
O night more lovely than the dawn!
O night that has united
The Lover with His beloved,
Transforming the beloved in her Lover.

Upon my flowering breast
Which I kept wholly for Him alone,
There He lay sleeping,
And I caressing Him
There in the breeze from the fanning cedars.

When the breeze blew from the turret
Parting his hair,
He wounded my neck
With His gentle hand,
Suspending all my senses.

I abandoned and forgot myself,
Laying my face on my Beloved;
All things ceased; I went out from myself,
Leaving my cares
Forgotten among the lilies.

John of the Cross leaves us in no doubt that the experience of

separation from God, the periods of suffering and unrequited longing, are, in the end nothing compared with the union with God which results.

The lesson which the mystics teach us over and over is that knowing God, and finding a love relationship with God is the highest meaning of life. "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might. ...let him ... glory in this, that he understands and knows me, that I am the Lord" (Jeremiah 9: 23-24).

Knowing: intuitive and relational

So we find that these wise men and women recognised that knowing God was not about intellect and knowledge but rather another kind of knowing all together. As the unknown author of *The Cloud of Unknowing* explains: "It is God, and he alone, who can fully satisfy the hunger and longing of our spirit which transformed by his redeeming grace is enabled to embrace him by love. He whom neither men nor angels can grasp by knowledge can be embraced by love. For the intellect of both men and angels is too small to comprehend God as he is in himself" (Johnston 1973, p. 50).

And further Julian of Norwich, after fifteen years of pondering the meaning of the revelations given to her by God said "You would know our Lord's meaning in this thing? Know it well. Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show it? For love. Hold on to this and you will know and understand love more and more. But you will not know or learn anything else – ever!' So it was that I learned that love was our Lord's meaning. ... In this love all his works have been done, and in this love he has made everything serve us; and in this love our life is everlasting. Our beginning was when we were made, but the love in which he made us never had beginning" (Wolters 1966, p. 212).

Jones (1985) explains the two contrasting traditions of knowing with the use of images, pictures, symbols and the way of emptying, the *via negativa*, "sometimes called apophatic (which means against

or away from the light) or contemplative. This way of not-knowing lies at the heart of the way of believing that helps me live as a believer” (p. 25). And de Mello (1990) explains how deeply this is part of the Christian faith quoting Aquinas of the thirteenth century: “This is St Thomas Aquinas’ introduction to his whole *Summa Theologica*: “Since we cannot know what God is, but only what God is not, we cannot consider how God is but only how He is not.”...This man was considered the prince of theologians. He was a mystic, and is a canonized saint today” (p. 127).

While contemporary psychology continues to emphasise scientific method rather than ‘not-knowing’ there has certainly been a shift from an emphasis on objective, rational knowing to include relational and intuitive knowing can allow the West to embrace relationship with the Divine as part of their intellectual as well as spiritual lives. This shift from the cool, objective ways of knowing to the warmer, relational, subjective ways of knowing allows something of the delight in God to be experienced. This is seen in the writings of a Persian mystic, Hafiz, of the fourteenth century:

What is the difference
Between your experience of Existence
And that of a saint?

The saint knows
That the spiritual path
Is a sublime chess game with God.

And the Beloved
Has just made such a Fantastic Move
That the saint is continually
Tripping over Joy
And bursting out in Laughter
And saying “I surrender!”

Whereas, my dear,
I am afraid you still think
You have a thousand serious moves.

Contemporary western society then, is rediscovering important

themes of the earlier Christian traditions. The writings of the mystics – of the journey, the intention of development of the true self, the process of inner work through pain, darkness, disciplines of silence and ‘soul-care’, and the acknowledgement of ways of knowing that are intuitive and relational – can inform our present journey and ways of spiritual and psychological development.

Appendix: The Interior Castle of Teresa of Avila (Welch 1992)

Stages of the journey:

1. Self knowledge: Conscious effort at prayer and reflection, but often so involved in worldly things that it is still caught by these impediments. Glimpses of true self-knowledge (both beauty and sin) in the light of God’s love and mercy.

2. External practices. There is a steadier commitment to prayer, but the call of God is more externally mediated – through books, sermons, other people and events. Teresa notes “you cannot begin to recollect yourself by force but only by gentleness”.

3. Both inner and outer journey – i.e. a commitment to prayer, and also to acts of service and Christian behaviour. A tendency towards a ‘religious ego’, a sureness of knowing the whole story which leads to a certain self-righteousness. A certain restlessness, and desire for more leads the traveller on. Teresa uses images of serpents as being those things which distract the pilgrim from God.

4. This stage is a major transition in life, the beginning of the inner journey. Grace and Spirit become dominant rather than self-striving. Initially prayer is still the active prayer of meditation but rapidly becomes an absorption in God, the ‘prayer of quiet’. “Like a good shepherd with a whistle so gentle ... this shepherd’s whistle has such power that they abandon the exterior things in which they were estranged from Him and enter the castle” (p. 104). The image of this stage is fountains built over the source.

5. The prayer of union – a deepening of contemplative prayer. However experiences of union tend to be brief. The symbol Teresa uses is that of a white butterfly which is being transformed in the

cocoon and emerges in the next stage.

6. An intensification of the union which involves both intense pain and times of ecstasy, both a dark night of the spirit and an experience of betrothal, a wounding and a drawing out of the arrow.

7. The union with God is completed. This is the very centre of the castle where the King dwells and it is characterised as marriage. There is a deep interior peace – as well as an emphasis on service in the world.

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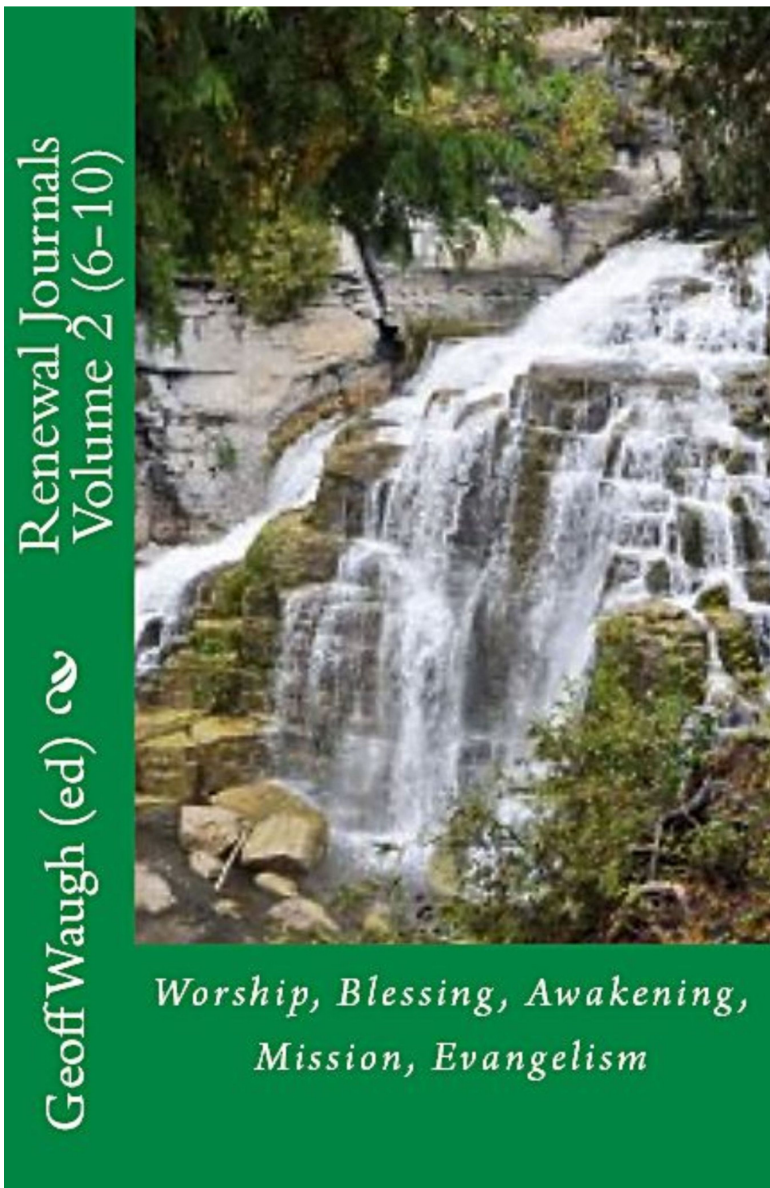
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**Worship, Blessing, Awakening,
Mission, Evangelism**

6 Problems Associated with the Institutionalisation of Ministry

Warren Holyoak



Warren Holyoak (right, with elders) wrote as a Churches of Christ minister in Queensland working with a team of leaders in The Point Church at Wellington Point, Brisbane. This article was presented as a paper at the Contemporary Issues in Ministry Conference,

2002, at Christian Heritage College, Brisbane, Australia.

Introduction

Institutions are the product of the human drive to organise cooperative activity. I want to emphasise their human nature. This is not to say that God does not approve of institutions. Prior to Jesus' coming God instituted the temple worship and sacrificial system of Israel. Jesus came to build his church. God has sought to order and regulate joint activities of his people. But even joint activities initiated by God have historically taken on, and to some extent been transformed by, the distinctly human qualities of institutionalisation. Traditions, hierarchies, even buildings and a sense of place in society are human marks of an institution. So are ambition, power, control, pride and tendencies toward self-

promotion and survival. It is these human qualities of institutions that have historically subverted God's purposes and, in my view, generally make them incompatible with pure Christianity.

The detailed regulation of institutions that God promoted under the Old Covenant were not provided to help them operate effectively, but to serve a prophetic or typological function as they pointed forward to the coming of Christ. The church that Jesus came to build was far less defined in human institutional terms. Whereas, for example, the religious institutions of the Jews and Samaritans argued over the correct place of worship, Jesus told the Samaritan woman who raised the issue that, "a time is coming and has now come when the true worshippers will worship the Father in spirit and truth" (John 4:20-24). This expressed a shift in emphasis from externals to the hearts of worshippers. Consequently, we learn far more about the early church from their behaviour than by instruction. Even when Paul sought more orderly meetings of the church in Corinth, his directions were more than anything else practical, and his intent was that their meetings be spiritually beneficial (refer to 1 Corinthians 10:23-34; 14:6-40). Anthony¹ and others have interpreted the lack of direction to mean that we are free to devise whatever church organisational structure we feel will best facilitate its ministry and outreach. My view, however, is that not only does God seem to be far more interested in the organic functioning of the church than its institutional trappings, but that any institutional trappings we bring to the church are more likely to hinder than help.

The organisational feature of the church given most attention in the New Testament is that of individual roles. In his letter to the Ephesians, Paul likens the contribution made by each member to the complementary functioning of body parts in a growing, healthy human being (Eph. 4:15-16). In context, the two necessary things that are identified are unity and leadership (Eph. 4:1-14). These are recurring themes throughout the New Testament. For each individual to function as they should in the church they need mature leadership and a spirit of unity. The text in Ephesians

¹ M.J. Anthony, *The Effective Church Board*. (Grand Rapids, Michigan: Baker Book House, 1993), pp.101-102.

shows how leadership contributes to unity by promoting growth in every member toward a Christ-like maturity. It is therefore no surprise that leadership is the organisational feature given the next most attention in the New Testament.

John C. Maxwell² has been the most published of many recent authors who have focussed on church leadership. They have offered many useful insights, but in my view too often their ideal church leader looks very similar to the ideal corporate or institutional leader. The most apparent difference is reference to servant leadership in the church, but its practical impact seems to be more on the attitude of the leader than on the nature of the role. If the church functions much like any other institution, this would be appropriate. My point is, however, that the role of church leaders is very different to that of institutional leaders because the church is unlike any human institution.

Christ is the leader of the church. The organisational function of the church is to help each member be like its leader. According to Paul, that involves preparation for works of service, unity in the faith and in the knowledge of the Son of God, and maturation (Eph. 4:12-13). Human leaders, therefore, are essentially facilitators of the growth process. They are also participants in this process – but just further down the road. This is most evident in the qualities Paul nominates as “musts” for church overseers and deacons to Timothy and Titus (1 Timothy 3:1-13; Titus 1:6-9). I have more to say about this, but will do so as I consider what I believe are some of the problems associated with the institutionalisation of church ministry.

There are three problems I believe institutionalisation has brought to the church:

1. Hierarchical structures;
2. Inappropriate distinctions; and
3. Inappropriate roles.

² His books include “Developing the Leader Within You” and “Developing the Leaders Around You” published by Thomas Nelson (Nashville, Tennessee) in 1993 and 1995.

Hierarchical Structures

Notwithstanding all the recent efforts to “flatten” the organisational structures of secular institutions, they remain essentially hierarchical³. Titles are carefully crafted to reflect rank as well as role, and salary differentials are greater than they have ever been. There seems no other way to manage human institutions, particularly large ones. If we want things done properly in the church, then we are naturally inclined to apply the best cultural model we know. We might even be encouraged by its apparent success in better organising churches that are generally notorious for inertia, inefficient decision-making and a lack of what our culture calls “professionalism”.

But the New Testament emphasis is that churches be orderly rather than professional; effective rather than efficient; and led by the Spirit rather than by human agendas. Spiritual maturation is an uneven individual process that defies planning or timetables. Certainly, management is necessary, but the New Testament designation of management roles is more descriptive than titular. Initially, leadership was in the hands of the “apostles”, a general word used to describe “one set forth”⁴ (as used of Jesus (Heb. 3:10; Barnabas (Acts 14:4, 14); Andronicus and Junias (Rom. 16:7); Epaphroditus (Phil. 2:25); Silas and Timothy (1 Thess. 2:6), but which also seems to have been used to specifically refer to the twelve (Acts 1:24-26) and Paul (1 Cor. 9:1-2; Gal. 1:1) because they had seen the Lord and been specially commissioned by Him). New churches were established by “evangelists” (bringers of good news), who were typically itinerant preachers of the gospel. Once churches became established, local leadership seems to have passed to “bishops” (or “overseers”) and “deacons” (or “ministers” or “servants”)⁵. Once again these designations were descriptive rather than titular.

3 In fact, most of the ‘flattening’ has practically had more to do with cutting costs by reducing middle management than any fundamental reform of hierarchical management structures.

4 W.E. Vine, *An expository Dictionary of New Testament Words*. (Old Tappan, New Jersey: Fleming H Revel Company, 1940), Vol.II, p.44.

5 Everett Ferguson, *Early Christians Speak*. (Austin, Texas: Sweet Publishing Company, 1971), p. 171.

It did not take long, however, for Christians to start thinking about these role descriptors in a titular sense. Steinbron⁶ blames Constantine's Romanisation of the church in the fourth century, but as early as the second century, Ignatius⁷ describes a distinction between "bishop" and "elder" in the church in Antioch and elsewhere. "Elder" (or "presbyter") was initially just another descriptive noun emphasising the maturity of overseers – the terms are used interchangeably in passages such as Titus 1:5-9. But each church had a plurality of elders⁸ and it is evident that cultural influences soon promoted a more titular usage to distinguish between the presiding "bishop" and the other "elders". When bishops from a number of churches subsequently met, the title of "archbishop" for the presiding bishop was the logical next step.

The same role is also referred to in the New Testament as that of "pastor" or 'shepherd'⁹. This describes the style of this leadership role. Its usage in a more titular way came much later, probably because the secular role of a shepherd was well known and had little status. More recently the preferred form "pastor" has come into vogue, but is typically used in a distinctive way that distinguishes the role from that of "elder" or "overseer". In many evangelical churches, "pastor" is a title reserved for professional leaders whereas "elder" refers to the lay leadership. For example, in many Baptist churches, the eldership consists of mature local members who exercise oversight, but who also appoint a trained "pastor" to shepherd the flock. This parallels the institutional model of a board of directors who appoint managers to run the operation.

So from the one role that was variously described in the New Testament, we now have each descriptor used in a titular way to define and distinguish a variety of roles. This has accompanied (both aided and abetted) the institutionalisation of the church and

6 M.J. Steinbron, *The Lay Driven Church*. (Ventura, California: Regal Books, 1997), p.49.

7 Quoted in Everett Ferguson, *Early Christians Speak*. (Austin, Texas: Sweet Publishing Company, 1971), pp. 168-9.

8 Kevin J. Conner, *The Church in the New Testament*. (Blackburn South, Victoria: K.J.C. Publications, 1989), p.200.

9 Note the interchangeability of descriptive terms in 1 Peter 5:1-4.

its ministry.

A similar thing has happened to the role of servant. All Christians should serve one another and this is the descriptive meaning of the word “deacon”¹⁰, or “minister”. The qualifications set out by Paul in 1 Timothy 3:8-13 also use this descriptor for a position of authority. The role seems to have been one of coordination to ensure that the physical needs of the church were met. Much like the seven appointed to administer the daily distribution of food to needy widows (Acts 6) and free the apostles to concentrate on the spiritual needs of the church, the function of “deacons” complements the spiritual leadership of shepherds. But once again institutionalisation has adapted and made distinctions between the various renderings of the same word. “Servant” has not suited the status we attach to a title, but “deacon” and “minister” are widely used. Most typically, “deacon” is used of lay workers whereas “minister” is used of professional workers.

The larger the institution, the more hierarchical distinctions we want to make of roles within it, and so the more titles we will need. Inevitably, it has been necessary to go beyond Biblical descriptors. “Reverend”, “Canon”, “Primate”, “Pope”, and other variants have evolved. Each has developed a cultural status because culture recognises and respects the status of institutional hierarchies. But what has this done to the church?

Inappropriate Distinctions

Hierarchical distinctions are not compatible with the mutual interdependency intended for church function as illustrated by the body model of Ephesians 4. Titles themselves discriminate in inappropriate ways. Not only can they be used to praise or flatter (cf. John 12:43; Job 32:21-22), but they call too much attention to our status at the expense of God’s, as Jesus warned: “But you are not to be called ‘Rabbi’, for you have only one Master and you are all brothers. And do not call anyone on earth ‘father’, for you have one Father, and he is in heaven. Nor are you to be called ‘teacher’, for you have one Teacher, the Christ.” (Matthew 23:8-10)

¹⁰ Vine, *op. cit.*, Vol.1, pp.272-3.

Ministry in the New Testament churches was an expectation of each and every Christian (Eph. 4:16; 1 Cor. 12:12-31). While "the worker deserves his wages" (1 Tim. 5:18), the same context generally encourages Christians to avoid burdening the church by working for a living and providing for their family (1 Tim. 5:3-16). Giving was primarily directed at needy Christians. Financial support for ministry seems to have been largely occasional and circumstantial. This was certainly the case for Paul who sometimes received financial support from churches and sometimes worked as a tentmaker to support himself. The "workers" in view in 1 Timothy 5 were elders, "especially those who work is preaching and teaching" (1 Tim. 5:17), who are said to be "worthy of double honour".

Institutionalisation of churches has led to more formal employment structures. The clergy - laity distinction is one broad outcome. Even where this distinction is actively minimised, more subtle issues can be identified, some with profound implications for the life and functioning of the church.

The most obvious of these is for the burden of church work to be placed upon the paid worker(s). They, after all, have the time and the institutional mindset wants to make them responsible and measure their performance by results. This is a far cry from Paul's model outlined in Ephesians 4, as Colson points out, "Contrary to popular impressions today, the pastor is not paid to do our work (service) for us ... [They] are to equip the saints - that's us - to serve"¹¹. "This is why the church's primary focus must always be on developing the character of its people."¹²

Furthermore, churches become organisationally, if not clerically, dependent, even though such a structure is incapable or really meeting there needs. In other words, without the institutional structure in place, including roles filled by paid workers, the church cannot function. Towns believes that this is the unavoidable end of what has been described as the sociological cycle of church growth.

¹¹ Charles Colson, *The Body*. (Dallas, Texas: Word Publications, 1992), p.389.

¹² *Ibid.* p.408.

"Most denominations become cold, from making the organization the goal of existence, rather than fulfilling a biblical purpose."¹³ The role of members becomes akin to supporting their local football team. They help finance it, they cheer it on, but they only participate vicariously through the ministry team.

Biblical leaders were natural leaders by virtue of their personal character and God-given abilities, not because of their qualifications. Institutionalisation of the church has brought with it a demand for professionalism that gives greater weight to appropriate academic qualifications than to personal qualities. There is nothing wrong with academic training in theology or ministry, indeed there is much to commend it. Teaching is an important part of leadership, and it should be well informed. Hosea lamented, "My people are destroyed for lack of knowledge" (Hosea 4:6). But it forms only one aspect of good leadership. Although it is not the most important one, it tends to be the main pre-requisite for paid workers these days. This can inadvertently create an implied authority based on qualifications that leads to an ungodly respect for persons (because of their qualifications rather than their personal qualities) and a tendency to follow the man (much like the Corinthians (1 Cor. 1-3)) rather than God.

So the development of a "hireling" mentality in church ministry can seriously undermine the intended functioning of churches. John records Jesus' comparison between the good shepherd and the hired hand in John 10:7-18. Similarly, church leadership needs to be exercised by those who know and are known by the members, those who will remain when the professional worker has long gone. How often do we hear of professional workers who have effectively adopted a 'hit and run' approach, devastating the congregation they hardly got to know, and then blaming their lack of spirituality or zeal?

Worst of all, institutionalisation promotes centralised organisational structures. While they promise organisational efficiency, they inevitably lose touch with their membership. The

13 Elmer L. Towns, *America's Fastest Growing Churches*. (Nashville: Impact Books, 1972), p.181.

Biblical model of more autonomous local structures can, however, better monitor and adapt to the needs and progress of the group they are a part of. It is interesting that this has recently been recognised by many denominations that have transformed their centralised structures from exercising control, to providing support services for more autonomous congregations.

Inappropriate Roles

I have already described how institutionalisation has tended to concentrate ministry in the hands of paid workers – the “clergy”. These church leaders end up doing most of the work themselves rather than enabling all members to participate. Consequently there is no mutual ministry and no one ends up functioning in their proper role.

Church leadership is more like the role of a parent than of an institutional executive. Its function is to look out for and develop its people. Oversight of the spiritual welfare and development of each member is the primary leadership role. In an established church this should be undertaken by a plurality of overseers, call them elders, pastors, shepherds, presbyters or bishops – “They keep watch over you as men who must give an account” (Heb. 13:17). They should be men known to the local church because they have been a part of it and are committed to it. It is simply not a role that can be effectively delegated to a hired professional. Similarly, the secondary leadership role relating to the coordination of activities that meet the physical needs of the congregation, should also be undertaken by people known to the congregation and who know their needs, call them deacons, deaconesses, ministers or servants.

Church members whose spiritual and physical needs have been met and who have been prepared for works of service suited to their giftedness are then free and ready to do their work – the work of the church. The leaders may also participate in this work, but alongside rather than over everyone else.

Another area of concern is that of congregational decision-making. Church leaders are not to lord it over the congregation (1 Peter 5:3), but simply lead the process of decision-making. This is

evident, for example, in the decision-making process of the council at Jerusalem, despite the presence of the apostles as well as the elders of the Jerusalem church. After leaders had discussed the issues at hand, the text records, “Then the apostles and elders, with the whole church, decided ...” (Acts 15:22). Leadership of the decision-making process demands humility to recognise the role is no more than one of servant-hood and facilitation, combining a knowledge of God’s will and sensitivity to the needs and thinking of the members. Its not that the church is a democratic institution, but it is a participative body.

Conclusion

I have identified a few contemporary issues that I believe can be traced to the institutionalisation of church ministry with a view to challenging those in paid ministry to reconsider and/or clarify their role.

Institutionalisation tends to discriminate and isolate, whereas the Biblical model for the church is inclusive and intimate. Ministry is the role of every member, and depends on giftedness and preparation. Leadership is a ministry of spiritual oversight and preparation. It is a honourable ministry, but it should never lose sight of the fact that “those parts of the body that seem to be weaker are indispensable” (1 Cor. 12:22).

When leadership is close to the membership and sensitive to their needs, it is most likely to be seen as relevant and is most likely to promote vitality among them. Church leaders should never lose sight of God’s purpose for the organisational expression of the church – that of encouragement and preparation for works of service. The organisation itself is only the means to these ends. When the organisation becomes an end in itself, the inevitable product is institutionalisation and denominationalisation. Ministry then becomes bureaucratic, isolated, and ultimately ineffective. And the church ceases to function as it was intended.

Renewal Journals
Volume 3 (11-15)

Geoff Waugh (ed) 



*Discipleship, Harvest,
Ministry, Anointing, Wineskins*

Renewal Journals Volume 3 (11-15)
Discipleship, Harvest, Ministry,
Anointing, Wineskins

Renewal Journals
Volume 4 (16-20)

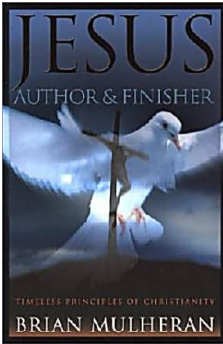
Geoff Waugh (ed) 



*Vision, Unity, Servant
Leadership, Church, Life*

Renewal Journals Volume 4 (16-20)
***Vision, Unity, Servant Leadership,
Church, Life***

Book Reviews



Jesus, Author & Finisher: Timeless Principles of Christianity

Brian Mulheran (Synergy, 2002)

Review by *Outreach Magazine*, Brisbane.

Brian Mulheran's 200-page book, *Jesus, Author & Finisher: Timeless Principles of Christianity*, which includes a study guide, is designed to help new Christians, older Christians and pastors desiring to establish people in the faith.

Through his book, Brian hopes to further awaken people to their fullest potential in God. "Every Christian has great potential in their life to do something powerful for God," says Brian. "They know that on the inside, but to see that come to pass, they need to really grab hold of the truths of God's word."

Having been a COC pastor for more than 15 years, Brian has seen thousands of people "come to the altar to have their faith authored, but many of them sadly didn't finish the race". "I see a lot of them struggle, trying to fix things up in their life in order for God to use them, but they end up just going round and round. This book gives them keys on how to release their potential."

“Any ordinary person can look at the negatives of life in order not to succeed. Any ordinary person can read passages of scripture that seem to tell them what they need to do or not do in order to ‘keep themselves in God’. Any ordinary person will try to hold their life in God in order to make it to heaven. Any ordinary person can live a respectable life in God. Any ordinary person can pray enough and read their Bible enough in order to appear godly. But the Bible is full of extraordinary truths for ordinary people like you and me to allow our extraordinary God to do extraordinary things through us.”

Now working on a second book about the Holy Spirit, Brian believes many Christians are too pre-occupied with their own issues to focus on God. He says:

What could God do through a person who was not focused on whether or not they would commit any more sins but were totally preoccupied with fulfilling His call?

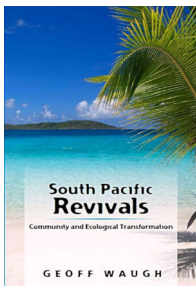
What could God do through a person who knew they were totally righteous and could stand before God at all times?

What could God do through a person who knew that He could not fail to do anything He said?

What could God do through a person who knew that they had the unlimited resources of heaven at their disposal?

What could God do through a person who knew that He was totally for them?

It is Brian’s desire that, through discovering these truths, readers would look to Jesus, the author and finisher of their faith, to lay a foundation from which to fulfil the call that God has placed upon their life.



South Pacific Revivals: Community and Ecological Transformation

By Geoff Waugh (3rd edition 2012)

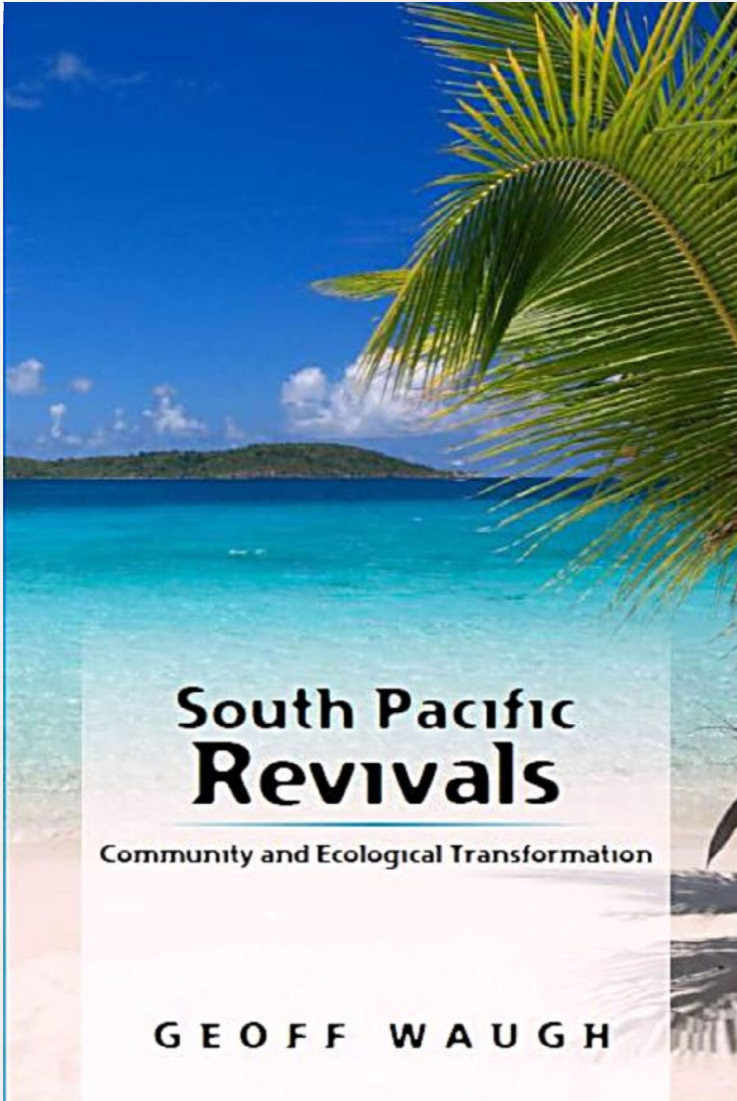
Useful insight into Revivals in the South Pacific region

The cover's the immediate attraction with this book – beautiful Pacific Island image Nice large format size book, too.

Geoff Waugh has been fascinated with Christian revivals since he was a young man, so it's no big surprise that he should conduct some research into these fascinating phenomena 'down under' in the South Pacific area, as he has travelled and worked in many of these islands over several decades. His other recent book, *Looking to Jesus: A Journey Into Renewal & Revival* is another book worth checking out, being essentially an auto-biography of the author.

South Pacific Revivals gives some very illuminating information about numerous little-known revivals in the region, as well as a number of charismatic movements, one or two of which I personally wouldn't necessarily term 'revivals', but many will find to be of much interest nonetheless, because of the phenomena exhibited and the passion aroused, etc. [The 3rd edition, 2012, has a comprehensive Preface of the history of revivals in the South Pacific.] A surprising number of movements are provided – including islands and places I had never before heard of! A number of remarkable personal testimonies are included, and some black and white photos are dotted throughout the book. Some useful appendices are included, such as 'Characteristics of Revivals from Acts 2' and 'Examples of Repentance and Revival'.

If you're interested in revivals, this is a book you're going to want to get. (Blue Yonder, Amazon)



South Pacific Revivals

Renewal Journals

Contents of first 20 issues

Renewal Journal articles, available now on
www.renewaljournal.com.

No. 1: Revival

Praying the Price, by Stuart Robinson

Prayer and Revival, by J Edwin Orr

Pentecost in Arnhem Land, by Djiniyini Gondarra

Power from on High: The Moravian Revival, by John Greenfield

Revival Fire, by Geoff Waugh

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Church Growth through Prayer, by Andrew Evans

Growing a Church in the Spirit's Power, by Jack Frewen-Lord

Evangelism brings Renewal, by Cindy Pattishall-Baker

New Life for an Older Church, by Dean Brookes

Renewal Leadership in the 1990's by John McElroy

Reflections on Renewal, by Ralph Wicks

Local Revivals in Australia, by Stuart Piggin

Asia's Maturing Church, by David Wang

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Divine Healing and Church Growth, by Donald McGavran
Sounds of Revival, by Sue Armstrong
Revival Fire at Wuddina, by Trevor Faggotter

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Words, Signs and Deeds, by Brian Hathaway
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Preparing for Revival Fire, by Jerry Steingard
How to Minister Like Jesus, by Bart Doornweerd

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Worship: to Soothe or Disturb? by Dorothy Mathieson
Worship: Touching Body and Soul, by Robert Tann
Healing through Worship, by Robert Colman
Charismatic Worship and Ministry, by Stephen Bryar
Renewal in the Church, by Stan Everitt
Worship God in Dance, by Lucinda Coleman
Revival Worship, by Geoff Waugh

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Renewal Blessing, by Ron French
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Pensacola Revival, by Michael Brown, and Becky Powers

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Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins
Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

Renewal and Revival Books – summary

Discounted on Blog on renewljournal.com

Details on 'Geoff Waugh' at amazon.com

Free airmail postage worldwide on bookdepository.com

Looking to Jesus: Journey into Renewal and Revival (2009)

Light on the Mountains: Pioneer Mission in PNG (2009)

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History's Mighty Revivals (2011)

South Pacific Revivals (3rd ed., 2012)

Anointed for Revival: Histories of Revival Pioneers (2011)

Great Revival Stories (2011), compiled from 2 books:

Best Revival Stories, and Transforming Revivals

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

Renewal and Revival

Body Ministry: The Body of Christ Alive in His Spirit (2011)

Compiled from 2 books: ***The Body of Christ, Parts 1 & 2***

Church on Fire (1991, 2009).

Living in the Spirit (2nd ed., 2009)

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader's Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

Kingdom Life in John (2011)

A Preface to The Acts of the Apostles (2011)

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

Inspiration (2011)

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

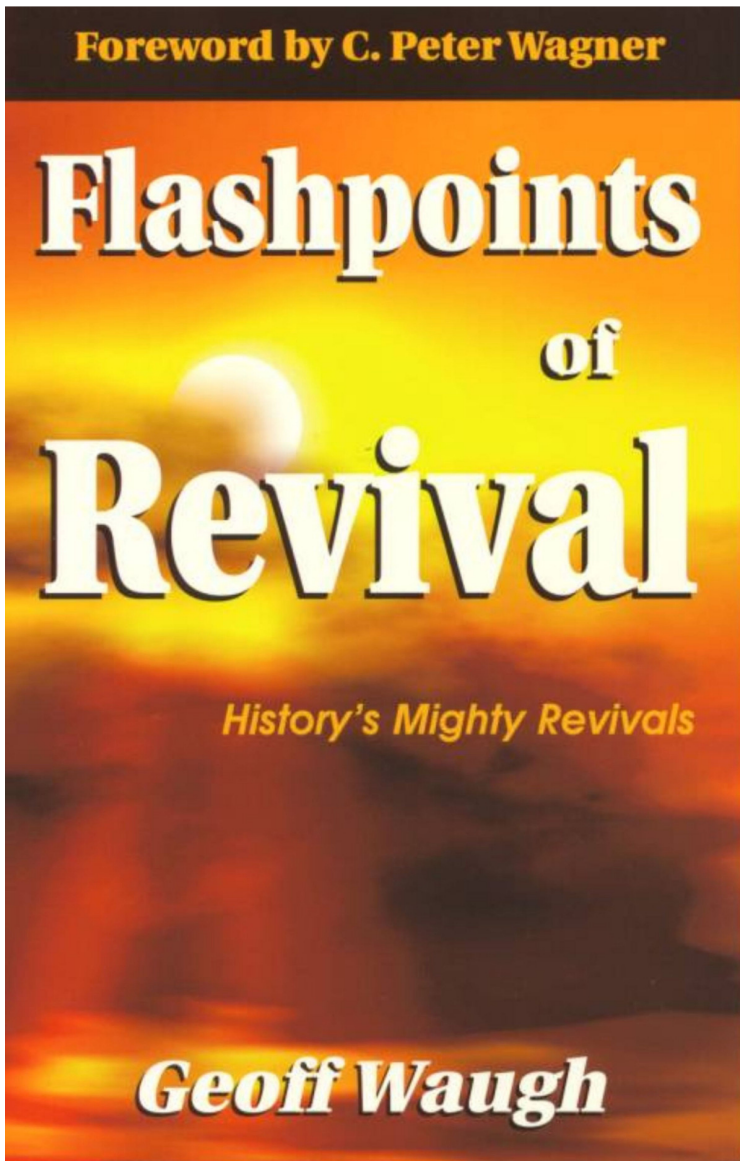
Part 2: Pioneer Mission Teaching

- 4. Trails and trials:** mission life in the highlands

Conclusion

Enga revival

Min revival



Flashpoints of Revival
Expanded as *Revival Fires*

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

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

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

Kingdom Life in Matthew

Common Lectionary group studies, 72 pages (1992, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|------------------|
| 1. The coming of the Lord | Matthew 24:36-44 |
| 2. John the Baptist | Matthew 3:1-12 |
| 3. The Messiah | Matthew 11:2-11 |
| 4. Mary's Son | Matthew 1:18-25 |
| 5. Infancy and childhood of Jesus | Matthew 2:13-23 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|------------------------------------|-----------------|
| 7. The baptism of Jesus | Matthew 3:13-17 |
| 8. The witness of John the Baptist | John 1:29-34 |

Christ's design for life in God's kingdom

Narrative:

- | | |
|------------------------------------|-----------------|
| 9. The call of the first disciples | Matthew 4:12-23 |
|------------------------------------|-----------------|

Discourse:

- | | |
|---------------------------------|-----------------|
| 10. The sermon on the mount (1) | Matthew 5:1-12 |
| 11. The sermon on the mount (2) | Matthew 5:13-16 |
| 12. The sermon on the mount (3) | Matthew 5:17-26 |
| 13. The sermon on the mount (4) | Matthew 5:27-37 |
| 14. The sermon on the mount (5) | Matthew 5:38-48 |
| 15. The sermon on the mount (6) | Matthew 7:21-29 |

The spread of God's kingdom

Narrative:

- | | |
|----------------------|----------------|
| 16. The call of Levi | Matthew 9:9-13 |
|----------------------|----------------|

Discourse:

- | | |
|----------------------------|-------------------|
| 17. The mission sermon (1) | Matthew 9:35-10:8 |
| 18. The mission sermon (2) | Matthew 10:24-33 |
| 19. The mission sermon (3) | Matthew 10:34-42 |

The mystery of God's kingdom

Narrative:

- | | |
|----------------------------------|------------------|
| 20. The revelation to the simple | Matthew 11:25-30 |
| Discourse: | |
| 21. The parable sermon (1) | Matthew 13:1-23 |
| 22. The parable sermon (2) | Matthew 13:24-43 |
| 23. The parable sermon (3) | Matthew 13:44-52 |

God's Kingdom on earth and the Church

Narrative:

- | | |
|--------------------------------------|------------------|
| 24. The feeding of the five thousand | Matthew 14:13-21 |
| 25. Jesus walks on the water | Matthew 14:22-33 |
| 26. The Canaanite woman | Matthew 15:21-28 |
| 27. Peter's confession | Matthew 16:13-20 |
| 28. Discipleship | Matthew 16:21-28 |
| Discourse: | |
| 29. The community sermon (1) | Matthew 18:15-20 |
| 30. The community sermon (2) | Matthew 18:21-35 |

Authority and invitation: the ministry ends

Narrative:

- | | |
|---------------------------------------|------------------|
| 31. The parable of the labourers | Matthew 20:1-16 |
| 32. The parable of the two sons | Matthew 21:28-32 |
| 33. The parable of the tenants | Matthew 21:33-43 |
| 34. The parable of the marriage feast | Matthew 22:1-14 |
| 35. Paying tribute to Caesar | Matthew 22:15-22 |
| 36. The greatest commandment | Matthew 22:34-46 |
| 37. Hypocrisy and ambition | Matthew 23:1-12 |
| Discourse: | |
| 38. The final sermon (1) | Matthew 25:1-13 |
| 39. The final sermon (2) | Matthew 25:14-30 |

Conclusion: God's kingdom fulfilled

- | | |
|---------------------|------------------|
| 40. Christ the King | Matthew 25:31-46 |
|---------------------|------------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

- | | |
|----------------------------------|--------------------------------|
| 1. The transfiguration | Matthew 17:1-9 |
| 2. The temptations | Matthew 4:1-11 |
| 3. The meaning of the cross | John 3:1-17 |
| 4. Signs of the resurrection (1) | John 4:5-42 |
| 5. Signs of the resurrection (2) | John 9:1-41 |
| 6. Signs of the resurrection (3) | John 11:1-45 |
| 7. Palm Sunday & Crucifixion | Matthew 21:1-11
26:14-27:66 |

Resurrection appearances of Jesus

- | | |
|----------------------|---------------|
| 8. The empty tomb | John 20:1-18 |
| 9. The leaders react | John 20:19-31 |
| 10. The Emmaus road | Luke 24:13-35 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:1-10 |
| 12. Jesus the way, truth and life | John 14:1-14 |
| 13. Jesus present among his people | John 14:15-21 |
| 14. Jesus prays for his people | John 17:1-11 |

The coming of the Holy Spirit

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|--------------------------|--------------------------------|
| 15. The day of Pentecost | John 20:19-23;
John 7:37-39 |
|--------------------------|--------------------------------|

Conclusion: The Godhead

- | | |
|-----------------|------------------|
| 16. The Trinity | Matthew 28:16-20 |
|-----------------|------------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

Common Lectionary group studies, 72 pages (1990, 2010).

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|-------------------|
| 1. The coming of the Lord | Mark 13:32-37 |
| 2. John the Baptist | Mark 1:1-8 |
| 3. The Messiah | John 1:6-8, 19-28 |
| 4. Mary's Son | Luke 1:26-38 |
| 5. Infancy and childhood of Jesus | Luke 2:22-40 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|--------------------------------------|--------------|
| 7. The baptism of Jesus | Mark 1:4-11 |
| 8. The call of Andrew and his friend | John 1:35-42 |

The mystery of the Son of God

- | | |
|--|---------------|
| 9. The call of the first disciples | Mark 1:14-20 |
| 10. A Sabbath day in Capernaum (1) | Mark 1:21-28 |
| 11. A Sabbath day in Capernaum (2) | Mark 1:29-39 |
| 12. The cure of a leper | Mark 1:40-45 |
| 13. The cure of a paralytic | Mark 2:1-12 |
| 14. The question of fasting | Mark 2:18-22 |
| 15. Violation of the Sabbath | Mark 2:23-3:6 |
| 16. Serious criticism of Jesus | Mark 3:20-35 |
| 17. The parables of the kingdom | Mark 4:26-34 |
| 18. The calming of the storm | Mark 4:35-41 |
| 19. Jairus' daughter; a woman's faith | Mark 5:21-43 |
| 20. Jesus rejected at Nazareth | Mark 6:1-6 |
| 21. The mission of the twelve | Mark 6:7-13 |
| 22. Compassion for the crowds
(interlude) | Mark 6:30-34 |

- | | |
|--------------------------------------|-----------------|
| 23. The feeding of the five thousand | John 6:1-15 |
| 24. The bread of life (1) | John 6:24-35 |
| 25. The bread of life (2) | John 6:35,41-51 |
| 26. The bread of life (3) | John 6:51-58 |
| 27. Incredulity and faith | John 6:55-69 |
| 28. Jewish customs | Mark 7:1-23 |
| 29. The cure of a deaf mute | Mark 7:31-37 |

The way of the Son of Man

- | | |
|---------------------------------------|---------------|
| 30. Peter's confession | Mark 8:27-38 |
| 31. Passion & resurrection prophesied | Mark 9:30-37 |
| 32. Instructions for the disciples | Mark 9:38-50 |
| 33. What God has joined together | Mark 10:2-16 |
| 34. The problem of wealth | Mark 10:17-3 |
| 35. The sons of Zebedee | Mark 10:35-45 |
| 36. The cure of Bartimaeus | Mark 10:46-52 |
| 37. The first commandment | Mark 12:28-34 |
| 38. The scribes; the widow's mite | Mark 12:38-44 |
| 39. The last things | Mark 13:24-32 |

Conclusion: The fulfilment of the mystery

- | | |
|---------------------|---------------|
| 40. Christ the King | John 18:33-37 |
|---------------------|---------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

- | | |
|------------------------------------|-----------------------|
| 1. The transfiguration | Mark 9:2-9 |
| 2. The temptations | Mark 1:9-15 |
| 3. The meaning of the cross | Mark 8:31-38 |
| 4. Teaching about the cross (1) | John 2:13-22 |
| 5. Teaching about the cross (2) | John 3:14-21 |
| 6. Teaching about the cross (3) | John 12:20-33 |
| 7. Palm Sunday and the crucifixion | Mark 11:1-11; 15:1-39 |

Resurrection Appearances of Jesus

- | | |
|-----------------------|---------------|
| 8. The empty tomb | Mark 16:1-18 |
| 9. Easter evening | John 20:19-31 |
| 10. Emmaus postscript | Luke 24:35-48 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:11-18 |
| 12. Jesus the true vine | John 15:1-8 |
| 13. Jesus present among his people | John 15:9-17 |
| 14. Jesus prays for his people | John 17:11-19 |

The coming of the Holy Spirit

- | | |
|--------------------------|------------------------|
| 15. The day of Pentecost | John 15:26-27; 16:4-15 |
|--------------------------|------------------------|

Conclusion: The Godhead

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|-----------------|-------------|
| 16. The Trinity | John 3:1-17 |
|-----------------|-------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

Common Lectionary group studies, 72 pages (1991, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|---------------|
| 1. The coming of the Lord | Luke 21:25-36 |
| 2. John the Baptist | Luke 3:1-6 |
| 3. The Messiah | Luke 3:7-18 |
| 4. Mary's Son | Luke 1:39-55 |
| 5. Infancy and childhood of Jesus | Luke 2:41-52 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|-------------------------------|--------------------|
| 7. The baptism of Jesus | Luke 3:15-17,21-22 |
| 8. The marriage feast at Cana | John 2:1-11 |

Luke's program for Jesus' ministry

- | | |
|-------------------------------|--------------|
| 9. The visit to Nazareth (1) | Luke 4:14-21 |
| 10. The visit to Nazareth (2) | Luke 4:21-30 |

The Galilean ministry

- | | |
|---|---------------|
| 11. The call of the first disciples | Luke 5:1-11 |
| 12. The sermon on the plain (1) | Luke 6:17-26 |
| 13. The sermon on the plain (2) | Luke 6:27-38 |
| 14. The sermon on the plain (3) | Luke 6:39-49 |
| 15. The cure of the centurion's servant | Luke 7:1-10 |
| 16. The widow of Nain | Luke 7:11-17 |
| 17. Jesus' feet anointed | Luke 7:36-8:3 |
| 18. Peter's confession of faith | Luke 9:18-24 |

The travel narrative: part one

- | | |
|-------------------------------------|--------------------|
| 19. The journey to Jerusalem begins | Luke 9:51-62 |
| 20. The mission of the seventy-two | Luke 10:1-12,17-20 |
| 21. The good Samaritan | Luke 10:25-37 |
| 22. Martha and Mary | Luke 10:38-42 |
| 23. The importunate friend | Luke 11:1-13 |
| 24. The parable of the rich fool | Luke 12:13-21 |
| 25. The need for vigilance | Luke 12:32-40 |
| 26. Not peace but division | Luke 12:49-56 |
| 27. Few will be saved | Luke 13:22-30 |
| 28. True humility | Luke 14:1,7-14 |
| 29. The cost of discipleship | Luke 14:25-33 |

The Gospel within the Gospel

- | | |
|-----------------------------------|--------------|
| 30. The lost coin, sheep, and son | Luke 15:1-32 |
|-----------------------------------|--------------|

The travel narrative: part two

- | | |
|--|---------------|
| 31. The unjust steward | Luke 16:1-13 |
| 32. The rich man and Lazarus | Luke 16:19-31 |
| 33. A lesson on faith and dedication | Luke 17:5-10 |
| 34. The ten lepers | Luke 17:11-19 |
| 35. The unjust judge | Luke 18:1-8 |
| 36. The Pharisee and the tax collector | Luke 18:9-14 |
| 37. Zacchaeus | Luke 19:1-10 |

The ministry in Jerusalem

- | | |
|----------------------------------|---------------|
| 38. The resurrection debated | Luke 20:27-38 |
| 39. The signs announcing the end | Luke 21:5-19 |

Conclusion: The fulfilment of the ministry

- | | |
|---------------------|--------------|
| 40. Christ the King | John 12:9-19 |
|---------------------|--------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

- | | |
|------------------------------------|-------------------------|
| 1. The transfiguration | Luke 9:28-36 |
| 2. The temptations | Luke 4:1-13 |
| 3. The meaning of the cross | Luke 13:31-35 |
| 4. Teaching about repentance (1) | Luke 13:1-9 |
| 5. Teaching about repentance (2) | Luke 15:1-3, 11-32 |
| 6. Mary anoints Jesus | John 12:1-8 |
| 7. Palm Sunday and the crucifixion | Luke 19:28-40; 14-23:56 |

Resurrection Appearances of Jesus

- | | |
|---------------------|---------------|
| 8. The empty tomb | Luke 24:1-12 |
| 9. Easter evening | John 20:19-31 |
| 10. Jesus and Peter | John 21:1-19 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:22-30 |
| 12. Jesus the way of love | John 13:31-35 |
| 13. Jesus present among his people | John 14:23-29 |
| 14. Jesus prays for his people | John 17:20-26 |

The coming of the Holy Spirit

- | | |
|--------------------------|--------------------|
| 15. The day of Pentecost | John 14:8-17,25-27 |
|--------------------------|--------------------|

Conclusion: The Godhead

- | | |
|-----------------|---------------|
| 16. The Trinity | John 16:12-15 |
|-----------------|---------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

*Background information and study outlines,
88 pages (2011)*

Introduction: John an eye-witness

Section 1: Details exclusive to John

- 1 Signs
- 2 Sayings
- 3 People
- 4 Times
- 5 Numbers
- 6 Places
- 7 General details

Section 2: Relational Bible Studies

Compiled from *Kingdom Life in Matthew, Mark & Luke*

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

Appendix: *Renewal Journals* and books

Bible study outlines:

PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah

1. Reflections on the birth of Jesus John 1:1-18
2. The witness of John the Baptist John 1:29-34

Commencement: The figure of Jesus the Messiah

3. The marriage feast at Cana John 2:1-11
4. The meaning of the cross John 3:1-17
5. The Messiah and Samaritans John 4:1-42
6. The Holy Spirit Promised John 7:37-39
7. The Son of God and a man born blind John 9:1-41

Observations about Jesus

8. Jesus the good shepherd John 10:1-10
9. The shepherd knows his sheep John 10:22-30
10. Signs of the resurrection John 11:1-45
11. Mary anoints Jesus John 12:1-8
12. Christ the King John 12:9-19

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

1. Jesus the way of love John 13:1-35
2. Jesus the way, truth and life John 14:1-14
3. Jesus present among his people John 14:15-21
4. Jesus promises his Spirit John 14:23-29
5. Jesus the true vine John 15:1-17
6. The Trinity John 16:12-15
7. Jesus prays for his people John 17:1-11
8. Jesus prays for all believers John 17:20-26
9. The trials and crucifixion John 18:1-19:42

Resurrection appearances of Jesus

10. The empty tomb John 20:1-18
11. The leaders react John 20:19-31
12. Jesus and Peter John 21:1-19

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

The Acts of the Apostles - the Second Part of the Work

The Acts of the Holy Spirit

2 The Aims of *The Acts*

An orderly account of the work of the risen Lord by his Spirit through the Church

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

The witness in Judea and Samaria (8:4 – 12:25)

The witness to Jews and Gentiles (13:1 – 28:31)

Conclusion

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 book 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

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Introduction

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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

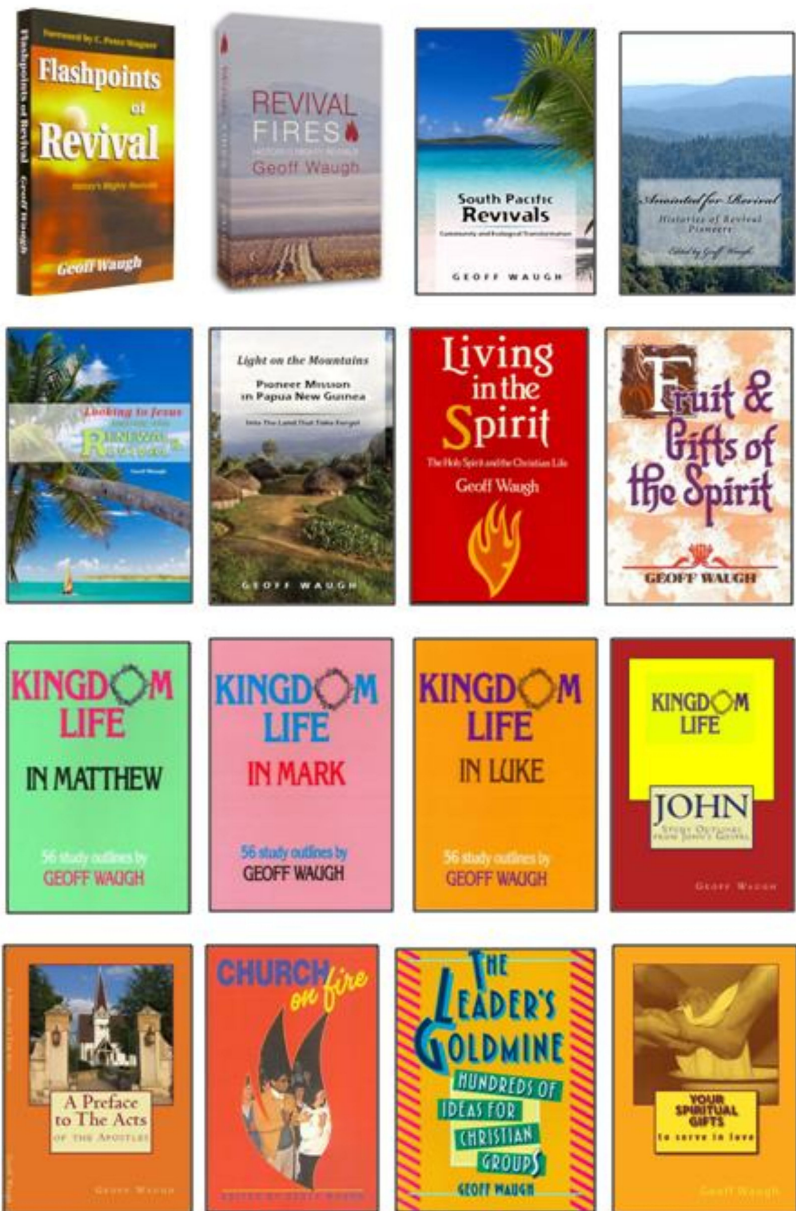
6. The Magician's Nephew

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

7. The Last Battle

Further up and further in

Conclusion



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