ENGAGING AUSTRALIAN CULTURE TODAY

by

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ABSTRACT

This thesis proceeds in two parts. Part 1 sets out to examine the relationship between church and sect in an attempt to ascertain which kind of religious organisation holds the advantage in Australian culture today. For this purpose, catholicism is chosen as representative of the church-type and pentecostalism is chosen as representative of the sects. By means of a comparative analysis and evaluation, it is discovered that the sects hold the advantage in existing culture today. This is due to two factors: firstly, the rise of and increasing acceptance of fundamentalism worldwide and secondly, the underlying dualism of the sects. Indeed, dualism demonstrates remarkable flexibility in the process of engaging "fragmented" culture in the context of its open diversity.

As Part 2 of the thesis unfolds, the sects are further investigated with the aim in mind of discovering how their strong performance might be further enhanced. This procedure is undertaken by means of another comparative exercise involving two sect organisations, namely; Sydney anglicanism and Australian pentecostalism. In the context of a proposal that sectarianism needs to maintain an holistic focus, it is found that the contrasting mind sets (dualism) of the sect organisations in question highlight significant relational dysfunction. A "healthy" sectarianism will therefore explicitly seek to incorporate elements of the more holistic church-type into its overall functioning. Thus, in the final analysis, sectness substantially submits in practice and in principle to those inherent qualities which are characteristic of its own oppositeness.
ACKNOWLEDGMENTS

The research which eventually culminated in the writing of this thesis could not have been undertaken without the oversight and supervision of Associate Professor Michael Horsburgh from the Department of Social Work, Social Policy and Sociology at Sydney University. In being my supervisor throughout the entire course of this project Professor Horsburgh has required at each point along the way that, the thesis be up to the mark in order to pursue a degree of this nature. I sincerely wish to thank Michael for his interest in the subject, his careful guidance and also his patience in offering helpful commentary and criticism along the way. There are many others to thank also, too numerous in fact to mention all of them here. However, I particularly wish to express thanks to Dr. Mark Hutchinson from The Centre for the Study of Australian Christianity at Robert Menzies College, Macquarie University, Sydney. Mark was gracious in being prepared to spend time advising me about the project, both in person and over the phone. I am also indebted to the Reverend Doug Sotheren, a baptist minister and family marriage counsellor, who in the context of previous studies introduced me to the fascinating world of Salvador Minuchin. Minuchin's work on the analysis of relationships via a structural approach to systems thinking has proved foundational for this project. Along with the above, there have also been numerous conversations by phone with various writers, administrators, church leaders and commentators throughout the country, which have yielded helpful and additional information. Finally however, I wish to thank the two ministers who were willing to be interviewed for the empirical research component of this project. Without their help and cooperation this thesis could not have been completed.

This thesis is dedicated to my wife Beth and four children, Sarah-Beth, Hannah, Michael and James. For some time this family has been devoid of the undivided attention of a husband and father, who in his thoughts and work has been either distracted, elsewhere, or somehow caught up in a combination of both. I wish to thank my family for their love and perseverance along the way in allowing me the time to pursue this project to its completion.
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## Part 1

**DETERMINING STRATEGIC ADVANTAGE**

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AN INTRODUCTION

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

(John 3:16 NIV)

If God so loved the world and desires that his disciples should win the world for Christ,¹ it is of prime importance for them to discover the most effective means of doing it. In the new testament, "the world" is a term which stands for humanity as lost and hostile to God,² but for the purposes of this discussion will be viewed in terms of society in general (whether hostile or not), with specific reference to the Australian context.

This Introduction will establish aims and objectives for the thesis and then present a general thesis direction, followed by a brief discussion of key issues which will arise in the course of this thesis. There will also be a "preview" of selected religious organisations to be studied in context and finally a concise methodology for procedure (chapter allocation) and a conclusion.

Aims And Objectives

On the basis of a sociological survey, the aim of this thesis is firstly, to determine which kind of religious organisation - church or sect, is the more strategically placed to advance its cause within the socio-religious climate of Australian culture today. The term "advance" means in the case of the church, the capacity to promote universal religion amongst the populace at large. In the case of the sects, the objective will be to promote inherent fundamentalism. The means of measuring such promotion will be set out in chapter 4 under the criteria detailed in that chapter. In chapter 6 however, where results are tabled and interpreted, it will be demonstrated that the notion of advancement is inextricably tied to the capacity of these religious bodies to successfully interact with a culture which itself exhibits the correlative principles of fundamentalism.

¹ Matthew 28:19-20
and dualism. Furthermore, because the sects will be shown to be well placed in this contest, they will be said to hold the "advantage" - a term simply meaning greater proficiency in this regard. Thus, "engaging Australian culture" will not be about statistical comparisons (although statistical data will be included), nor will it be primarily about issues of recruitment. On the contrary, engaging culture is about interacting with a community which is more than compatible with the characteristics displayed by the sects in their normal modes of operation. The degree to which the sects are judged better equipped for this task, is the degree to which they can be said to maintain the "edge" (advantage) in Australian culture today.

On the basis of the above, the aim of this project will then extend into a second phase, namely, a critical examination of the sects in their role and function - the purpose being to discover how the strong performance of sect organisations might be "enhanced". This secondary objective however, will not be merely sociological in character, but also, theological and behavioural. Two sect organisations will here be compared with each other with the aim in mind of analysing their respective tendencies and relational habits. The final outcome of such determinations is envisaged as yielding additional information about the way culture is presently being engaged, as well as providing some indication of the placement of the "healthy" sect model along the church-sect continuum. However, if the term "advance" relates to the capacity of church and sect organisations to interact with a culture which displays the principles of fundamentalism and dualism, the term "enhance" means the opposite. That is, the enhancement of sect performance relates not to the ability of these organisations to further promote their outreach strategies by continuing their normal modes of operation, but rather, their capacity to function more holistically. This will require the retarding of dualism and indeed, a recognition that universalist philosophy has intrinsic value in itself. In short, the enhancement of performance will mean for the sect organisations in question, the pursuing of their own "oppositeness".

In the context of such a proposal, how are church and sect perceived? That is, are they concepts? Or are they organisations to which intent and purpose can be attributed? The answer is implicit in the above. Indeed, the conceptual type as
developed and understood by Troeltsch and Niebuhr will be traced in the earlier stages of this thesis. This typology will provide a background for further analysis. However, as the project advances beyond this point, church and sect will here be viewed (and indeed represented) as movements or people groups seeking to advance their cause. For although the notion of "agency" cannot be attributed to an abstract type, it can be attributed to specific people groups who collectively act to promote their objectives. Thus, the conceptual type will assume lesser prominence as the thesis argument gains momentum. Moreover, this idea will also apply in Part 2 with respect to the objective of enhancement. For although the term "enhance" refers to the pursuance of oppositeness, agency is here implied as well. Towards the end of the thesis however, in chapters 10 and 11, the need for a new sect model will be signalled as a result of developments which take place there and this will be more fully taken up in overall Conclusions.

**General Thesis Direction**

After definitions have been traced and determined, any proposal that either kind of organisation - church or sect, holds an advantage within Australian culture, calls for the nature of culture to be established and examined. This will be done by surveying the nature of the Australian socio-religious scene as it currently exists and recording the findings under a series of convenient headings.

The effectiveness of these religious groups as they tap into existing culture will then be ascertained by means of criteria specifically designed to reveal overall performance levels. Throughout this process church and sect organisations will be represented by Australian catholicism and Australian pentecostalism³ respectively. However, during these initial stages anglicanism will also be introduced, but will not at this point be viewed as a "contestant" in the overall race regarding essential advantage. This is because in terms of its general composition anglicanism represents neither one position nor the other. Rather, it represents a mix of both high-church and low-church

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³ Australian pentecostalism does not refer to a singular denomination or religious organisation as such. However, this term will be used throughout this thesis in a "collective" sense, to denote that range of sect organisations which in this country makes up the pentecostal movement as a whole.
orientations. Thus, anglicanism will merely add "balance" to the main players (church and sect).

After assessments have been made and results tabled, reasons will be given as to why pentecostalism holds the advantage over roman catholicism in Australian culture today. This information will then pave the way for an issue of further consequence: how the performance of the sect groups might be enhanced. For this evaluation to take place another comparative exercise will be introduced. This time, however, the comparison will not be between church and sect organisations, but between two sect organisations. The religious bodies for review at this point will be Australian pentecostalism and Sydney anglicanism (a more sect-like version of anglicanism). It will be argued that although dualism features prominently within these sects, it also operates between them.\(^4\) For pentecostalism derives from an authority base which is experience centred (with strong emotive content) and Sydney anglicanism derives from an authority base which is more rational and cognitive. It will be further argued that human relationships should be expressive of both rational and emotive content and that in the process of thought and action these two categories need to operate in unison.

The end result of such analysis will be the proposal that these sects should be open to the prospect of greater inclusiveness together with the various ethical considerations which go along with it. Dualism, inasmuch as it has featured all along will fail at this point for it presents as "unbalanced". At the last, this analysis will further suggest the need for a new sect model for Australian culture today - a model which has in fact come to terms with its own inherent deficiencies.

**Key Issues**

The following points represent key subjects arising in the course of developing this thesis. There are four such significant subjects, namely; fundamentalism, dualism, dualism.

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\(^4\) Wilson raises the prospect of developing such a scenario when he argues that membership of a particular sect suggests distance from and possibly even animosity towards, other sects and religious bodies. See B. R. Wilson, *Religious Sects: A Sociological Study* (London: Weidenfeld, 1970), 27.
the human family and issues relating to epistemology. Each of these will feature at various points throughout, but a brief introduction to them will now be given:

1. Fundamentalism

The term "fundamentalism" originally derives from a common use in the 1920s following the publication of a series of volumes titled The Fundamentals. These volumes contained a number of articles authored by protestant theologians which formed a virtual creed of opposition to any compromise with existing cultural trends. Hence, fundamentalism is primarily defined as a belief in the absolute infallibility of the bible. The scriptures are the record of divine truth expressed in the literal sense and should be adhered to, especially in regard to moral or politico-social injunctions.\(^5\) In a word, fundamentalism means "oppositionalism", based on the sacred texts of whatever religion one espouses.\(^6\) This last point is significant, for in regard to its religious conception (fundamentalism appears in other aspects of social and political life), it raises the profile of fundamentalism as a movement which has found prominence beyond the bounds of christianity. Indeed, in the religious sphere, fundamentalism claims adherents among christians, jews and muslims alike.

With regard to modern day processes of interpretation, fundamentalism remains anti-hermeneutical,\(^7\) strictly adhering to the text as it stands.\(^8\) Opposition to extant culture is based on a general disapproval of the preoccupation with the human subject. In christian circles, even Karl Barth is ruled out, because in the formation of his theological constructs he did not make his starting point the verbal inerrancy of the

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\(^7\) Hermeneutics is that science which is concerned with the principles or methodology used in the interpretation of an author's meaning. Osborne argues that although the tendency exists today to restrict the term to the elucidation of a text's present meaning rather than its original intent, it covers both aspects, namely; what a text meant and what it means. See G. R. Osborne, The Hermeneutical Spiral: A Comprehensive Introduction To Biblical Interpretation (Downers Grove, Illinois: I.V.P., 1991), 5.

\(^8\) The hermeneutically-informed theology of today (despite the best intentions of would-be exponents of the art of interpretation) is somewhat lost on most fundamentalists. For fundamentalists prefer to live with a form of faith regardless of interpretation. See Marty, 5.
original texts of scripture.\textsuperscript{9} Fundamentalism seeks to make a "break" with the perceived secularism which surrounds it. It is single minded (even ruthless) in its determinations and yet at the same time, it is a movement which is gaining widespread acceptance. Indeed, fundamentalism is a sociological phenomenon not to be ignored.\textsuperscript{10} Therefore, the extent to which Australian religious organisations are able to grapple with and embrace fundamentalist belief and practice, may well have determinative consequences for their prospective success or demise in the overall race for prominence within the Australian socio-religious scene today.

\textbf{2. Dualism}

In chapter 1, the sect will be traced from dualism and the church-type from conversionism. However, as this project unfolds, it will inevitably be dualism (and fundamentalism), not conversionism, which will be of major significance in the analysis of cultural trends. For as already indicated, the extent to which the religious organisations are able to contend with the dualistic motif will be determinative regarding current levels of success.

According to its dictionary definition, dualism refers to the theory of recognising two independent principles. Such examples consist of mind and matter, idealism and materialism, good and evil in the universe and the two personalities of Christ.\textsuperscript{11} In the field of philosophy, whatever advantage might be gained by accounting for diversity of experience by introducing a dualistic model should be balanced by the problems of how each respective principle is related to its counterpart.\textsuperscript{12} This is not a simplistic concern,

\textsuperscript{9} One would have expected the neo-orthodoxy of Karl Barth (1886-1968) to be well received by the fundamentalists. Indeed, in being one of the founders and pillars of the neo-orthodox school, Barth strenuously opposed the reductionist tendencies of the theological liberalism of his times, which was always preoccupied in the first instance with anthroplogy. Although fundamentalists acknowledge that a general curiosity about the human subject is of some value, this loses theological credibility, in that it fails to adequately account for the fallibility of human nature, thus precluding the prospect of a sufficient and reliable testimony to the divine. Thus, for fundamentalists generally, a reliance on the absolute authority of the scriptures remains the only valid starting point in issues of theological inquiry. See Marty, 11.
\textsuperscript{12} P. Helm, "Dualism", New Dictionary Of Theology (eds. S. B. Ferguson and D. F. Wright; Leicester: I.V.P., 1988), 210-11.
since each principle has genuine and real existence. Pure materialism for example, is inconceivable, for one must be possessed of a mind to think it. This was pointed out long ago by the prominent Irish philosopher Bishop Berkeley (1685-1753), who in his deliberations over the dualism of mind and matter claimed that we only know what our senses tell us.\textsuperscript{13}

The problem of dualism is an old one. One of the most ancient forms is that of Persian religion, wherein the history of the world was seen by the prophet Zoroaster in terms of the two eternal principles (Ormuzd and Ahriman) of good and evil. This was moral dualism. In the second century gnosticism appeared chiefly in Egypt. However, when this made contact with Greek thought, it became more theosophical and thus, more concerned with getting to know God. In its concern for getting to know God, it also sought power over matter. When gnosticism attempted a merger with christianity, the result was docetism. Within this schema, if Christ was in any sense God, he was merely an apparition, for he could not have possessed a real human body. After the second century manichaeism similarly saw evil in matter, but refined the theory of matter from the manner in which it had been previously understood.\textsuperscript{14}

Commentators are quick to point out that although the Israelites came into contact with Persian influences, their belief system remained essentially monotheistic. It is argued furthermore, that the scriptures do not unreservedly accept the metaphysical distinction of spirit and matter.\textsuperscript{15} Indeed, in this regard, the biblical doctrine of the incarnation (if taken in the plain sense of the apostles' teaching) does the notion of dualism irreparable damage. However, it is generally agreed that christian theology


\textsuperscript{14} Rogers, 8-11. Gnosticism is a term which refers to a variety of early sects, some of which maintained links with christianity. The common factor involving all the gnostic sects was the belief that salvation came through the possession of certain secret knowledge. Docetism, on the other hand, was originally a heresy of the early second century which was contested by two bishops of the early church, Ignatius and Polycarp. Docetism put forward the idea that Christ only seemed to be a man, whereas in reality, he is a pure spirit with no attachment to this earthly world. Thus, his suffering was illusory. This idea later appeared in other heresies as well. Mani (the founder of manichaeism) was in many respects the last of the gnostic teachers. He had some success in founding a religion which acted as an amalgam of christianity, buddhism and zoroastrianism. Manichees and quasi-manichean sects existed right up until the time of the late middle ages. See "glossary" in M. A. Smith, \textit{From Christ To Constantine} (London: I.V.P., 1971).

accepts a modified form of moral dualism. This is one in which God's rule is supremely good and the power of satan, although not seen as original or ultimate, is that of a deteriorated creature intent on evil purposes.\footnote{16}

The deists of the eighteenth and nineteenth centuries clearly adopted a dualistic methodology. For although God created the world, he effectively has no involvement in its ongoing operations. The world merely continues to operate by means of "natural" principles.\footnote{17} The philosophy of Immanuel Kant (1724-1804) similarly contains a dualism between the unknowable Other and the world of experience, as does the theology of Friedrich Schleiermacher (1768-1834). For Kant, the fields of religion and metaphysics are relegated to the "other" world and are therefore unknowable to the rational mind. Schleiermacher on the other hand, although he agreed with Kant that God was unknowable, still believed he could be experienced in the realm of "feeling".\footnote{18}

On the basis of the above, the manner in which the dualistic motif will be said to apply to sect organisations\footnote{19} throughout this project, can now be defined in terms of the following:

(i) Mutually independent principles, in which one principle is \textit{not} necessarily regarded as the opposite of the other.

(ii) Mutually independent principles, in which one principle \textit{is} regarded as the opposite of the other.

In the process of interacting with the Australian scene, the ability of pentecostalism to successfully engage culture particularly in relation to the second point outlined above will be seen to assist it greatly in maintaining the "edge". The

\footnote{17}{For a thorough-going treatment of deism see P. Byrne, \textit{Natural Religion And The Nature Of Religion: The Legacy Of Deism} (London: Routledge, 1989).}
\footnote{18}{B. A. Demarest, \textit{General Revelation: Historical Views And Contemporary Issues} (Grand Rapids, Michigan: Zondervan, 1982), 38, 94-95.}
\footnote{19}{Although the dualistic motif applies in respect to sect concepts, it will apply in this thesis to the actual properties of sect organisations, namely; the properties of Sydney anglicanism and Australian pentecostalism respectively.}
overall dexterity of pentecostalism in this regard will be indicative of a remarkable degree of sophistication and purpose.

3. The Human Family

As foreshadowed in the general thesis direction, Part 2 will take the theme of dualism and develop it further. This will be in regard to two sect organisations (Australian pentecostalism and Sydney anglicanism) which although they have much in common, will nonetheless differ considerably in the way they approach the scriptures, Australian society and its culture. One organisation will operate from an "experiential" base with strong emotive overtones and the other will appear decidedly "rationalistic". A study of what will be regarded as a truly opposing dualism of reason and emotion will bring the thesis to certain conclusions regarding the enhancement of these sects. This will be undertaken by means of systems thinking applied via a structural approach to the organisations in question. Although John Macmurray operates from a more individualistic perspective (as opposed to "relational") in his treatment of the subject, a quote from his book *Reason And Emotion* will nonetheless suffice in order to set the scene for the ensuing battle:

Our lives belong to a stage in human development in which reason has been dissociated from the emotional life and is contrasted with it. Reason means to us thinking and planning, scheming and calculation. It carries our thoughts to science and philosophy, to the counting-house or the battle-field, but not to music and laughter and love. It does not make us think of religion or loyalty or beauty, but rather of that state of tension which knits our brows when we apply our minds to some knotty problem or devise schemes to cope with a difficult situation. We associate reason with a state of mind which is cold, detached and unemotional. When our emotions are stirred we feel that reason is left behind and we enter another world - more colourful, more full of warmth and delight, but also more dangerous. If we become egocentric, if we forget that we are parts of one small part of the development of
human life, we shall be apt to imagine that this has always been so and always must be so; that reason is just thinking; that emotion is just feeling; and that these two aspects of our life are in the eternal nature of things distinct and opposite; very apt to come into conflict and requiring to be kept sternly apart. We shall even be in danger of slipping back into a way of thinking from which we had begun to emerge; of thinking that emotion belongs to the animal nature in us, and reason to the divine; that our emotions are unruly and fleshy, the source of evil and disaster, while reason belongs to the divine essence or the thinking mind which raises us above the level of brutes into communion with the eternal.  

As Part 2 of the project unfolds, some general concerns will be: what does this "contest" imply in relation to the way in which the sect organisations engage existing culture? And: how will these sects appear when a more holistic enterprise is required in regard to their overall functioning? Indeed, at this point, it will be discovered that the essential principles upon which universal religion is built are necessary to employ.

4. Epistemological Concerns

Epistemology is the 'theory of the method or grounds of knowledge'  

As this project will seek to review the nature of the Australian scene as it presently stands, attention needs to be given to the way in which evidence will be researched and compiled. Furthermore, as Part 2 of the thesis will be an interdisciplinary study, consideration should also be given to the nature of the disciplines being employed and the ways in which they relate to each other. Indeed, the capacity to apply terminology across the disciplines in a meaningful way will not only prove desirable, but also foundational to pursuing the objectives anticipated in this Introduction.

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21 Fowler and Fowler, 408.
In attempting to make assertions about the impact church and sect organisations are presently having on the Australian scene, evidence compiled in this project will primarily reflect a national bias. In Part 1 of the thesis the contributions of various commentators, particularly those having investigated the Australian scene from a number of different standpoints, will be cited and in due course evaluated (as deemed necessary). Consequently, their considerations will provide input from different perspectives. Statistical data will be included, as will commentary from various newspaper articles (although to a minor degree). Thus, the overall evidence adduced for this section of the thesis will come essentially from available documented sources. It will not be compiled therefore, on the basis of empirical research. In Part 2 of the thesis, although evidence adduced for the argument relating to Sydney anglicanism and Australian pentecostalism will similarly employ the methodology outlined above, there will be substantial empirical research content. However, this research is not only intended to be confirmatory regarding the existing evidence. Rather, it is also intended to provide the "models of community" for the purposes of a further analysis designed to take place at a later date. Thus, empirical research will inevitably play a significant role as the thesis progresses towards its final Conclusions. It is further to be said that in pursuing the sect organisations for the impact they are presently having on the Australian community at large, results tabled in both parts of the thesis will be deemed reflective of the sect movement per se.

Troeltsch and Niebuhr were not engaged in the study of sociology. In their analysis of the different kinds of christian organisation which operate within the cultural environment, they were more concerned to provide a theology of society. However, this invariably raises questions relating to the subject of epistemology. That is, the very concepts which will be studied in this project primarily for their sociological interest, are also theological in character, operating from different theological perspectives. This is no more obvious than in the definitions which are ascribed to church and sect in chapter 1. Indeed, the key principles espoused, namely, "universalism" and "fundamentalism" respectively, are theologically loaded. However, in arriving at Part 2 of this thesis, the application of christology will begin to play a significant role in developing the thesis in relation to certain aspects of the sect
movement overall. But this should come as no surprise. For again, the way of knowing afforded by the discipline of theology has been intrinsically built into church-sect typology from the beginning. From the perspective of an interpretive framework, this should not present a problem. So long as definitional content is afforded where necessary and rightly applied, both of the above mentioned disciplines can be seen to operate in harmony.

However, what this writer further proposes (particularly in view of point 3 above), is that important to this study will be the application of another discipline being that of psychology. That is to say, the organisations here being pursued for their sociological interest are not only sociological in character, nor merely theological. They are also *behavioural*. They have "ways of being" which are manifest in the various relational processes they are involved in, both in regard to each other and also the communities they seek to impact. But this again only raises questions in regard to epistemology. For example, in chapter 10, systems theory will be employed to negotiate the impasse in relation to religious experience as it applies to Sydney anglicanism and Australian pentecostalism. It will be stated in that chapter that systems theory operates more from a perspective of "process" than "content". However, to say that a way of knowing depends on "process" does not in any sense imply a "lesser" way of knowing than any other way of knowing. On the contrary, it only implies *another* way. But a way of knowing nonetheless, which is inextricably linked to the fields of sociology and theology. For historically, these disciplines have also invariably been concerned with the functioning and outworking of people's relationships, together with the manner in which such relationships convey meaning in the context of their natural and unnatural modes of expression.

The question might well be asked however, in relation to the above: is there a particular point at which the disciplines being employed in this project can be seen to come together in terms of mutual understanding and purpose, so that interrelatedness can be clearly established? The answer is yes. Indeed, in view of the relationship principles operating in the Trinity (discussed in chapters 10 and 11), the disciplines will at this level be shown to display such a measure of overall congruity. However, for this
to demonstrated, as similarly maintained above, primary terms will still need to be
defined along the way and their relationship to the religious organisations in question
clearly established. This will be done in order to afford clarity and credibility to any
such associations which might be made.

**Selected Religious Organisations (A Preview)**

As stated in the general thesis direction, this project will set out to deal with
Australian catholicism representing the church-type, Australian pentecostalism
representing the sects and anglicanism, which represents a median position. These
religious groups also provide good examples of the different forms of authority upon
which such religious organisations are indeed based. Traditional authority generally
underlies episcopal organisations and thereby catholicism is covered by this category.
Charismatic authority represents the authority base of the pentecostals. Anglicanism
however, is more difficult to locate. It can tend toward rational authority with reliance
on scripture and theological reasons for action, or traditional authority which has a
high view of liturgical order and episcopal leadership. Its exact composition will largely
depend upon the nature and extent of its evangelical character.  

The 1947 census figures may be viewed as normative for Australia in that little
change occurred in the religious composition of the nation up until that time. During
this period, anglicans dominated and these census figures have been used by some to
speak against current immigration policies. However, religious composition has greatly
changed since then. The main reasons for this are post-war immigration and the rise of
"not stated" adherents. Above all, what this has meant for catholics, is a considerable
increase in their numbers. Catholicism in Australia has gained adherents from such
places as Italy, Holland and Spain. Catholic schools have also contributed to growth,
as has a high birth rate among catholics throughout this period. By the 1986 census,
the numerical advantage of anglicans had passed and the predominant denomination is

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now roman catholic.\textsuperscript{23} All this makes roman catholicism an attractive proposition to survey within the socio-religious scene today.

It is not possible to determine how many religious sects there are in the world at present, let alone the number of adherents. Because sect groups exist on the periphery of all major religions, it is clear that when the word is used of christian movements, not every group will be relevant. Various sects had certainly arisen before christianity was firmly established in Rome.\textsuperscript{24} However, in dealing with pentecostalism (and also Sydney anglicanism), this project will only be concerned with sect organisations within christianity itself. Furthermore, the religious "cult" is not an organisation to be viewed in total isolation. This is because separation from traditional religious patterns and syncretism are matters of degree and characterise most religious sects to some extent. For the sake of convenience, the cult might best be referred to as that group which is located at the farthest extreme from the church end of the continuum.\textsuperscript{25}

On the Australian scene, sect organisations have strongly advanced in recent years.\textsuperscript{26} This has been particularly true of pentecostalism\textsuperscript{27} Indeed, as trends in size growth are an indication of the internal well-being of religious organisations generally, pentecostalism is well placed.\textsuperscript{28} It has not only increased its numbers of adherents, but has also grown faster than the growth rate of the population. The pentecostal movement spearheaded the new wave of conversionist sects which came at the beginning of the twentieth century. In general terms, pentecostals are fundamentalists who accept the literal interpretation of the scriptures.\textsuperscript{29} Pentecostal churches (along

\textsuperscript{23} Bouma, 86-90.
\textsuperscript{24} Wilson, 13-15.
\textsuperscript{27} Lawton, 17-18.
\textsuperscript{28} Bouma, 90.
\textsuperscript{29} Wilson, 67. With regard to the question of a literal interpretation of the scriptures, Wilson's comments at this point (although generally acceptable) overstate the case for a more contemporary situation. For it should be acknowledged that not all pentecostals can today be classified as "literalists". In the Australian context for example, for a view which acknowledges pentecostalism as generally characterised by literal interpretation see B. Chant, \textit{Heart Of Fire: The Story Of Australian Pentecostalism} (Unley Park: House Of Tabor, 1984), 228, 243-44. For brief but enlightening comments on literal versus contextual interpretation see P. Collins, \textit{Mixed Blessings: John Paul II And The Church Of The Eighties} (Ringwood, Victoria: Penguin, 1986), 91. For evidence of these differing levels of interpretation within contemporary Australian pentecostalism see P. Kaldor, et al.,
with some other churches) have also embraced sizeable numbers of people from non-English speaking backgrounds in this country and throughout the world in general. The charismatic movement as a general phenomenon (as distinct from pentecostalism in particular) has had a strong impact upon christianity throughout Australia today.

Although many anglican immigrants also came to Australia during the post-war period, their numbers were not as great and fewer of those who originally called themselves anglican continued to identify themselves as such. However, because anglicanism is situated somewhere between the two ends of the church-sect continuum (depending on traditional and theological perspectives), it provides an interesting balance in respect to what is taking place elsewhere. The ability of anglicanism to effectively engage Australian culture will therefore be surveyed as well.

Methodology For Procedure

Part 1 of this project will consist of six chapters and Part 2 will consist of six chapters. In addition, there will also be an Appendix. A brief description of what each chapter entails will now be given:

Chapter 1 will be titled From Theory To Practice and will trace the theoretical concepts underlying church and sect with a view to establishing a definition for each type. This will involve a discussion of "conversionism" in the case of the church-type and "dualism" in the case of the sect. In this chapter, the definitions established will provide a point of reference for the thesis from that point on.

Chapter 2 will be titled Conceptual And Cultural Diversity. The purpose of this chapter will be to heighten levels of sophistication regarding concepts of church and sect, as well as discuss the nature of culture as it exists today. It will be argued that not

30 P. Kaldor, et al., 349.
31 Wilson, 74.
32 Kaldor, et al., 74.
33 Bouma, 88.
only is there evidence of considerable diversity within the concepts being studied, but also, that fundamentalism has had a strong impact worldwide. Religious organisations should learn how to grapple with present trends.

Chapter 3 titled *Socio-Religious Context: Australia Wide* will set out to list and discuss the various elements which combine to make up the social profile of the nation. This will be done by compiling available data under a series of convenient headings. The main points will then be summarised at the end of the chapter.

Chapter 4 will be titled *Assessing The Religious Organisations*. The purpose of this chapter will be to establish the necessary criteria upon which the performance levels of the religious organisations might be assessed as they tap into existing culture.

Chapter 5 will evaluate the data previously compiled and will therefore be titled *Evaluating The Religious Organisations*. It is here that assessment criteria will be applied to each religious organisation in turn. Anglicanism will be represented as a median position and overall results will be tabled at the conclusion of the chapter.

Chapter 6 will be titled *Strategic Advantage* and will set out to respond to the initial aim of this thesis based on the foregoing analysis. The chapter will discuss the ability of the religious organisations being investigated to successfully engage existing culture and list reasons why Australian pentecostalism is favoured over and against Australian catholicism in this task.

Chapter 7 will introduce Part 2 of the thesis and will be titled *Implications For The Diocese Of Sydney*. The chapter will raise the issue of an enhanced performance for the sect organisations and indicate how Sydney anglicanism will feature alongside Australian pentecostalism. It will envisage a new comparative task and signal the intention to critically evaluate these sects in relation to their inherent dualism.

Chapter 8 will commence to trace the development of Sydney anglicanism and will be titled *Historical And Foundational Considerations 1*. Here the aim will be to
establish the sectarian, rationalistic and dualistic tendencies of the diocese. Such tendencies will also be researched at the level of an actual case study.

Chapter 9 will follow the same procedure as chapter 8 and will be titled *Historical And Foundational Considerations 2*. However, in this case, the procedure will apply to Australian pentecostalism. It will outline the sectarian and dualistic tendencies of Australian pentecostalism and seek to establish its experiential and strong emotive content. An actual case study will similarly apply as in chapter 8.

Chapter 10 will be titled *The Human Family*. As outlined under *Key Issues*, this chapter will explore the dualism of reason and emotion with a view to establishing that in terms of relational interaction, these opposing mind sets should operate in greater harmony. On the basis of this analysis, inferences for Sydney anglicanism and Australian pentecostalism will be drawn. Of prime concern here will be the need for greater holism within these sect organisations.

Chapter 11 will be titled *A Case In Point* and will illustrate how a point of unison might be achieved where previously there has been a strong difference of opinion over the issue being investigated. Such illustration will demonstrate not only the possibility of greater interdependence among the sect organisations, but in so doing, the potential for "relational wholeness".

Chapter 12 will be titled *Conclusions* and will round off the foregoing study. It will recall the findings of chapter 6 and then make certain assessments regarding Sydney anglicanism and Australian pentecostalism, via the incorporation of those original findings into the more recent developments of *Part 2*. The end result will be a greater understanding of the manner in which these sects engage Australian culture, together with an indication of placement for the "healthy" sect model on the church-sect continuum.

Finally, there will also be an *Appendix* which will take the form of an interview schedule. This will trace the authority base of two sect organisations (Sydney
anglicanism and Australian pentecostalism) and be the means of gathering empirical data on the history and nature of these two religious groups. It will therefore yield relevant information for chapters 8 and 9.

**Concluding Statement**

Aims and objectives for this thesis have now been established in accordance with a general thesis direction. Introductory notes to key issues have also been outlined together with a preview of selected religious organisations. A concise methodology for procedure has also been tabled. This completes the *Introduction* proper. Because the original prototypes for this thesis have a theoretical base from which they are derived, the first chapter will now seek to trace the development of the church-type from "conversionism" and its counterpart the sect from "dualism" and then offer working definitions which the thesis can refer to from that point on.
Part 1

DETERMINING STRATEGIC ADVANTAGE
Chapter 1

FROM THEORY TO PRACTICE

It was mentioned in the Introduction that both Ernst Troeltsch (1865-1923) and H. Richard Niebuhr (1894-1962) were concerned to provide a theological model of society. But what are the respective theological standpoints of these writers? Any reading of Troeltsch and Niebuhr reveals a distinct interest in history in its primary relationship to theology. The significance of God's revelation in history was something Niebuhr learned from Karl Barth (1886-1968). Indeed, the theological roots of narrative theology (the "story" of God) can be traced to Barth. However, Niebuhr features in this area as well. Niebuhr's most significant contribution in this regard is his book The Meaning Of Revelation,34 where he proposes that narrative is the most appropriate way of expressing God's purposes. Narrative theology has gone through periods of supremacy and decline in the history of theological thought, but its importance for the church in a postmodern age will be seen as relevant for the "rediscovery" of meaning in chapter 2.

Although Niebuhr learned from Barth the importance of the relationship between history and revelation, it was from Troeltsch (Niebuhr's other teacher) that Niebuhr discovered that, all revelation is ultimately conditioned by the history and culture in which it finds expression. However, it appears that Troeltsch's position in relation to this matter is regarded in some circles as more than tenuous. This is especially so for Demarest, who argues that in viewing christianity as one particular phenomenon within the overall context of history, Troeltsch tends towards relativism and the denial of the absolute claim of christianity as the unique and exclusive revelation of God.35 In all fairness however, it could equally be argued by the fundamentalists that the champion of orthodoxy, Karl Barth, should also be accused of relativism (although of a different order to Troeltsch), because he did not make his starting point the verbal inerrancy of the original texts of scripture. However, whatever the theological standpoints of each

35 Demarest, 106-11.
of the above writers, what is of prime interest to this thesis is the typology developed by Troeltsch and Niebuhr. Thus, differing theological standpoints merely need to be noted. Indeed, although Niebuhr came under substantially diverse influences in this respect, differing theological positions will not be regarded as adversely affecting the subject matter in question.

This chapter will trace the theoretical concepts from which church and sect are derived with a view to establishing a definition for each respective type. After an initial discussion of various sociological/ethical considerations, together with corresponding philosophical/theological concerns, there will be a history of synthesis, in order to demonstrate how these two fields have come together historically. That is, it will be shown how the conversionist motif has led in the final analysis to universal religion (church-type) and how dualism has led to the sect. The way will then be open to move towards a definition. After some discussion of the issues involved, working definitions of church and sect will be formulated.

**Sociological/Ethical Considerations**

A discussion of this nature has to begin with reference to Weber and Troeltsch\textsuperscript{36} who together pioneered the early work on church-sect typology. Max Weber wrote primarily from the perspective of a sociologist, whereas Troeltsch was concerned more with christian ethics.\textsuperscript{37} However, this analysis will mainly follow the work of Troeltsch, for although the church-sect dimension was first developed by Weber, it was substantially elaborated by Troeltsch.\textsuperscript{38} The sustained attention it has gained down through the years is therefore much attributed to Troeltsch.

Troeltsch's work is built on developments which took place during the early church period right through to comparatively modern times. Moreover, the medieval

catholic church of the thirteenth century is perhaps the best example of the church-type of western civilisation. With medieval catholicism, the door was open to the incorporation of social life into the church. Church and state were still largely separated in the early stages, but eventually, general social life was brought under the control of the standards of the church. The all-embracing arms of the church gathered all within reach and so began a period of religious and social "inclusiveness" which characterised society for some time to come. Indeed, with the interests, social life and knowledge of the era all united through a catholic philosophy and ethics of divine government, society in these times operated as an organic whole.

Although the protestant movement established a contrasting type in terms of the religious idea upon which church and society are based, this was never the original intention. It was merely inevitable. In fact, protestantism accepted the life of the world to a greater extent than catholicism and similarly sought to carry forward the ethic of a universal christian society. However, protestantism approaches the sect-type because of the distinction it draws between personal spiritual ethics and official secular morality. In protestantism, inconsistencies are not distributed along the lines of various grades, but are integrated in such a way as to form a "dualistic" perspective towards life in the individual. Throughout the period of the reformation it was this dualism which caused the social doctrines of the church to flow in two channels. The resulting contrast between the radical law of the scriptures and the ecclesiastical doctrine of the church with its relative and inclusive tendency, thus led to the formation of sects.

In the writings of Troeltsch, the contrast between church and sect never results in a value judgment. What the sect gains in terms of intensity in christian life and spiritual piety, it loses in universalism and spiritual breadth. Church-type and sect-type are

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39 Troeltsch, I.211-12.
41 Troeltsch, II.569.
42 Troeltsch, II.511-12.
43 Troeltsch, II.510.
44 Troeltsch, I.330.
45 Troeltsch, I.337.
merely two different modes of engaging society at large. For Troeltsch, there are only two central dimensions. There is \textit{firstly}, the objective/subjective means of grace and \textit{secondly}, the universalistic/particularistic idea of membership. When emphasis was placed upon universalistic demands, Troeltsch found historically, the formalised and organised church. When emphasis was placed upon the salvation of individuals and shielding from sin, he found the sect.\footnote{P. Gustafson, "UO-US-PS-PO: A Restatement Of Troeltsch's Church-Sect Typology", \textit{Journal For The Scientific Study Of Religion} 6 (1967), 67.}

But is the above typology as developed by Troeltsch applicable to a modern situation? This question will overlap to some degree with similar questions raised in relation to Niebuhr's work. Indeed, the work of both of these writers is not without its critics. However, criticisms relating to Troeltsch's work in particular will best be dealt with later in this chapter. For such criticisms need to be taken into account for the purpose of formulating working definitions. It suffices to say at this point however, that questions relating to "datedness" (and thus "relevance") have been forthcoming in recent years and for good reason. In the view of his writer however, this in no manner precludes the usefulness of traditional church-sect typology as such. Moreover, it is significant to point out that criticisms are not necessarily directed at foundations already established. On the contrary, such criticisms are often merely expressive of the kind of revision necessary in order to address a modern situation.

In chapter 2 of this thesis, criticism of traditional church-sect typology will be scrutinised in greater measure. At this point, one detects a note of frustration on the part of researchers, again in relation to the question of "relevance". However, it will be significant to note that in the face of such frustration, Goode admits that he has nothing to replace church-sect typology with. Consequently, he is left with only two alternatives: he must either abandon the conceptualisation entirely, or along with others, view it as applicable in its basic form and then work to revise it. From the perspective of this writer, so long as it remains a matter of choice, it is the latter of these two alternatives which is the more attractive proposition in relation to the objectives here being pursued.
Philosophical/Theological Considerations

The other great pioneer of church-sect typology is H. Richard Niebuhr. For although Niebuhr is similarly interested in sociological and ethical developments, he tends toward a more philosophical approach. In all, five propositions are put forward by Niebuhr as prospective solutions to the problems involved in the interaction of christianity with culture. These are not in any sense exhaustive and there is much overlap. However, they do provide a helpful way of thinking about the subject matter. The possible solutions which Niebuhr proposes are; opposition, agreement, synthesis, conversionism and dualism. Although Niebuhr's work in this area has been criticised in being somewhat dated, static and "westernised", his typology is nevertheless most significant even today, for understanding the concepts which lie behind the practical modes of expression.

However, in view of the sorts of criticisms raised above, Niebuhr's ideas also require some investigation (in a similar way to those of Troeltsch) before they can be expounded and applied. Indeed, is the view of culture expressed in Niebuhr's five-fold typology\textsuperscript{47} adequate for today's world? Leading the field of late in this debate is Kevin Giles. Giles fairly argues in a recent paper\textsuperscript{48} that culture in the developed west is significantly different to that which existed fifty years ago. Furthermore, as christianity is no longer at the height of its strength as in American society of that time (the perspective from which Niebuhr writes), it can no longer be assumed that western culture is in any sense superior or beyond scrutiny. However, although Giles' criticisms are well taken at this point, he nonetheless goes on to demonstrate that the five-fold typology of Niebuhr still proves useful. Indeed, this is highlighted by the fact that in preparation for Giles' theological symposium on "Christ and Cultures" in 1995 (at which the above mentioned paper was presented), it was Niebuhr's typology which acted as a catalyst for the discussion which took place. Giles' paper argues that many questions remain unanswered regarding the nature of a suitable model for examining culture today. But it is of some further consequence to note however, that out of the

\textsuperscript{47} H. R. Niebuhr, Christ And Culture (New York: Harper and Row, 1951).

five possible scenarios which Niebuhr delineates, World Vision\textsuperscript{49} (for whom Giles is a theological consultant) has decided to adopt one of them, namely, "transformation" (conversionism), as the best way of giving expression to its own contribution in \textit{any} cultural setting. Thus, Niebuhr's model can hardly be said to have been discarded at this point. On the contrary, despite its apparent shortcomings it is still useful for a modern situation.

Another criticism contained in Giles' paper relates to the "static" nature of Niebuhr's concept of culture. Culture is ever changing and this must be taken into account. This is also fair comment, but again, it hardly relegates Niebuhr's concept to the bounds of obscurity (as World Vision's own position demonstrates). In chapter 4 of this thesis it will be pointed out that the 1991 National Church Life Survey team has compiled its data on the basis of a "slice in time". This is but a momentary glance at Australian church culture, which also reflects an ever increasing state of flux. However, this data is considered a valuable resource for a wide variety of interested groups and individuals and will continue to be so considered for the future. The shortcomings of such a "momentary reflection" are noted by the researchers, but this is not regarded as preventive in applying the data itself. Admittedly, Niebuhr's model of culture is more dated than this. But in a similar way, the same principle still applies. So long as it is recognised that Niebuhr is dealing with notional concepts derived on the basis of a \textit{particular} culture, his principles can still prove useful - are being useful, for a more modern day environment.

Niebuhr sees culture as the social heritage we receive and transmit. Indeed, he defines culture as "the artificial, secondary environment" which man superimposes on the natural. It comprises language, habits, beliefs, customs, social organisation, inherited artefacts, technical processes, and values.\textsuperscript{50} Another interpretation of culture is that of Paul Hiebert, who defines culture as 'the integrated system of learned patterns

\textsuperscript{49} World Vision (having commenced its operations in 1950) is a christian humanitarian organisation which seeks to attend to the spiritual and physical needs of people on a global basis, particularly the poor and marginalised. World Vision is currently represented in one hundred and six countries throughout the world.

\textsuperscript{50} Niebuhr, \textit{Christ}, 32.
of behaviour, ideas, and products characteristic of a society. Culture has also been likened to the relationship between fish and water, in that such an analogy reminds us that humankind is always inextricably immersed in a particular and distinctive culture, thus making it difficult to comprehend any other culture in all its fullness. Culture is always "social" and includes human achievement. The world of culture is a world of "values". And culture is concerned with the preservation of values.

To view Christ as opposed to culture is not a satisfactory solution. The failure here is to realise that we come to Christ in any case via the use of culture. That is, the "exclusive" christian cannot escape the problems of the world. Those who adopt this view affirm the absolute authority of Christ over every aspect of life, thus rejecting culture’s claim to loyalty. Such a view finds support in the book of Revelation and the first epistle of John, where Christ is promoted as first and Lord of all. However, this view is weak on the doctrine of creation, which affirms that God is the ultimate cause of the entire created order (a created order corrupted by sin for which God is not responsible). Secondly, it has lost sight of the fact that humankind is immersed in culture already. All that remains possible is to stand apart from certain aspects of culture. The practical outworking of such a view is seen for example in the lifestyle of the Amish mennonites, who for all their efforts in attempting to reject culture have only developed a religious way of life which is hardly distinguishable from one particular culture.

Agreement with culture means that one particular culture is viewed as the embodiment of the highest ideals of christianity. The inevitable problem here is that loyalty to culture has far too qualified loyalty to Christ. Indeed, this position represents the exact opposite of the one described immediately above. Earlier this century, some English and German people viewed their respective cultures in terms of

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52 Giles, 2.
53 Niebuhr, Christ, 37.
54 Niebuhr, Christ, 69.
55 Niebuhr, Christ, 75.
56 Giles, 2.
57 Wilson, Religious, 17.
58 Niebuhr, Christ, 110.
this idea. In more recent times, many Americans have done the same and some christians inspired by ideology have claimed that capitalism or marxism embodies christian ideals. The main weakness with this position is its optimism. For it fails to affirm with any degree of integrity that human fallenness in some measure corrupts everything.\(^59\) Such a view leads to self-reliant humanism\(^60\)

A synthesis of Christ and culture similarly offers an undesirable solution, for the tendency here is to devote oneself to the preservation of culture and thus become a cultural christian.\(^61\) The great exponent of this view is Thomas Aquinas, although it has also been favoured over the years by many anglicans. In this approach, there is a high regard for human reason and goodness where what can be justified rationally is thought to reflect the mind of Christ. Such an approach inevitably leads to the christianising of institutions where church and state are seen as embodiments of christian idealism. However, this view can be further criticised in its implication that culture is a static reality and as with the Christ of "agreement", it fails to take seriously the corrupting power of sin.\(^62\) Indeed, synthesists do not face up to the fact that all human achievement contains radical evil.\(^63\)

This only leaves conversionism and dualism. Conversionism acknowledges the sinfulness of humankind and thus, the imperfection of every culture. On the other hand, it also promotes the notion that the gospel can be brought to bear on each and every culture so as to transform it. On this view, human institutions are sometimes referred to as "orders of creation". They are regarded as gifts from God to be progressively christianised. Conversely, dualism promotes the notion of Christ and culture in paradox, where these two realities are kept apart in an uneasy tension. Although Christ reigns supreme, there are some areas of life where reason and justice should reign. Hence, Luther spoke of two kingdoms, not one. An example of how this tension operates in practice is seen in its response to social sins, whereby the individual christian is duty bound to forgive the sins of others, but the state is not so bound,

\(^{59}\) Giles, 3.
\(^{60}\) Niebuhr, Christ, 113.
\(^{61}\) Niebuhr, Christ, 146.
\(^{62}\) Giles, 3.
\(^{63}\) Niebuhr, Christ, 148.
because the welfare of the state is predicated on the notion of justice. Thus, a crime should be punished.  

In terms of their relationship to each other, the conversionist is distinguished from the dualist in taking a more positive attitude towards culture. For the dualist lives in a tenuous situation whereby, although being under law, there is also the duty to live by grace. The dualist resolutely believes that all is corrupt and yet also maintains that God upholds humanity in the midst of that corruption. The conversionist on the other hand claims that far from being evil, culture is merely a "perverted good". Instead of seeing this life as a preparation for the approaching times, the conversionist is more interested in the divine possibility of present renewal. As the conversion motif finds prominence in the fourth gospel, the apostle John is viewed as having a concern for the spiritual transformation of human life in the world. However, this should be held in tension with the fact that John, like Paul, also approaches a separatist note in his letters. Indeed, for Paul, the conversionist theme is ultimately overshadowed by his views about flesh and death and the need to control evil.

Although the two above mentioned propositions also have their problems, namely: the ability of conversionism to truly achieve the transformation of cultural institutions in any given context and in the case of dualism, the tendency to view the state as autonomous in its own right, nevertheless, each proposition provides a starting point for two parallel lines of contact with culture which are foundational to the initial subject matter of this project and therefore worthy of special consideration. For conversionism traces to universalism (church-type), whereas dualism follows a line which finds its practical outworking and expression in terms of the sect-type. These lines of contact can now be more effectively traced below:

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64 Giles, 3.
65 Niebuhr, Christ, 191.
66 Niebuhr, Christ, 156-57.
67 Niebuhr, Christ, 194-95.
68 Niebuhr, Christ, 204.
69 Niebuhr, Christ, 196. On pages 164-65 of this volume, Niebuhr claims that Paul added a cultural christian ethics to his proclamation of the gospel of new life. This new life struggled in its battle with satan, sin and death. Indeed, it had to be lived out in the context of societies subject to evil forces. In Paul's view therefore, the institutions and laws of christian society together with the institutions of pagan culture, seemed more designed to restrain evil, than to foster the attainment of positive worth.
A History Of Synthesis

The following survey represents a linking together of the work of Troeltsch and Niebuhr. That is, it seeks to demonstrate how people and institutions have embraced conversionist and dualist concepts down through the years which have in turn been instrumental in producing the religious types referred to as church and sect. For a sociological phenomenon is more than just a concept. Rather, it is the welding together of ideas and people.

However, the question might be raised at this point: is this fair to the personalities so categorised? That is, are these people faithfully represented? The answer is yes and no. But the same answer would apply regardless of whose opinion is sought. For example, Augustine is cited by Niebuhr as representative of the conversionist school (a view widely held). But Niebuhr himself implies that this is tenuous and that he is again dealing with a person who is more than representative of a particular type. Thus, although this section is significant for understanding the background to church-sect typology, it still remains theoretical in character. Indeed, it would hardly be possible in either category (conversionist or dualist) to encompass the full complexity of views possessed by any one person. However, all that is necessary to achieve at this level, is that the typology of Troeltsch and Niebuhr is employable regarding the objectives of this thesis and that working definitions can be established which are profitable for the study of church and sect organisations today. Later chapters will confirm these prospects as being not only possible, but also, observably demonstrable.

1. Conversionism And The Church-Type

The conversionist motif was carried through in the early church period by Augustine and later found expression in the views of Calvin, Wesley, Jonathan Edwards and particularly F. D. Maurice. Niebuhr claims that Augustine leads that historical period which saw the conversion of the roman empire from a caesar-centred

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70 Niebuhr, Christ, 208.
community to the organic whole of medieval christendom.\textsuperscript{71} However, Augustine's efforts in this regard were not without their problems, particularly in view of his relations with the donatist schismatics. Nonetheless, Augustine's dealings with the donatists helps to clarify his high estimate of the visible catholic church as being the one true church.\textsuperscript{72} Indeed, Augustine illustrates within his own person, Niebuhr's principle of Christ as "transformer of culture".\textsuperscript{73}

The church in North Africa in the fourth century was constantly harassed by misguided zealots. But the occasion for the actual founding of a schismatic church arose in relation to a seemingly trivial matter, namely; whether or not some people might be considered traditores (those who delivered up copies of sacred christian writings to persecuting authorities). In not being prepared to recognise the sacraments of such ministers, a separate church was founded with its first noted bishop being Donatus. If those who had previously been baptised within the catholic church were desirous of being admitted into the fellowship of the donatists, they were required to undergo a second baptism.\textsuperscript{74} Among other things, it was this issue of a second baptism which became a matter of particular concern for Augustine.

Augustine's most significant work regarding the donatists was titled \emph{De Baptismo contra Donatistas}. Indeed, in these volumes he clearly reveals a more complex understanding than his opponents of the nature of authority. In particular, Augustine places great weight on the decision making powers of a universal council.\textsuperscript{75} He further shows little regard for the prospect that the donatists might have discovered some truth which had essentially escaped the catholic church and maintains that in his own view, it is ridiculous to set up a schismatic church in Africa over and against the worldwide church, since the whole is superior to any of its parts.\textsuperscript{76}

\textsuperscript{71} Niebuhr, \textit{Christ}, 209.
\textsuperscript{73} Niebuhr, \textit{Christ}, 208-09.
\textsuperscript{74} Dillistone, 175-78.
\textsuperscript{75} Dillistone, 180-83.
\textsuperscript{76} Dillistone, 187.
It would appear that in his anti-donatist writings, Augustine's position on the universality of the catholic church is no more strongly held than in his interpretation of Luke 14:22-23. At this point, Augustine maintains the view that schismatics should be "compelled" to come back to the fold, even if it becomes necessary to invoke the aid of secular authorities in order to achieve this purpose. At all times however, Augustine's principle was that those not remaining within the fellowship of the catholic church were merely wounded and required healing. Thus, heretics and schismatics should not be rebaptised, neither should those who had been ordained before secession be required to be ordained again, if and when they decided to return. The following extract from one of Augustine's letters to the donatists (in modern contemporary idiom) is a good example of his general attitude towards their position:

You, too, are Christ's sheep. You bear the Lord's mark in the sacrament you received, but you've strayed and gotten lost. There's no reason for you to be angry with me because I'm bringing back the strays and seeking the lost. It's better for me to do the Lord's will - it's he who counsels me to compel you to return to his fold - than to give my consent to the will of the straying sheep and so to allow you to be lost. Don't say, then, what I always hear you saying: "I want to stray, I want to be lost." It is better for me not to allow that at all, insofar as it is possible.

For Augustine, the important notes of the church were its catholicity and unity. Indeed, the only place where unity was seriously broken in the known world at the time was in Africa. Thus, Augustine was willing to go to extraordinary lengths to make it easy for the donatists to return. All that Augustine read in scripture only further confirmed him in his views. The church is "one" and this dictum should be maintained at all costs.

77 Dillistone, 191-94.
79 Dillistone, 198.
In the initial stages, Calvinism was marked by a conversionist strain, but returned in the end to separatist and dualist positions. Wesley also followed the Johannine idea of the present possibility for transformation of temporal humanity into the children of God and Jonathan Edwards in America was the founder of the idea that Christ is the regenerator of humankind in culture. However, F. D. Maurice stands out as one of the great exponents of the conversionist motif in modern times. Niebuhr maintains that the work of Maurice (like Augustine and others) is difficult to assess. But his influence is nonetheless significant. As a Johannine thinker, Maurice begins with the idea that Christ exercises kingship over all. Indeed, Christ is lord of all, whether this is believed by all or not.\textsuperscript{80} Niebuhr further argues that it was Maurice’s concentration on Christ as king and not on the sinfulness of humankind as a ruling principle which marked him out as a conversionist.\textsuperscript{81} Indeed, the prayer of Jesus for unity in John 17 became for Maurice the very essence and meaning of all history.\textsuperscript{82} Maurice was thus affirmative of culture, but never accommodating, because he was much aware of the perversion of culture in its religious, political and economic aspects.\textsuperscript{83}

David Young argues that Maurice clearly followed in the path of the Greek fathers, for Irenaeus said that Christ ‘became what we are to make us what He is’ and Athanasius also declared that, ‘He became man in order to make us divine.’\textsuperscript{84} These are sentiments with which the theology and teaching of Maurice can be associated. Young also claims that Maurice was inspired in his leanings by his unitarian background. For he believed that the unity of God must be the ground of all unity among human beings.\textsuperscript{85} Although Maurice denied that he was a universalist,\textsuperscript{86} unitarian views about God’s benevolence towards the created order ultimately led to universalist philosophy.\textsuperscript{87} These observations by Young would appear to have substance, as Maurice’s own words tend to indicate:

\begin{thebibliography}{99}
\bibitem{80} Niebuhr, \textit{Christ}, 218-20.
\bibitem{81} Niebuhr, \textit{Christ}, 224.
\bibitem{82} Niebuhr, \textit{Christ}, 221-22.
\bibitem{83} Niebuhr, \textit{Christ}, 229.
\bibitem{84} D. Young, \textit{F. D. Maurice And Unitarianism} (Oxford: Clarendon Press, 1992), 222.
\bibitem{85} Young, 207.
\bibitem{86} Young, 247.
\bibitem{87} Young, 242.
\end{thebibliography}
By such feelings and arguments [expressive of the need of a universal religion] did the idea of the unity of God gradually raise itself up in the last age against the faith which had been recognised in Christendom for seventeen centuries. Where lay the force of these feelings and arguments? Surely in the strong inward conviction which they expressed, that the unity of God is a deep, primary truth, which no words can explain away, no experiences of ten thousand minds make unreal, no dogmas of ten thousand generations turn into a nullity; that it has stood its ground and asserted itself in defiance of all such words, experiences, dogmas; that everything which is true in the teaching which men have received, has tended to bring it into clearer manifestation. With this conviction was associated another, less clearly brought out, but the stronger perhaps for being latent, that this idea of the unity of God must in some way or other be the ground of all unity among men; that if there be a universal religion, this idea must be at the root of it. With such convictions let no man dare to trifle; rather let him labour by all means to draw them forth into great strength and clearness, bringing so far as he can all history, and the history of Unitarianism in the last century most especially, to illustrate them.\(^{88}\)

Young goes on to claim that Maurice's teaching on life and death was exclusively cast in johannine/platonist terms and this supported his principle that nothing can destroy the communion of the creator with his creation.\(^ {89}\) According to Young (along with other writers), this is a serious weakness. However, on the basis of Young's claim about the casting of Maurice's teaching, it is somewhat odd that the same writer should also argue that Maurice believed that eternal loss was a distinct possibility\(^ {90}\) and that he


\(^{89}\) Young, 255.

\(^{90}\) Young, 247. Young does state however, that Maurice appears to have moved closer to universalism in the year following the first edition of his *Theological Essays* of 1855. Ramsey maintains a similar stance to Young regarding Maurice's view on "loss" (that it was a grave prospect), but adds that Maurice refused to apply the category of everlastingness to either loss or salvation. That is, in regard to both prospects, Maurice refused to ascribe finality. See M. Ramsey, *The Anglican Spirit* (ed. D. Coleman, Great Britain: S.P.C.K., 1991), 74.
therefore had no doubt that God's wrath will attend to whatever is evil.\textsuperscript{91} Young further states that Maurice maintained a deep consciousness of personal sin.\textsuperscript{92} But these reflections are merely illustrative of the kind of difficulty Niebuhr refers to regarding the general assessment of Maurice's work. For however Young reads the evidence, such statements are open to debate. On the basis of Maurice's teaching on the epistles of John, it would appear that the nearest Maurice comes to defining the "lostness" of sin is to speak of it in terms of "missing the mark". This can be seen in relation to Maurice's exposition of 1 John 1:6-10:

I have spoken to you about definitions already. I am convinced that if there is one word of which a definition will tell us nothing, unless we have learnt the signification of it first in some other method that word is "Sin." ... One name [for the inclination not to walk in the light of God], however, does not satisfy me. I try several. I call it transgression; that is, the passing over a boundary which was marked out for me. I call it iniquity; that is, an uneven zigzag course, a departure from the straight even course. I call it sin; that is, the missing of an aim; the going aside from the goal which I was intended to reach. ... But the last is the clearest and the most significant, because it implies that the aim or goal which I miss is Himself; that I am meant to set Him before me, and that I set some other end before me; that I am meant to be like Him, and that I prefer to be like something altogether different from Him.\textsuperscript{93}

A further example of Maurice's insufficient detail regarding the question of "lostness" is only too evident in yet another of his statements. For although Maurice implies such a notion, he again fails to adequately define what he means by it:

Surely St. John's words are the only proper description of this state of mind [the dark and selfish state]. We cannot make them stronger; we

\textsuperscript{91} Young, 219.
\textsuperscript{92} Young, 224.
must not try to make them weaker. It is a lying state. The man who is in
it is a liar. And yet every one of us has been in it, and may be in it, and
may sink into it utterly.\footnote{Wondra, 58.}

Courtney similarly maintains that Maurice did not always express himself in the
clearest of terms and that "inappropriateness" was therefore the epithet which could
easily be applied to some of his more controversial statements.\footnote{J. E. Courtney, \textit{Freethinkers Of The Nineteenth Century} (London: Chapman and Hall Ltd., 1920), 48.} Moreover, it was
once said that the life of Maurice involved the pursuit of 'unattainable ends by
inappropriate means.'\footnote{Courtney, 61.} This opinion was certainly shared by some of his more notable
contemporaries, for in 1853 Maurice was expelled from his professorship on the
faculty of King's College, London, for holding unsound views.\footnote{Ramsey, 73.}

The theme of conversionism was originally contained in Pauline theology, but is
more pronounced in the gospel of John. Although the writings of those who developed
the motif are in some measure ambiguous, the concept has gained greater clarity in
modern times and maintains a strong focus in discussions on the nature of culture as it
exists today. Conversionism is the starting point for the "inclusive" idea upon which
universalism is based. It therefore finds its natural expression in the church-type.

\textbf{2. Dualism And The Sect-Type}

In the \textit{Introduction}, the subject of dualism was raised because it will feature
prominently throughout this project. At that point, dualism was traced from its early
Persian and Greek origins. In tracing the idea through to the sect-type, dualism is seen
to lie at the heart of separatist tensions. However, if it can be rightly claimed that
church and sect begin with the primitive church, dualism will thus be found in primitive
christianity itself.\footnote{Troeltsch, I.333.} On the basis of this understanding, the line of progression
commences with the dualistic motif in Paul and Marcion.
The subjection of the world to demonic powers in Paul does not go back to an original dualism between God and the world. Nor for that matter is it grounded in a dualism between God and the powers as such. All things which exist in heaven and on earth have been created by Christ (Colossians 1:16), in the same way as they have also been reconciled by him (Colossians 1:20). Even in their activity against God and humankind, the demonic powers are subject to God. Nonetheless, the domain of these powers is somewhat determinative regarding Paul's outlook on the world. For such powers represent the "vain things" to which the whole creation longing for redemption has been subjected. Indeed, not only sin, but suffering, oppression, anxiety and a host of various other ills, all belong to the kingdom of satan. Demonic threats to human existence however, are not regarded by Paul as being able to separate the believer from Christ (Romans 8:35), in the same way as the "last enemy" - death itself, will also be swallowed up at the last (1 Corinthians 15:54-57).  

The term "world" thus refers to that human situation or condition which is qualified by sin. But as indicated above, in Paul's reckoning, believers are regarded as having been redeemed from the effects of this present evil age and are thereby commanded not to live as though they still belong to it (Colossians 2:20). The sinful state of the world is thus something one shares within the human life-context generally. In this respect it cannot be avoided, nor should it be. Paul does not suggest therefore, that people should remove themselves into an isolated fraternity of the saved. But it is fair to say that he takes a negative view on culture nonetheless. Indeed, in general terms, Paul's view on culture might be summed up as being not totally rejecting, but certainly different in both method of approach and final assessment to the synthesist, who concludes that the cultural life holds positive value in its own right, with real possibilities for the achievement of happiness.

Niebuhr states that Marcion's answer to the cultural question was essentially like that of the exclusive christian, for he believed that christians should be called out of a

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100 Ridderbos, 92-93.
sinful world. In recognising only two moralities, being those of the ethics of love and the ethics of justice, Marcion maintained that in the former, Christ lived, taught and communicated. In the latter however, there was nothing but corruption. Marcion founded a major independent church which was essentially set up in opposition to the catholic church. This Marcionite church continued to operate into the fifth century. In addition to teaching the idea of a basic separation between law and gospel, Marcion further contended that the God who is revealed in Christ did not come in the flesh, but Christ was merely an appearance of flesh. Although he is often classified with the gnostic teachers and leaders (Marcion and his followers did not hesitate to call themselves christians), Marcion's teaching differs from gnosticism, inasmuch as Marcion taught a literal as opposed to an allegorical rendering of the scriptures. Of all the ancient writers, Tertullian provides the most complete account of Marcion and his teachings. Indeed, in being one of Marcion's most avid critics, Tertullian writes the following regarding Marcion's theology of two gods, namely; his separation of law and gospel:

The separation of Law and Gospel is the primary and principal exploit of Marcion. His disciples cannot deny this, which stands at the head of their document, that document by which they are inducted into and confirmed in this heresy. For such are Marcion's Antitheses, or Contrary Oppositions, which are designed to show the conflict and disagreement of the Gospel and the Law, so that from the diversity of principles between those two documents they may argue further for a diversity of gods. Therefore, as it is precisely this separation of Law and Gospel which has suggested a god of the Gospel, other than and in opposition to the God of the Law, it is evident that before that separation was made, [that] god was still unknown who has just come into notice in consequence of the argument for separation: and so he was not revealed by Christ, who came before the separation, but was invented by Marcion, who set up the separation in opposition to that peace between

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102 Niebuhr, Christ, 169.
Gospel and Law which previously, from the appearance of Christ until the impudence of Marcion, had been kept unimpaired and unshaken by virtue of that [sound] reasoning which refused to contemplate any other god of the Law and the Gospel than that Creator against whom after so long a time, by a man of Pontus, separation has been let loose.\footnote{Hultgren and Haggmark, 106-07.}

Dualism continued on into modern times through people like Luther, Calvin and Roger Williams. The world of the reformers is a world of its own. However, this segment cannot provide a full purview of the wide raging views contained therein (nor is it designed to do so), but the main two reformers, John Calvin and Martin Luther, are worthy of special note. Of these two however, Luther (1483-1546) can be said to be the most creative, even though he produced no major theological work as such. Nonetheless, his theology has impacted greatly on the western world of christian thought. This is indicated for example by Moltmann.\footnote{J. Moltmann, The Crucified God: The Cross Of Christ As The Foundation And Criticism Of Christian Theology (London: S.C.M. Press Ltd., 1974).} For in the Heidelberg Disputation (1518), Luther contrasted two opposing ways of thinking about God. Indeed, in the late twentieth century it has become fashionable to speak of a "suffering" God. Luther's reflections have been revisited at this level.

Second generation reformers like Calvin (1509-64) were more aware than the first generation of the need for contributions in the area of systematic theology. Calvin's \textit{Institutes Of The Christian Religion}\footnote{J. Calvin, \textit{Institutes Of The Christian Religion} (ed. J. T. McNeill; tr. F.L. Battles. L.C.C. Vols. XX and XXI; Philadelphia: The Westminster Press, 1960).} were a major offering in this regard and were revised by the author over a period of years. Although reformers like Luther were primarily concerned with the doctrine of grace, second generation reformers like Calvin became more preoccupied with the doctrine of the church. According to Troeltsch, the doctrine of predestination was in the case of calvinist thought, the distinguishing feature. Indeed, it became the central doctrine of calvinism. But the link with lutheranism in this regard was always present, since the doctrine of predestination constituted that element of lutheran doctrine by which a reformed faith was protected.
against the corrupting influences of human ideas and values.\textsuperscript{107} However, with the course of time, the issue of predestination also became a most contentious issue for lutherans and calvinists (primarily because of the different contexts in which they were placed). It formed in fact, the main dividing line between them.

Apart from the issue of predestination in particular, how do Niebuhr and Troeltsch view the reformers? Indeed, what do the reformers contribute to an understanding of the typology here being developed? Troeltsch maintains that primitive Calvinism is the daughter of lutheranism. Thus, the fundamental doctrines of Calvin were inevitably the fundamental doctrines of Luther. However, the resistance of German lutheranism and the independence of anglicanism forced Calvinism to become an independent protestant church.\textsuperscript{108} Some of Calvin's successors believed that good works were the proof of election and in so believing, were driven into an intensity of concentration on one's own level of achievement. This in turn developed into an individualism not dependent upon the objective grace of the church and this individualism bears resemblance to the sect-type. The strong measure of control based on the standard of the scriptures by which Calvinism is so characterised, can also be said to be identified with the sect-type.\textsuperscript{109}

Niebuhr argues that Luther never took up the exclusive position which rejects culture as being entirely inconsistent with the gospel. Luther in fact affirmed the life in culture as the sphere in which Christ should be followed more than any notable christian leader before him. Cultural activities like commerce, art and politics, could all be pursued in a christian manner. Indeed, from Christ, humanity receives the freedom and knowledge to fulfil whatever culture requires or teaches. A christian individual was therefore not just free to work in culture, but also free to choose whatever methods were called for by which such work might be accomplished. Thus, it can be said that Luther's real dualism regarding a solution to the Christ and culture issue, was the "how" and "what" of conduct.\textsuperscript{110} In reference to both lutheranism and calvinism,

\begin{footnotes}
\item[107] Troeltsch, II.581.
\item[108] Troeltsch, II.579-80.
\item[109] Troeltsch, II.590.
\item[110] Niebuhr, \textit{Christ}, 173-75.
\end{footnotes}
Troeltsch maintains that the seed of dualism always existed in both. However, in the elementary stages of its development, Calvinism came closer to the sect ideal than did Lutheranism.\textsuperscript{111}

Troeltsch states that from the spiritual point of view, Roger Williams maintained that all denominations were entitled to receive equal recognition and that the state should be neutral towards the religious objectives of society.\textsuperscript{112} Niebuhr enlarges on the same idea, arguing that Williams cast off synthetic and conversionist attempts to link politics with the gospel, because he believed that corruption could not be avoided in the context of such a union. Indeed, in such a context, politics would be corrupted through the introduction of elements foreign to its nature and the gospel would be corrupted through associating spiritual force with physical constraint. However, because dualism appears in both practical aspects and theoretical justifications for the division of church and state and because Williams argued his case for this position, Williams in fact represents the symbol and the example of such dualism in America. Niebuhr goes on to claim that combining loyalty to Christ with a form of religion incorporating more worldly concerns was more difficult for Williams, than combining the loyalties of Christ and Caesar.\textsuperscript{113}

But how did such ideas work out in the life of Williams? And did he always maintain a course of complete separation? Roger Williams, born probably in 1603, was educated at Pembroke Hall, Cambridge. He became a puritan, in the public arena carrying his rejection of anglican ceremony and church government further than most. Upon leaving England in 1630 and arriving at Boston in 1631, Williams refused to accept a position as minister at Boston, because there was no explicit policy of separation from the Church of England. In being called to the church in Salem in 1633, Williams put himself in opposition to the colonial authorities by claiming that the royal charter gave no genuine title to the land. In 1635 being in fear of deportation, Williams fled to the uninhabited regions beyond Massachusetts and in that same year founded the settlement which he named Providence. In 1643, Williams was sent to England

\textsuperscript{111} Troeltsch, II.578.  
\textsuperscript{112} Troeltsch, II.672.  
\textsuperscript{113} Niebuhr, \textit{Christ}, 183-84.
where in the following year he secured a charter unifying the several towns of his region into the colony of Rhode Island.\textsuperscript{114}

From a religious perspective, the Massachusetts Bay migration of 1630 was an attempt by this group of puritans to establish what they believed to be the form of church organisation depicted in the new testament. This was a congregational polity which demanded that all churches be regarded as equal in status with no hierarchical structures in place. Congregationalism also required that the membership should be restricted to those who having been examined before the assembly, could swear to a specially devised covenant which had been set in place. Like their presbyterian and anglican brethren, the New Englanders held to the idea of one orthodox regime and believed that the magistrate had power to deal with all forms of doctrinal and ecclesiastical dissent. Thus, the state should afford every protection for the orthodox faith and way of life. However, the religious and civil authorities of the Massachusetts experiment always remained vigilant regarding the prospect of separatist tensions. For the fraternity in Essex, the refusal to accept the call to Boston had already confirmed for them, Williams' spirit in this regard. Indeed, the troubled years at Salem had been the result of Williams' attempt to impose separatism on Massachusetts and if not on Massachusetts as a whole, then certainly on Salem itself.\textsuperscript{115}

For Williams, the decision to leave denominations free to worship as they desired and furthermore, to allow for every variance of opinion within the confines of civil peace generally, is primarily the sentiment and idealism for which he is remembered. Thus, regarding the second question cited above, the answer is yes - Williams did pursue a separatist and dualist policy throughout his life. One example however, of Williams' belief in the powers which rightfully do belong to the state, finds particular expression in a letter to the town of Providence in January 1655. For in the midst of various crises arising within the township itself, the townsfolk attempted to organise a militia. In the name of Williams' own principles of liberty of conscience however, a number of citizens objected. Perhaps Williams saw dissenters in a different light at this


\textsuperscript{115} Miller, 22-25.
point, compared to the situation which had previously arisen at Salem in 1635. Indeed, Williams knew that the town needed protection, but the issue of military service had now become a religious scruple. Williams therefore sought to address the situation on the basis that he had always maintained that civil magistrates could enforce purely civil regulations. The following is an extract from his letter:

I further add that I never denied that, notwithstanding this liberty [the liberty of conscience], the commander of this ship ought to command the ship's course, yea, and also command that justice, peace, and sobriety be kept and practiced, both among the seamen and all the passengers. If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, towards the common charges or defense; if any refuse to obey the common laws and orders of the ship concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders or officers because all are equal in Christ, therefore no masters nor officers, no laws nor orders, nor corrections nor punishments - I say, I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors according to their deserts and merits.

Although the seed of the sect idea was originally contained in the writings of Paul, it found root in the theological thought forms of the early church and the reformation. It then came to full flower in the developments which ensued from that point on. As a solution to the cultural problem, dualism has limitations and failings like any other proposition. Indeed, along with other potential weaknesses, dualism may lead to antinomianism. However, as a concept, it still remains the starting point for the "exclusive" idea upon which the sect is based.

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116 Miller, 224-25.
117 Miller, 226.
118 Niebuhr, Christ, 187. Antinomianism is the view taken that there is no continuing role for Old Testament law in the life of the Christian. Although views of this nature were particularly significant at the time of the reformers, they have also been found at other times throughout the history of the
Towards A Definition

According to Troeltsch, sects are groups which aim at personal inward perfection, while at the same time giving expression to a detachment from the world and its social institutions. There is therefore an emphasis on subjective personal holiness, together with voluntary membership based on personal conversion. A church on the other hand is an organisation which accepts the secular order and desires to embrace the whole of humanity. The asceticism of the church-type is a high religious achievement which is not considered to be a detachment from the world as such. The emphasis here is on the objective possession of grace where people are born into membership of the church to experience the rites of sacramental administration.

Niebuhr claims along with Troeltsch that a sect is a voluntary and exclusive religious organisation which prefers isolation to compromise. Emotional fervour is a common mark of these "disfranchised classes", as is the proposition of lay leadership when compared to a liturgically minded and intellectually trained clergy. Sect groups not only look towards lay leadership, but also value the priesthood of all believers as being of prime importance to the religious experience of their membership. Whereas a church is closely allied with national, economic and cultural interests, the sect is semi-ascetic, at times refusing participation in government, rejecting war and actively seeking to sever the ties of common life to industry and culture.

But what of some of the criticisms which have been lodged? Indeed, as previously stated, the work of Troeltsch in particular has been criticised in being generally inadequate for the purposes of addressing a modern situation. This is primarily because Troeltsch's model finds its focus in the church of medieval times and

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119 Troeltsch, I,331-32.
120 Troeltsch, I,337-39.
121 Troeltsch, I,331-32.
122 Troeltsch, I,337-38.
123 Niebuhr, Social, 17-19.
124 Niebuhr, Social, 30.
125 Niebuhr, Social, 18-19.
this needs to be revised for a modern day situation. Thus, it behoves one to mention the work (and objection) of two prominent critics at this point before formulating definitions. The two researchers in question are Bryan Wilson and J. Milton Yinger.

Wilson believes that we are now beginning to use categories which do not depend so exclusively on the well defined opposing features which Troeltsch devised. In a similar way, Yinger also claims that Troeltsch's work is outdated. For Yinger, it fails to describe necessary variations which can and do take place, the conditions under which groups tend to rise in the initial stages and how such groups interrelate with other christian traditions and organisations. Yinger goes on to say that a sect is 'a religious movement in which the primary emphasis is the attempt to satisfy various basic individual needs by religious means.' This is usually seen in terms of a revolt against a religious system because such needs have not been properly catered for. However, because church-sect typology needs to describe the full range of data, it is necessary to develop a typology which takes into account: the degree of inclusiveness of a particular religious group, the extent of its acceptance or rejection of secular values and the extent of bureaucratic and organisational development. As a result, the church concept today will be a lesser ideal when compared to the original medieval model proposed by Troeltsch. Generally speaking, a universal religion will only be developed in a particular socio-cultural context. There will be extensive social differentiation, culture contact and a lengthy period of frustration of major needs, hopes and aspirations.

According to Wilson, sects are ideological movements which have as their explicit aim the maintaining and propagating of particular ideological positions. Wilson therefore classifies a variety of sects by naming the possibilities which exist along the overall spectrum. Although there is often a degree of overlap, the

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127 Yinger, 252.
128 Yinger, 255.
129 Yinger, 255-57.
130 Yinger, 474.
131 Wilson, "Typology", 362.
132 Wilson, "Typology", 364-81.
conversionist sect (significant for this project) views the world as corrupt because humankind is corrupt. Therefore, any change in the world can only be brought about by changed lives. With the conversionist sect, no interest is taken in programs of social reform, but revivalist and public preaching is a common feature. The dominant note of this group is emotional, but not ecstatic and great significance is attached to the relationship between the individual and a personal saviour. Conversionist sects believe that the total understanding of the doctrine espoused is less important than the profound feeling of the personal relationship itself. The scriptures are here viewed literally.\textsuperscript{133}

Wilson goes on to say that modern sects are not merely new examples of the kind of sectarianism evident in the medieval world. Although they are no less concerned with salvation than orthodoxy, they do react against the concept of salvation (together with the means of attaining it) presented by orthodox religion. In particular, they react against sacerdotalism and sacramentalism.\textsuperscript{134} A sect might therefore be defined as a voluntary and exclusive organisation which tends to engage in the practice of excommunication. It does not completely reject all elements in orthodox tradition, but simply maintains a different set of emphases.\textsuperscript{135} The question: what should be done to attain salvation? proves to be the basic criterion upon which various differences can be established.\textsuperscript{136}

Gary Bouma and John Scanzoni also give insightful information regarding the definitional role and character of church and sect organisations. Bouma gives a helpful diagram (together with explanatory notes) of the church-sect continuum, upon which he positions the various denominations according to emphases.\textsuperscript{137} The church end of the continuum is world affirming with minimal requirements for membership. Most people, if not all will be "saved" and all people belong to the religious community whether they know it, accept it, or act upon it. The sect end of the continuum is depicted as world rejecting with limited membership for those adults who can

\textsuperscript{133} Wilson, "Typology", 364-65.
\textsuperscript{134} Wilson, Religious, 20-21.
\textsuperscript{135} Wilson, Religious, 26-27.
\textsuperscript{136} Wilson, Religious, 36.
\textsuperscript{137} Bouma, 93-94.
demonstrate right belief and action. In this case only a few will be "saved". High-church anglicans are located more towards the church end and low-church or evangelical anglicans towards the sect end. There have also been periods in history where catholics normally located at the church end position, would have been more sectarian in their orientation to the larger society. Some sectarian groups have also moderated their views over time and accepted other denominations as relative equals. This reflects the movement from sect to church which Niebuhr regarded as inevitable.

However, Niebuhr's "transition" has also come under attack regarding the manner in which he understood such a process as taking place. Indeed, Wilson strongly objects not only to the basis upon which this principle is formulated, but also its generalised character. Niebuhr maintains the following:

The sociological character of sectarianism, however, is almost always modified in the course of time by the natural processes of birth and death, and on this change in structure changes in doctrine and ethics inevitably follow. By its very nature the sectarian type of organisation is valid only for one generation. The children born to the voluntary members of the first generation begin to make the sect a church long before they have arrived at the years of discretion. For with their coming the sect must take on the character of an educational and disciplinary institution, with the purpose of bringing the new generation into conformity with ideals and customs which have become traditional.

Wilson refers to Niebuhr's transition as a "generalisation", for it is developed in reference to American culture and at that, an American culture without an established church. Wilson argues that in the United States early formulations of the theory of sect development have been too closely tied to demographic and economic factors to anticipate that growth and denominationalism should always result for the sect.

139 Niebuhr, Social, 19-20.
Furthermore, it is a false assumption to speak of first and second generations in static terms. Indeed, converts might not necessarily agitate for denominationalisation of the sect, but rather, greater differentiation might be encouraged based on original aspects of commitment. Wilson further argues that in Europe religious institutions were taught to "know their place", whereas in the United States, religious movements might well move up the social ladder in order to become "respectable" denominations.

However, much of Wilson's criticism in this area primarily relates to those matters previously raised. Indeed, enough has been said on this subject. For it has been sufficiently noted that Niebuhr speaks from the standpoint of a particular culture and that the "static" nature of his concepts must first be taken into account regarding their application to a different, more modernised and changing context. Thus, Wilson's objections have already been summarily dealt with. It is somewhat necessary to point out however, in addition to the above, that although Niebuhr's denominationalisation of sects in the United States might not be in accord with the situation Wilson envisages in Europe, it is difficult to imagine that the church-type finds no parallels at this level. Indeed, it would appear that it is Wilson, not Niebuhr, who is being too literal ("static") at this point, by not allowing for adequate flexibility in order to see how the typology operates in a culture different to that which Wilson himself envisages. Thus, although Niebuhr's transition might not necessarily be regarded as universal in its scope and application, it would be a denial of observable reality to suggest that it has not applied in a variety of cultures, not the least of which has been Australian culture.

The sect can further be said to be characterised by: trenchant theological views, high level of "in group" interaction, tendency to develop separate christian schools, high rate of in-marriage and support of censorship and heresy trials.\textsuperscript{140} Because sectarian groups will often attempt to influence policy making decisions in the areas of morality and religion, they are likely to be "fundamentalist" in belief and practice.\textsuperscript{141} Fundamentalists believe in the fundamentals of the faith, namely; the absolute inerrancy of scripture, the virgin birth, substitutionary atonement, the bodily resurrection of Jesus

\textsuperscript{140} Bouma, 42-43.
\textsuperscript{141} Bouma, 50-53.
and the imminent second coming, together with a number of other supplementary doctrines. In connection with these doctrines, there is of course the necessity of a personal relationship with Jesus as saviour.\textsuperscript{142}

Scanzoni quotes Benton Johnson in order to give simple definitions of church and sect. Hence, a church is 'a religious group that accepts the social environment in which it exists. A sect is a religious group that rejects the social environment in which it exists.'\textsuperscript{143} For Scanzoni, classical indicators of the church-sect dichotomy are mainly theological position, conception of legitimation of membership, attitudes toward social patterns and orientations toward science. If the church-type is to accept society it will continually alter its internal structure by shedding those traditional elements which prevent it from keeping pace with changes in the outside world. By way of contrast, when members of a sect reject the social environment they are forced into continued acceptance of religious traditionalism. For the sect group, rejection becomes a process of reaffirming the rightness of traditional patterns and asserting the wrongness of current patterns.\textsuperscript{144} Therefore, the sect does not always agitate for change as is commonly believed.\textsuperscript{145}

On the basis of the above, the following definitions can now be formulated. Although they are largely theoretical in character, they will still suffice in order to give necessary clarity to the primary distinctions which exist. For irrespective of the degree of overlap which is evident at any given time, primary distinctions between the types should be noted.

\textsuperscript{142} Compliments Of Two Christian Laymen, The Fundamentals: A Testimony To The Truth (3 vols; Chicago: Testimony Publishing Company Not Inc., [1910-15]). T. C. Hammond's restatement of these basic doctrines in his publication titled What Is An Evangelical? will have relevance for Sydney anglicanism in chapter 8 of this project.

\textsuperscript{143} J. Scanzoni, "Innovation And Constancy In The Church-Sect Typology", American Journal Of Sociology 71 (1965), 320.

\textsuperscript{144} Scanzoni, 320-21.

\textsuperscript{145} Scanzoni, 326-27.
CHURCH-TYPE (Universal Religion)

A church is a structured, inclusive religious organisation, which aspires to be affirming of culture and adaptive to changes in the existing social order. It maintains a professional, sacerdotal and sacramental ministry, which emphasises the objective possession of grace in which people become members by birth. Most people, if not all, will be saved. In order to accept society, the church continually alters its internal structure by peeling away traditional elements which would prevent it from keeping pace with changes in the external environment. Universal religion today however, is a lesser ideal than the original concept initially outlined by Troeltsch. It will only be developed in a particular socio-cultural context and may in certain circumstances display some movement towards the sect end of the continuum.

SECT-TYPE (Fundamentalism)

A sect is a voluntary and exclusive religious organisation, which tends to reject surrounding culture, detach itself from the world and its social institutions and emphasise subjective holiness based on personal conversion. As an egalitarian organisation upholding the "priesthood of all believers", the sect rejects both sacerdotalism and sacramentalism. It does not completely reject all elements in orthodox tradition, but maintains a different set of emphases, with membership restricted only to those adults who can demonstrate right belief and action. Therefore, only a few will be saved. When sect groups reject the existing social milieu, they are thereby forced into continued acceptance of religious traditionalism. Rejection becomes a process of reaffirming the "rightness" of traditional patterns and asserting the "wrongness" of current patterns. Sects do not always agitate for change as commonly believed. It is also common place for sect groups to moderate their
beliefs over time, to accept other groups as holding compatible views to their own and to move towards the church end of the continuum.

**Concluding Statement**

The case for Troeltsch and Niebuhr has been argued and the theoretical concepts upon which church and sect organisations are based have now been traced through their respective stages. The line of progression for the church-type has been via the conversionist motif, whereas for the sect, it has been via dualism. Definitions have also been discussed and formulated. Although it has been noted that a degree of overlap always exists, such definitions will nonetheless prove useful for purposes of reference from this point on. Main objections raised over church-sect typology have related to the dated and static nature of the concepts considered, together with too greater specificity on the part of Niebuhr in developing his concepts in relation to American culture. However, it has been maintained that by taking these criticisms into account, church-sect typology is still an employable concept in culture today. Furthermore, all researchers including this writer owe a debt of gratitude to Troeltsch and Niebuhr for their pioneering work in this regard. For no matter how it is adapted to suit a particular culture, church-sect typology has always essentially contained the conceptualisations of these writers.

It is further to be noted in relation to the objectives of this thesis however, that this writer owes a special debt of gratitude to Niebuhr regarding his principle of transition from sect to church. For although this thesis will concentrate on the Australian scene and although it will attempt to break new ground in developing a new sect model for the Australian church, the thesis will still represent at this point a variation on the theme that Niebuhr originally developed. However, this transition will not take place for the same reasons that Niebuhr predicted. On the contrary, it will be based on an investigation into differing perspectives on religious experience. Nevertheless, at ground level, it still represents a transition from sect to church which is not uncommon today - even in Australian culture. Among other things, it will inevitably provide yet additional evidence that Niebuhr's principle still applies for the
church of modern times. It remains for the next chapter however, to deal with levels of
greater sophistication regarding church and sect concepts and indeed, in light of the
same, to confirm the existing definitions as being useful for the project overall. The
following chapter will also deal with the nature of culture as it exists today, with
particular reference to the rise of fundamentalism.
Chapter 2

CONCEPTUAL AND CULTURAL DIVERSITY

This chapter will set out to address levels of sophistication and diversity in two areas. *Firstly*, under the heading of *Conceptual Diversity*, there will be a succinct discussion on levels of variance within church and sect concepts. Although the issue of "variance" has already been raised, it will now be given a more detailed treatment in order to further highlight some of the complexities. This will be followed by a discussion on the conventional understanding of church-sect typology and its relevance for modern times. These discussions will not only seek to convey an understanding of conceptual flexibility, but will also further clarify the definitions formulated in the previous chapter. After that, the chapter will enter its *second* phase. Under the heading *Cultural Diversity*, there will be a discussion at some length on religion and culture today, which will examine the nature of culture in an age of postmodernity and in so doing, prepare the way for the onset of fundamentalism, describing its recent rise to prominence on the world scene. The fortunes of church and sect organisations will be pursued in this context and Australian organisations will also be previewed. The two phases of the chapter are linked together inasmuch as, if the religious organisations have variable structures, they are better equipped to cope with variations in culture. This is a preparatory stage for the more thorough-going analysis of the Australian scene in the chapters which lie ahead.

CONCEPTUAL DIVERSITY

There is no doubt that church and sect organisations maintain built-in flexibility, otherwise they will not be able to operate effectively in changing social environments. As the definitions previously established state, the church-type is generally regarded as affirming of social and cultural changes, and the sect-type is regarded as rejecting of the same. However, the ability of the church-type to embrace sectarian elements and correspondingly, of the sect-type to embrace social changes, warrants some additional attention. For degrees of sophistication in the operational capabilities of each type of
organisation will often be demonstrated in a given social setting. By way of specific reference, the following will illustrate how church and sect have incorporated such features over time.

The Church Concept

During the course of a research project in southwestern Germany in 1955-56, Peter Berger analysed the sectarian character of lay leadership in the protestant churches of that area and discovered that the elitist *gemeinschaften* played a vital role in church matters *despite* their sectarian character. The contention was that the church is a static social structure whose only further change is that of final secularisation. However, the project revealed that this was far from true.\(^{146}\)

In Reutlingen, where the research was undertaken, although the religious elites' identification with the church was of a high order, they were nonetheless found to resemble the character of a closed inner circle. Indeed, much of this group's religious activity took place outside the official functioning of the parish church. They were a unique blend of "insiders", linked not only by common religious convictions, but also, by common social backgrounds.\(^{147}\) Berger cites Carl Mayer in referring to this group as an "island formation" in society,\(^{148}\) sharply opposed to worldly concerns.

Therefore, although the German protestant church was seen to be generally accommodating in the classical sense of church theory, here at its very centre, in one particular region, was a group which effectively withdrew from universal appeal. Moreover, this group exercised a leadership role within the local parish church of which they were members. Consequently, Berger goes on to suggest that there is benefit in looking at classical concepts in new ways. Certainly, it would appear that over the years, the church concept represents a social form in which original religious

\(^{146}\) P. Berger, "Sectarianism And Religious Sociations", *American Journal Of Sociology* 64 (1958), 41. The *gemeinschaften* (so-called by their members) were tightly knit pietist communities most of which remained within the general framework of lutheranism. Swabian lutheranism of which these communities were the driving force never developed the high-church characteristics of its sister churches in northern Germany and Scandinavia, nor for that matter, in neighbouring Bavaria.

\(^{147}\) Berger, 43.

\(^{148}\) Berger, 43.
elements have undergone modification and dilution through interaction with society at large.\(^{149}\)

**The Sect Concept**

One well documented example of the transition from sect to church is that of methodism. Although methodism and quakerism both began as sectarian protests, methodism evolved into a denomination, whereas quakerism became entrenched in sectness. Accounting for the resultant difference in direction however, is not an easy task. It is suggested that middle-class sectarian movements tend to evolve into denominations rather quickly. Alternatively, sect-type movements whose original concentration was on the evils of the world (as opposed to the evils of human nature) tend to maintain a strong sectarian character.\(^{150}\) The middle-class sect is not primarily concerned therefore with economic hardship or social injustices. For a sharp challenge to society is never seriously contemplated as being necessary. Indeed, the sect becomes a denomination, if the concerns which found expression in its initial formation can be readily absorbed into mainstream religious convention and attitude.\(^{151}\)

In Australia, the transition from sect to church has been particularly evidenced in some of the older pentecostal movements like the Assemblies of God. In recent years, the trend towards less sensationalism in worship and the general routinisation of charisma indicates the formation of a "respectable" denomination.\(^{152}\) The current practice of pentecostal sects within Australia to reach levels of mutual understanding among themselves reflects the same tendency. For approaching denominational status is a process which commences at a starting point within individual sect traditions, as well as from the perspective of the sect's relations to its neighbour or the outside world. It is anticipated that with the passing of the years, existing differences of

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\(^{149}\) Berger, 44.

\(^{150}\) Yinger, 267.

\(^{151}\) Yinger 272.

opinion within many of the diverse groups which constitute Australian pentecostalism will dissipate and their "respectability" will be achieved.\footnote{Chant, 249.}

When the social factors which have been causal of religious division have all but vanished, the sect maintains its identity by reinventing the need for divisiveness and refocussing its fundamentalist drive accordingly. This is true whether opposition comes from within the sect's own ranks, or from external social or religious organisations. Indeed, opposition tends to entrench, whereas tolerance tends to denominationalise. With regard to purely social phenomena, extended economic and political scope will always encourage the movement from sect to church, so long as sectness has not been institutionalised. If institutionalisation has taken place, a sect may continue through many generations of cultural and social prosperity, persisting with its original aims and objectives.\footnote{Yinger, 269.} Notable examples exist in the form of the Christadelphian, Mormon and Jehovah's Witness sects and, to some extent, the Salvation Army.

**Church-Sect Typology**

Because of the kind of flexibility outlined above, there has been much controversy over the years about church-sect typology as traditionally understood via Weber and Troeltsch. It is because conceptual variations are so readily evident, that many commentators have come to doubt the usefulness of applying traditional typology to any given context whatsoever.

Based on Troeltsch's original work, Paul Gustafson attempts to offer his own model for the classification of church organisations. As discussed in the previous chapter, Troeltsch had two central dimensions. These were the objective/subjective means of grace and the universalistic/particularistic idea of membership. In effect, this amounts for Gustafson, to four categories in which groups of christians can be found. These are described as universalistic-objective, universalistic-subjective, particularistic-subjective and particularistic-objective (although this last category is virtually an empty
category).\textsuperscript{155} Unfortunately however, Gustafson does not deal with relationships to society, which is the central question in most typologies.\textsuperscript{156} Indeed, he concludes his article rather abruptly, without following through with a truly descriptive note on each of his constructs.

Goode also makes critical observations on the church-sect dimension and attempts to demonstrate that several elements central to a definition of church-sect typology have no factual basis.\textsuperscript{157} For example, he regards as totally useless any definition in which sectness is characterised by elements such as strong emotional fervour and lay participation in church services by an unprofessional and unqualified clergy. This is because changing circumstances will introduce a mismatch into the relationship between theoretical construct and observable reality.\textsuperscript{158} Thus, the church-sect dimension 'cannot, in other words, be seen as a true typology, a seamless dimension.'\textsuperscript{159} Commenting on Goode's work, Eister is even more critical of church-sect typology. He highlights differences between the original standpoints of Weber and Troeltsch and maintains that any attempt at forcing church and sect concepts into a dichotomous mould on the basis of their "oppositeness" is thwart with problems.\textsuperscript{160} Together, the positions of Goode and Eister find representation in the overlapping discs of Figure 2.1. For Eister regards church-sect typology as having no conceptual validity whatsoever. Goode on the other hand appears to be less insistent. However, for each of these commentators, church-sect typology as traditionally understood is for all intents and purposes rendered useless.

**Figure 2.1 Congruity Of Church-Sect Typology**

\begin{figure}
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\includegraphics[width=0.5\textwidth]{figure2.1.pdf}
\caption{Congruity Of Church-Sect Typology}
\end{figure}

\textsuperscript{155} Gustafson, 64-68.
\textsuperscript{156} See footnotes in Yinger, 256.
\textsuperscript{157} Goode, 69-77.
\textsuperscript{158} Goode, 70.
\textsuperscript{159} Goode, 70.
\textsuperscript{160} Eister, 88.
There is considerable substance in some of the objections which are raised by the commentators cited above. However, in all fairness, Goode's claim that unless there is radical revision which finds universal acceptance, 'church-sect must be seen as a dead concept, obsolete, sterile and archaic,' is overdone, especially when the same writer freely admits that he has 'nothing to replace church-sect with, no new master scheme which will now answer the questions that church-sect once attempted to answer.'

To be sure, one of the major objections to church-sect typology as traditionally understood, hinges on the wrongful insistence of a sharp dichotomy between the two types. This is well founded. Yinger's classification of religious groups therefore proves useful. For by broadening the original criteria base of Troeltsch, Yinger highlights aspects of distinction and yet at the same time reduces the tendency to oversimplify by offering a graduated scale of intermediate positions. It is not of significant value for this project to analyse the full range of possibilities. For purposes here, it has been of greater interest to cite specific examples of main trends. But this writer objects to the idea that the notion of "oppositeness" has no validity whatsoever for church-sect conceptualisation today. However, it is fair to say that if church-sect typology is to prove useful, a degree of implied "oppositeness" should not merely be assumed. On the contrary, it needs to be observably evident in the life context. With this being the case however, the two concepts in fact demonstrate their validity.

The foregoing definitions for this project will stand. For any church-sect typology there needs to be the implication of "oppositeness", as well as a built-in capacity for change and flexibility. Both aspects have been taken into account in the definitions given.

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161 Goode, 77.
163 Yinger, 256-80.
164 It should be noted that the "oppositeness" referred to by Eister is that of the relationship between church and sect. This is not to be confused therefore, with the "oppositionalism" of fundamentalism, which in the first instance is more concerned with the relationship between the sect and the social milieu.
CULTURAL DIVERSITY

In this project, much will be made of the fact that Australian culture is no longer as it used to be. It may even appear that a sense of "community" is no longer possible. Although it is true that significant shifts in the nature and stability of Australian culture have occurred in the last few decades, it would be unwise to equate such trends with a general demise of culture. Therefore, comments will firstly be directed towards the nature of things as they presently stand in a postmodern world, particularly in view of the church's own perceived role. In this section, it is to be noted that the term "church" will not have the connotation of a conceptual type, but rather, it will refer to religious institutions of whatever kind in their more generalised nature and functioning. Secondly, it was established in the Introduction that the rise of fundamentalism is not merely a present-day phenomenon within Australian society only, but rightfully belongs to a much wider plane of activity throughout the world in general. This will also require reflective comment in order to come to grips with current developments. Finally, it will additionally be necessary to see how the above impacts on church and sect organisations not only on the world scene, but also on the Australian scene, since the nature, functioning and adaptability of Australian religious institutions will be foundational to this project. Therefore a section which previews the issues for Australian churches will be included.

Religion And Culture Today (Postmodernity)

Thomas Oden maintains that the modern age lasted exactly two hundred years, having commenced with the fall of the Bastille in 1789 and ending with the fall of the Berlin wall in 1989. Oden admits that the dating of historical periods in this manner often gives rise to disputation. However, he believes that in this particular case these two events mark the historical periods with a certain clarity.\(^{165}\) The French revolution typified the triumph of the age of enlightenment, but with the destruction of the Bastille the pre-modern world with its spiritual hierarchies and strong feudal loyalties

\(^{165}\) T. C., Oden, Two Worlds: Notes On The Death Of Modernity In America And Russia (Downers Grove, Illinois: I.V.P., 1992), 32.
was effectively done away with. The revolutionaries had exalted the rights of humankind, but with the commencement of the modern period human reason took the place of God, seeking to solve social problems by embarking on a campaign of social reorientation through the deification of rational and scientific truth.\textsuperscript{166} The age of enlightenment ignited the reaction of romanticism, whereas materialism ignited the reaction of existentialism. Although these movements were in some ways anti-modern, they effectively paved the way for today's "postmodern" world. Romanticism in particular, concentrated on subjective personal experience, intense emotionalism and irrationalism, but existentialism cultivated the idea that meaning cannot be found in the objective world. Rather, all meaning systems are the inventions of the human mind. Today, existentialism has entered the popular culture and in so doing, has become the basic philosophy underlying various forms of media propaganda. Existentialism has in fact become the philosophical base of postmodernism.\textsuperscript{167} Thus, the very idea that a closed system still exists by which people might understand the world has faded. Instead, there remains in its place a "maze" which needs to be negotiated at every point. Each and every event must be treated on its own merits.\textsuperscript{168}

In society today, mainstream values have been replaced by ever increasing variety and diversity.\textsuperscript{169} Indeed, the term "postmodern society" is associated with a society in which consumer lifestyles and mass consumption command the attention of consumers on a daily basis. Furthermore, consumerism relates not only to artistic and consumer goods, but religion has also been torpedoed into the "open market" of eclectic taste, in which freedom of choice eclipses reasoned or persuasive argument in the adoption of ethical and value systems.\textsuperscript{170} The ethic of family in particular, has undergone rapid


\textsuperscript{167} Veith, 35-38. The "feelingful" mood and movement of romanticism influenced cultural spheres like the arts, moral and religious belief, philosophy and ethics. Bruce Demarest offers a critique of the main exponent of nineteenth-century romantic theology, Friedrich Schleiermacher, in General Revelation, pages 94-98. The romantic era paved the way for the rise of existentialism - a philosophy which can be either "atheistic" or "theistic" in character. George Stack gives a full treatment of "theistic" existentialism in G. J. Stack, Kierkegaard's Existential Ethics, Studies In The Humanities 16 (Alabama: The University Of Alabama Press, 1977).

\textsuperscript{168} P. Hughes, et al., Believe It Or Not: Australian Spirituality And The Churches In The 90s (Kew, Victoria: Christian Research Association, 1995), 104.


change over a relatively short period of time and is now open to question at almost every level. Oden argues that postmodern consciousness will be looking for the recovery of the family, where lasting marriages and sound environments for the nurture and development of children will be forthcoming.\textsuperscript{171} In the meantime, because successive generations of families are no longer what they used to be, there is great challenge ahead for the mission of the church. Religious authority, indeed all authority, is questioned. For it is the deconstruction of meaning and the subsequent translation of meaning into user-friendly experiences which invariably predominates. Younger generations no longer accept church traditions as used to be the case. On the contrary, church must now be "re-invented" and carried forward in a new vision.\textsuperscript{172} In the pluralist melting pot, various conceptions of truth are being tested like never before. Religious values are being relativised and the domain of uncertainty is the unqualified result.\textsuperscript{173}

The optimism previously created by liberal humanism, scientific rationalism and the unstoppable progress of the industrial revolution, relegated the idea of God to the private sphere. However, this optimism has now vanished since autonomous reason has brought as many problems as it has bright visions.\textsuperscript{174} What people believe in, is in fact what they like. There is a God, or there is not. Jesus was the incarnate Son, or just a man. Miracles happened, or they did not.\textsuperscript{175} Indeed, if religion "works" and offers a degree of satisfaction, it can be regarded as useful. However, it is only so regarded by those who choose to adopt it. For religion merely represents one available option within the total array of options on offer today.\textsuperscript{176} What the postmodern age means for

\textsuperscript{171} Oden, 45.
\textsuperscript{172} C. Apokis, "Have You Met The New Audience? Ministry Among Generation X", Grid (Spring/1995), 4. Deconstructionism originally referred to the reading and interpretation of texts. The main exponent of deconstructionism was Jacques Derrida, who asserted that a text cannot of itself yield meaning. On the contrary, meaning always escapes the reader because the constant interplay between signifiers (words) only results in the interdependence of words. That is to say, words in themselves are empty - they have no final definition. Although Derrida's work has been much criticised his general philosophy has found fertile soil in various cultural spheres not the least of which has been the culture of religious belief. A critique of Derrida's deconstructionism and its ramifications can be found in G. Clarke, "Taking The 'Con' Out Of Deconstruction", Kategoria 1 (Autumn/1996), 45-62.
\textsuperscript{173} Lyon, 61-62.
\textsuperscript{175} Veith, 193.
\textsuperscript{176} Hughes, et al., 105.
people in terms of general relationships, is that they are increasingly finding themselves cut off from each other. It is not that society has lost a sense of community entirely, but rather, we have lost a sense of integrated community. Today's culture has undergone a process of "fragmentation". It thus finds expression in more diversified forms. If rightly handled however, such a situation can be turned to an advantage and thereby prove beneficial for the ministry of the church.\footnote{McLean, 3.}

Within culture today, the christian church has an opportunity to present its "story". The story of the church is a powerful story and significant in the course of history. In allowing diversity to flourish and in being unafraid of diversity, the church is able to evangelise effectively and call people into full participation and discipleship.\footnote{McLean, 3-4.} As members of churches grow to become committed followers, they create community and are called into community. However, this is a community formulated on the basis of the christian message, which ultimately means the prospect of a "new world" and not merely a better one. Because believers claim to have been set free from death, they need not fear the insecurities of those who govern them as though under constraint. On the contrary, they can be confident that the model of community which the church provides, presents a viable alternative alongside other models currently available.\footnote{S. Hauerwas, \textit{A Community Of Character: Toward A Constructive Christian Social Ethic} (London: University Of Notre Dame Press, 1981), 49-51.}

Thus, the church can embark upon the postmodern era without essentially being postmodernist. In this respect, believers can take advantage of the death of modernism to reach a confused and lost generation, but there needs to be an acute awareness of the new paradigms which are in operation today, together with an understanding of whatever deficiencies they might present.\footnote{Veith, 210-16.} The gospel can be effectual in any culture, but the warning is not to be reductionist in the attempt to find relevance. If churches can assist people to handle the issues rightly, the human need for hope and moral integrity will eventually overpower nihilism.\footnote{Corney, 2. Nihilism is the term given to a theory which rejects all philosophies, convictions or standards. In proceeding to the denial of everything, nihilism effectively denies the existence of reality itself. George Stack deals with this idea in \textit{Kierkegaard's Existential Ethics} (referred to in footnotes above). In reflecting on the words of Albert Camus, James Sire maintains that every major worldview}
serves the world is not to withdraw from it. Rather, the confidence which the church possesses enhances the prospect of "engagement" in world and cultural affairs.\textsuperscript{182}

Because governments the world over have today attempted to institutionalise "freedom of religion", does not mean that genuine freedom exists. The church will therefore go on to provide its own alternative value system.\textsuperscript{183} This religious freedom which the church offers will involve a commitment to social service and social action. For injustice and oppression is everywhere detested in the scriptures, but justice is enthusiastically promoted at all times.\textsuperscript{184} Indeed, the church's identification in the past with western democracies has type-cast it as being the mere puppet of democratic systems. However, the church has the opportunity to break free from such national ties and remind the nations that they are but nations only.\textsuperscript{185}

With the impact of change upon significant social institutions such as politics, education, religion and marriage and the family, it seems there has also arrived along with it, the demise of culture. But the symbolism of demise is not necessarily the seal of it. Even in respect to the family, the idea is currently espoused by some that the issue is not one of crisis, but one of "change".\textsuperscript{186} Therefore, due caution is to be exercised in making assumptions. Veith argues however, that whereas modernism attempted to do away with religion, postmodernism spawns new ones.\textsuperscript{187} These new religions focus on the notion that, 'self is divine, that you are God, the creator of your own universe.'\textsuperscript{188} In this respect, the quest for truth is now turning inward to the private world of subjective experience. Such a focus is only too evident in the prolific amounts of new age literature which have flooded the market in recent years, on both the Australian and world scenes. In seeking to describe the pathway to a heightened

\begin{flushleft}
\textsuperscript{183} Hauerwas, 85-86.
\textsuperscript{184} Stott, 16-18.
\textsuperscript{185} Hauerwas, 110.
\textsuperscript{186} Hauerwas, 155.
\textsuperscript{187} Veith, 198.
\textsuperscript{188} Veith, 199.
\end{flushleft}
mystical perception via a process of "transformation", one prominent exponent in the field, James Redfield, has recently written the following:

No one, of course, is qualified to assess whether you yourself have experienced such an inner opening to the divine except you. That's why the experience has always been so elusive and mysterious. What we are seeking is more than just the intellectual appreciation of the beauty of a special site, or the comfortable relaxation of prayer and meditation, or the elation of success with a game.

We must all find that spiritual experience we have never felt before that expands our sense of self from within, transforming our understanding of who we are, opening us to the intelligence beyond the universe.\textsuperscript{189}

Redfield goes on to testify to the "witness point" of such an experience. Indeed, the transcendent experience results in identification with the divine creation and in so doing, a perceived "objectivity" in regard to the self:

Once we find the transcendent experience and open up to a greater flow of spiritual energy and security within, something profound begins to occur. We begin to see ourselves and our behaviour from a higher perspective, from the viewpoint of our more energised higher self. Our sense of identity moves past the insecure reactions of our ego self and assumes a witness viewpoint, identified now with all of divine creation and able to see our socially defined self with a new objectivity.\textsuperscript{190}

Despite the problems associated with increasing fragmentation in a postmodern world, the church has a marvellous opportunity to get involved - to grow as a "colony" of people capable of interpreting the world and injecting new life into outdated meaning systems. For the church has the potential to create a community of people


\textsuperscript{190} Redfield, 105.
equipped to deal with issues in positive ways. It remains to be seen however, exactly how the church in Australian society is currently responding. But even to present the church as an institution which possesses a "story" is itself a step in the right direction. Indeed, access to postmodern culture is assisted by the fascination which people now have with narrative. For when all the various meta-narratives have been rejected, only one's own story seems authentic and necessary. Thus, the gospel story provides a suitable alternative for those who have lost confidence in the scientific language of former years.  

**Encroaching Fundamentalism**

Ernest Gellner proposes that the fragmentation of contemporary culture requires an overarching worldview which can contribute values and meaning. For this purpose, he concludes that the only viable religious alternatives are postmodern relativism, rationalist fundamentalism and religious fundamentalism. Although he views Islamic fundamentalism as possessing the greater vitality for such a purpose, Gellner's comments nevertheless give voice to the unprecedented resurgence of fundamentalist fervour worldwide. Indeed, not only has fundamentalism found increasing prominence in Christian, Jewish and Islamic circles, but it has also operated at different levels - from the highest echelons of government "downwards", to a rising groundswell from among the grass roots "upwards". Some points are of special interest:

Strong Christian renewal or "re-Christianisation" has found particular expression through Catholicism in Europe and the Pentecostal and other fundamentalist churches of the United States. Since his election in 1978, Pope John Paul II has been identified with a reaffirmation of traditional Catholic values which have aimed at restoring meaning to existing culture. But this has also motivated a groundswell of Catholic charismatic groups to react to the customs and ideology of secular culture as well. It has been a two pronged approach. In the secularised societies of Europe, the main

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191 McLean, 3-4.
192 Veith, 216-17.
193 Kepel, 47-49. The terms "re-Christianisation", "re-Judaisation" and "re-Islamisation" are taken from the volume by Kepel. They are used by the author to describe fundamentalist renewal movements which have advanced in recent decades under the auspices of these respective faiths.
problem for re-christianisation is that religion has been relegated to the private sphere. However, attempts at re-christianisation from "the top" have been made nonetheless, with the organisation known as "Communion and Liberation" (in Italy) being a good example. Through its subsidiary "The Company of Deeds", this organisation has been able to forge a link between top and bottom - between social entrepreneurs and charitable deeds. It has sought to make the "break" with secular society and promote its christian ideals.\textsuperscript{194}

Similar procedures are evident with the rise of fundamentalism in the United States. As Wilson argues (detailed in the previous chapter), early formulations of the theory of sect development in that country have been too closely linked with demographic and economic factors to anticipate that growth (and denominationalism) should always result for the sect. However, in the social climate of the present day, the growth of fundamentalism is striking, particularly in conjunction with the increased exposure of the televangelists. Most notable among these have been Billy Graham, Oral Roberts and Jerry Falwell. For re-christianisation from above has been largely influenced by Falwell's "moral majority" and yet at the same time, Liberty university (established by Falwell) has sent thousands of graduates into every walk of life carrying with them a fundamentalist philosophy. Even presidents installed in the White House have been enthusiastic supporters of the fundamentalist cause.\textsuperscript{195}

From early times, rabbinic judaism has divided humankind into those who did and did not obey the noachian laws. Judaism therefore regards all other religions as having transgressed either the first or second noachian precept. However, the influence of secularism has been so widespread within judaism itself, that concerned groups have not only seen the need to re-establish traditional values amongst their own people, but also, on the wider front as well.\textsuperscript{196} Thus, the re-judaisation of Israel has simultaneously

\textsuperscript{194} Kepel, 58-72.
\textsuperscript{195} Kepel, 112-26.
\textsuperscript{196} H. D. Leuner, "Judaism", The World's Religions (ed. N. Anderson; Leicester: I.V.P., 4th ed., 1975), 70-71. The condition upon which partnership with judaism is granted in the realisation of the jewsh plan, is based on the seven precepts which according to rabbinical teaching, were passed on to the sons of Noah. This teaching has been termed "noachism" and consists of prohibitions against; blasphemy, idolatry, sexual immorality, murder, robbery, eating a portion of a living animal; and an injunction concerning the administration of justice (effectively covering the entire range of social legislation). From the earliest of times, judaism divided humankind into those who did and did not
been at work alongside the program of re-christianisation in catholic Europe and has progressively gained strength throughout the world at large. Gush Emunim has represented the more political pole of the spectrum, whilst other "ultra-orthodox" groups have also gained prominence.\textsuperscript{197} Although re-judaisation attempts "from below" first led followers in Israel and the diaspora to "break" with their social environment in the ghettos, the movement's political agenda at "the top" has increasingly come into focus since the mid-1980s.\textsuperscript{198} Ultra-orthodox jews have never disavowed the elitist racial status traditionally regarded as being rightfully theirs by promise in the scriptures.\textsuperscript{199} The world stage of re-judaisation however, has not found its center of operations in Israel, but rather, in Brooklyn, New York. This has steadily taken place since the original establishment there in 1940 of the Lubavitsch.\textsuperscript{200} The main credit for this work goes to rabbi Shlita. Like the televangelists, he also makes use of the technological advances of the age (although not to the same extent) with the use of audiovisual productions, telephone and fax. His attempt at re-judaisation "from below" has focused on strict observance of the law and the establishing of a wide network of schools, so that children can be separated from the surrounding non-practicing jews, or non jews outside. In the process of re-judaisation, the idea of "community" has been particularly significant in undermining a long period of social acquiescence in regard to another "break", being that of faith with reason - the hated philosophy of the enlightenment.\textsuperscript{201}

obey these seven precepts. It is generally held within judaism, that all other religions transgress against either the first or second noachian precept.

\textsuperscript{197} Kepel, 140-41. The name Gush Emunim literally means "Bloc of the Faithful" and refers to a politico-religious party established in the aftermath of the arab-israeli war of October 1973, which ended in a psychological defeat for the jewish state. However, in continuing to pursue an uncompromising line, Gush Emunim emerged to become the self-appointed herald of the re-judaisation of Israel over and against a society dominated by a secular and quasi-socialist conception of zionism.

\textsuperscript{198} Kepel, 171-79.

\textsuperscript{199} Wilson, \textit{Social}, 33.

\textsuperscript{200} Kepel, 183-84. The Lubavitch are named after a village in Russia in which Rabbi Dov Ber, the son and successor of Rabbi Shneor Zalman (1745-1812) went to live in 1813. Zalman had claimed to be the spiritual heir of Baal Shem Tov who founded hasidism, but Zalman distinguished himself by working out a particular interpretation of his master's teaching. Unlike ordinary hasidics, the disciples of the Lubavitch version of hasidism believed that it requires a personal intellectual effort and is not confined to pietist activism and the sphere of the emotions.

\textsuperscript{201} Kepel, 184-90.
In the 1980s, the social devastation, human misery and suffering caused by the Iran-Iraq war and the civil war in Lebanon, failed to have the effect Islamic militants had envisaged. However, at the same time, an attempt at re-Islamisation "from below" affecting the lifestyles of countless thousands of Muslim adherents was gaining increasing strength throughout the world. In Algeria, this process created such a body of opposition that when the time was ripe, it brought about the downfall of a dictatorship which had been in power for more than two decades.\textsuperscript{202} From the mid-1970s to the mid-1980s, re-Islamisation movements found general agreement in regard to the seizure of power. Their infiltration of the universities was also strategic, for among students they continued to proclaim their gospel of a "break" with the surrounding world and met with considerable success. By the mid-1970s Marxist ideology had been effectively replaced by the catch-cry \textit{Allah Akbar}, meaning "God is great".\textsuperscript{203} Indeed, down through the ages the religion of Islam has not merely exercised power over its own adherents, but it has also maintained a strong "missionary" zeal amongst the uninitiated.\textsuperscript{204} In Britain, re-Islamisation movements "from below" were assisted \textit{firstly}, by the official recognition of immigrant communities and \textit{secondly}, by a reduction of welfare grants which effectively drove Muslim communities to the self-help agencies set up by the mosques. A ghetto community (and mentality) thus gained a foothold in operations there through the territorial districts which became established.\textsuperscript{205} By and large, Islam today extends from the Atlantic to the Philippines, from the Caucasus to Cape Town. It numbers some five hundred million adherents from among many diverse peoples and nations and yet still speaks in unitary terms of the "world of Islam".\textsuperscript{206} In the 1990s, re-Islamisation strategies appear to have greater potential than those of either re-Christianisation or re-Judaisation, for creating a deepening impact among the world's nations.\textsuperscript{207}

The above mentioned religious groups have all managed to successfully negotiate their cause at more than one level. Although the process of re-Islamisation is more

\textsuperscript{202} Kepel, 13.
\textsuperscript{203} Kepel, 21-25.
\textsuperscript{204} N. Anderson, "Islam", \textit{The World's Religions}, 126.
\textsuperscript{205} Kepel, 38.
\textsuperscript{206} Anderson, 91-92.
\textsuperscript{207} Kepel, 193.
universalist than that of re-judaisation, all three groups have maintained a high degree of adaptability, managing to fall back to a concentration on "from below", if negotiations at the top have for a time proved tenuous. This has been particularly noticeable in the re-christianisation movements in both Europe and the United States. For example, "The Company of Deeds" (under the auspices of "Communion and Liberation") is presently very effective in getting its message across by way of charitable works and various other assistance schemes. Also, when the televangelists came under fire in the United States in 1989, Jerry Falwell found that his funds were suddenly depleted, but the work of Liberty university still continues unabated, training fundamentalist recruits and preparing them for the entire spectrum of social life.\textsuperscript{208}

\textbf{The Australian Contingent (A Preview)}

There is little doubt that fundamentalist religious movements are among the strongest "fragments" within a worldwide culture which is undergoing increasing segmentation. With re-christianisation in catholic Europe, the adaptability of roman catholicism is particularly noteworthy. Indeed, the determined "oppositionalism" of catholicism under the leadership of Pope John Paul II represents a strong \textit{volte face} in comparison to the usual mode of operations adopted by the catholic church.

In seeking to review the Australian scene, church and sect organisations will not be studied in terms of conceptual types. Rather, in keeping with the \textit{Introduction} the notion of "agency" will be employed, thus allowing these entities to be viewed as specific people groups desirous of advancing their cause. Furthermore, in reference to the Australian scene, Paul Collins maintains that roman catholicism has lacked the historical heritage and vision of catholicism worldwide. Indeed, over the last thirty years Australian catholics have tended more towards social conformity than social differentiation. Thus, catholicism offers little in the way of a thoughtful and coherent critique of Australian society.\textsuperscript{209} By and large, Collins' research is on par with evidence adduced from other sources and will therefore prove significant regarding the

\textsuperscript{208} Kepel, 200-03.
\textsuperscript{209} Collins, 180.
investigation into Australian catholicism which is to take place. However, in order to confirm Collins' work, such additional and supportive evidence will need to be forthcoming at key points along the way.\textsuperscript{210}

One of the problems Collins cites (as do other authors) for Australian catholicism today, is the lingering effects of the labor split of the 1950s. Indeed, this is a most telling example of Australian catholicism's inability to rally its forces and produce a sustained effort. Collins argues that since that most divisive of controversies, with the exception of some of the issues confronted by the Catholic Commission for Justice and Peace, Australian catholics have by and large remained troubled and apprehensive.\textsuperscript{211} In particular, Australian catholicism has not been able to act with the "certainty" of a strong fundamentalist bent in the manner which has been necessary to address a confused and fragmented cultural environment.

The relationship of fundamentalism to the sects is also significant. For it has been noted in the \textit{Introduction} that fundamentalism means "oppositionalism". However, if such oppositionalism remains purely entrenched and intransigent, it is difficult to see how pentecostalism can advance its cause within any community, let alone the Australian community. Yet from what has been outlined above, it is obvious that fundamentalist movements are currently experiencing remarkable growth throughout the world. In so doing, such movements have orchestrated their own \textit{volte face} in seeking a "universalist" orientation. If in the process of increasing their membership, the sects interact with culture and are to some extent embracing of culture, the

\textsuperscript{210} Lest Collins be accused of being too radical in his views and thus divorced from the mainstream, a defence can be mounted in his favour in relation to the point which has been made directly above. Indeed, this provides a good test case. For in stating that Australian catholicism offers little in the way of a coherent critique of Australian society (a potentially controversial statement), Collins adopts a position which is already inherent within Patrick O'Farrell's view, namely; that in their social relations catholics 'have been divided between the desire for independence and the wish to conform.' See P. O'Farrell, \textit{The Catholic Church And Community In Australia: A Short History} (Melbourne: Thomas Nelson, 1977), 395. Thus, in this particular matter, Collins is not stating anything decidedly new or unconventional, as though it had not been previously thought of. On the contrary, in arguing that over the last thirty years the tendency of Australian catholics to conform is \textit{greater} than the tendency to differ, Collins merely takes up the argument of O'Farrell and develops it further. But it remains that, this is an argument which is based on the initial statement made by O'Farrell. For where there is division there can be no coherent critique. Thus, the contribution of Collins is \textit{not so much} that a coherent critique of Australian society cannot be offered, but rather, merely the point that over the last thirty years this situation has become more likely.

\textsuperscript{211} Collins, 187.
question has to be raised: how fundamentalist ("oppositionalist") does one need to be in order to remain an avid fundamentalist?

The answer lies in the fact that fundamentalism is itself a "flexible" term and will remain as such. The question of a "universalist" orientation will be shown to be significant in view of the aims of this project and will be pursued in regard to Australian pentecostalism in chapter 6. But for the purpose of summarising the debate at this point, a simple statement will be sufficient: All thorough-going fundamentalists are thorough-going "oppositionalists", but not all fundamentalists are thorough-going "oppositionalists". This allows for pentecostal groups (and other sect organisations) to advance their cause through interaction with culture without the assumption that their oppositionalism will prevent them from doing so. This will be established in the chapters which lie ahead. It will also be established that in this context the dualism of the sects is foundational to current margins of success regarding such levels of interaction. Indeed, fundamentalist organisations generally, are presently enjoying a prominence on the Australian socio-religious scene the like of which has not been witnessed in former years.

**Concluding Statement**

The two phases of this chapter are now complete. The overall purpose has been to highlight areas of flexibility and change in both church-sect typology and existing culture. In the *first* phase, levels of diversity were pursued within church and sect concepts and criticism of church-sect typology was noted. It was also in this context that the definitions of church-type and sect-type previously established were re-examined and ratified. The *second* phase has taken into consideration the fragmented nature of extant culture today, placing emphasis on the increasing prominence of fundamentalism worldwide. It was here that the capacity for variance of religious organisations was seen to be especially noteworthy and the Australian contingent was briefly previewed in this context. Australian organisations should therefore be able to effectively engage the "fragmented" (dualistic?) nature of culture and in particular, one

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of its strongest fragments being that of fundamentalism. This is where the real test lies. A survey of the Australian socio-religious scene will now be undertaken.
Chapter 3

SOCIO-RELIGIOUS CONTEXT: AUSTRALIA WIDE

As a nation, Australia has been defined in many ways. One popular writer, John Smith, has based a recent publication on the theory that we are a nation without a parentage. We are searching for our roots and a place to belong.213 Hugh Mackay has also investigated the Australian scene in some considerable detail. His work is based on qualitative research techniques using non-directive group discussions and unstructured personal interviews.214 Mackay cites as being of special significance the fact that our nation has undergone a considerable degree of change, especially in the last twenty years and this change has been accompanied by increased levels of anxiety, stress and feelings of insecurity.215 Such change has affected family groups in particular. It is hardly surprising therefore, that a newspaper article reports that at the political level in this country, a renewed focus on the family is high on the agenda of both major political parties. It was in this context that the then senior liberal frontbencher, John Howard, claimed that the breadth and pace of change in Australian society has been responsible for increased levels of instability among many Australians and that there is a need to lay hold of those institutions and relationships which offer a sense of security and continuity.216

Coupled with the need of distressed and disprivileged families in the community is the current concern over increased levels of violence. Indeed, the gang mentality will increasingly become a force to be reckoned with. It is not that the formation of every gang in the 1990s can necessarily be regarded as the direct result of family breakdown, or unfavourable social conditions such as high unemployment. However, the prolific and diverse number of such gangs might well be viewed as evidence of the emerging trend in society to re-establish a sense of tribal identity in the context of increasing

214 H. Mackay, Reinventing Australia: The Mind And Mood Of Australia In The 90s (Sydney: Angus and Robertson, Revised ed., 1993), 307-17.
215 Mackay, 7.
216 Sun-Herald (September 4, 1994), 14.
insecurity. An example can be taken from the Sydney suburb of Cabramatta. The electorate of Cabramatta has a population of 71,379 of whom 40,500 residents were born overseas. The largest ethnic group is Vietnamese (14.4%), followed by Chinese (13.6%). Burglaries in this area are reported to have increased to the point where Cabramatta is now recognised as one of the highest burglary affected areas in Sydney. The local catholic priest in Cabramatta has been resident there for twenty years and has witnessed successive groups of immigrants passing through the suburb during that time. His desire is to offer support by being a "priest of the people" at the masses.

Because of changes in immigration patterns, mobility of Australian families, domestic violence, the ever increasing prospect of a growing underclass, socio-economic disprivilege and many other factors, one might well desire to know what the Australian churches are doing to address these factors and how effective they are in doing it. Consequently, a profile of the nation will now be discussed under a series of headings ranging from mobility factors right through to ethnic diversity. There will also be a brief conclusion.

**National Profile:**

*Mobility Factors*

Mobility has two meanings: *firstly*, there is mobility of a general nature due to increased ease of travel in recent decades, but *secondly*, there is also mobility due to moving home. In 1991 Australia was recorded as having a total population of 16,850,540 with an annual growth rate of 1.6% and a mobility rate of 45.2%. This means that 45.2% of the Australian population has moved home in the last five years. The result of both kinds of mobility however, has been a general devaluation of local community life. In cases where both partners tend to work, the resultant devaluing of local community life is particularly evident in that necessary voluntary assistance for community club organisations and functions is increasingly harder to find.

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217 Mackay, 279-80
218 *Sydney Morning Herald* (September 7, 1994), 6-8.
The increase in ownership of motor vehicles especially during the last forty years has enabled access to facilities which were once considered beyond reach. People could travel in order to make friends elsewhere and this naturally resulted in declining personal relationships in local areas.\textsuperscript{220} Thus, one might say that the story of Australia's recent history is the story of a declining sense of shared culture.\textsuperscript{221} This only means however (as has been previously argued), that culture is now differently structured. It is fragmented and some fragments are becoming strong. It might also be argued that people do not require a shared culture. All they require is a system of regulation for resolving disputes as they pursue their various interests.\textsuperscript{222} But whichever way the need is described, it remains that life at the local level has suffered and the effects are evident in most spheres. Even the shopping malls and social services have become regionalized and one can also partake of a large number of sporting and recreational facilities available in the wider region.\textsuperscript{223}

It should further be added that due to the increased propensity to travel, high mobility greatly affects the ministries which the churches have to offer. Indeed, with diminishing appeal to the local community, the churches have tended to look inward and focus on the body of believers within their own denominational structures. For some sections of the community, religious language and traditional church structures therefore hold less attraction.\textsuperscript{224} Sunday is now the most popular day for a whole host of activities other than attending church. Those employed outside the home also tend to spend little of their time in the local neighbourhood where they live. This is because the weekend offers a means of escape and refreshment elsewhere.\textsuperscript{225}

Although there are many who no longer view the church as communally or socially relevant, there is however, a large number who do. But even for these people, mobility factors relating to moving home (potentially due to changing employment opportunities) have also had a considerable impact. The most common reason given

\textsuperscript{220} P. J. Hughes "Types Of Faith And The Decline Of Mainline Churches", \textit{Religion In Australia: Sociological Perspectives}, 101-02.
\textsuperscript{221} Mackay, 271.
\textsuperscript{222} Hauerwas, 78.
\textsuperscript{223} Hughes, 102.
\textsuperscript{224} Lawton, 108-09.
\textsuperscript{225} Hughes, 102.
for leaving a particular congregation is that of moving to a new area. This accounts for 57% of all attenders who have left previous churches (protestant) in the last five years.\textsuperscript{226} For some, moving home may disrupt a church-going habit to such an extent that they find it difficult to re-establish previous attendance patterns entirely. This group is for all intents and purposes very similar to that which has been initially described above, for they no longer value the sense of shared community which they once enjoyed. Moving home is therefore not only a catalyst for those who do attend church to change congregations, but also the main reason for former church goers to leave church life altogether.\textsuperscript{227}

Clearly, the churches have to address mobility factors from a number of different angles if they are going to respond wisely. They will need to reach out to those who have entirely withdrawn on the one hand and yet at the same time, seek to assist those who have recently attended, but can no longer see the point of becoming re-established. Moving home, together with a widespread propensity towards the constant traversing of boundaries generally, is a source of tension and also of new beginnings. The churches therefore have a formidable task in addressing the need which is there. Changes in membership due to the mobility of adherents poses a significant problem to effective long term ministry, as do outdated methods of outreach directed towards those in the community in general. Thus, the churches will need to devise more meaningful ways of relating to their communities if they are going to maintain a sense of "appeal" for the long term.

\textit{Religious Affiliation}

Recent figures indicate that catholicism now claims a greater nominal religious affiliation throughout Australia at 27.3% of the population, compared to anglicanism which stands at 23.8%. The total christian population stands at 74% and the non-christian population stands at 2.6%. The "no religion" and "not stated" categories stand at 12.9% and 10.5% respectively.\textsuperscript{228}

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\textsuperscript{226} Kaldor, et al., 198.
\textsuperscript{227} Kaldor, et al., 202-04.
\textsuperscript{228} Source: Uniting Church Board Of Mission, 1991 Social Profile Data Sheets, 1.

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Denominational identification however, is not the same as church attendance. In order to provide a good indication of religious practice or belief, assistance from other surveys is therefore essential.\(^{229}\) Research shows that only about two in ten Australians attend church services at least once a month.\(^{230}\) This means that the greater majority of Australians are in fact nominal christians.\(^{231}\) The lowest rates of nominalism are among the smaller more conservative protestant denominations, whereas the highest rates are among anglicans and presbyterians.\(^{232}\)

In the same way as population mobility has affected a sense of shared community, increasing nominalism throughout Australia has done the same. In the 1950s, over 40% of the population attended church at least once a month. Now the figure is less than 25% of the population.\(^{233}\) People stopped attending church in the 1960s and 1970s when increasing mobility factors began to have their effect. Married women went out to work and were too busy on weekends with housework to attend church, whereas previously, women had been the mainstays of community life.\(^{234}\) This has raised a number of problems for the future, particularly with regard to the care and nurture of children. Indeed, will the needs of children be adequately provided for if such a trend continues? In the case of single mothers especially, it is already evident that lack of access to child care facilities is a major factor in restricting employment opportunities. This in turn is related to the low economic status of single parents generally.\(^{235}\)

Since the advent of television also, it has been difficult to maintain older and more established church attendance patterns. Perceptions have now been largely reshaped by television, which by and large sanctions a world that disregards the call of


\(^{232}\) Blombery and Hughes, 12.

\(^{233}\) Blombery and Hughes, 12.

\(^{234}\) Blombery and Hughes, 13.

christian discipleship.\textsuperscript{236} Such disregard however, not only relates to the alternate use of time afforded by television, but also its content. This is evidenced for example, in the ever-increasing variety of television "soaps" and dramas in which the role of the chaplain has either been substantially diminished or rendered non-existent. In "real life" drama the religious organisations (and their representatives) play a vital role in relieving the stress and suffering of individuals and family groups alike. But does religious input of this nature make for good television viewing? That is to say, will it increase the ratings? For some sections of the populace, the advent of television has further tended to blur the distinction between information and entertainment. Moreover, television has increasingly made it difficult for the churches to maintain high rates of personal interaction. Thus, television has been partially responsible for forcing the churches to adopt other strategies for ministry and outreach, including the medium of television itself, in order to find more relevant ways of reaching the community at large. Indeed, religious organisations should also learn to capitalise on technological changes and provide what they regard to be suitable and wholesome entertainment for the populace, if they are going to "draw people out" and compete with the culture of today.\textsuperscript{237}

Apart from the above, there have also been changes of a more cognitive nature and these have similarly impacted upon the increasing nominalism (at least in regard to mainstream faiths) of present generations. In the 1960s, Thomas Luckmann spoke about what he called "invisible religion". Luckmann believes that conventional church religion is only one element in the situation which characterises religion in modern times.\textsuperscript{238} Moreover, for the industrialised countries of the west, church religion is now generally regarded as a marginalised phenomenon. Although Luckmann recognises the inadequacies of any one theory which seeks to establish the decline of traditional church religion as such, he nonetheless believes the evidence for such a trend exists.\textsuperscript{239} Luckmann sees religious meaning as something which is able to be found within the interconnecting threads of the individual and private domains of life. He argues that,

\textsuperscript{236} Lawton, 20, 23.
\textsuperscript{237} Mackay, 225-28.
\textsuperscript{239} Luckmann, 35-36.
'social forms of religion are thus based on what is, in a certain sense, an individual religious phenomenon: the individuation of consciousness and conscience in the matrix of human intersubjectivity.'

Luckmann defines personal identity itself in terms of 'a universal form of individual religiosity.'

Luckmann continues to relate his ideas to the place of religion in modern society today. However, his views have been much criticised particularly by those who reject the notion that systems of meaning can be called "religious" when they are not referring to the supernatural. Furthermore, in practice, Luckmann's so-called "invisible threads" have largely eluded researchers to date. However, in the light of Luckmann's analysis, it is fair to say that there has been a surge of new religious institutions in recent years which has given people the opportunity to select from a wide-ranging choice, such that religion more or less operates as a consumer product. Indeed, meaning systems are now so diverse that the variety of choice extends well beyond that which is offered in the religious sphere alone. For some, meaning is found in programs relating to physical health. For others, it is a concern with the environment or with nature in general. As the nature of faith in Australia continues to undergo change, people on the fringes of church activity may see church involvement as peripheral to what they perceive the Christian faith to be about.

What the above merely reflects however, is that same multiplication of choice which exists in other spheres of activity. Long established academic disciplines are themselves now openly negotiable, whereas once there were only a few selective approaches. It used to be held that human thought (especially scientific thought) was doing a good job at interpreting life, but some now view that idea as having failed and

240 Luckmann, 69.
241 Luckmann, 70.
243 Bentley, Blombery and Hughes, 100.
244 Bouma, 166.
245 Blombery and Hughes, 37.
in its place, we merely have an insensible world.\textsuperscript{247} Although there is still a broad acceptance of the various mainstream denominations within the community at large, the churches are having difficulty increasing their membership. Australian clergy are no longer "meaning givers" for the world at large. Rather, as faith is now perceived in different ways, it is also finding expression in different ways. Thus, the concern for the christian churches is a concern to be relevant as they seek to relate their traditionally held patterns of belief to all areas of life.\textsuperscript{248}

Another factor relevant to the increase of nominalism is the growth of the "no religion" and "not stated" categories. The "no religion" category has increased from 6.7\% in 1971 to 12.9\% in 1991, whereas the "not stated" category has increased over the same period from 6.1\% to 10.2\%.\textsuperscript{249} However, the "not stated" category has remained essentially stable during the years following the second world war, averaging around 11\% of the population. These two categories are quite different from each other. People may not answer the census question on religion for a number of reasons. Some refuse to answer, others are not satisfied with the categories provided and others are members of groups which discourage participation in the survey.\textsuperscript{250} Data relating to the "no religion" category does not necessarily convey evidence of an increasing trend toward Australian secularism. For some, it is now merely socially acceptable to say they have no religion if they have not previously had strong ties with any religious group. This may reflect honesty more than anything else. Also, "no religion" does not necessarily imply no religious belief. If a religious label is no clear indicator of one's religious practice and belief, the same can be said of the "no religion" label.\textsuperscript{251}

What the evidence suggests is that throughout the nation in recent years, the overall trend is toward nominalism and this is reflected in a decline in church attendance patterns. However, it is quite erroneous to assume this also means that the church has suddenly become irrelevant, or that Australians no longer believe in God.

\textsuperscript{247} McLean, 2.
\textsuperscript{248} Hughes and Blombery, Patterns, 147-50.
\textsuperscript{249} Hughes, Religion, 60, 64.
\textsuperscript{250} Bouma, 90.
\textsuperscript{251} Bentley, Blombery and Hughes, 49.
Marriage And Family

The structure of contemporary family life is undergoing radical change. A survey of households throughout the period extending from 1966 to 1981 revealed there was a dramatic increase in households of one or two occupants. The largest proportion in this category are those over sixty years, but there has also been an increasing number of young adults.\textsuperscript{252} Added to this is the complexity of a large number of separated, divorced, widowed and defacto groups which stood in 1991 at 2.9%, 5.3%, 6.3% and 4.5% respectively, whereas marrieds stood at 56.1%.\textsuperscript{253} One in three marriages now ends in divorce. This is largely due to the combined factors of new divorce laws and a radical redefinition of gender roles. Indeed, it is claimed that we are rapidly becoming the most divorced and the most married generation in the history of our nation.\textsuperscript{254} Before the second world war divorce was comparatively low in Australia, standing at around 10% of all marriages. Simplified procedures for granting divorce came into operation with the \textit{Family Law Act 1975} giving rise to a sharp increase in the rate and number of divorces. The picture since the late 1970s is primarily one of a steady rate of divorce with between ten and twelve divorces per thousand \textit{married} population for any year in the decade of the early 1980s to early 1990s. There are some signs of increase in the mid-1990s.\textsuperscript{255} Opinions vary as to how to cope with the problems raised by divorce. Some maintain that divorce laws should be more restrictive, whilst others prefer such laws to be free and supportive. In general however, policies which help to foster healthy and rewarding marital relationships are regarded as necessary in order to keep the situation in check.\textsuperscript{256} The effects of divorce on children especially, are now large enough to raise substantial concerns for these family members alone.\textsuperscript{257}

In time, increased violence, poverty and homelessness could also undermine the fabric of Australian family and social life. Reports of child abuse within families and domestic violence generally are now on the increase. Broken families and unstable

\textsuperscript{252} Lawton, 76.
\textsuperscript{254} Mackay, 56-57.
\textsuperscript{256} Sarantakos, 360.
\textsuperscript{257} Sarantakos, 348.
relationships abound today, within which deviance, incest and child molestation are commonplace. This requires that the churches get involved in political manoeuvring and not merely pontificate at the emotional or academic levels. It is the structures of society that need to be changed if the issues are to be adequately addressed.\footnote{Lawton, 21.}

Although sociologists have been researching the family for over four decades, marital violence was only cited as an issue within the family in the 1970s with the mobilisation of second-wave feminism. A steady challenge was mounted particularly from the 1980s by feminist sociologists, who claimed that the issue was not only more widespread than at first believed, but also applicable to the majority of families.\footnote{M. Gilding, \textit{Australian Families: A Comparative Perspective} (Melbourne: Addison Wesley Longman Australia Pty. Limited, 1997), 181-82.} Family violence affects all age groups within the family and covers sexual, physical and emotional aspects. In the case of child abuse, the number of reports to child protection agencies in the six-year period 1988-89 to 1994-95 increased by more than 80%. The number of cases confirmed as being in the "risk category" increased by 56% over the same period.\footnote{A. Tomison and I Wolcott, "Family Violence", \textit{Australian Family Profiles: Social And Demographic Patterns}, 121.} Sexual abuse in particular, is invariably symptomatic of underlying family problems of a dysfunctional nature with which society has become more familiar during the last two decades. The social response to the sexual abuse of children and their families has generally been one of raising awareness of the extent of the problem, together with a view to encouraging prevention and cure. Phone-in programs have allowed children caught up in abusive situations to speak up and be heard. Psychologists and counsellors have also maintained a high profile, offering assistance to children in order to help them return to a life of normality.\footnote{Sarantakos, 315-17.}

Another factor significant in the changing status of family life is the return to work of married women. In a survey of almost seven hundred people who called a hotline set up by the minister of status of women (93% of respondents were women and 80% were married), more than 50% claimed that they could either not work at all, or only work part-time, because of the need to spend time with their families at home. Many respondents further indicated that they required more flexible working
arrangements in order to "balance" their commitments. However, the desire of women to return to work has not only caused problems regarding the general nurture and care of families. Indeed, for some men, a particularly aggressive response has been to view the issue of working women as the primary cause of unemployment. At this level, there is bitter resentment against women in the workforce and a reluctance on the part of some men to enter into a competitive working relationship with them. All "threats" aside however, by taking a different perspective, the liberation of women in society today can also be interpreted as part of an attempt to regain the status of women in view of the loss of the family as an indispensable institution of society. The argument is therefore a circular one, where it becomes difficult to determine which eventuated first. Either way, the family has suffered as a result.

Although the "ideal" expression of the family continues to be that of the nuclear family, demographic realities have forced people to accept that there are now a number of social contexts involving the nurture of children which also qualify for the label of "family". Single-parent families have in fact doubled over the last twenty years from 9% in 1971, to 17% in 1991. However, there are positive and negative aspects to single-parent family relationships. Although many such families arise out of the destruction of a family unit that was once cherished, not all single-parent families are in fact problem families. Some single-parent families have fewer problems than two-parent families and are consequently able to experience the benefits of greater freedom and personal growth within the context of their relationships generally. Nevertheless, single parenthood generally involves a period of readjustment in which potential problems such as loneliness, social stigma and inadequate resources need to be overcome. Single-parent families are more prevalent among some sections of the community. The 1994 National Aboriginal and Torres Strait Islander Survey found that 29% of indigenous Australian families are single-parent families, compared to 13% of all types of families. Thus, within these particular groups, single-parent families are

263 Mackay, 97-98.
264 Hauerwas, 170.
265 Mackay, 69.
266 *Sun-Herald* (September 4, 1994), 14.
267 Sarantakos, 370-77.
twice as common as in the population overall.\textsuperscript{268} The change from a two-parent family to a single-parent family undoubtedly brings with it duties and tasks which are difficult to manage. Children may also experience greater dissatisfaction with family arrangements in single-parent families than they would normally experience in two-parent families. However, there is no conclusive evidence as to the cause of such problems. That is, it is not clear whether the difficulties encountered by single-parent families are the result of single parenthood itself, the imposition of community and economic expectations on single parents, or the familial relationships which the single-parent family experienced in the previous marriage.\textsuperscript{269}

Religious organisations have the job ahead of tapping into the tremendous need which exists owing to high levels of familial dislocation. Moreover, it is particularly with these groups that a concentrated effort needs to be made, for many such families make up sizeable proportions of the membership within the churches today.

\textit{Age Profile}

1991 statistics indicate that 15.9\% of the Australian population falls in the twenty to twenty-nine year age bracket, 15.9\% falls in the thirty to thirty-nine year bracket and 13.4\% falls in the forty to forty-nine year bracket.\textsuperscript{270} National trends also indicate that the average age of Australians has increased, with the numbers of Australians over sixty years increasing by 12\% between 1986 and 1991. Over the same period, the numbers between forty and fifty-nine have increased even more by a figure of 16.4\%, but there has only been a small increase in the numbers of those under twenty-four years, which represents a decrease in their overall proportion of the population.\textsuperscript{271}

Those who have been born since the second world war (commonly referred to as the "baby boomers") gained a sense of profound power and expectation during the late 1960s and 1970s. These people were united over concerns about the Vietnam war, the

\textsuperscript{268} D. A. De Vaas, "Family Structure", \textit{Australian Family Profiles: Social And Demographic Patterns}, 4.
\textsuperscript{269} Sarantakos, 378-80.
\textsuperscript{270} Source: Uniting Church Board Of Mission, \textit{1991 Social Profile Data Sheets}, 2.
\textsuperscript{271} Hughes, \textit{Religion}, 6.
world and its environment and were characterised by a heightened sense of optimism and idealism. Vietnam became a moral dilemma which drew many people out onto the streets in protest. In this context, the ethic of "ought" and "duty" was suddenly undercut and replaced by heightened concerns about personal "rights". As social attitudes began to change during these times they took on a snowball effect, where the only constant appeared to be change itself. Consequently, the optimism of the 1960s and 1970s has now been overtaken by fear and uncertainty.

David Martin argues that any so-called process of increasing secularisation (defined as the decline of institutions called "religious") which might be said to be associated with the above mentioned trends is difficult to establish. In this respect, Martin's critique has particular relevance for the views of Luckmann (cited earlier). For secularisation is more a tool of counter-religious ideologies than a scientific concept which is truly informative. Martin argues in the first instance, that, 'no sets of criteria can be utilized to distinguish between the religious and the secular.' He then moves on secondly, to examine three particular ideologies which utilise the concept of secularisation, namely; optimistic rationalism, marxism and existentialism. However, in seeking to apply the notion of secularisation to religious institutions, all such ideologies are essentially flawed. For as Martin reasons, a variegated religious situation needs to be addressed in a climate free from the pressure to portray particular philosophical positions. In this context, Martin effectively claims that the word "secularisation" is meaningless. Indeed, it has become a concept too closely tied to distorted ideological formulations in the study of sociology.

What can be said with reference to younger generations in particular (the baby boomers and their offspring) however, is that interest in religious faith today tends to revolve around "the self". It might therefore be argued from the perspective of the

272 Kaldor, et al., XI11 (Prologue).
273 Lawton, 96-97.
274 Kaldor, et al., XIV (Prologue).
276 Martin, 13.
277 Martin, 17-22.
278 Blombery and Hughes, 37.
churches that what is required of those having adopted such a focus, is a means of training "the self" which establishes a way of living capable of evaluating the various moral alternatives. It is because humankind is constantly interacting with so many different roles and values that the churches have a great deal to offer in this area. As the churches seek to assist adherents to conform their lives to a christian pattern, they have the potential to model one particular alternative within the communities in which they are placed.\textsuperscript{279} Moreover, if the churches are able to remain astute in this area, there will be the opportunity to reap a harvest in "picking up the pieces" in the years which lie ahead. But this should not be attempted in a judgmental or patronising manner.

The "me generation" as it has been aptly titled, challenged many of the post-war values and conventions, but today, it is beginning to think again about the wisdom of "doing one's own thing" as a basic principle for regulating life. Thus, the baby boomers are now trying to recapture some of that sense of purpose which was characteristic of their parents.\textsuperscript{280} What this means for the churches therefore, is not a shift towards pessimism, but rather, the need to energise and to adjust to the cultural differences in attitudes and practices which are tied to generational change.\textsuperscript{281} Those in their twenties (the offspring of the baby boomers) have come to a period of maturity in uncertain and unrealistic times. They are sometimes fearful and cynical and are the first generation to have continual change forced upon them as a natural part of life. This generation has been selective in what it has adopted from the baby boomers, although choices have developed and diversified over time. However, if the anger and idealism of the baby boomer generation is less evident in their own offspring, it is fair to say that this has only been replaced by more cynicism and pragmatism.\textsuperscript{282}

In general, post-war attenders want to play an active role in church life where they can contribute personal skills and gifts. Consequently, the challenge to the churches is to respond to current and future generations in ways that provide mutual

\textsuperscript{279} Hauerwas, 132-33.
\textsuperscript{280} Mackay, 244-46.
\textsuperscript{281} Kaldor, et al., 280.
\textsuperscript{282} Kaldor, et al., 284.
nurture and support. Churches should learn to cultivate a culture which is able to cope with continuous change. Indeed, if today's teenage attenders are not given cause for encouragement, they will move out of the churches altogether. In the face of discontent, they will merely become tomorrow's twenty year old drop outs. No matter what the age range being considered however, differences of attitude continue to raise concerns about church style and practice. Although the gospel will always challenge a culture, it also raises issues which require deep theological reflection about the way it should be presented to those whom the churches are seeking to serve.

**Socioeconomic Indicators**

Two areas of particular importance to the churches in this category are unemployment and women in the workforce. Although in recent years the percentage of unemployed has dropped below double digit figures, it is still high and in 1991 stood at 11.6%. It has already been noted how the impact of working women has affected traditional patterns of family life, but the redefinition of gender roles has also significantly impacted upon socioeconomic status. The symbolic expression of gender role redefinition for women has been work.

Historically, anglicanism lost its appeal to the lower socioeconomic classes when changes to location and lifestyle began to take place in Britain through developing patterns of industrialisation and urbanisation. Catholicism on the other hand has tried to remain in touch, but can also be said to have favoured the middle classes. However, the stigma of unemployment not only pervades the lower socioeconomic groups, but the entire strata of Australian society. The traditional source of dignity and identity which work brings has now been undercut and "structural" unemployment is

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283 Kaldor, et al., 291.
284 Kaldor, et al., 296-98.
286 Mackay, 26.
288 Collins, 183-84.
289 Collins, 221.
290 Mackay, 90.
likely to become a permanent feature.\textsuperscript{291} For many young people (and also for older chronically unemployed people), reliance on welfare benefits has become integral to survival. This has brought about adverse effects for the family both in terms of the quality of family life and the attitudes of younger family members. Even in cases where a single income is readily available, the constant pressure of economic hardship has often rendered this adequate to maintain a reasonable standard of living. Thus, some single income families are bordering on the line of survival.\textsuperscript{292} In the late 1980s the Australian Institute Of Family Studies calculated that in order to achieve the same standard of living as a single person earning \$23,000 per year, a family with three children required a total income of \$50,000 per year. These figures however, only represent the commodity costs of children, namely; food, clothing and school expenses.\textsuperscript{293} Family payments from the mid-1990s by government institutions have recognised in part the economic hardship placed upon families in raising children. Such payments not only acknowledge the fact that children represent the future of the Australian community, but also, that such assistance demonstrates necessary collective social responsibility in this area.\textsuperscript{294}

The loss of job opportunities has also brought about complications for physical and psychological health. Recent studies have shown that unemployed men visit the doctor twice as often as working men and unemployed women have an 80\% higher rate of visits to hospital outpatient wards than do women who work.\textsuperscript{295} But an even more serious problem emerges at this point: a newspaper article points out that in Australia, growing numbers of jobless people are resigned to never working again. This comes as a result of either the welfare trap, in which many believe they are not financially better off by working, or the loss of motivation through receiving too many knockbacks. In the Fairfield area in Sydney alone, there are now three generations of unemployed. In some cases, all three generations live in the same household.\textsuperscript{296} In the 1980s and early 1990s, the Fairfield region carried the burden not only of the structural

\textsuperscript{291} Mackay, 94.
\textsuperscript{292} Sarantakos, 417.
\textsuperscript{293} Gilding, 78-79.
\textsuperscript{294} I. Wolcott, R. Weston and I. Winter, "Family Incomes And Housing", Australian Family Profiles: Social And Demographic Patterns, 95.
\textsuperscript{295} Mackay, 88-9.
\textsuperscript{296} Sydney Morning Herald (July 17, 1993), 42-43.
realignment of the Australian economy generally, but also the recession. Many small businesses have closed, especially in the Fairfield commercial business sector. Traditionally, the area's key industries have been labour intensive industries requiring sizeable numbers of workers in low skilled positions. But these are the very kinds of industries which are no longer able to compete on the open market. It is therefore not surprising that charitable organisations in Sydney have reported a dramatic rise in people requiring assistance because they have found themselves in situations of unexpected poverty. The Smith Family reported a 35% increase during 1991-92 and estimated that 70% of this increase came from families who had not previously sought charity. Also, a Salvation Army survey of over six thousand families in 1992, reported that about 10% of those people seeking help were home owners and almost 15% were engaged in full-time employment. As the gap between rich and poor widens and Australian society settles into more clearly defined social classes, the Australian dream of egalitarianism will be eroded away.

In broad terms, female employment is regarded as adversely affecting social and familial relationships generally. Although the phenomenon of working women is not entirely to blame, the widening gap between rich and poor in Australia is somewhat attributable to this factor. At the top end of the economic ladder incomes have risen, but at the bottom end, the rising divorce rate has only precipitated a downward spiralling trend for many Australian households. Census data, together with other estimates show that from 1976-92 the proportion of Australian households with an income of more than $72,000 (based on constant 1991-92 values) increased from 15% to 30%. At the same time, the proportion of households receiving less than $22,000 climbed from 20% to 30%. The group in the middle has been shrinking and there is no sign of this tendency towards the re-allocation of household income reversing. In July 1992, a report indicated that in the two decades since 1970, one quarter of Australia's full-time male jobs had been abolished (without precedent since the

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298 Mackay, 143.
299 Mackay, 137.
300 Sarantakos, 178.
301 Mackay, 146.
302 Mackay, 137-8.
depression of the 1930s) and that of full-time, non-managerial job opportunities newly established at that time, 70% were taken by women.\textsuperscript{303} When demand exceeds supply, a new work ethic should be created. This has been provided by means of available part-time work opportunities. Moreover, the part-time worker will tend to become an increasingly more common phenomenon in years to come.\textsuperscript{304}

With respect to socio-economic factors generally, the churches are confronted with rapidly changing social networks and employment conditions. Above all, these conditions have brought feelings of confusion, alienation, low self-esteem and deprivation to many in the community. Economic conditions are not hindering the middle class of the nation, but they have certainly harmed the lower socio-economic groups and it is these people who are increasingly becoming more burdened. In the main, the churches and other charitable organisations will need to shoulder the burden of providing genuine and speedy assistance to those in need. At the same time, they may well have to rethink outmoded values. The high degree of social dislocation caused by unemployment has changed the face of Australian society dramatically.

\textit{Ethnic Diversity}

With one in three adults born overseas, Australia next to Israel is now the most ethnically diverse nation in the world\textsuperscript{305} and this has similarly been a cause of widespread anxiety within the community.\textsuperscript{306} Tensions began in 1978 after the assertion in that year that multiculturalism was now an official platform of the federal government. The groundwork for major change had previously been laid through the political platform of Malcolm Fraser, but the Galbally report of 1978 encapsulated and enshrined the new ideal.\textsuperscript{307} Census data indicates that in 1947, 90.2% of the nation's population had been born in Australia, but with the increase in immigration since that time we now have a much more diverse population. By 1971 less than 80% of the population had been born in Australia. In 1991 the figure stood at 76%. As policies on

\textsuperscript{303} Mackay, 144.
\textsuperscript{304} Mackay, 99-101.
\textsuperscript{305} Lawton, 33.
\textsuperscript{306} Mackay, 154.
\textsuperscript{307} Lawton, 35.
immigration have fluctuated, so too has the composition of migrants, since many migrants now come from non-english speaking backgrounds.\textsuperscript{308} To a large extent the Australian population has been hospitable to the intake of migrants, but this has only come with the proviso that migrants quickly assimilate into an Australian way of life.\textsuperscript{309}

The policy of assimilation has also been largely supported by the catholic church. In the majority of cases however, the parishes have similarly required migrants to conform to the predominant anglo-Australian ethos.\textsuperscript{310} Tensions have been evident among the bishops especially in regard to policy decisions where the political parties have been subjected to pressure from a wide range of self-interested groups. The bishops have not been keen to allow those who oppose their own position equal rights and privileges in the decision making process.\textsuperscript{311} Australian catholicism has also had a long association with the aboriginal population,\textsuperscript{312} but aboriginal missions have been a major factor in the destruction of the fabric of traditional cultural heritage.\textsuperscript{313} In the 1970s, those catholic bishops most closely linked with aboriginal communities (and most likely to represent their concerns) tended to be from Australia's north. But this is where an outdated mission strategy was still operating strongly.\textsuperscript{314} Lingering prejudice against aborigines throughout the 1970s and 1980s in fact posited them at the very bottom of the Australian social strata and reinforced the view that if there truly was an "underclass" within Australian society, the aboriginal population represented it more than any other.\textsuperscript{315}

In confirmation of the worst fears of many Australians, when migrants settle into their new country they do not encounter a strong sense of attraction to the Australian way of life. Rather, they consciously dissociate themselves from it and tend to maintain a sense of pride in their own cultural traditions. Multiculturalism is still a relatively new

\textsuperscript{308} Hughes, \textit{Religion}, 6-7.
\textsuperscript{309} Mackay, 157.
\textsuperscript{310} Collins, 215.
\textsuperscript{311} Hogan, M., \textit{Australian Catholics: The Social Justice Tradition} (North Blackburn, Victoria: Collins Dove, 1993), 141.
\textsuperscript{313} Collins, 223.
\textsuperscript{314} Hogan, 141.
\textsuperscript{315} Mackay, 141.
concept for most Australians and the process of change from viewing ourselves as a host nation which encourages assimilation to a nation which encourages ethnicity has not been easy. For most migrants, an assimilationist policy simply remains unrealistic and inadequate.\textsuperscript{316} David Cox also argues that in many ways Australia has sought to force migrants to adapt to established customs mainly of Anglo-Celtic origin and that regarding the principle of conformity, even most advocates of multiculturalism do not envisage freedom for any particular group or individual. This analysis parallels somewhat the catholic position cited above. Indeed, the contrary, distinctive identities and cultural practices cannot be allowed to undermine the existing social context. Cox reasons that a multicultural society which does not embrace a policy of the same will in the end merely exploit the minority groups within it.\textsuperscript{317}

The demographic reality of Australia's multiculturalism is just as true in the religious sphere as it is in any other, since the range and diversity of christian congregations also altered dramatically after the second world war. Furthermore, if the church cannot accept multiculturalism at an ideological level and if it cannot modify its structures in response to a culturally diverse society, religion will only serve as a divisive force.\textsuperscript{318} Under these circumstances religious structures will be as much out of step with social need as social policy in general. Thus, in the search for cultural unity, many barriers can be set up by the church. In particular, moralistic demands which insist that people adopt a conformist stance before they can be accepted are a hindrance. When taken a step further this becomes racism, which is still endemic in Australian society today. On the other hand, in unity, authentic diversity is always achievable and this remains a worthy goal to pursue.\textsuperscript{319} There is also an obvious need for multicultural education to become an option for clergy within existing structures of post-ordination training.\textsuperscript{320} For the "unchallenged hegemony" of the mainstream culture

\textsuperscript{316} Mackay, 157-59. \\
\textsuperscript{317} D. Cox, "The Church Confronting Multiculturalism", \textit{The Cultured Pearl: Australian Readings In Cross-Cultural Theology And Mission} (ed. J. Houston; Melbourne: Victorian Council Of Churches, 1986), 116-17. \\
\textsuperscript{318} Cox, 118-20. \\
\textsuperscript{319} G. Ferguson, "Social Cohesion In The Multicultural Society", \textit{The Cultured Pearl: Australian Readings In Cross-Cultural Theology And Mission}, 95-96. \\
\textsuperscript{320} J. Evans, "Educating The People Of God: Multicultural Awareness For Parishes And Clergy", \textit{The Cultured Pearl: Australian Readings In Cross-Cultural Theology And Mission}, 237.
which nurtured the seminary is now gone and the church should continue to explore for the future what theological education means in a multicultural age.\textsuperscript{321}

Migrant groups, although seeking the right to be integrated into the fabric of Australian society, still demand recognition of cultural differences. However, for some migrants, their former political experiences in conjunction with difficulty in speaking English, general low occupational skills and income levels, has especially disadvantaged them.\textsuperscript{322} This is all the more reason for the church to get involved in assistance schemes. Moreover, inasmuch as unemployment has taken its toll on successive generations of typical Anglo-Australian families, the same applies to immigrants. As previously indicated, the Fairfield area in Sydney is not only home to many Anglo-Australians, but to sizeable immigrant communities as well. In 1993 unemployment within the Asian community there stood at one in two and in the Arabic community it was one in three. The Mount Druitt Education Centre which is based at the local catholic church currently runs courses in literacy in order to help many such people. When students arrive they often have a "non-assessable" reading age, but after some basic training it is envisaged that they will soon be placed in the workforce.\textsuperscript{323}

Although there is still much to learn, the christian churches have generally been helpful in assisting immigrants by providing links with culture and homeland. Within the churches, immigrants have found new ways of expressing traditional beliefs. They have also been assisted to move into the mainstream of Australian life through contact with other Australians. It is because religion is closely associated with ethnicity that the churches have a very strong vantage point. However, this should always be used compassionately and wisely, if religious organisations are going to capitalise and provide stability and nurture for immigrant populations within their new found christian environment.\textsuperscript{324}

\textsuperscript{321} J. Houston, "Towards A Multicultural Perspective In Theological Education: The ITEMS Project In Melbourne", \textit{The Cultured Pearl: Australian Readings In Cross-Cultural Theology And Mission}, 207-10.
\textsuperscript{322} Lawton, 46-47.
\textsuperscript{323} \textit{Sydney Morning Herald} (July 17, 1993), 42.
\textsuperscript{324} Blombery and Hughes, 7.
Concluding Statement

An overview of the Australian national profile is now complete. Various aspects have been discussed and the relevant detail recorded. It has been shown that the nation has undergone a rapid degree of change over a relatively short period of time and that this has brought consequences great and small for Australians in many walks of life. In view of the situation which has been discussed, it is now necessary to devise a means of assessing the religious organisations and the impact they are having. This will be taken up in the following chapter.
Chapter 4

ASSESSING THE RELIGIOUS ORGANISATIONS

This chapter will set out to define the necessary criteria for assessing the religious organisations which have been selected for review in this thesis. Indeed, it is on the basis of these criteria that such organisations will either stand or fall as effective agents for communicating their message in Australian society today. Although there are various criteria which could be used, any discussion of how the religious organisations are faring requires that the criteria relate to the national profile as previously outlined. The criteria which have been chosen for this purpose are: "membership", "belonging" and "movement". These criteria will now be discussed in turn regarding their prospective suitability for the task ahead.

Essential Criteria:
1. Membership

The criterion of "membership" will take into account nominal religious affiliation, trends in attendance, age and educational factors and ethnic complexity. Of the three criteria this will be the most general, but its importance lies in the fact that it describes the manner in which people see themselves as identifying with church organisations, thereby providing an indication of how well they are faring numerically.

Nominal religious affiliation has value and cannot be easily discredited. The fact that people take the time to indicate on the census form what their affiliation is, links them to a denomination. However, the 1991 census posed the question in a different manner to previous years. More people responded, but for the first time denominations which achieved over 1% of the total population in the previous census were included in

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325 For the purpose of providing a workable format, significant issues arising from the Australian social profile will be listed under at least one of these headings. However, it is to be noted that the assigning of issues in this way reflects an "assessment" in itself. In other words, the criteria should not be regarded as being mutually exclusive. For any one category will of necessity contain issues which may also be relevant to another category.
the multiple choice list. Respondents were therefore more likely to choose a denomination on the list.\textsuperscript{326}

Declining trends with respect to church involvement do not necessarily imply an accompanying decline in faith. Variations between religious affiliation and church attendance are evident however, since many nominal christians feel that attendance at worship services is not necessary in order to maintain religious belief.\textsuperscript{327} In this regard, Hughes and Blombery distinguish between two different types of religiosity and then divide each type into a further two patterns. At one end of the scale there is heavy involvement with church activities and high levels of attendance, whereas at the other end it appears that there is only a fairly minimal involvement.\textsuperscript{328}

The extent of nominalism is also clearly linked to denominational traditions, since those denominations which do not draw clear distinctions between members and non-members find nominalism more acceptable.\textsuperscript{329} Nominalism does not greatly vary across age or marital lines, although it can be said that higher rates are generally found amongst lower socioeconomic and disprivileged groups. Education does make a difference, with lower rates of nominalism appearing amongst the most educated in the community. However, such groups also predominate in the "no religion" category.\textsuperscript{330}

Although religious organisations often provide an initial point of contact for immigrant populations, these organisations may tend to diminish in significance for migrants as they build their own relationship networks. Consequently, migrants who have been resident in Australia for more than ten years and children of migrant families who were born in Australia, usually have higher levels of nominalism.\textsuperscript{331} With regard to nominalism as a general phenomenon however, it should be pointed out that there is less nominalism (and thus higher participation rates) in the more sectarian groups.\textsuperscript{332}

\textsuperscript{326} Hughes, Religion, 3.
\textsuperscript{327} Bentley, Blombery and Hughes, 107.
\textsuperscript{328} Hughes and Blombery, Patterns, 11-26.
\textsuperscript{329} Bentley, Blombery and Hughes, 30.
\textsuperscript{330} Bentley, Blombery and Hughes, 25-29.
\textsuperscript{331} Bentley, Blombery and Hughes, 50-53.
\textsuperscript{332} Bentley, Blombery and Hughes, 43.
2. Belonging

It has been argued in the profile outline that Australian social need is characterised by high levels of anxiety and insecurity and these factors are relevant at many levels. Indeed, it is in this context that the churches will seek to provide an environment of stability. As most of those who attend the churches feel a growing sense of belonging, attenders obviously value the care and nurture they receive.

One of the factors most significant for this part of the survey is Christian fundamentalism. The energetic proselytising of some such movements overseas has not been matched by similar intensity elsewhere. In general, movements for the reaffirmation of religious identity are the products of a world which has lost confidence in the various scientific and technological advances made since the 1950s. However, technology as such is not the issue at stake. Although in the process of spreading fundamentalist propaganda technology is highly favoured, the issue of concern is more that faith and reason are not mutually exclusive concepts. Mackay claims that when people are feeling threatened or isolated they will look for assurances. For some people in the community, these assurances are found in the "certainties" afforded by fundamentalist belief and practice. Fundamentalism in its various forms has particular appeal to such people because it provides the answers they are looking for.

Collins maintains that fundamentalism can be regarded as a movement which is basically reductionist. It requires that complex realities be converted into simplistic ideas. Fundamentalists are authoritarian, individualistic and anti-intellectual. Mackay

333 Kaldor, et al., 148.
334 Kaldor, et al., 137.
335 Kaldor, et al., 186.
336 Kepel, 75.
337 Kepel, 191.
339 Kepel, 192.
340 Mackay, 251.
341 Collins, 90. Collins has stated the generally accepted maxim that fundamentalism is an anti-intellectualist movement (see also Black, 116-17.). However, there is other evidence to suggest that this is not necessarily the case. For example, Marsden claims that when fundamentalists dispute scientific theories such as evolution, they do so in the name of science - a science of early modernity, namely, a Baconian model which is based on common sense. See G. M. Marsden, Fundamentalism And American Culture: The Shaping Of Twentieth-Century Evangelicalism 1870-1925 (New York:
tends to agree with this assessment, arguing that fundamentalists are generally unwilling to compromise, as there are no grey areas between the extremes of black and white. Indeed, subtlety, ambiguity and mystery, are unwelcome invaders of their territory. However, on the positive side, Mackay also claims that after the turbulence and insecurity which has pervaded the Australian social scene throughout the past two decades, the increasing trend towards fundamentalism has brought a welcome sense of relief to many.\footnote{Mackay, 252-56.}

In their assessments of fundamentalism, Collins and Mackay fail to adequately estimate its value (or otherwise) for the Australian community. Collins is generally disapproving, but fails to substantiate his case. Mackay on the other hand describes the character of fundamentalism and like Collins, merely indicates its importance for some sections of the populace. However, Hughes and others do go further on the subject. Indeed, although they argue a similar line, namely; that fundamentalist belief is important for some people in the community, they are quick to add that it is unlikely that it will appear a realistic or attractive proposition for the greater majority. Indeed, fundamentalism is flawed both sociologically and theologically. Sociologically, it denies the reality that people are products of a range of different traditions and influences, not merely of a singular set of traditions. Theologically, fundamentalism attacks the idea of the immanence of God. For if God is indeed God of the entire creation, then he must be active in other contexts and spheres of interest.\footnote{Hughes, et al., 107.}

The above assessments are important for this thesis, inasmuch as it will be argued in chapter 6 that fundamentalism is foundational to the advantage of Australian pentecostalism within culture today. However, if Hughes and others maintain that fundamentalism will not be attractive to the greater majority of Australians, how can it be determinative regarding the impact of the sects? The answer to this question is twofold. Firstly, the evidence compiled will strongly suggest that the fundamentalist

\footnote{O.U.P., 1980), 212-21. Christian faith contains cognitive content which science can either affirm or combat. Indeed, religion and science will sometimes clash. Volf asserts that in matters of religious faith the anti-intellectuals are not in fact fundamentalists, but theological liberals who deny this. See Volf, 102.}
churches are the growing churches. This is observably the case on the Australian scene at present. Thus, it should be remembered that even if fundamentalism is not regarded as attractive to the populace as a whole, it is so regarded by many who are actively involved in church membership. It should also be remembered however (as argued in chapter 2), that part of the reason for the widespread growth of the fundamentalist churches is because fundamentalism remains a "flexible" term. Indeed, not all adherents of fundamentalist religious organisations are in fact thorough-going fundamentalists. Such organisations sometimes prove to be much more inclusive than is generally recognised to be the case. The second important factor is that fundamentalism is but one of the dynamics operative in Australian culture today. Another dynamic is that of dualism and this will additionally prove foundational to the advantage of pentecostal groups in chapter 6. However, neither Mackay nor Collins address in any adequate way, either the built-in flexibility within fundamentalism itself, or for that matter, the additionally important subject of dualism. Hughes and others are notably silent on these aspects as well.

The need for nurture, security and a place to belong, is particularly relevant to younger attenders in the lower socioeconomic group. This includes many of those who have experienced marriage and family breakdown, the unemployed and the ethnic communities in general. Indeed, the initiative in this regard should be taken by existing affiliates. Although it cannot be shown in terms of actual numbers how many affiliates there are for each religious organisation from within each of these categories and although high rates of nominalism pervade, demographic profiles by Kaldor and others are useful in showing what people value most about church life generally. Figures tend to indicate that newcomers (first-timers and returnees) to church life are likely to have been born in overseas countries, particularly english speaking countries. Such people are sometimes viewed as being keen and ready for church involvement. However, they usually have lower levels of involvement when compared to other more established attenders.

344 Kaldor, et al., 158.
345 Kaldor, et al., 189.
Although it is a tempting thought to try and restrict the need of nurture to the lower socioeconomic bracket only, all groups within the social strata are somewhat affected in this regard, regardless of social or financial status. All sections of the community will therefore be referred to, since positive feelings about care and nurture are very significant to the greater majority of adherents.\textsuperscript{347}

Data for this part of the survey (also applicable to other criteria) is readily available from the research carried out by Kaldor and others in conjunction with the National Church Life Survey of 1991. Admittedly, the research relates to the church-going community only and is based on a "slice in time". That is, it contains the opinions of attenders on an average week, rather than a profile of all people who might ever attend church.\textsuperscript{348} Added to this is the fact that the catholic church did not take part in the survey. However, allowing for these variables, a sense of belonging is still a significant feature in the ministry of the churches to the community at large, particularly within the current social environment. Some impression of how the churches are responding should be gained.

In the face of any insistence that statistical data is the only means of proving the point, it should be said that the churches have many welfare programs which are open to the general public, apart from programs specifically designed to focus on church attenders. These more general welfare programs seek to provide for people in various capacities of need.\textsuperscript{349} However, this project will not set out to measure "belonging" in relation to those who avail themselves of the benefits of such programs. For purposes here, the issue is simply noted.

3. Movement

The final criterion of "movement" has to do with overall levels of adaptability. According to definition, church and sect organisations will tend to engage in some manoeuvring toward the opposite end of the spectrum. For sect organisations, this may

\textsuperscript{347} Kaldor, et al., 193.
\textsuperscript{348} Kaldor, et al., XVII (Prologue).
\textsuperscript{349} Blombery and Hughes, 29-30.
come in the course of persecution of the sects, or through the influence of an educating elite which envisages the sects as being far too isolated from the community at large.\textsuperscript{350} It has also been stated that a church may display movement toward the sect end of the scale in order to meet a particular socio-cultural context. However, for the purposes of this project, the movement of church or sect organisations toward the opposite end of the spectrum is only important inasmuch as it takes place in order to engage the general populace as a whole. Niebuhr gave expression to this phenomenon when he wrote of the need of the churches to find the via media between the adjustment to culture and compromise with prevailing social ethics.\textsuperscript{351} He also further suggested that the difficulty of the task involved should not be proposed as a reason for failing to attempt it.\textsuperscript{352} Congregations therefore need to think carefully about the way they conduct ministry and mission and structural changes may be required in order to accommodate new people. Although some changes cannot be considered because they compromise essential identity, the call to make disciples ultimately requires the reinterpretation of past traditions in view of current cultural settings.\textsuperscript{353}

As with the need for a sense of belonging, the ultimate relevance of this final means of assessment also has to do with the Australian social profile as outlined. In the profile it was pointed out that Australians have recently gone through a program of rapid change. It is therefore not merely feelings of anxiety and insecurity which prevail, but the prospect of social and ethical irrelevance of the churches also looms large, unless they can manage to keep in step with trends in Australian society.

Theological perceptions are again highly relevant to this section of the debate. Australian society is characterised by an unprecedented concentration on "the self". It has already been indicated that the "me generation" (and its offspring) has challenged many of the conventions and values of the past. The theological undergirding of religious organisations is therefore significant in determining how flexible they can be for the future. Indeed, such organisations should be appropriately positioned along the

\textsuperscript{350} Scanzoni, 327.
\textsuperscript{351} Niebuhr, Social, 273-75.
\textsuperscript{352} Niebuhr, Social, 280.
\textsuperscript{353} Kaldor, et al., 337.
socio-cultural spectrum if they desire to meet the needs of people and yet at the same time, they also need to be culturally relevant to the contexts in which they are placed.

Of the many factors related to change, mobility patterns and gender role redefinition are also of paramount importance. Gender role redefinition in particular, has affected almost every sphere of social life. Together with the emphasis on "the self" and the need to "overcome", it will therefore be necessary to gain some impression of how church structures have been arranged in order to cope with these additional factors. As stated in the *Introduction*, this section will only deal with church and sect organisations. Anglicanism is only relevant for the *first two* criteria.

**Concluding Statement**

The necessary criteria for the assessment process have been established and their relevance to the Australian social profile has been demonstrated. These criteria will now be used to assess the effectiveness of the religious organisations in relation to the task which is set before them. This will be the subject matter of the next chapter.
Chapter 5

EVALUATING THE RELIGIOUS ORGANISATIONS

In this chapter the evaluation of the religious organisations will take the form of a sifting process designed to ascertain their effectiveness in the national context. The results of this investigation will be the outcome of the evidence which accrues and will be compiled in summary form at the end of the chapter. Evidence will be derived from a variety of sources (as detailed in the Introduction) and each of the criteria will be pursued for each respective religious organisation in turn.

Process Of Evaluation:

Membership

Catholicism

According to definition, a church is an inclusive religious organisation in which people become members by birth. Most, if not all, will be saved. In this respect, the "transcendental Thomism" of Karl Rahner is particularly significant since Vatican 2 (which incorporated much of Rahner's thought) underscores the point when it postulates that the entire world is implicitly Christian.\textsuperscript{354} This means everyone. It includes those who cannot formally articulate religious conviction,\textsuperscript{355} as well as those who are atheistic and openly rebellious.\textsuperscript{356} However, for Roman Catholicism (and Australian pentecostalism), nominal religious affiliation according to census data will be the starting point for issues relating to membership.

\textsuperscript{354} Karl Rahner's emphasis on subjective experience marked out for Roman Catholicism a radical shift in approaching the problem of the knowability of God, for it signalled a marked "turn to the subject". Rahner's "transcendental Thomism" envisages a renewed understanding of revelation where the traditional concept of revelation in which truths are conveyed in the form of propositions is abandoned in favour of the notion (argued with powerful sophistication) that knowledge of God is a function of human subjective experience. For a comprehensive review of Rahner's position together with an accompanying critique see Demarest, 188-95.

\textsuperscript{355} Demarest, 191-92.

\textsuperscript{356} Demarest, 195.
Between the 1986 and 1991 censuses, the gap between catholics and other denominations widened as the catholics grew by 13%. This was well above the growth rate of the population as a whole at 8%. At the time of the 1991 census, 27.3% of the population identified themselves as being nominal members of the catholic faith.\(^{357}\) Half of all Australia's catholics live in the Sydney metropolitan region and the Archdiocese of Melbourne.\(^{358}\)

Adult Australian catholics continue to place considerable emphasis on attendance at Sunday mass.\(^{359}\) More than anything else, this continues to symbolise their level of commitment. According to the National Social Science Survey of 1990, 30% of catholics attend mass almost every week or more, compared to 17% of the total Australian population overall. On the other hand, 47% attend less than once a month (the definition of nominalism), compared to 45% of the population overall. Catholics make up 44% of those who attend church weekly or more often. This is three times as many as the anglicans.\(^{360}\)

As the National Social Science Survey of 1990 was based on a random national sample of 6,136 Australians,\(^{361}\) it does not convey a totally accurate picture (although shortcomings will equally apply across the denominations). It is therefore significant to compare figures from the Catholic Research Office For Pastoral Planning. In 1994 in the Archdiocese of Melbourne (which gives typical representation), weekly mass attendance fell below 200,000 for the first time since the mass count began in 1978. The total of 198,801 represents a fall of 4,855 from the previous year. This 2.4% drop follows decreases of 2.8% in 1993 and 3.1% in 1992. Although there has been a decline in total numbers, many parishes have reported an increase in attendance. Overall attendance figures for migrant mass centers have remained steady at around 7,000.\(^{362}\)

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\(^{357}\) Hughes, Religion, 16.

\(^{358}\) Collins, 183.

\(^{359}\) Collins, 184.

\(^{360}\) Hughes, Religion, 16-17.

\(^{361}\) Hughes, Religion, 1.

In the mid-1960s it was believed that catholics had less prestigious occupations, less personal wealth and lower levels of academic achievement than non-catholic groups. Sociologists argued that such socioeconomic differences were due to differences in theology between protestant (particularly calvinist) and catholic groups.\(^{363}\) However, circumstances since that time have changed, especially as a higher proportion of catholics are now to be found in the upper-income group when compared to anglicans and proportionately more catholics than anglicans are also involved in the business community and the professions. By way of comparison to the overall population, catholics are under-represented amongst those holding professional qualifications, but have similar proportions as the population with vocational training.\(^{364}\) Being a catholic no longer divides one from the mainstream of Australian society. The so-called catholic ghetto has now largely disappeared.\(^{365}\) Apart from the pentecostal affiliates, catholics have the largest proportion of people in the zero to nineteen years age bracket. Catholics are also over-represented among the twenty to twenty-nine year olds, but comparatively weak among the over sixties when compared to many other denominations.\(^{366}\)

Around 45% of all catholics in this country were either born overseas, or have children with at least one parent who was born overseas.\(^{367}\) They have the highest percentage of people from non-english speaking backgrounds of any christian denomination. One of the reasons for the recent growth of catholicism and for the comparable youthfulness of catholic adherents generally, is that they have benefited from recent migration patterns.\(^{368}\) However, many catholic migrants are of peasant origin and have been particularly vulnerable in the process of adapting to urban Australia.\(^{369}\)

\(^{363}\) Bouma, 131.
\(^{364}\) Hughes, *Religion*, 18.
\(^{365}\) Collins, 184. Michael Hogan maintains that in the 1920s and 1930s there was the introduction of catholic clubs, amenities and fraternities behind which lay the vision of social justice. Catholics were committed to the need to "look after their own" since society at this time appeared indifferent to the needs of Australian catholics in general. One effect of this for catholics was a poor appreciation of rights and freedoms of a substantially broader character because of a preoccupation with sectional interests. See Hogan, 38-41.
\(^{366}\) Hughes, *Religion*, 18.
\(^{367}\) Collins, 213.
\(^{368}\) Hughes, *Religion*, 18.
\(^{369}\) Collins, 213.
Pentecostalism

Although pentecostalism has achieved record growth rates in this country in recent years, its membership figures cannot be expected to approach the sizeable figures of either catholicism or anglicanism. However, two points are worthy of consideration in relation to this. The first is that pentecostalism has consistently increased its membership over each consecutive census period commencing from 1976, to a point where in 1991, the nominal affiliation of the pentecostal churches stood at 0.9% of the Australian population. This represents a steady ascent when compared to both catholicism and anglicanism. The second significant factor is that pentecostalism has less nominalism than other denominations since affiliates are more likely to attend regularly.\(^{370}\)

In keeping with sectarian tendencies, pentecostalism demands a high level of commitment and preparation for membership.\(^{371}\) Indeed, the participation rate (which translates nominal affiliation into involvement) stands at 118.1% for pentecostalism compared to 7.9% for anglicanism.\(^{372}\) This is amongst the highest of all participation rates for the protestant denominations. Although evangelistic outreach is largely responsible for much of the growth which takes place within pentecostal churches,\(^{373}\) another relevant factor is "switching". Switching from catholic to protestant churches readily occurs,\(^{374}\) but the largest tracks of switching from all denominations involve movement to the pentecostal churches.\(^{375}\) Such people are representative of the entire age-range spectrum.\(^{376}\) In this regard, anglicanism has suffered the greatest losses, since more anglicans have switched out in the past five years than there are total attenders in half of the denominations which took part in the 1991 National Church Life Survey.\(^{377}\) However, internal switching is also common within the pentecostal churches.\(^{378}\)

\(^{370}\) Hughes, *Religion*, 32-34.
\(^{371}\) Bentley, Blombery and Hughes, 38.
\(^{372}\) Kaldor, et al., 344.
\(^{373}\) Chant, 220.
\(^{374}\) Collins, 91.
\(^{375}\) Kaldor, et al., 244.
\(^{376}\) Kaldor, et al., 248.
\(^{377}\) Kaldor, et al., 242.
\(^{378}\) Kaldor, et al., 247.
According to the National Social Science Survey of 1990, 32% of pentecostals attend church almost every week or more, compared to 17% of the total Australian population overall and 25% attend less than once a month, compared to 45% of the population overall. However, 41% never attend, compared to 31% overall.\footnote{Hughes, 
\textit{Religion}, 33.} The "never attend" group raises questions in regard to the church affiliation of pentecostals. This issue will best be dealt with under the second of the three criteria.

In the past, deprivation theories of religious or social movements have been used to substantiate claims about the socioeconomic character of pentecostal adherents.\footnote{Black, 110-12.} However, the indicators of various forms of deprivation are often ill-defined. In Australia, pentecostals have only a slightly lower average level of education, income and occupational status, than other mainline churches.\footnote{Black, 114.} They are slightly under-represented for example, amongst those who hold university qualifications.\footnote{Hughes, 
\textit{Religion}, 34.} Such differences are not great and because the pentecostal churches have a younger age profile than do older and more established denominations, it should be remembered that proportionately more pentecostals have not yet attained educational goals or full earning potential. One occupational category which the pentecostals have been more successful in attracting than mainline denominations comprises those with skilled vocational trades.\footnote{Black, 114.} In the pentecostal churches, 7% of all members fall into this category compared to 8% of the population overall. Unlike the majority of denominations, the strength of the pentecostal movement is with people under forty years. However, it is weak among those over forty. The movement has attracted Australians, migrants and second generation migrants alike and reveals an ethnic composition similar to the population as a whole.\footnote{Hughes, 
\textit{Religion}, 34-35.}
Anglicanism

Anglican affiliation has steadily decreased in the post-war period from 1947. At that time there were twice as many anglican affiliates as catholics. However, the next twenty years saw a gradual decline in the proportion of the population to about one third. The last two decades have witnessed a further decline to less than a quarter. In 1991, nominal anglican religious affiliation stood at 23.9% of the population.\textsuperscript{385}

Anglicans account for a little more than a quarter of all anglican/protestant adherents.\textsuperscript{385} However, this does not translate well into actual church attendance, since fewer than one in ten people who call themselves anglicans attend church most weeks. The proportion of anglicans who attend church less than once a month is considerably higher and stands at 55% compared to 45% of the population overall. Between the last two censuses in 1986 and 1991, the number of anglicans has almost kept pace with population growth and there continues to be a wide variation in strength throughout the country. New South Wales has the largest number of anglican affiliates, but the greatest proportion is found in Tasmania which amounts to a little over a third.\textsuperscript{387}

According to the results of the 1991 National Church Life Survey, growth in mainstream denominations (within which anglicanism is included) has mainly relied on the retention of new generations of adherents, whereas other denominations have experienced growth due to the incorporation of adult newcomers and switchers.\textsuperscript{388} Therefore, if mainstream churches are to increase their numbers, they will have to reflect on the emphasis given to mission in congregational programming.\textsuperscript{389} The anglican church will be amongst those that will need to consider this carefully. Indeed, a rejuvenated anglicanism that more effectively engages the contemporary Australian scene is vital for anglican tradition in the future.\textsuperscript{390}

\textsuperscript{385} Hughes, Religion, 8.
\textsuperscript{386} Kaldor, et al., 261.
\textsuperscript{387} Hughes, Religion, 8-9.
\textsuperscript{388} Kaldor, et al., 268.
\textsuperscript{389} Kaldor, et al., 271.
\textsuperscript{390} B. Kaye, A Church Without Walls: Being Anglican In Australia (North Blackburn, Victoria: Dove, 1995), 194-97.
Anglicans have an older age profile than most other denominations. They are under-represented in the age groups below forty and over-represented in the age groups above forty. The difference is most striking amongst those over seventy. Although this means the expectations of older attenders are probably being met, the consequences of not adapting to younger adults and incoming generations will be very real unless these additional expectations are also attended to.

The anglican church is strong amongst Australians born in english speaking countries, but exceedingly weak amongst migrants from non-english speaking countries. Those with professional training, university degrees and diplomas are under-represented, whereas those skilled in basic vocational training are over-represented. Educational qualifications and occupational skills reflect similar patterns to those which are found amongst catholic and pentecostal affiliates.

Belonging

Catholicism

In changing and uncertain times the need of "assurance" is felt by christian and non-christian sections of the community. In regard to the christian community, this is as true for catholics as it is for the adherents of any other denomination and fundamentalism has had some impact there. In former years, parish life was often enlivened by "the missions". These were regular events that provided something of an equivalent to the protestant conversionist crusades. The missions consisted of an intensive program of masses, devotions, confessions and visitation, the purpose of which was to call back to the fold those who had lapsed in their faith. Such missions were accompanied by fire-and-brimstone preaching, fervent singing and prayer and uncompromising moral teaching. As a right wing fundamentalist group, the catholic

391 Hughes, Religion, 10.
392 Kaldor, et al., 270.
393 Hughes, Religion, 10.
394 Collins, 90.
395 Dwyer and English, 43.
organisation Opus Dei continues to demonstrate that catholicism has much in common with protestant fundamentalists.\textsuperscript{396}

For catholics, the focal point of worship has always been the mass.\textsuperscript{397} Since early times parochial activity centred around the mass, the community, the parish priest and the school. Added to this were a wide range of societies and sodalities many of which had been imported from Ireland by earlier generations.\textsuperscript{398} Being a catholic was like being a member of a family. Whether careless, bad or "lapsed", a baptised catholic was nonetheless a catholic and nothing could destroy that solidarity. Catholics were required to be loyal and unquestioning in their acceptance of the church.\textsuperscript{399}

However, these secure patterns began to change with the influx of migrants together with changing social values and attitudes. The labor split of the 1950s showed that Australian catholics were no longer of one mind politically.\textsuperscript{400} No church leader could now organise and deliver the vote, since the split within the Labor Party and the public disagreement that this brought amongst the hierarchy had the effect of opening up the political options. The baby boomer generation also forced a rethink on the size and location of catholic schools, their facilities and curriculums. As families began to rise in status in the 1950s and 1960s, many catholics were now attending universities and doing well in the public service and the professions.\textsuperscript{401}

O'Farrell argues however, that in the 1960s the expansion of catholic education programs highlighted a number of serious problems for the schools. Declining trends in religious vocations brought changes to staffing which resulted in soaring costs. This in turn had the effect of restricting entry to the middle classes. By the end of the 1960s

\textsuperscript{396} Collins, 90. Paul Collins further elaborates on the phenomenon of Opus Dei on pages 103-10 of Mixed Blessings. Opus Dei is an organisation which fits into a unique legal category in the church and seeks to emphasise that all members of the church are called to holiness in the context of their ordinary lives via a traditional asceticism aimed at protecting members from outside worldliness or unorthodoxy. For Collins, Opus Dei is a hindrance to the future growth of the church (despite its increasing power) because it as opposed to the spirit of renewal and ultimately Vatican 2 itself.

\textsuperscript{397} Collins, 239.

\textsuperscript{398} Dwyer and English, 130.

\textsuperscript{399} Dwyer and English, 34.

\textsuperscript{400} Dwyer and English, 90.

\textsuperscript{401} Dwyer and English, 133-34.
nearly half of Catholic children were not able to be educated in Catholic schools at all.\textsuperscript{402} Collins maintains that there is currently a danger particularly in view of state funding, that Catholic schools can no longer offer a true alternative to the state school program. Under the existing arrangements, state education objectives are subtly able to infiltrate the Catholic system. If Catholic schools are to present an alternative model of education, they therefore need to develop an ethos and a system which is truly representative of a Catholic worldview. Only then will they be able to press on toward having society recognise and accept such a worldview.\textsuperscript{403} There has also been the emergence of critical thinking especially amongst younger Catholics who now seek power in the church and are no longer content with the status quo.\textsuperscript{404} From the post-war period in particular, the expansion of university education saw an increasing number of Catholics focusing on philosophical and theological issues, rather than the more traditional fields of law and medicine and the social and political issues which had concerned their counterparts in the 1930s.\textsuperscript{405}

Hauerwas cites Susan Nicholson in arguing that Catholic condemnation of contraception and abortion in past years (based on the eleventh century \textit{Decretum} of Buchard) has been linked by the notion that both are sexual sins.\textsuperscript{406} These issues considerably affect the sense of belonging which Catholics value. For example, with regard to contraception, O'Farrell records details of the storm of protest in August 1968 by Catholic laity in Melbourne and Sydney following the encyclical \textit{Humanae Vitae} (1968) in which Pope Paul VI declared the contraceptive pill to be a method of birth control forbidden to Catholics generally. At the Sydney meeting held at Sydney University, five hundred Catholics narrowly refused to accept the Pope's statement and rejected a motion of loyalty to him. At the other end of the spectrum however, this was matched by a comparable body of enthusiastic supporters.\textsuperscript{407} Regarding the issue of abortion, many parents, including Catholics, have sought to encourage their unmarried daughters to choose abortion rather than face the public disgrace of an unwanted

\textsuperscript{403} Collins, 216-20.
\textsuperscript{404} Dwyer and English, 134.
\textsuperscript{405} O'Farrell, 407-08.
\textsuperscript{406} Hauerwas, 202.
\textsuperscript{407} O'Farrell 413-14.
pregnancy.408 Other catholics however, are offering counsel of an alternate kind in order to maintain the official line. It would appear that catholics generally want to maintain a sense of belonging, but there are differences of opinion as to how far one can go in exercising the right of individual conscience.

Marriage and family breakdown has also taken its toll on the catholic population since catholics have had to come to terms with increasing trends in divorce rates, as well as increasing numbers of people marrying outside the faith.409 In the Archdiocese of Melbourne in 1991, there were fifty thousand divorced and separated catholics410 and the percentage of sole parent families in Melbourne at this time was higher for catholic families than for families in general (14.7% compared with 13% respectively). Moreover, from a sample of ten catholic parishes in Melbourne, de facto couples accounted for over 20% of all couples from within those parishes.411

In the past, catholic clergy have developed many fine strategies to cope with marginalised and disprivileged people and this has also involved the laity at many levels. The Mount Druitt Education Centre previously referred to, is but one example. The Saint Vincent de Paul Society also continues a low-profile but effectual ministry of this kind, especially to the homeless.412 Indeed, it is because of the declining numbers of priests in recent years that the laity has come into its own.413 Many roles previously exclusive to priests are now being handled by unordained persons and this focus on the laity will increase in the future.414 In Australia, between 1966 and 1985, the ratio of priests to ten thousand catholics fell from 13.9 to 9.1, or by 34%.415 A survey in 1993 recorded that, within the Archdiocese of Melbourne, lay people accounted for over

408 Hauerwas, 208.
409 Dwyer and English, 135.
411 Catholic Research Office For Pastoral Planning, Pastoral Horizons 4/1 (February/1994), 2. But as this document notes, with regard to sole parent families, the greater metropolitan region to which the figure of 13% refers for Melbourne generally, does not coincide with the Archdiocese of Melbourne geographically.
412 Collins, 187.
413 Collins, 74-77.
414 Collins, 237.
415 Pastoral Horizons 4/2, 4.
90% of ministers in seven specific areas.\textsuperscript{416} These areas did not apply to parish ministry in general, but were limited in scope. However, the level of involvement not only proved to be almost totally exclusive of the clergy, but also well spread across the various age ranges. Within a few years, lay people, particularly women, will be recognised as the catholic theologians of the future, rather than religious or priests.\textsuperscript{417} Women also continue to be the majority of teachers in the catholic schools.\textsuperscript{418}

Edmund Campion remarks that the years of Vatican 2 'were a springtime in Catholicism.'\textsuperscript{419} But he further adds that tensions within the priesthood underscored an entire process of change for the catholic community which gave rise to searching questions particularly within the convents.\textsuperscript{420} According to Collins, for the catholic hierarchy also, confusion reigns as a result of Vatican 2. The catholic bishops have found it difficult to reach a consensus on many issues and this in turn has resulted in a considerable degree of ambiguity and procrastination. Confusion has reigned in particular, over matters of public policy or pastoral renewal (abortion excepted). Collins notes that a recent statement on divorce (\textit{When Dreams Die}) attempts to deal with that issue more sensitively. It recognises the pain facing many catholics today who are caught up in this situation. Nevertheless, it still offers little in the way of pastoral solutions. In general, bishops and priests appear trapped by the structures in which they work. They are unable to offer leadership and this has led to a crisis of authority in the church.\textsuperscript{421} Indeed, the catholic community as a whole has been \textit{compelled} to undergo change. This has come not only as a result of changes which have taken place in Australian society generally, but also, as the result of Vatican 2.\textsuperscript{422}

Although the impact of migrant populations has given catholicism a tremendous boost, the catholic church has done little to respond to this enormous demographic change.\textsuperscript{423} Migrants have introduced new standards in catholic belief and practice and

\textsuperscript{416} Pastoral Horizons 4/1, 4.
\textsuperscript{417} Dwyer and English, 140.
\textsuperscript{418} Dwyer and English, 142.
\textsuperscript{420} Campion, 183.
\textsuperscript{421} Collins, 188-91.
\textsuperscript{422} Collins, 179.
\textsuperscript{423} Collins, 213.
this has challenged Australian catholics at many levels. Frank Lewins claims in relation to migrants, that their 'experience of the Australian Catholic Church is generally characterised by neglect and antagonism.' Lewins forms this view as a result of surveying Italian, Ukrainian, Polish and Croat communities in their general involvement with parish life. Collins objects to the oversimplified model of the church afforded by Lewins, but nonetheless maintains that such criticisms should still be taken seriously. Lewins goes on to suggest that the resistance of priests to the special care of migrants regarding the toleration of cultural differences is evidence of an Australian response to migrants generally. Priests are merely concurring in order to maintain lay support. It would appear therefore that the Australian Catholic Church does not yet have a well thought out policy with regard to the pastoral care of its new arrivals. On this point also, the bishops have been given over to acquiescence.

The sense of belonging for Australian catholics has not been entirely depleted. On the contrary, catholic universalism is still very significant and will continue to remain so. The eucharist is the quintessential expression of the church and bears prime relationship to the local community itself, the social networks, the welfare institutions and other social and community programs which the church is readily involved in. All these aspects remain. What has changed however, is the degree of change itself and consequently, the ability of the leadership to offer clear vision to its people in the face of an increasing awareness of their own individuality that, in some measure, the people themselves have found somewhat perplexing and difficult to adjust to. Thus, in all these matters, the catholic sense of belonging is governed by the parameters within which catholics now make their own moral decisions. Indeed, these parameters have widened to include a greater range of personal, social and economic issues. In the light of the gospel and the overall leading and direction of God's Spirit,

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424 Dwyer and English, 135.
426 Lewins, 95-124.
427 Collins, 214.
428 Lewins, 125.
430 Collins, 245.
the Australian Catholic Church will therefore need to come to terms with a local community which is increasingly seeking to make decisions for itself.\textsuperscript{431}

**Pentecostalism**

With catholicism in Australia, fundamentalism is embraced within the movement as a whole, but with pentecostalism, it represents the full face. One should constantly be aware of the excesses of fundamentalism as in the case of Oral Roberts in the United States,\textsuperscript{432} but in haste to retreat from such excesses, it is also possible to reject evangelical foundations altogether.\textsuperscript{433} Indeed, this might not be so advisable in view of the spiritual needs of many Australians today. For pentecostalism beats the drum of "assurance" and challenges those who are unassured to believe otherwise. To the degree that adherents are accepting of its biblical and philosophical approach (generally enthusiastically), pentecostalism provides a stable environment for its membership.

Broadly speaking, the growth of the pentecostal churches is due to this very factor. That is, the ability to provide comfort and hope in a rapidly changing world.\textsuperscript{434} A belief system which offers certitude, empowerment and a strong sense of identity is particularly attractive to skilled tradespeople, as such people are used to thinking in black and white terms.\textsuperscript{435} However, better socialisation of members and their families applies generally.\textsuperscript{436} Indeed, with the practice of glossoalalia being one of the hallmarks of this movement,\textsuperscript{437} adherents (along with others who speak in tongues) are more likely to feel involved with a strong sense of belonging and a growing experience of faith.\textsuperscript{438} Apart from attracting a large number of switchers, the growth of pentecostal

\textsuperscript{431} Collins, 242.
\textsuperscript{432} Kepel, 112-15. Oral Roberts was born into a family of pentecostal preachers in 1918. In receiving the "baptism with the Holy Spirit" in 1936, he began to speak in tongues and eventually devoted himself to a program of saving souls through faith healing. From his headquarters established in 1947 at Tulsa, Oklahoma, Roberts presided over an enormous organisation, buying time on television to demonstrate his powers over illnesses which he saw as symptomatic of Satan's dominion in people's lives. In 1956 the televised healings of Roberts were condemned in the *New York Times* as a hoax. Roberts was eventually forced to retire from the public scene due to spectacular bankruptcies.
\textsuperscript{433} Lawton, 112.
\textsuperscript{434} Bentley, Blombery and Hughes, 39.
\textsuperscript{435} Black, 115.
\textsuperscript{436} Bentley, Blombery and Hughes, 39.
\textsuperscript{437} Bouma, 71.
\textsuperscript{438} Kaidor, et al., 86.
churches is further enhanced by the fact that members tend to have large families with children of school age. This largely accounts for the youthful profile. Worship styles and social arrangements are introduced which promote high levels of fellowship, commitment and participation.\textsuperscript{439} There is the creative use of music, together with the employment of available technology through television and video for the purposes of teaching and evangelism. Gospel film ministries have been established and worship and scripture songs are distributed throughout the country.\textsuperscript{440} Thus, pentecostal worship maintains a sense of excitement and expectancy. As the gifts of the Spirit are exercised, it is anticipated that a gathered assembly of believers will "meet with God".\textsuperscript{441}

Christian schools have also had a substantial impact across the country and some of these have been established by pentecostal assemblies. The provision of educational opportunity in a specialised christian environment for today's youth is considered essential and bible schools and colleges have also been set up.\textsuperscript{442} For sectarian groups, the school is particularly significant, for it not only provides an atmosphere of learning, but also acts as the interface between the family and civil society. As well as being a process through which the socialisation of adherents and their families into elect communities is achieved, the school is also the starting point (if desired) for the manipulation of power at the political level.\textsuperscript{443}

Pentecostalism is success orientated. It encourages and provides scope for a form of spiritual entrepreneurialism offering material and spiritual prosperity. Coupled to this is a strong emphasis on tithing. Such tithing makes resources available to develop and expand ministry projects and facilitates effective outreach and pastoral care by lay persons. Adherents are not likely to feel forgotten or uncared for by either the pastor, or other members of the congregation.\textsuperscript{444} Consequently, pentecostal attenders are more likely than attenders of other denominations to say they have a growing sense of belonging.\textsuperscript{445} Around 34\% of pentecostal attenders feel genuinely excited about their

\textsuperscript{439} Bentley, Blombery and Hughes, 39.
\textsuperscript{440} Chant, 227-35.
\textsuperscript{441} Chant, 248.
\textsuperscript{442} Chant, 235-36.
\textsuperscript{443} Kepel, 117.
\textsuperscript{444} Black, 118.
\textsuperscript{445} Kaldor, et al., 138.
congregational life compared to 7% in mainstream denominations. As education or occupational status increases, attenders of protestant churches generally are less likely to feel that speaking in tongues is a necessary activity for all.

The Assemblies of God in Australia holds a compassionate, but firm view regarding the question of divorce and remarriage. De facto relationships are not acceptable for the purposes of membership and counselling is strongly recommended in such situations. Re-marriage is only permissible on the basis of divorce on scriptural grounds, generally regarded as being the adultery of the other party. Within the ministry itself, elders who have been previously divorced on scriptural grounds, but have not remarried, may be accepted into continuing ministry. However, divorce is discouraged throughout the movement for the membership in general and also those who hold office. If a mother’s life is in danger and prayer for healing has not been successful, abortion is a matter which will then require further spiritual guidance. The advice of prolife physicians in such cases is recommended. Contraception has never been an issue at the official level and is therefore left to individual couples to decide upon.

Attendees who rent from a public housing authority, or privately, are over-represented amongst those who do speak in tongues. High levels of unemployed, as well as those who are separated or divorced also speak in tongues. As these groups are found in lower proportions elsewhere in the protestant churches, the pentecostal churches are able to satisfy a genuine need at this level. Those who are unemployed, single parent families and the divorced or widowed, also place a high priority on evangelism over against social action. In this area as well, the pentecostal churches have a strong involvement. However, it is also true that the largest group of attenders overall are those who favour the evangelism option.

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446 Kaldor, et al., 181.
447 Kaldor, et al., 79.
450 Kaldor, et al., 81.
451 Kaldor, et al., 62-64.
452 Kaldor, et al., 69.
A movement which promises power by the supernatural acquisition of verbal facility is well placed for migrants in a new land.\textsuperscript{453} Indeed, the 1991 National Church Life Survey data indicates that people born in non-english speaking countries give strong approval rates to speaking in tongues. This is also true of those born in another english speaking country.\textsuperscript{454}

The pentecostal churches have also developed many fine programs to assist the disprivileged at other levels. In the 1980s as the need became obvious, outreach to people on the streets got under way in some earnest. In Perth, this initially developed as a witness movement, but programs for families and disadvantaged youth were also soon established, operating under the name of "New Day Ministries Incorporated".\textsuperscript{455} Teen-Challenge which originally commenced in Brisbane also has a vital ministry to young people, especially those with drug related problems. This organisation has been concerned with evangelism, after-care and discipleship. Another interesting welfare work established in Western Australia in 1972, similarly sought to assist homeless, destitute and drug-affected people. Known as the "Western Australian Jesus People Incorporated", it specialised in family entertainment and sought to promote musical programs in venues such as the Perth concert hall. By 1983, this ministry was operating with an administration of fifty-seven full-time staff.\textsuperscript{456}

Ethnic congregations are a feature of the Australian pentecostal movement as well and were originally set up to provide worship opportunities for such people. By May 1984, seven Italian Assemblies of God congregations had been established in the eastern states. Slavic, Korean, Fijian and Chinese assemblies have also been established at various locations throughout the country. Work amongst Australian aborigines has similarly witnessed a "revival" under the auspices of the pentecostal churches. The extent of revival has been of such proportions that the media has given it considerable coverage. Commencing in 1942 at a mission station at Elcho Island off the north coast of Arnhem Land in the Northern Territory, the work soon spread to various other

\begin{footnotes}
\item[453] Wilson, Religious, 72.
\item[454] Kaldor, et al., 80.
\item[455] Chant, 228-29.
\item[456] Chant, 232-33.
\end{footnotes}
parts of the country. At the United Charismatic Convention held in Adelaide in 1984, aboriginal speaker, Ron Williams, claimed that it was now the task of the aboriginal people to show the white man where he might find the spiritual springs of life.457

Although Australian pentecostalism has done well in providing a sense of belonging which is appreciated by many, it is not without its problems. As indicated in the previous section, there is internal switching within pentecostalism itself and there is also switching from pentecostal churches to other denominations. This could be due to a number of factors, chief among which is unhappiness or conflict with the leader.458 Some 25% of switchers out of pentecostal churches cite conflict as the main reason for leaving their previous congregation.459 On occasions, members have been badly hurt by domineering and authoritarian tactics. In this regard, the egalitarian principle has not always operated. Rather, the movement has shown signs of being congregationally based in principle, but episcopally based in practice.460 Disputes over authority are therefore worthy of further investigation by the pentecostal churches.

Anglicanism

The overall effect of anglicanism in providing a sense of belonging to the Australian church-going community cannot match the high profile of either catholicism or pentecostalism. On the contrary, the sense of belonging afforded by anglicanism is generally poor and is best understood by way of reference to patterns of switching which have taken place during the past five years. This is despite the fact that historically, anglicanism has always been well placed both in terms of doctrinal conservatism and also practical comprehensiveness to reach the community at large.461

With the progressive breakdown of sectarian barriers within the protestant churches generally and a weakening of ethnic distinctiveness, there has also been a weakened sense of denominational loyalty. The highest level of support for life-long

457 Chant, 237-38.
458 Kaldor, et al., 247.
459 Kaldor, et al., 253.
460 Chant, 245.
461 Kaye, 188-89.
loyalty is found in the mainstream denominations, but again, these denominations are ageing and switchers and transfers are being attracted to growing and more vibrant congregations. Switchers tend to be younger on the whole and are looking for the "right" congregation in which to get involved. In contemporary society, loyalty cannot be assumed. It has to be earned.

If the current level of switching continues, the rate of loss will become more significant especially over the next two decades. Anglicans (among others) will have to reflect carefully on the reasons for these patterns. They are losing attenders not only to pentecostal churches, but also to each of the other mainstream denominations and at greater rates than they are gaining them. Indeed, anglicans are not interacting with society at present in the way that a more enlightened understanding of their roots would encourage them to do. A quarter of those leaving mainstream denominations are dissatisfied with the style of their congregation and are more than prepared to seek out the options. In particular, these denominations will need to search out effective ways of bridging the gap between younger and older people. This is vital, not only for a sense of mission, but also for survival. Three out of four attenders want their congregations to grow and "effectiveness" is cited as the main reason. This suggests that traditional models of ministry are under threat and will need to be reworked. It is in this area that anglicanism would do well to recapture and revitalise the original incarnational theology with which it has been traditionally associated. As the failure to engage in effective evangelism or to make bridges of contact is at the heart of most stories of decline, many congregations are not reaching the diversity of people who make up the suburbs. This is particularly true in respect to those under forty years.

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463 Kaldor, et al., 237.
465 Kaldor, et al., 246.
466 Kaye, 136-37.
467 Kaldor, et al., 249.
468 Kaldor, et al., 281.
469 Kaldor, et al., 306-07.
470 Kaye, 136-53.
More energy and resources should therefore be put into reaching this age group especially by anglican and other mainstream churches.\textsuperscript{472}

Anglicanism in the Australia wide context certainly has a future. Indeed, there are some outstanding examples of a revitalised anglicanism at work today. However, these represent the exception more than the rule. The anglican church will continue to take its place in the Australian community so long as it seeks to devise new and vibrant strategies to reach the community at large and so long as the vision remains fresh for the years ahead.

\textit{Movement}

\textbf{Catholicism} (church-type)

Vatican 2 has changed the theological face of catholicism worldwide. Although the overall effect has been somewhat devastating, the desire has been to open up the possibility of diversity of belief and to permit experimentation.\textsuperscript{473} This it has certainly done. For via the transcendentalism of Karl Rahner there has been a marked "turn to the subject" where the focus of theology is now humankind.\textsuperscript{474} McSweeney argues that prior to Vatican 2 the emerging new theology was well under way. He describes this in terms of:

\begin{quote}
\textbf{\ldots} a shift in emphasis from Christ's divinity to his humanity; from the Church as institution of salvation to the Church as community; from the objective to the subjective aspect of liturgy; from God's transcendence and otherness to his presence among men and in all creation; from the resurrection as a discrete event in the past and in the future to the kingdom already present in the world and in process of fulfilment; from a moral theology of sin to a moral theology of human development and interpersonal relations.\textsuperscript{475}
\end{quote}

\textsuperscript{472} Kaldor, et al., 331.
\textsuperscript{473} Lawton, 16.
\textsuperscript{474} Demarest, 190.

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In preparing for Vatican 2, Pope John XXIII sought to 'open the windows of the church to the wind of the Holy Spirit.' This marked the beginning of a "mutation" from which a profoundly renewed church might emerge, but most catholics were not ready for the changes which followed. Indeed, this has resulted in confusion for catholics at home and abroad. Although the various pronouncements of Vatican 2 have perplexed many, the move toward a system of belief which concentrates on "the self" is very much in tune with society today. Such a move was predicted by the French sociologist Emile Durkheim almost a century ago when he was seeking to explain the belief system which could unite a complex society together in view of the prospect of ever increasing diversity:

As societies become greater in volume and density, they increase in complexity, work is divided, individual differences multiply, and the moment approaches when the only remaining bond among the members of a single human group will be that they are all men. Under such conditions the body of collective sentiments inevitably attaches itself with all its strength to its single remaining object, communicating to this object an incomparable value by so doing. Since human personality is the only thing that appeals unanimously to all hearts, since its enhancement is the only aim that can be collectively pursued, it inevitably acquires exceptional value in the eyes of all. It thus rises far above all human aims, assuming a religious nature.

Troeltsch also spoke of mysticism in terms of a form of religion being developed in which 'the isolated individual, and psychological abstraction and analysis become everything.' However one perceives the insights of Durkheim and Troeltsch in terms of their moral and theological implications, such ideas can be seen as pervading

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476 Dwyer and English, 135.
477 Collins, 254.
478 Collins, 202. One notable achievement of Vatican 2 was the undercutting of ideological notions of intolerance toward liberal and pluralist views on religious equality and freedom. However, in finding it difficult to concede equal rights, bishops have essentially upheld their own agendas (as maintained in chapter 3). Thus, social justice is denied and catholic tradition inverted. For the catholic hierarchy, behind their confusion lies a failure to recognise that the rules have changed. See Hogan 142-43.
480 Troeltsch, I.377.
influences within Australian society at present. Indeed, the "transcendent project" of
Christianity has now become privatised. 481 Individuals have focused on themselves and
so too have the congregations. In theory therefore, Vatican 2 has prepared catholicism
for a new social value system entirely, but its success or otherwise in reaping the
harvest ultimately depends on how quickly and effectively it can mobilise its structures
to take the advantage. The signs to date in this respect have not been good.

The experience of glossolalia appeals to the heightened sense of self need in
Australian society today. In the Catholic church, this was originally a response to the
weariness of young Catholics who had been involved in social activist programs, but
when the movement spread to Australia, it was also well received especially by those
requiring refreshment and a sense of liveliness about their faith.482 For some Catholics,
the charismatic experience of renewal through prayer has made up for the lost joys of
former days prior to Vatican 2.483 It has been a help and an encouragement in many
ways. The Catholic church seeks to take the experience of glossolalia under its wing,
thus embracing the movement "within". Catholic charismatic communities are therefore
couraged to see themselves as belonging to the wider church.484 Consequently,
sectarian tendencies within charismatic catholicism are viewed with suspicion.485

People are highly mobile in Australian society today and this has prompted the
building and establishing of regional congregations. These are often specifically
developed to cater for a particular interest group or sub-culture.486 Such congregations
have special appeal to younger adherents and are able to maintain high levels of
belonging. However, regionalisation is not the only relevant way to reach a highly
mobile population. A range of options varying in size, emphasis and focus, will be

481 Lawton, 109.
482 Collins, 94-95.
483 Dwyer and English, 144.
484 Collins, 95.
485 Collins, 97-9. Further on this point, Collins notes the tendency among some Catholic charismatics
to become increasingly fundamentalist in both scriptural exegesis and theology. He argues that
charismatic renewal should lead people back to the wider church. However, if charismatic Catholics
become fixated, they tend to reject the wider community as being uninitiated and uncommitted.
Although the charismatic movement has in some instances led to a renewed spirituality, it has turned
others into narrow sectarians divorced from mainstream Catholic tradition.
486 Kaldor, et al., 316.

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needed in the future depending upon the nature of the particular community being considered.\textsuperscript{487} Many catholic churches now hold mass at time slots specifically designed to capitalise on the movements of adherents. Other denominations are also following long established catholic tradition by seeking to establish schools in close proximity to church buildings and other additional facilities. Catholic bishops have long since been concerned to see that education be provided in an atmosphere which nourishes catholic tradition and faith.\textsuperscript{488}

It has already been indicated that women have played a major role in the lay ministry of the catholic church down through the years and this continues today. However, with gender roles having their impact on many different aspects of social and community life, the role of women demands further attention. This is because it is one of the prime factors in relation to social and ethical change. Women have not only been entrusted with major responsibility in regard to catholic education programs and the like, but they have also been in the forefront of catholic social action.\textsuperscript{489} Undoubtedly however, there is linked to the ministry of women the question of priestly roles, but it is suspected that discrimination against women on the basis of ritual purity is what lies at the heart of the refusal to allow them to have a role in the church's liturgical program.\textsuperscript{490}

From the 1960s, the debate over the habit has been symptomatic of deeper changes. This era forced the introduction of new forms of prayer and dress and experimental communities encouraged religious orders to take greater responsibility

\textsuperscript{487} Kaldor, et al., 320-21.
\textsuperscript{488} Collins, 78.
\textsuperscript{489} Dwyer and English, 108-11. The publication by the Catholic Commission for Justice and Peace in 1976 of Towards A Whole Community - a statement on the role of women, was an acknowledgment of the issues underlying feminist demands of liberation and justice. However, by the 1980s, concerns which involved women were only routinely mentioned as part of the church's overall agenda and did not gain the high priority no doubt envisaged by some. See Hogan 105-07.
\textsuperscript{490} Collins, 79-80. The Declaration On The Admission Of Women To The Ministerial Priesthood (15 October, 1976) offers cautious authorisation to the engagement of women in ministry generally, but remains disapproving on the question of ordination to the priesthood itself. The Declaration has been much criticised by scholars as being a most unsatisfactory document. For it fails to address two issues in particular; firstly, the question of whether or not there is a perceived need in the church for women in ministry and secondly, the fact that many priests in being "signs of Christ" are in fact ineffective signs in the caring and humane ministry of Jesus. However, although these criticisms apply, Collins sees the issue of "ritual purity" as being more at the heart of the matter.

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for their own lives. The experimental communities soon collapsed and many acted irresponsibly, but it was out of this chaos that the religious orders (particularly women) began to look toward new approaches to religious life. The areas in which women are primarily excluded are the sanctifying and shepherding roles (liturgy and leadership). In some creative parishes, women have begun to serve at the altar. Women can also become diocesan chancellors and serve as members of diocesan and parish councils, but they cannot be ordained to the priesthood, or be installed as lectors or acolytes. They can only be allowed to perform these ministries when there are no "suitable" males available. However, it is religious sisters in renewed orders in particular, who have directed the way to newer ministries. Indeed, the call for full participation in the life of the church by women is regarded as prophetic. Under the present Pope however, opposition to the ordination of women has become the basic indicator of loyalty.

Pentecostalism (sect-type)

The emotional and spiritual offerings of Australian pentecostalism serve as a counterbalance to the discipline and rationality which is demanded in the working world and this provides relief and refreshment for many. It was noted by Max Weber that increasing rationalisation will characterise modern society in the future. In some respects, pentecostalism represents a volte face in view of such trends, but it also enhances them. For pentecostalism rejects the bureaucracy and formality of mainline churches, but also demonstrates a readiness to employ modern technology for religious purposes and develop its potential toward religious ends. Pentecostalism is thus in many respects a combination of opposites.

The term "pentecostal" is a generic term to describe "an experience". That is, it describes a style of christianity which emphasises the power of the Holy Spirit in producing the many gifts listed in the new testament. Of these, the gift of tongues is

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491 Collins, 82.
492 Collins, 239-41.
493 Black, 116.
494 Bentley, Blombery and Hughes, 38.
paramount. In having the ability to attract younger generations in particular, pentecostalism has acknowledged and embraced the youth of today. In the charismatic movement throughout, 30% of all attenders in their twenties speak in tongues and high numbers of those with a youthful profile who do not speak, readily give their approval. Such people are spread across all educational and occupational groups.

Bernice Martin maintains that since the post-war period there has been a significant change which has issued in an entirely new cultural order in terms of values, assumptions and general ways of living. Martin cites Talcott Parsons in referring to this new cultural milieu as the "Expressive Revolution". Pentecostalism has largely embraced such cultural change and in its separate emphases and generally segmented structure has shown itself to be more dynamic and flexible than the mainstream denominations. Indeed, pentecostal churches promote growth through division (as distinct from divisiveness) and diversity of worship is sought within the movement overall. To the degree that pentecostalism opposes moral permissiveness it is at odds with the expressive revolution, but in other respects it is very much in harmony with it. The general informality of dress, expressive forms of worship, interpersonal relationships, involvement of the body, excitement and novelty, all add to the deliberate contrast with some of the more conventional religious forms. Pentecostalism however, is not to be regarded merely as another ecstatic religion, nor as just another reflection of an unstructured social situation. Again, although it reflects the characteristics of popular culture at many levels, it still remains attuned to both structured and unstructured elements within society at large. For many pentecostal adherents, the experience of glossolalia has now largely become routinised. Older denominations like the Assemblies of God tend to traverse the path from sect to church of which Niebuhr spoke. However, newer groups continue to arise and these reflect less conventional patterns of behaviour. Such groups mediate the orientations of their founders and in so doing, they perpetuate afresh the dynamic of the movement for the present day.

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495 Kaldor, et al., 78.
496 Kaldor, et al., 88.
498 Black, 114.
499 Chant, 247.
500 Black, 117-19.
501 Black, 120.
Geographic mobility has been shown to lead to declines in church attendance.\textsuperscript{502} It is therefore essential for churches to develop appropriate levels of involvement and interaction with the community, as church leadership should remain in touch with those who have the tendency not to be involved.\textsuperscript{503} As already stated, when families move from one place to another, the prospect of becoming re-established is often of secondary concern. Traditional patterns of church going once interrupted may prompt the desire to stay away. The placement of the pentecostal mega-churches suggests that young adults are a group which is more amenable than most to regionally based ministries.\textsuperscript{504} The regionalisation factor is therefore more relevant than one might think to the question of why there is such a lack of younger attenders in other denominations generally.

As changing business and commercial enterprises have forced the development of regional business districts,\textsuperscript{505} religious organisations have also moved to capitalise on these developments. The churches are facing a choice. They can either continue as before and provide a service to a declining number of nominal adherents, or they can become more outward looking and seek to get involved with people in the community at large.\textsuperscript{506} The establishing of regional centres is one way to address the issue.\textsuperscript{507} The mega-churches which were established in the 1980s and which are continually being established today are evidence of the suitability of this kind of arrangement.\textsuperscript{508} The "one thousand barrier" has already been broken by many congregations and some pentecostal churches are aiming for a membership of five or ten thousand.\textsuperscript{509} In 1983 the large Assemblies of God ministry at Paradise, South Australia, had an aggregate attendance of around two thousand people. In similar ways the Garden City Christian Church in Brisbane was built to accommodate over two thousand people in the facility erected there in 1982 and the Christian Life Centre established in Sydney in 1977 also began gathering large congregations by the mid-1980s.\textsuperscript{510} Many pentecostal churches

\textsuperscript{503} Kaldor, 212.
\textsuperscript{504} Kaldor, 216.
\textsuperscript{505} Kaldor, 65.
\textsuperscript{506} Kaldor, 101.
\textsuperscript{507} Kaldor, 104.
\textsuperscript{508} Kaldor, 165-67.
\textsuperscript{509} Chant, 250.
\textsuperscript{510} Chant, 225.
are not large churches, but these more "localised" congregations still continue an effective and faithful ministry. For them and for others, the larger assemblies provide a healthy image: one of keen incentive, strength and confidence.\textsuperscript{511} For a society which is in a constant state of flux, churches need to rearrange their structures in order to cope. As far as regionalisation has provided an effective answer to the high degree of mobility within Australian society today, the pentecostal churches have proved to be the most adept at meeting the need.

In the rational-legal authority based system, the debate about the ordination of women has proceeded along biblical and theological grounds. While the issue is the same, the debate has been conducted differently elsewhere. Because they are based on a charismatic-congregational authority style, the pentecostal churches have more easily settled the matter.\textsuperscript{512} Indeed, it was in churches of this kind that women were first allowed to officially function as clergy.\textsuperscript{513} The advent of female clergy has been one of the greatest changes affecting western christian clergy since the reintroduction of married clergy at the time of the protestant reformation. Once ordained, women experience various difficulties with general acceptance and career advancement. However, women are highly valued members of the leadership once they become established. It is likely that women will produce the most engaging and challenging theology in the years ahead.\textsuperscript{514} Although the fundamentalist churches might be accused of being paternalistic and sexist\textsuperscript{515} and although the reassertion of male authority is part of the attraction to those who lament the blurring of traditional gender role distinctions, the pentecostals have nonetheless proceeded with the introduction of female clergy. This is one of the factors which makes them more progressive than some other denominations. It is also another illustration of that particular cultural and theological ambivalence which enables the pentecostal churches to meet the needs of a rapidly changing society.\textsuperscript{516}

\textsuperscript{511} Chant, 250.
\textsuperscript{512} Bouma, 76-79.
\textsuperscript{514} Bouma, 149.
\textsuperscript{515} Collins, 90.
\textsuperscript{516} Black, 115-20.

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Summary:

Membership

Catholicism has the largest nominal affiliation of all denominations. It has good levels of regular attendance although weekly mass attendance figures reflect declines in recent years. Compared to the overall population catholics are under-represented amongst those holding professional qualifications. But they have similar proportions as the population regarding vocational training. Being a catholic no longer divides one from mainstream Australian society as the so-called catholic ghetto has now largely disappeared. The youthful profile of catholics is primarily related to migrant intake.

The pentecostal churches have shown a steady increase in religious affiliation throughout past years. They also have less nominalism than other denominations. Pentecostalism has an active youthful profile and attracts people particularly with skilled vocational trades. The ethnic composition of pentecostalism is similar to that of the nation as a whole.

Anglicanism has the second largest nominal affiliation. However, regular attendance figures are poor. Educational and occupational patterns are similar to those found in catholicism and pentecostalism, but migrant intake is markedly different. Anglicanism is strong amongst english speaking migrants, but weak amongst those born in non-english speaking countries.

Belonging

Catholicism embraces fundamentalism within its structures. However, the focal point of belonging centers around the mass and the religious community. As catholics have come to make up their minds on a wide ranging number of issues in recent years, a good deal of confusion has set in. Nominal church membership reflects high numbers of those who have experienced marital and social dislocation and catholics have good strategies for addressing the needs of the disprivileged. Lay people, both men and
women, claim a high level of involvement in the work of the church, but migrants tend
to feel neglected and isolated.

Pentecostalism displays fundamentalism as the full face of the movement. It has
also attracted large numbers of adherents from other denominations. Pentecostal
churches generally have higher levels than other protestant denominations of those in
the lower socioeconomic group and have largely succeeded in providing the migrant
communities and other disprivileged groups with a strong sense of belonging.
However, within pentecostalism itself, there is a high degree of internal switching. This
appears to reflect conflict with the leadership.

Anglicanism reflects a poor sense of belonging which is characterised by the high
tracks of switching out of the denomination. Loyalty is still a characteristic of older
generations, but does not apply to younger generations to the same degree. Challenges
for the future for most mainstream denominations include devising more effective ways
to bridge the gap between older and younger generations and developing more creative
strategies for evangelism and outreach.

**Movement**

For roman catholicism, Vatican 2 has opened up the way for diversity of belief
and wide ranging experimentation. However, this has also resulted in confusion for
clergy and lay people alike. The experience of glossolalia satisfies a felt need, but this is
considered part of the wider church and is primarily embraced "within". In the face of
current mobility patterns, the catholic church has sought to maintain a sense of
community via its localised parish structures and the ordination of women will remain a
complex issue for some time to come.

For Australian pentecostalism, the experience of glossolalia is on full and open
display as a central feature of the movement. Pentecostalism reflects a degree of
theological and cultural ambivalence in a society of contrasts, but constantly remains
well attuned to the social ethos of the day. The essential dynamic of pentecostalism is

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continually perpetuated afresh and mobility factors are largely addressed by the establishing of large regional centers. The introduction of female clergy has been primarily accomplished without difficulty.

**Concluding Statement**

The evaluation of the religious organisations is now complete. The evidence has been compiled and the results summarised. The most obvious need which these organisations have had to address relates to the human element. For a process of rapid change over the past few decades has brought with it an unprecedented complex social diversification for the Australian community overall. This in turn has precipitated high levels of anxiety, insecurity and expectation in the general populace, together with an intense concentration on the self. It remains to be seen however, which specific kind of religious organisation, namely, Australian catholicism (representing the church-type) or Australian pentecostalism (a "collective" organisation representing a variety of sects), is the more strategically placed to advance its cause within the culture of the present day. The way is now clear to examine the various alternatives in this regard. This will be taken up and dealt with under *Strategic Advantage* in the next chapter.
Chapter 6

STRATEGIC ADVANTAGE

The point has now been arrived at where Strategic Advantage can be declared. Three criteria have provided the bases for assessing the religious organisations and one can feel confident in view of the nature of the research undertaken that any statement regarding Strategic Advantage will therefore reflect significant trends and not mere isolated phenomena. Therefore, this chapter will review the issues regarding Australian catholicism and Australian pentecostalism as they have been taken up and developed in the previous chapters. After the review, it will be necessary to indicate "advantage" regarding the organisations involved. A discussion will then follow on the reasons for advantage. This discussion will take the form of a set of comparative results after which there will be a conclusion.

Reviewing The Issues

It was noted in chapter 1 that in Troeltsch's theoretical construct there is no value judgement regarding church or sect within any given social setting. That is, both merely operate side by side and complement each other. Indeed, the models effectively cater for different contexts and a different authority base and structure underlies each in regard to its formulation and expression. Wilson's work is helpful in seeking to classify the various sects which exist and Yinger's work is similarly helpful in the range of possibilities which he outlines along the church-sect continuum. Thus, religious organisations are flexible enough to adjust to socio-cultural contexts of differing character.

It was mentioned in the Introduction however, that the notion of "agency" can be attributed where religious organisations are viewed as specific people groups seeking to advance their cause. This is the scenario which will operate for the purposes of determining Strategic Advantage in this chapter. It has also been noted that the tendency of catholicism to display a fundamentalist bent and operate with strong sect-
like characteristics has in some instances proved remarkable (as for example with "rechristianisation" in Europe). The fundamentalists have also demonstrated a strong concerted effort in the cause which they espouse. The degree of flexibility on the part of the religious organisations is therefore a strong feature in their favour for any social climate in which they might be placed. Consequently, it is not a simple matter to choose one organisation or the other as being the more strategically placed to advance its cause.

In Australia, church and sect organisations do not have the same drive as their counterparts overseas. Roman catholicism has presented as "confused" and somewhat estranged within the Australian socio-religious scene. There is no clear sense of direction - nothing which can address the floodtide of change and thereby provide a satisfactory level of hope and security for adherents. Although sect movements generally have not demonstrated the same level of confusion, they similarly do not reveal the driving force of their counterparts overseas. Apart from a few marginally successful representations by morals campaigners such as the Reverend Fred Nile on behalf of the loosely affiliated political wing of the fundamentalist churches known as the Christian Democratic Party (formerly the Call To Australia Party), little pressure has been brought to bear on the major political parties. On the contrary, sect organisations have tended to remain shy of public politics altogether. Consequently, the higher echelons of government by and large continue to operate unchecked in regard to the moral, political and ethical aspirations of the churches, whereas in the United States, the fundamentalists have been largely successful in placing presidents in the White House.

In summary, it can be said that in relation to the activity levels which predominate overseas, Australian churches are rather "timid" by comparison. They are still growing and maturing especially at the political level. Roman catholicism holds promise, but is not able to demonstrate it. At many levels it remains impotent and pastorally ineffective. Australian pentecostalism on the other hand demonstrates a high degree of ability, but in fairness to catholicism, similarly does not take advantage of the range of possibilities which are potentially on offer. In Australia, fundamentalism
continues to remain a "bottom-up" (grass roots) proposition. The principle of "top-down" (political manoeuvring) requires a greater level of maturity and sophistication than can presently be afforded.

**Indicating Advantage**

Although roman catholicism and Australian pentecostalism both have their weaknesses, this writer ultimately concludes that an advantage accrues for Australian pentecostalism in the socio-religious climate of today. In terms of the outworking of the initial aim of this thesis, it is therefore the sects which are more strategically placed to advance their cause. This does not imply that catholicism is in any sense irrelevant to the existing scene. On the contrary, it only means that given the fragmented nature of Australian culture as it presently stands, pentecostalism will maintain "the edge". It will be demonstrated that Australian pentecostalism will advance its cause for fundamentalism and gain ground for as long as culture continues to remain "unsettled", certainly advancing in the foreseeable future into the new millennium.

Regarding the subject of methodology however, *Strategic Advantage* will not be described in the "assessment" terms of chapter 4. Rather, this chapter will seek to "reframe" those key issues which have already surfaced and present them in a new light. Furthermore, it cannot be assumed that the foregoing study yields results which apply universally. Contextual application is significant and is acknowledged as being so. Therefore, *Strategic Advantage* will not imply that the advantage of Australian pentecostalism automatically accrues to all sect organisations in Australian culture today, any more than there are no progressive and formidable examples of catholicism at work. For the sects to take the advantage, there needs to be "opportunity" in the context in which the sects are placed. There will also be high levels of vision and initiative amongst the leadership in order to meet the needs of both the membership and the general populace of that region.
Comparative Results

In the Introduction it was noted that "fundamentalism" will feature markedly throughout the course of this project. Indeed, much has been made of the rise of fundamentalism and the high degree of fragmentation which existing culture discloses. Therefore, the affinity of Australian pentecostalism in relation to fundamentalism will be somewhat determinative regarding Strategic Advantage. It will be demonstrated that in this context the sects have flourished.

By all accounts, dualism will similarly take on a decisive role regarding overall Strategic Advantage. For inasmuch as fundamentalism will feature strongly, it will also be demonstrated that ultimately this is because the sects are better equipped via their inherent dualism (being the theoretical base underlying the sects) to engage a culture which itself exhibits decided tendencies of this kind.

There will now follow five summary points. These are the results in view of the initial aim of this project as stated at the beginning. They are the reasons why Australian pentecostalism is better placed (over and against catholicism) to advance its cause within the Australian socio-religious scene today.

1. Sect Organisation More Explicit

In the "market place" of religious ideas where fundamentalism has been steadily gaining new ground, that section of the Australian populace which has embraced fundamentalism (in greater and lesser degrees) has done so with open arms. The booming churches are those which offer certainty rather than mystery.\(^{517}\) In this respect, the criticism of Collins is immaterial and somewhat impractical in view of the rising trend toward fundamentalism. It is no good pronouncing a benediction of woes over the alleged reductionist and simplistic tendencies of its assertions, or for that matter, the intellectual capacity of some of its adherents. Fundamentalism is here to stay. If it is not respected for the attempt it makes to provide people with answers

\(^{517}\) Mackay, 253.
around which they can fashion their lives and futures, it should at least be respected for the impact it is having as a sociological phenomenon within the Australian community at large.

Australian pentecostalism presents its fundamentalism as the "full-face". For fundamentalism is the "shop window" of pentecostal preaching, teaching, healing and caring ministries, whereas catholicism continues to remain fearful, particularly where the charismatic movement is involved. Consequently, Australian pentecostalism has demonstrated an increasing degree of relevance at this level. Indeed, it is because fundamentalism is on the increase that roman catholicism would do well to exalt its fundamentalist component rather than humble it, at least for as long as Australian (and world) culture continues along its present course.

In hindsight, it is fair to say that regarding fundamentalism, catholicism has tended to remain "disengaged". It neither desires to embrace fundamentalism in any significant measure, nor does it know how to go about it. But this cannot continue if nominal religious affiliation is to translate into a more active membership base. Indeed, there needs to be a more enlightened leadership which can see the value (and desirability) of relating to the everyday Australian. Change, although taking place in some quarters is far too slow to generate the desired effect. One envisages that by the time catholicism is able to demonstrate a capacity in this area the race will be all but over.

In relation to the above, it can further be stated that Australian pentecostalism is more strategically placed to advance its cause in this area because definitional character is designed to assist it. Fundamentalism is given high priority on the sects' agenda and is absolutely foundational to that of the conversionist sects generally. It is appropriate at this juncture to offer an example for the purpose of further illustrating the point:

On August 13, 1994, this writer attended the Penrith Christian Fellowship Centre (under the auspices of Assemblies of God in Australia) in Sydney, to which the "Power Team" was invited to hold a series of meetings. The Power Team is based in the
United States and consists of a group of pentecostal pastors who perform feats of strength on stage interspersed with personal testimonies and strong revivalist preaching. Throughout the meetings the Power Team performed in every respect as advertised. The feats of strength, attire of the presenters, lighting, props and electronic equipment, were typical of the pentecostal sects' familiarisation with modern trends in youth culture. Testimonies were intense and powerful. The audience was exhorted to shun evil and sin and to make a "personal" commitment to the Lord. It was declared that such a commitment should be made now and not put off till another time.

The point of this illustration lies not so much in the manner of presentation of a fundamentalist gospel, but moreover, in its enthusiastic reception. For of the thousand or so people packed into the auditorium for this event a significant proportion responded to the "altar call" at the end. Although much emotional content was engendered throughout, this was an obvious demonstration of the conversionist sects at work, strong and confident, unashamedly presenting what they believed to be necessary for the spiritual well-being of the populace. Unshackled by conservatism and fear they were openly "explicit" with their agenda. On this occasion, by and large, the audience was well satisfied with what it received.

2. Sect Organisation More Reassuring

The first point above has raised the issue of the "explicit" nature of Australian pentecostalism with regard to the increasing acceptance of fundamentalism. However, what do the sects have to offer in terms of specific life values? This second point will concentrate more on the aspect of relationships and the nurturing of adherents. For in the area of personal "reassurance" also, Australian pentecostalism affords a greater foundational advantage in preference to roman catholicism.

Throughout this project the nurture of adherents has been given a high priority particularly amongst youth culture. If time is not spent with people addressing their problems and seeking to affirm them in the context of present day needs, there is little hope of the religious organisations impacting on society to any significant degree. Such
impact relates to the process of "picking up the pieces" referred to earlier. Religious
groups therefore have a marvellous opportunity to grasp the nettle and to feature
prominently amongst all the various government and non-government organisations
alike. By definition, Australian pentecostalism is better placed in this regard because it
is geared more towards the prospective nurturing of relationships through its
egalitarian concerns (such as the priesthood of all believers) and corresponding high
levels of lay involvement, whereas the sheer size and impersonality of catholicism
prevents it from doing the same.  

The requirements of the conversionist sects for membership always begin at the
level of personal relationship to a saviour figure, whereas catholicism tends to
emphasise the more impersonal aspect of being "born into" membership. For Australian
pentecostalism, healthy relationships of a personal nature are reflective of the notion
that one possesses the attributes of faith and consequently, it is required that the
validity of such faith be tested at the practical level. It is because the existing social
climate offers little encouragement in this area, that pentecostalism is able to counter
the loneliness and isolation of society at large by offering the promise of relationship to
God and to others in a personally applicable manner. Therefore, as Australian
pentecostalism continues to offer the attraction of both existing and prospective
relationships, together with an emphasis on the family and the individual, it is far better
placed than those religious organisations which offer a partial focus on relationships
only.

The ministries of the religious organisations have been shown to be particularly
significant for disadvantaged people in the community. Such people have found
themselves to be disadvantaged largely due to financial and other related factors.
Indeed, the gap between rich and poor is widening and financial pressure is resulting in
the general disintegration of the relationship of marriage in particular. However,
because Australian pentecostalism has worked hard to promote its policies throughout
the community at large it has subsequently reaped a harvest in this regard. As the key
sense of belonging for sect organisations revolves around relationships generally and as

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518 Collins, 92.
Australian pentecostalism has been found to possess larger numbers of disprivileged people within its ranks, the resultant sense of reassurance for such people is a welcome and refreshing experience. Thus, the overall measure of security which is offered (especially for young people) provides pentecostalism with a strong vantage point.

For Australian pentecostalism, the general fostering, nurturing and encouraging of relationships is not the experience of the disprivileged only, but also, of the membership overall. Moreover, the embracing of the laity is a marked feature of pentecostalism even within the leadership, offering opportunity and reassurance to the membership at this level also and thereby, a sense of involvement in the overall direction of the ministries themselves. Roman catholicism, however, by and large restricts the area of leadership to the clergy. Although there is a strong lay movement within catholicism (which has been largely beneficial), this has come mainly as a result of the shortage of priests. It has been a necessity "forced" upon the laity by circumstance rather than something which the laity has genuinely been encouraged to see as a right and privilege.

The "experiences" of Australian pentecostalism also provide reassurance for the membership through the emphasis on success. This applies to those who offer themselves openly to the leading and empowering of the Holy Spirit. Indeed, the "prosperity doctrine" of pentecostalism promises material and spiritual advancement. It has been estimated that over 80% of Australian pentecostals believe that if they commit themselves to tithing they will prosper financially.\(^{519}\) Although such doctrines have been the subject of much heated debate, they nonetheless create an impression which on the positive side tends to elevate levels of self-esteem in a world of forgotten and unsuccessful persons. Together with the experience of glossolalia and the emphasis on giftedness of a general nature, Australian pentecostalism offers its membership something to believe in relation to "the self". It reassures the individual by means of spiritually and personally acquired gifts. Experiences of the Spirit and a literal interpretation of the bible are thereby busily at work communicating a sense of

\(^{519}\) Black, 118.
personal worth to "non-persons". Through the scriptures there is direct access to God without the superintendence of church, state, or the educated classes. 520

In the culture of today, reassurance is the "felt need" of individuals and family groups alike. In such a climate, Australian pentecostalism has demonstrated a greater capacity than roman catholcism to be able to meet that need. Thus, in an ever-changing and inhospitable world, the sects continue to offer a ray of hope for a neglected and insecure humanity.

3. Sect Organisation More Diverse

Not only is Australian pentecostalism more explicit and reassuring, but in a culture of immense complexity, it is also more diverse. For pentecostalism is not encumbered by the same traditions as catholcism (although traditional patterns do exist) and can move swiftly to devise strategies which are relevant to the varying circumstances as they arise. In being better equipped to address diversity, this third point also highlights the propensity of the sects towards dualism. 521

In the Introduction it was argued that dualism does not necessarily find expression in a contest between strongly opposing principles. On the contrary, such principles may merely be "independent". Thus, dualism can be described in terms of diversity. For at its most basic level dualism is diversity. This is not to imply however, that the opposite is also true, namely; that diversity is necessarily dualism. It is only to argue that Australian pentecostalism maintains greater affinity with extant culture because it possesses a diverse structural base. Thus, by way of comparison to roman catholcism, the sects again emerge victorious. For diversity of structure better facilitates diversity of culture. This can be demonstrated in the following ways:

It has been noted that mobility factors have largely resulted in the devaluation of local community life and in some cases have even been responsible for preventing

521 Dualism will here apply in the sense of "Dualism (i)" as defined in the Introduction.
those who previously attended the churches from re-establishing church attendance patterns. Australian pentecostalism has responded to this problem however, by establishing large regionalized churches which tend to attract prospective adherents as they constantly traverse suburban boundaries, thereby creating a renewed sense of community life. Pentecostalism still maintains its smaller centers, for not all pastors possess the gifts and resources to develop the larger regional centers which have been strategically placed in varying size throughout the cities and suburbs. However, by attempting to cover a greater range of possibilities, Australian pentecostalism has sought to address the need and this it has done with a substantial degree of success. Roman catholicism on the other hand, although just as keen to reach the Australian populace with the message of the gospel and the traditions which it values has tended to remain "localised" and restrictive in this regard, maintaining a sense of community based on outdated concepts. Consequently, in being generally less innovative, catholicism has failed to capitalise on current trends.

Within Australian pentecostalism, diversity relates to the ministry programs themselves and not merely to church structures. An example can be taken in regard to "New Day Ministries Incorporated". This work originally began as a witness movement with young people going into the streets of Perth. However, although evangelism always remained a priority, the movement soon grew into a series of meetings which catered for the whole family and there was also a welfare program established for disadvantaged youth. Thus, a multi-faceted ministry developed from a singular vision as new needs came into existence. It is not that catholicism has failed at this level to put appropriate strategies in place. On the contrary, many such strategies already exist and are proving effective in their outworking. Rather, the problem lies in the overall confusion which has arisen in the context of rapid social change and the subsequent difficulty involved in reorientating existing structures and programs to address the needs in time. The constraints of time which social change imposes are indeed burdensome, making it difficult for catholicism to address "issues of the moment".
If anything characterises diversity within Australian social life today, it is the multicultural nature of society together with the ever-changing demands of youth. Australian pentecostalism has "grown up" within the sea of diversity and its agility has been strongly tested in relation to both of these aspects. Ethnic diversity was able to be examined in the course of this project and was found to be significant in the overall contribution which it made. Pentecostalism was found to have an ethnic mix similar to that of the nation as a whole. Roman catholicism was also found to have a strong ethnic profile nation wide and various ethnic congregations have been established under the auspices of each respective organisation. However, it was discovered that in relation to ethnic diversity, roman catholicism again presented as "confused". It has not understood with any degree of clarity the ways of being catholic which immigrant populations have brought with them from native lands. It has therefore largely incorporated ethnic communities into its structures in name only, without seeking to understand their needs or relate to their "differences". On the other hand, Australian pentecostalism has again been quick to address the issues. Its strong socialisation of membership has effectively incorporated ethnic groups to the same degree that it incorporates those who come from english speaking backgrounds.

With regard to youth culture, the post-war generations are by and large the most difficult to please. This is because in relation to matters of choice these generations are characterised by pragmatism and high levels of expectation. In Australian culture, roman catholicism and Australian pentecostalism each have a strong youth profile. However, for catholicism, the general socialisation of the membership in this regard has not been good. On the other hand, for Australian pentecostalism, not only is there a strong youth profile with good socialisation, but the high expectation of youth culture has been largely satisfied. The innovative use of technology, relevant forms of worship, expressive use of body language and general emotive content, not only underscore pentecostalism's relevance in regard to youth culture, but also identify an ability to cope with rapidly changing ideas, values and expectations generally.

For the reasons outlined above, Australian pentecostalism will gain the advantage over roman catholicism in a diverse and factionalised culture. Indeed, diversity of
structure better facilitates diversity of culture. In maintaining the sufficiently high levels of agility necessary, the sects are therefore better equipped to address the needs as they arise in the context of rapid social change.

4. Sect Organisation More Attuned

What has been summarily proposed so far, is that Australian pentecostalism is better placed to advance its cause over and against roman catholicism primarily because it more readily identifies with existing culture. That is, the sects are "at home" within the culture of today. However, pentecostalism continues to relate to culture not only at the levels described above, but also fourthly, at the level of "resonance". For as will be shown, sectarianism dances to the tune of fragmented culture and it is in tune.

The overall fragmentation of culture has been problematic for the general populace. However, it has also been pointed out in chapter 2 of this project that although fragmentation has "arrived", this does not mean the demise of culture as such. Nor for that matter does it signal the demise of religious faith. On the contrary, in such a climate the religious organisations have the opportunity to present as a "colony" - an island of refuge in troubled times. This means however, that at many levels social life is not only characterised by uncertainty, but also certainty, not insecurity alone, but also security. Thus, social change has not destroyed culture, but rather, merely impacted on the way in which culture finds expression. Within Australian society today this tends to be characterised by a "tension of opposites".

The fact that there are both strengths and weaknesses in existing culture ultimately means that "dualism" can be presented in a light other than that of mere diversity. For dualism not only relates to culture at the level of difference or variety, but also, to the degrees of contrast which constitute the very state of variety.\footnote{Dualism will here apply in the sense of "Dualism (ii)" as defined in the Introduction.} Various examples of Australian pentecostalism's ability to engage culture at this level can now be offered:
By virtue of its strong fundamentalism, Australian pentecostalism is opposed to the general moral permissiveness of social life today. This is a virtual rule or principle upon which it is founded. However, although pentecostalism upholds the guardian or patriarchal principle and is consequently at odds with today's expressive revolution - from an alternate perspective, the opposite is also true. For pentecostalism is well acquainted with youth culture and yet this is where the expressive revolution finds it locus and generating power. On the one hand, the pentecostal movement lays down the law in regard to the rights and wrongs of social life as it currently stands - its ethics and values. On the other hand, it uses the "tools" of the expressive revolution in order to do so. That is to say, Australian pentecostalism is well acquainted with those media which promote a sense of instant religious gratification in a context given over to the expression of one's own personal "giftedness".

Australian pentecostalism differs from catholicism not merely with regard to religious traditionalism, but also sacerdotalism. Indeed, pentecostalism is generally critical of this approach asserting that charisma is not limited to the few, but is freely available to all. This feature of pentecostalism somewhat parallels the anti-ritualistic and anti-hierarchical aspects of the expressive revolution referred to above. However, although the ministry base of Australian pentecostalism presents as anti-sacerdotal, it also maintains a de facto episcopal position. In particular, the spiritual elitism claimed by those who profess baptism with the Holy Spirit as evidenced by the experience of glossolalia tends to divide adherents generally. Thus, pentecostalism effectively upholds two opposing orders. It openly renounces sacerdotalism in favour of its strong lay emphasis, but effectively embraces the same (although in de facto measure) through the form of that which it favours.

Although Australian pentecostalism greets the cultural revolution via the expressiveness and informality of its worship forms and styles, society today is still characterised by "structure" particularly within the work force. Pentecostalism dovetails well with predominant market controls which regulate the techno-economic sphere. At this level, order and control within one sphere meshes with order and control in another. With respect to the high profile of women in the workforce today
and the general prominence of women in almost every other sphere of social and cultural life, pentecostalism therefore holds particular appeal for those who are offended by the reversal of traditional gender roles. However, where sect organisations have ordained women (as with Australian pentecostalism), they have aligned themselves with existing cultural (and ethical) trends by investing women with the very authority which many see as rightfully belonging only to the male. In this respect, Australian pentecostalism again takes the "best from both worlds" and continues to "tune in" to a culture which projects both positive and negative images at one and the same time.

The most striking example however, of the tendency towards oscillation in the manner described above yet remains. For sect organisations thrive on the prospect of "uncertainty". Indeed, their very identity is linked to uncertainty and this in itself presents a contradiction in terms. Thus, although the sects present as certain, they can in fact only exist where there is uncertainty. Indeed, they have little to offer when culture is de-secularised or de-liberalised, or where the need of assurance and the general feelings of well-being associated with the same are no longer sought. In such a context, fundamentalism loses sight of the enemy and will search hard to find a substitute. This can be seen on the worldwide scale for example, with the collapse of soviet marxism. For anti-communist fundamentalism has now found itself without a cause and is thereby in search of another.\(^{523}\) The same would also apply to roman catholicism in its program of "re-christianisation" in Europe if in fact the destabilisation of a secularised regime was largely or principally achieved. Therefore, for Australian pentecostalism, indeed for fundamentalist religious organisations in general, because there has been virtually no history of strong opposition to government forces and their secular ideals, the worst case scenario would be that of a "settled" culture.

In the ways described above, for as long culture continues to remain unsettled, Australian pentecostalism is poised to take the advantage in the existing socio-religious climate. The dualism of the sects resonates at the same frequency as that of existing

\(^{523}\) Moltmann, "Fundamentalism", 113-14.
culture imitating its positives and negatives in various ways. Indeed, the sects will forge ahead in this regard so long as the "enemy" remains.

5. Sect Organisation More Adaptable

The previous point dealt with the ability of Australian pentecostalism to "tune in" to existing culture. But what exactly is taking place when the sects engage culture in this way? The answer relates to the notion of "adaptability". That is, when church and sect organisations substantially reject their normal modes of operation in favour of adopting alternate modes, they effectively demonstrate a capacity to move towards the opposite end of the church-sect spectrum. Consequently, this fifth point offers yet another example of the dualism of Australian pentecostalism at work.\(^{524}\)

Although sect movements originally only maintained a concept of universality in the sense of eschatology,\(^{525}\) the question of "universality" still looms large for church and sect organisations even in this country, if they seriously contemplate taking the advantage. Among other things, universality raises the question of "numbers" and this is a significant factor regarding strategic placement. In this project it has been assumed that "participation rates" and not mere nominal religious affiliation are significant in the race for determining overall numerical advantage. Catholicism has by far the larger nominal affiliation, but the more sectarian groups have been steadily gaining ground over recent years in terms of strong membership trends and high participation rates generally apply. However, as neither of the above affords a fair and just means of assessment in its own right, the question of numerical advantage will need to be considered in a different light.\(^{526}\)

\(^{524}\) Dualism will here apply in the sense of "Dualism (ii)" as defined in the Introduction.

\(^{525}\) Troeltsch, I.339. Eschatology refers to "the doctrine of the last things" which finds its key focus in the second advent, namely, the physical return to earth of Christ and the triumphant assembling of the elect. Although originally the sects could not contemplate the prospect of such an "ingathering" in this present age, this was considered feasible in the context of the second coming. Indeed, in traditional theology the return of Christ issues in the full and complete representation of that faithful remnant which has long since existed down through the ages. See G. E. Ladd, "Eschatology", The New Bible Dictionary, 386-91.

\(^{526}\) Church organisations such as roman catholicism will always maintain a strong nominal advantage over sect organisations and yet it should again be pointed out that in regard to "participation rates" (which by definition favour the sects), because catholics did not take part in the 1991 National Church Life Survey such information as afforded by Kaldor and others applies to protestant churches only.
Niebuhr claims that the overall synthesis of culture (and consequently the "ingathering" of the masses) can only be the result of a christianity which treads the via media between an adjustment to culture on the one hand and compromise with prevailing social ethics. Thus, if Niebuhr's principle (effectively an abbreviated definition of the church-type) is taken as authoritative, the question of numerical advantage specifically hinges on this issue. By all accounts it will be shown that Australian pentecostalism holds a strong advantage in this area. That this might be further interpreted however, in terms of a genuine synthesis of culture (the ultimate quest of Niebuhr) is not at issue. Niebuhr's premise is here only viewed as relevant inasmuch as any quest regarding the overall integration of culture invariably raises the associated question of "numbers".\textsuperscript{527} In regard to adjustment to extant social conditions, the advantage of Australian pentecostalism need only be pointed out summarily, for it has been treated in some detail already. In relation to prevailing social ethics however, two aspects will require special consideration. These are firstly, the increasing emphasis on the role of women and secondly, the appeal to "the self" which characterises the expressive revolution overall.\textsuperscript{528}

With regard to both active and potential engagement of the Australian social context generally, roman catholicism has missed the mark. It has not been able to address needs "of the moment". However, at another level, it could well have taken up the opportunity. For in Australia today the existing social climate is also characterised in varying degrees by the acceptance of fundamentalism. Even though it is not a significant feature of its definitional character, the capacity of roman catholicism to offer oppositionist orientation of this order (as demonstrated overseas) is well within its grasp. This has been much needed by the populace, but Australian catholicism has remained generally inept.

\textsuperscript{527} It will later become evident in this project, particularly in the study on "relational" (experiential) dualism, that sect organisations do not achieve a true synthesis (implying relational harmony). On the contrary, they merely produce a "dummy" synthesis, namely, a synthesis of convenience which consists in the ingathering of numbers only. Indeed, sect organisations will not be able to embrace a more holistic approach in relation to this matter until such time as their dualism is redressed.

\textsuperscript{528} Although issues relating to the "ethical" side of the debate have also been previously raised in the course of this argument (especially point 4 above), it is to be remembered that the purpose of their re-employment here is somewhat different to that which has gone before. For here the intention is to determine strategic numerical advantage. Moreover, it will be necessary to furnish these issues with additional content in order to establish a reputable finding regarding this matter.
Australian pentecostalism on the other hand, although undoubtedly well acquainted with fundamentalism and well received in this area, has demonstrated an ability to reverse its definitional character for the purpose of offering greater appeal in other areas as well. Indeed, pentecostalism in this country has greeted the expressive revolution, the high priority given to the roles of women, the youthful profile of the populace, the needs of ethnic and disprivileged classes and high mobility factors, together with many of the other prime ingredients which fuse together in the overall mix of Australian social and cultural life. In so doing, pentecostalism has demonstrated greater adaptability in comparison to roman catholicism and inasmuch as an adjustment to prevailing social conditions represents hal of Niebuhr’s equation regarding the question of widespread appeal, the sects have consequently advanced.

If it is true that existing culture largely focuses on the changing roles of women in Australian society today, it should also be true that roman catholicism (by definition) is better equipped to embrace such change. However, as Collins points out, not only the ordination of women, but also, a greater and more favourable disposition towards the female gender generally (especially in relation to the hierarchy) still appears a long way off.

With regard to protestantism, the issue of the ordination of women has also raised tensions of an ethical nature. This is especially true for the anglican communion worldwide and the Diocese of Sydney in particular. The ordination of women in that diocese has proceeded at the level of the diaconate, but this is not regarded as authoritative.\(^529\) Hence, ordination has not proceeded (to date) at the level of priest which is the charge position. On the other hand, Australian pentecostalism does not have such divisions regarding levels of ordination. For the active profile of women is of a very high order within the ministry functioning of pentecostalism and there are no "official" restrictions placed on women in regard to this matter.\(^530\) Thus, Australian

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\(^{529}\) Bouma, 149. Further to the status of women deacons within the Diocese of Sydney, a report from the archdeacon for women's ministry, Dianne Nicolios, indicates that as a result of a survey conducted in 1996 it was found that the job security and morale of women deacons is lower than that of both deaconesses and laywomen who work within the same diocese. See D. D. Nicolios, Report On Women's Ministry In The Diocese Of Sydney (Sydney: Department Of Women's Ministry, 1996).

\(^{530}\) Although it is arguable that within Australian pentecostalism, a greater authority by defacto (within ordination itself) is afforded the male (in which case further confirming the strong "order and
pentecostalism has proceeded to adjust not only to prevailing social conditions at this point, but also, prevailing social ethics. It has appealed to "the world" and yet also maintained the overall integrity of its own essential character.

By definition, roman catholicism is also well qualified to lead the way regarding the general appeal to "the self". But instead of embracing the expressive revolution, the catholic church (here and overseas) has largely rejected it in favour of something much more objective and impersonal. Although the structure of catholicism prevents it from functioning well at the personal level, it is still foundationally possible for it to have widespread appeal to the subjective conscience. This was indeed the very seed of change injected into Vatican 2 through the transcendental thomism of Karl Rahner. However, catholicism remains confused by social and ethical trends of this nature and for practical purposes does not know how to greet them.

Within Australian pentecostalism, the general appeal to "the self" (both socially and ethically) has been largely embraced. However, this represents a volte face of some considerable import and yet it is here that fundamentalism has appeared remarkably flexible. The consistently strong opposition of fundamentalism is based after all on a general disapproval of the preoccupation with the human subject. It has been noted in the Introduction that even Karl Barth was rejected because in the formation of his theological constructs he did not make his starting point the verbal inerrancy of the original texts of scripture. However, Barth's work was in itself a reaction to the subjective and reductionist tendencies of the popular theological liberalism which predominated throughout the second and third quarters of the twentieth century. For the notion that humankind gains access to God through analysis of subjective experience violated for Barth the radical "otherness" of the divine being.\textsuperscript{531} It is not that Australian pentecostalism necessarily claims direct access to God via the medium of

\textsuperscript{531} Demarest, 115-16.
experience alone, thus approximating the position of mysticism. However, the "experience orientation" of pentecostalism does go a long way to favour the subjective mood generally which is what Barth demonstrably opposed. Thus, fundamentalist movements like Australian pentecostalism tend to be rejecting of subjectivism (for even the work of Karl Barth is not sufficiently up to scratch) and yet at the same time, they also appeal to "the self" and validate "self experience" in their overall emphases and ministry functioning (which is what Barth opposed). The resultant contradiction in terms again highlights the phenomenon of "dualism" and in so doing brings into focus the ability of pentecostalism to nominate the level at which it chooses to operate. At the practical level therefore, Australian pentecostalism is able to apply the reverse of its own self proclaimed position (if so desired) for the purpose of maintaining strategic ministry functioning.

Both halves of the equation have now been discussed in relation to the question of universal or widespread appeal. In summary therefore, it can be said that regarding the Australian context, pentecostalism has demonstrated a far greater capacity than roman catholicism to tread the via media between adjustment to culture and a "wrestling" with prevailing social ethics. Because of pentecostalism's ability to offer greater flexibility and "adaptability" in this regard, the sects are therefore poised to take the advantage in this area as well. Through its widespread appeal to the populace, Australian pentecostalism will forge ahead in the "population stakes". This, it will continue to do both progressively and successfully for as long as culture remains in its current state.

**Concluding Statement**

The *initial* aim of this project has now been fully addressed. The objective has been to discover which kind of religious organisation - church or sect, is the more strategically placed to advance its cause in the Australian socio-religious scene today.

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532 Demarest, 21. In the spirit of romanticism, mysticism involves the supplanting of cognitive knowledge through an immediate mystical consciousness of the Absolute in the depths of the soul. Thus, the mystic has no need to embark on a path which seeks to prove God philosophically. For the unconditional is perceived by the individual in moments of experienced intuition and insight.
On the basis of the review carried out in this chapter, the answer is now clear. The advantage accrues to Australian pentecostalism. Indeed, the sects are better able to interact with the characteristics displayed by culture itself (fundamentalism and dualism). Again, this does not mean that roman catholicism will not prosper within the Australian community. It only means that pentecostalism is more proficient in this regard. It is now a matter of discovering what this means however, for the Diocese of Sydney in particular and the functioning of anglicanism within that diocese. Therefore, *Implications For The Diocese Of Sydney* will be the subject matter of the next chapter as this project enters its second phase.
Part 2

ENHANCING SECT PERFORMANCE
Chapter 7

IMPLICATIONS FOR THE DIOCESE OF SYDNEY

Having completed the initial aim of this thesis primarily via a sociological survey, chapter 7 now commences the subject matter of Part 2. The initial aim was to discover which kind of religious organisation - church or sect, is more strategically placed to advance its cause in the Australian socio-religious scene today. On the basis of the analysis undertaken, Australian pentecostalism will continue to advance for as long as culture remains "fragmented". Roman catholicism on the other hand (although still remaining effective at many levels) will flounder in the sea of diversity. It is structurally and foundationally ill-equipped to address rapid social change and the subsequent high levels of social and cultural dysfunction associated with it. In view of what has been established therefore, Part 2 will attempt to discover how the performance of the sects might be "enhanced" (in accordance with the definition given in the Introduction) and eventually as a result of such determinations, indicate placement along the church-sect continuum in terms of a "new sect model". For although this project has so far established the overall advantage of the sects within existing culture, it has not revealed the kind of sectarianism there envisaged, nor its prospective location at the sect end of the scale. In keeping with the objectives in the Introduction however, Part 2 will not proceed on the basis of a sociological survey alone. On the contrary, this section will also incorporate the disciplines of psychology and theology into its general structure and format. Information of a definitional nature will therefore be forthcoming (particularly in regard to psychology) in order to convey adequate understanding of the ways in which the disciplines are being employed.

In order to pursue the thesis at this point Sydney anglicanism will feature prominently. For it is of interest to this writer (being a minister of an anglican church in the Diocese of Sydney) to know not only how anglicanism compares with other religious organisations generally, but more specifically, how the Diocese of Sydney is faring in its own right. Consequently, this chapter will open with a brief survey of anglicanism then and now. That is, it will review anglicanism as it has featured to date
and discuss the circumstances of its "re-employment". This will be followed by a review of the methodology for procedure as outlined in the *Introduction*, particularly in relation to the subject matter of the next two chapters. These chapters are crucial to the development of the thesis from this point on. There will also be a section which establishes tendencies within Sydney anglicanism and Australian pentecostalism, for it cannot be taken for granted that the sect organisations being studied throughout this section of the project are in any sense monochrome. Variations should be accounted for. The chapter will then lead into an explanation of the interview schedule contained in the *Appendix* to be followed by a brief conclusion. It is further to be noted that in tracing the sect-like features of Sydney anglicanism and Australian pentecostalism and further analysing such characteristics in a relational context, *Part 2* will continue with the notion of "agency" being attributed to the sect organisations in question.

**Anglicanism: Then and Now**

Throughout this project to date, anglicanism has merely "tagged along". This has been for the purpose of affording some kind of balance to the main exercise itself, which has been that of a comparison between the performance levels of roman catholicism and Australian pentecostalism. Anglicanism could not be treated seriously at that point as a contender for *Strategic Advantage*. This is because in matters of ecclesiastical organisation, anglicanism is more difficult to locate. Its composition largely depends on the nature and extent of its evangelical character. Those who represent the low-church end of the scale are predominantly located in Sydney and tend towards reliance on scripture, rational authority and theological reasons for action. On the other hand, high-church anglicans or anglo-catholics predominantly located in other dioceses throughout Australia, tend to rely on traditional authority and "correct" liturgical format and episcopal leadership.\(^{533}\) Where anglicanism featured previously therefore, it did so in terms of a mix of both high-church and low-church orientations (although the majority of Australian dioceses are of high-church orientation). Consequently, anglicanism represented at this point neither one extreme

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\(^{533}\) Bouma, 81.
nor the other. It merely featured as a "balance" ingredient with regard to that which was taking place elsewhere.

In order to address the subject matter of Part 2, what is now required is not a comparison between church and sect organisations (for this has already been carried out), but rather, a comparison between two sect organisations. This will be the means of discovering how the performance of the sect groups can be further enhanced. However, at the same time, such an exercise will also allow anglicanism to feature in a new light. For what the foregoing study means is that a strong sectarian form of anglicanism can now be proffered as one of the sect organisations of the new comparative exercise. The fact that anglicanism can be used for this purpose is not in doubt. It has already been established that the advantage within existing culture accrues to the sects. All that is required is to establish that Sydney anglicanism contains strong sect characteristics and that the case study chosen for its contribution to this part of the project is similarly of strong sect-like character. The other organisation to be used by way of comparison will be Australian pentecostalism.

It is also of significance to note that the new comparative exercise will continue the theme of dualism which has featured prominently in the factors determining sectarian advantage. However, although the same theme will persist, it will be viewed from a new perspective. For dualism not only operates within the sects, but it also operates between them. It will be established in the main that Sydney anglicanism derives from an authority base which is primarily of rational and cognitive origin and that by comparison, Australian pentecostalism derives from an authority base which is primarily experiential with strong emotive overtones.\textsuperscript{534} It will be in the context of comparing the authority base of one with the other therefore, that Part 2 of this project will lead in the final analysis to a series of \textit{Conclusions}.

\textsuperscript{534} In relation to these differing perspectives on religious experience, dualism will here apply in the sense of "Dualism (ii)" as defined in the \textit{Introduction}. 

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Methodology For Procedure (A Review)

Bouma is right. No one type of authority is superior to another and cannot be adequately critiqued on the basis of another. For this results in far too subjective an assessment as the justifications for one's own position will always be the standpoint from which the other position is judged.\(^{535}\) Therefore, rather than critique either authority base from the presuppositional standpoint of its counterpart, a critique will be made from a relational perspective via a structural approach to systems thinking. This will be taken up in chapter 10 under the title \textit{The Human Family}. The analysis detailed in that chapter however, will then be immediately applied in chapter 11 to the sect organisations in question by means of a specific example or \textit{A Case In Point}. Such methodology will avoid the pitfalls mentioned directly above by removing the problem of bias, thus enabling the fair and just assessment required. It is in these chapters especially, that the additional "ways of knowing" referred to in both the \textit{Introduction} and the preface to this chapter, will come into strong focus. Thus, psychological and theological terminology will begin to play an increasingly significant role from this point on. The initial stages of developing the thesis in this area should now be briefly restated by means of a review of the subject matter of chapters 8 and 9:

Chapter 8 will present the opportunity for a critique of the Diocese of Sydney. Titled \textit{Historical And Foundational Considerations} 1, the aim of this chapter will be to trace the history and religious orientation of the diocese. The fact that a rational approach can be established does not of itself identify the diocese as a sect. However, this will be foundational to the dynamic of dualism which will require a more detailed treatment as this project advances. The overall content of this chapter will be further complemented by the responses to an interview with the leadership of a large sect-like anglican church in Sydney. The total information gathered will therefore be derived from researched material at both theoretical and empirical levels.

Chapter 9 will set out to do much the same as the above. This chapter will be titled \textit{Historical And Foundational Considerations} 2, but here the plane of reference

\(^{535}\) Bouma, 81-83.
will be Australian pentecostalism. Strictly speaking, it is not necessary to establish the sect-like characteristics of pentecostalism as such, for this has been adequately covered in the foregoing study. However, the process will be undertaken nonetheless, in order to provide a good comparative framework for Sydney anglicanism. This procedure will similarly be complemented by the results of the interview referred to above, but on this occasion, such results will be those forthcoming from a discussion with the leadership of a large pentecostal church. It will be established that in comparison to Sydney anglicanism, Australian pentecostalism is more "feelings" orientated.

**Establishing Tendencies**

It is not the intention of this writer to declare that Sydney anglicanism is in every respect a sect-like concern. On the contrary, it is more than possible to find anglican practice which varies in little degree from the catholic emphases traced in *Part 1* and indeed, the kind of experiential religion to which the diocese as a whole will be compared in *Part 2*. Therefore, what will be suggested is that in its general assemblage the diocese reflects a marked "tendency". This tendency can be established as being of a strong, rational and sectarian order. The case study chosen for empirical research at this level will exhibit such a bias and also help to maximise the differences between the organisations under review.

If the above applies for Sydney anglicanism in its relation to pentecostalism, the same scenario will operate in reverse. For although it is true that pentecostalism possesses defined sect-like characteristics of an experiential nature, it can present an alternative facade. In the main however, Australian pentecostalism will here be portrayed as experiential religion with strong emotive overtones. Thus, the case study chosen for empirical research at this level will exhibit an alternative bias to that of Sydney anglicanism. This will similarly be for the purpose of helping to maximise the differences between the religious organisations being investigated. However, it is again to be noted that what is on view in each case is the highlighting of a "tendency".
As a final point for consideration, it is somewhat necessary to state that in associating Sydney anglicanism with a rational approach to the scriptures, the world of religious tradition does not of itself imply that Australian pentecostalism has generally failed to enlist the aid of reason in developing its own essential character. On the contrary, it will be assumed here that both organisations employ the faculty of human reason in the context of interpreting religious events. However, for Sydney anglicanism, reason underlies that process or way of thinking known as "ratiocination". This has become the identifying feature overall, which particularly finds expression in relation to a general disapproval of the ecstatic. On the other hand, for Australian pentecostalism, ecstatic religious experience is largely embraced with reason being used to validate or endorse, rather than reject.

**Interview Schedule**

It only remains now to outline the rationale behind the *Appendix* enclosed with this thesis. It has been signalled above in the methodology for procedure that, in the overall exercise of comparing Sydney anglicanism with Australian pentecostalism, respective church leaders would be interviewed. The interview schedule is contained in the *Appendix*. As the most likely location for anglican sect tendencies is the Diocese of Sydney, a church has been selected from within that diocese. However, neither the church nor its minister has been named. The same applies for the pentecostal church, which has similarly been selected from within the Sydney metropolitan region. For the purposes of maintaining general consistency throughout, the headings contained in the interview schedule and those used in chapters 8 and 9 coincide.

The *first* series of issues concentrates on historical developments. This section was designed to complement existing data on the various historical and foundational developments of each sect by introducing additional such material from the case studies. The aim has been to demonstrate that each case study represents a strong example of the sect organisation in question.
The *second* series of issues deals with sect characteristics and has been used (particularly in the case of Sydney anglicanism) to identify sect-like features. These issues were based on the definition of the sect originally outlined in chapter 1 of this project. It was anticipated that interview responses at this level would clarify the position of each religious organisation in respect to such characteristics.

The *third* series of issues deals with rational/experiential bias and has been designed to disclose any prospective "tendency" within the authority base of each sect. By raising matters relating to the religious experience of adherents, the expectation here was that the "rational" bias of Sydney anglicanism and the "experiential" bias of Australian pentecostalism would be revealed.

The *final* set of issues dealing with aspects of relational dualism was intended to determine the dualistic (rational or emotive) approach of each sect in relation to its counterpart. This has been researched regarding three possible areas of contention between the two sect organisations. It was anticipated that the leadership would enlarge on such matters at some considerable length. Indeed, these issues were designed to provide the initial starting point for the kind of detailed discussion required. One such issue has been taken up and developed further in chapter 11, appropriately titled *A Case In Point*.

**Concluding Statement**

Anglicanism has now been reviewed in terms of both its original use and its "re-employment". The methodology to be pursued at this point has also been reviewed and issues pertaining to the establishing of tendencies have been acknowledged and taken into account. The subject matter of an interview schedule for church leaders has also been discussed. As the implications for the Diocese of Sydney (and for the sect movement in general) have now been detailed in principle, it remains to be seen how such detail will in fact work out in practice. It is therefore to *Historical And Foundational Considerations* 1, that all relevant matters relating to this inquiry will now turn in order to find their initial focus.
A study of anglicanism within the Diocese of Sydney will be covered in this chapter in two parts. The first part of the chapter will look at the *Diocese* itself under a range of headings and seek to correlate information based on existing sources. This will involve in the first instance, a survey of the various historical developments which have shaped the diocese overall. After historical information has been compiled, there will then follow an aside on evangelicalism. This will be necessary in order to draw a comparison between evangelicalism and fundamentalism, of which the latter has featured significantly throughout this project to date. The survey will then move on to trace sect characteristics which are of major interest to this project. These will focus primarily on the doctrine developed within the diocese on "the church". For it is in this area especially, that the notion of "sect" is best evidenced. After a survey of sect-like features, there will follow an examination of those factors responsible for the strong rational bias which the diocese currently holds. It will then only be necessary as a final venture, to trace features significantly responsible for relational dualism. Dualism of a general nature will in fact be evident at various points along the way and there will also be considerable overlap in other areas as well (particularly in regard to personnel). However, this last heading is designed mainly to uncover dualism as it relates to pentecostalism. For it is in relation to pentecostalism that this overall survey will be of special interest in later chapters.

The second part of the chapter will involve *A Case Study*. For the purposes of overall consistency, this practical "on the ground" illustration will follow exactly the same format outlined above, thus making its way through the same series of headings. However, information gathered by means of empirical research for this part of the chapter will be based on the questions contained in the *Appendix* and will thereby disclose details of a more exacting nature than those compiled previously. As indicated in the previous chapter, this case study will not reveal the name or specific location of the church involved, nor the name of its minister. It suffices to say that it is a large and
influential church within the Diocese of Sydney and it is located in the heart of the Sydney metropolitan region. Together with a similar study on the subject of Australian pentecostalism to be introduced in the next chapter, these churches will in effect provide the "models of community" upon which various comparisons and contrasts will be based at a later date in this project. When the two parts of the chapter have been completed and the authority base of Sydney anglicanism well established, there will then follow a brief conclusion.

THE DIOCESE

Historical Developments

The Sydney anglican tradition finds its beginnings in the ministries of chaplains; Richard Johnston, Samuel Marsden, William Cowper and Robert Cartwright. These were all devoted pioneers who forged initial links of strong evangelical character. Their chaplaincies covered the period from the founding of the colony in 1788 right through to 1836.\textsuperscript{536} However, these men were assisted by various other clergy of interesting background. Henry Fulton was one such clergyman who arrived in Sydney in January, 1800, after being implicated (and later pardoned) in the Irish rebellion of 1798. Fulton ministered mainly in Norfolk Island, while Benjamin Vale who arrived in January, 1814, was later tried by court martial and then sent home.\textsuperscript{537} The first archdeacon, Thomas Scott, arrived in 1825 and set about the task of administration within a fledgling colony. Scott was well-connected and achieved much in the way of expanding schools and the consolidation of church life generally, despite his background as a bankrupt wine merchant and his overall failure to come to grips with the issues of a troubled era. At this time, the colonial church was part of the wider Church of England established under the superintendence of the Bishop of Calcutta, the only overseas prelate beyond the North American domain.\textsuperscript{538}

\textsuperscript{537} Loane, 23-25.
The year 1836 was a turning point in the history of the church, inasmuch as it marked the commencement of the era of William Broughton. For it was in January, 1836, that the new Diocese of Australia came into existence with Broughton being installed as its first bishop. By this time there were eighteen chaplains engaged in regular ministry in New South Wales. Nine of the eighteen were in fact of strong evangelical persuasion.539 Broughton arrived on the eve of a time of change and embarked on an earnest campaign for the recruitment of clergy and the building and establishing of churches. Up until the time of his death in 1853, Broughton witnessed the growth of the church from a single archdeaconry within the Diocese of Calcutta, to an independent episcopal jurisdiction within the See of Australia. He also prepared the way for the division of the diocese into several bishoprics.540 Broughton had thus seen the need for greater regional development and throughout the course of his administration his plans gradually came to fruition. In 1841, New Zealand received its own bishop in George Augustus Selwyn. The next year saw the consecration of Francis Russell Nixon as bishop of the newly created Diocese of Tasmania. Charles Perry was also consecrated for Melbourne, William Tyrrell for Newcastle and Augustus Short for Adelaide. Broughton was installed in St James' Church as Bishop of Sydney and Metropolitan of Australia on January 26, 1848. At this time Broughton’s See covered a region extending south to the Victorian border, west to the South Australian border and north to the border of the Diocese of Newcastle.541

Fredrick William Barker, enthroned in May, 1855, succeeded Broughton and was Bishop of Sydney for more than a quarter of a century.542 Barker was largely

539 Loane, 47.
540 Loane, 64. Broughton was a conservative lover of order who believed that the church should be instrumental in ensuring the establishment of social peace so that the gospel might be proclaimed. In his view, the church stood for justice and fairness to all humanity. The church did not have the authority of the state, but possessed spiritual authority as the church of the English people, which in turn was obligated to take its religious and social mission to a British colony. See Judd and Cable, 34-35.
541 Loane, 51.
542 If Broughton could be called a straightforward churchman, Barker could be referred to as a straightforward missionary. However, Barker was a churchman with deeply held theological convictions. His strong anti-romanism had been nurtured in Ireland and Liverpool and whereas Broughton (although a keen critic of Rome) had always been thought to harbour papist sympathies, Barker thought of the colonial church more in terms of the church at home. In tending to separate himself from the affairs of state, he remained somewhat preoccupied with moral and religious matters. See Judd and Cable, 70-71.
responsible for the re-birth of the evangelical school in the Diocese of Sydney and throughout the period of his administration had pastoral oversight of a large body of clergy, many of whom were trained at Moore College which he established in 1856. Barker was thus directly responsible for the appointment of the first three principals, all of whom were Cambridge scholars and convinced evangelical churchmen. Barker himself, tended to remain a man of strong evangelical convictions all his life. The evangelicalism of Barker however, was distinguishable from that of Johnston and Marsden. For by this time, evangelicals in England were no longer regarded as radicals. On the contrary, they were now a major church party and were in the process of giving the old low-church party spiritual content and direction. They were in fact moving much closer to mainline wesleyan methodism, gaining new found respect.

In later times, the strength and character of the diocese has been essentially assured through a succession of archbishops appointed on the basis of strong evangelical convictions. Howard Mowll was only forty-three years old when he was elected Archbishop of Sydney. However, his background in Cambridge was solid evidence of conservative evangelical leanings. Mowll sought to build bridges between himself and those high churchmen and liberal evangelicals who increasingly felt ignored. His arrival in Sydney marked the commencement of a vigorous campaign of activity, including the revitalisation of Moore College. In the appointment as principal of Archdeacon Hammond in 1935, Mowll found a strong ally in the promotion of the

543 Loane, 82-95.
544 Judd and Cable, 70-72.
545 Mowll tends to personify more than any archbishop before him the solid evangelical character of the diocese and its leadership. In his book *Evangelical Christianity In Australia*, Stuart Pigggin describes Mowll as having a 'clear understanding of a distinction between liberal and conservative evangelicalism. Although himself a conservative, he was no fundamentalist sectarian. He refused, for example, to allow the Bible Churchmen's Missionary Society, a conservative breakaway from the English CMS, to be established in Australia. Instead, he revitalised the moribund CMS, gave it a new constitution, and as its President gave it strong leadership.' See S. Pigggin, *Evangelical Christianity In Australia: Spirit, Word And World* (Melbourne: O.U.P., 1996), 129-30. At this point in his book, Pigggin appears to suggest that although Mowll was a sectarian, he modelled a form of sectarianism which was not fundamentalist ("oppositional") in character. However, from the perspective of this writer, this is a contradiction in terms. All sectarians are by nature inherently "oppositional". It is merely a question of degree. At best, it could only be argued that such tendencies were not so dominant throughout this era. Clearly however, sectarianism, together with its inherent oppositionalism, always did exist within the diocese from early days (as will be demonstrated). The honing and refining of such tendencies to a more pronounced form merely awaited a subsequent time.
college, its image and evangelical character. Hammond was to provide academic stimulus to the college and Mowll fostered its wider development. During the principalship of Hammond there were more than two hundred ordinations, representing almost a third of the total number of ordinands since the foundation of the college in 1856.

The election synod which met in 1958 resulting in the archbishop's appointment of Hugh Gough was somewhat divided in its deliberations. Gough had sound evangelical and administrative convictions, but was more comprehensive than previous archbishops, with a stronger sense of the right of other schools of thought to exist within the anglican church. It was stated by Bishop Dain in synod after Gough resigned on the grounds of ill-health in 1966, that support for the archbishop had been lacking. However, in the appointment of Archbishop Marcus Loane in the same year thereafter, there was a renewed sense of confidence. A more consensus-oriented era thus began in which significant financial and managerial reforms were set in place.

In modern times, the elections of Archbishop Donald Robinson in 1982 and Harry Goodhew in 1993, have similarly encouraged strong evangelical commitment and outreach both within and beyond the diocese. The diocese is large, wealthy and decidedly influential. Throughout these times however, the diversity of the diocese has become much more apparent than in former years. Links with the wider Australian church have also become more expansive. Cultural and social change throughout the region during the 1960s and 1970s has meant that church life and ministry can no longer be modelled on the basis of distinct geographical areas. Some churches have developed into mega-parishes attracting large numbers of young adults from all over the metropolitan region. These churches are powerful and persuasive, gaining strong recognition and kudos for the inspirational leadership and styles of worship they offer. Other much smaller ministries have tended to concentrate on particular needs within their respective communities. Although certain problematical issues such as increasing

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546 Judd and Cable, 228-34.
547 M. L. Loane, Mark These Men: A Brief Account Of Some Evangelical Clergy In The Diocese Of Sydney Who Were Associated With Archbishop Mowll (Canberra: Acorn Press Ltd., 1985), 75.
548 Judd and Cable, 264-74.
549 Judd and Cable, 285-86.
congregationalism, liturgical experimentation and change, the ordination of women and lay presidency, have continued to cause friction in the diocese, it is anticipated that the diocese will only continue to grow strong in the future. Notions of dispersion have largely been illusory. For as Judd and Cable maintain, the local congregations and the diocese are not in competition, but rather, they represent a complementarity.550

Aside On Evangelicalism

It is necessary at this point to offer a brief aside on the nature of evangelicalism as it relates to fundamentalism. For although it has not been the intention of this writer to offer detailed surveys on the historical developments of either of these movements, nonetheless, it will be of some significance to see how these terms relate to each other (if only in a pejorative sense). Indeed, anglicans within the Diocese of Sydney are more likely to refer to themselves as evangelical, rather than fundamentalist, particularly the clergy. Thus, the question arises: is there any significant difference in meaning?

Various historical and theological dictionaries reveal in summary form the nature of developments which have taken place in the rise of both of these movements. Evangelicalism has its own distinctive history and continues to maintain to this day that the "good news" (euangelion) is the central core of the message of salvation itself. The necessity of an evangelical conversion experience was in fact an article of faith for the American puritan settlers of New England. Fundamentalists on the other hand, later arose as a distinct and separate group from the perfectionist stream promoted by the methodists of the nineteenth century.551

In the Introduction, the term "fundamentalism" was shown to derive primarily from a common use in the 1920s following the publication of The Fundamentals. This was in the first instance, a reaction against the coupling of modern theological criticism to various developments in darwinism. The Fundamentals formed a strong creed of opposition to subtle shifts of emphasis regarding the nature of one's belief in the

550 Judd and Cable, 289-311.
infallibility of scripture and its key doctrines. Indeed, it has already been stated in the *Introduction*, that fundamentalists held such beliefs as the record of divine truth expressed in the literal sense and claimed that the same should be adhered to by others, especially in relation to moral or politico-social injunctions.

The nadir of fundamentalism was the famous "Monkey Trial" of 1925 held in Dayton, Tennessee, where fundamentalists bitterly opposed the notion of evolutionary theory then being taught in violation of Tennessee law. When it became clear however, that the fundamentalists were beginning to lose ground in the battle for the minds of mainstream American protestantism (in this *and* other matters), the fundamentalists withdrew into a social and theological shell, presenting a "narrower" view in regard to foundational principles for christian life and witness. Through a series of moves and countermoves, the institutional break was eventually made in the early 1940s between moderates and hard line fundamentalists. The parting of the ways with fundamentalism resulted in the stripping away of its outmoded cultural and theological principles, which in turn opened up new prospects for unparalleled growth. This in fact marked out the commencement of a new era, where evangelists such as Billy Graham could now preach under the banner of evangelicalism, rather than fundamentalism. Thus, in terms of distinct movements, evangelicalism and fundamentalism proceeded along their separate ways.552

Although the divide was by this time well established, it is fair to say however, that differences between the two movements still appear to have surfaced more in relation to the degree of *stress* layed on a particular belief (or series of beliefs) and the perceived measure of sophistication with which one could argue a supportive case, than the actual doctrine or creed of belief itself. Rowland Croucher claims that modern evangelicalism is decidedly fundamentalist in doctrine, but it reveals a social consciousness of which fundamentalism knows little. Croucher cites John Stott as arguing that evangelicals do not possess the "militancy" of fundamentalists. Although both groups reject christian liberalism, fundamentalists according to Stott, tend to be obscurantist and despising of the intellect (although Stott also refers to the potential

for conservatives like himself to be called "radical").553 Thus, Stott's summation in regard to fundamentalism essentially adds weight to the argument outlined above. For Stott, issues of difference appear to have more to do with the general style of presentation and the intractable nature of one's hermeneutic, than the purported truth or doctrinal substance of the views espoused.

In *A Case Study* below, it will be shown that the scenario referred to above does indeed operate. For the minister interviewed for the purpose of answering questions in relation to this and other matters was happy to accept the label of "fundamentalist", provided the term is used in the sense of its original link with *The Fundamentals*. That is, he was happy to be regarded as a person who espouses certain truth claims as being foundational to the faith. But he was quick to add that this should not be equated with a backwater mentality. The link between fundamentalism and the Sydney diocese is further supported however, by the fact that in earlier years the principal of Moore College, Thomas C. Hammond, had already re-committed Sydney anglicanism to the contents of *The Fundamentals* via his restatement of some of its key doctrines. This is clear from his publication titled *What Is An Evangelical?*. Hammond spells out the implications of the term "evangelical" and also gives a brief history of evangelical origins. In chapter 2 of his publication, he then moves on to summarise what evangelicals profess to believe in, namely; the authority of scripture, justification by faith, assurance of salvation and substitutionary atonement. But as mentioned above, these are the very same doctrines originally spelled out in *The Fundamentals* some years previous.554

In summary, it is fair to say that a divide between the two groups (evangelicalism and fundamentalism) does exist. Historical and theological elements have each played their part. But at the same time, the "divide" is only so clearly defined as one wishes to

553 R. Croucher, *Recent Trends Among Evangelicals: Biblical Agendas, Justice And Spirituality* (Heathmont, Victoria: John Mark Ministries, 2nd ed., 1991), 8-13. It should be noted that the accusation leveled against fundamentalists of being "anti-intellectual" has previously been addressed in chapter 4 of this thesis (see extended footnote under "Collins"). For there, Marsden is cited as asserting that evidence is available to suggest that such an accusation is unfounded. According to Marsden, when fundamentalists argue against scientific theories they do so in the name of science.

make it. For there is an obvious degree of built-in flexibility. If it is possible for a so-called evangelical to cross the divide and be labelled "fundamentalist" because the views espoused appear somewhat dogmatic and narrow, then it should also be possible for the reverse to apply when a particular view is mediated via a more sophisticated (and possibly less trenchant) hermeneutic. It would further appear that the narrower the view taken (even though well argued), the more "oppositionalist" with respect to culture one proceeds to become.

**Sect Characteristics**

Lawton traces sectarian wrangling back to the turn of the century within the history of anglicanism in Sydney, particularly in connection with the debates which ensued in relation to Moore College.\(^{555}\) He demonstrates this only too well, claiming furthermore that sectarian interests dominated church and diocesan debate throughout. For in relation to the issues of sabbatarianism, marriage and temperance, being significant issues for the church of that era, Sydney anglicanism virtually withdrew into a theological shell which tended to concentrate more on the promise of things to come, than on a society which was moving beyond the limits of acceptable christian theology and practice. In effect, the diocese became a bastion of traditional conservative opinion, reacting to social and cultural change ineptly and yet always with a certain aggressiveness.\(^{556}\) Indeed, evangelical militancy has always been strong. The emergence of the Anglican Church League as the sole political domain for evangelical concern in 1917, has also been significant in this cause. For over time, this group virtually eliminated the liberal wing of the diocese altogether, thus becoming decidedly inflexible.\(^{557}\) It is still a dominate force to be reckoned with in the various political administrations of the diocese and its synod even today and has become a strong mechanism for maintaining voting power.\(^{558}\) However, the rise and impact of sectarian

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\(^{557}\) Judd and Cable, 165-68.

\(^{558}\) Lawton, *Better*, 53. From its inception the Anglican Church League invariably stood for central churchmanship. Those who were members of the party were determined that they should not be thought of as narrowly exclusive. Thus, in early years, the result was considerable breadth in the membership. With the passing of time, together with public lectures, the monitoring of diocesan
culture within Sydney anglicanism is more especially evident in relation to the doctrine of "the church". Early developments have provided a background for understanding the character of Sydney anglicanism in general, but the development of a congregationalist notion of the church is particularly significant. For this tends to identify the authority base of Sydney anglicanism as it currently exists today, more so than any other factor.

The management structure which is associated with charismatic authority is referred to as "congregational". This means that the congregation is the decision-making body in the life of the church. Responsibilities may be delegated out by the congregation, but by and large the congregation retains all rights and privileges in respect to the ownership of property, appointment of its pastors, patterns of belief and styles of worship.\textsuperscript{559} Although theoretically, the anglican system is based on traditional authority and episcopal organisation,\textsuperscript{560} it has moved in the case of the Sydney diocese to a defacto congregational idea, whereby the rights, privileges and interests of the local congregation are often viewed as being of greater importance than those of the diocese or church as a whole. This is the prime concern of Gerald Beckett as he traces the "detour" of anglicanism into a side path of community life. Beckett sees the post-war years up until the 1960s as extending the contact between church and community, particularly in the areas of mission activity and social welfare.\textsuperscript{561} However, the gap between church and community widened significantly with the training of Sydney clergy in a biblical and reasoned approach to the nature of the church. This can also be traced in its initial developments to the latter part of the previous century. For as early events and support for the Church Record (the organ of the party's message), the League grew to become the most effective party organisation in the diocese. Indeed, its pre-selection process transformed the political culture of the diocese altogether. Although the nomination of high churchmen to elected positions helped to defuse potential hostilities from this quarter, this was merely a political device aimed at reducing tensions. For never at any time did the League surrender its control over the election process. With the gradual acceptance of "church parties" in the church, the influence the League was able to have on the election of Standing Committee members, coupled with the support of the then archbishop, John Charles Wright, the League's rise to power was assured. In due course, the dominance of conservative evangelicals increased to such an extent that all opposition was swept aside. For example, at each session of synod from 1934 to 1937, only one non-League candidate was elected during the context of a vigorous campaign to minimise the effects of liberal evangelicalism in the diocese. See Judd and Cable, 167-72 and 234-35.

\textsuperscript{559} Bouma, 78.
\textsuperscript{560} Bouma, 75-76.
as 1891, the then principal of Moore College, Nathaniel Jones, was already teaching an exclusive doctrine of the church viewed in terms of a localised gathering of believers awaiting the second coming. Jones held great sway over evangelical leaders of the day and the influence of the local church as a distinct and separate entity has continued into modern times. Today, the term "church" is veritably understood as meaning the "assembled" body of believers.

Thomas C. Hammond, principal of Moore College from 1936 to 1953 always maintained a strong biblical emphasis in his teaching and leadership. He viewed the evangelical movement as being concerned for the restoration of reformed doctrine previously muddied by the philosophical ideas of the previous century. Thus, in Hammond's view, a true evangelical abides by scripture and the articles of the Book of Common Prayer. However, it could hardly be said that Hammond entertained the notion of congregational autonomy. This was more the concern of those who succeeded him. D. B. Knox who followed Hammond as principal claimed that all believers are called into the heavenly membership of the church of Christ. As a result of such membership, believers are called upon to express this reality through their assemblage in local gatherings. But it is a mistake to think of the church per se as the sum total of visible churches throughout time. For the emphasis needs to be more on the local gathering, the prime purpose of which is the ministering to each other of the word of God. Indeed, faith in the word is the highest form of worship. This doctrine of the church as a "gathered community" gained even greater prominence through the teaching, publications and ministry of D. W. B. Robinson, who joined the faculty of Moore College in 1952. Robinson's teaching on this topic was in fact the major contribution for which he will be long remembered. For although ecumenical notions from time to time appear, they are challenged by Robinson as not being true and valid expressions of the new testament idea of church.

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562 Lawton, Better, 79-89.
563 Beckett, 60.
564 Beckett, 66-68.
doctrine of the church are particularly significant in the profound effect they have had on the ministries of clergy in the diocese down through the years. Because the term "church" (ecclesia) is always and only the church of a local community and does not therefore extend territorially, the church is primarily concerned with its own fellowship. It therefore has no face to the world in terms of being a direct agent for evangelism. It is merely an assembly or meeting focussed on the word of God. The fountain and source of all authority is neither congregation, nor minister, but rather, the word of God as contained only in the scriptures.

Robinson's view of church has been challenged of late by Graham Cole, thereby revealing the sectarian nature of such a doctrine. Cole highlights the problem of a conceptual isolation in the lack of a christian face towards the world and with it, an associated social introversion. Indeed, if left in isolation, the Robinson-Knox position 'may limit christian corporate self-understanding in such a way as to promote ghettoism, sects and remnant mentality.' No doubt Robinson did not intend to promote the kind of "congregationalism" associated with the view he espoused. He signals that it was the issues of the times which gave rise to his initial concerns, but nevertheless welcomes the re-appraisal which Cole offers. Kevin Giles also objects to the Robinson-Knox model. For it maintains a position based on an inadequate understanding of the new testament idea of church, which Giles understands more in terms of the wider company of faithful christian people as a whole. In this respect the view of Giles approximates that of Beckett. For Giles' argument is predicated on the quest for church as "community". Consequently, for Giles, it is the congregational notion which is bypassed, whereas the idea of a denominational or institutional church receives theological validation and endorsement as a truly appropriate expression of

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569 D. W. B. Robinson, "The Bible And The Authority Of The Church", RTR 21/2 (June/1962), 45.
571 Cole, 7.
christian communal life. However, contemporary critics cannot easily nullify the influence and effect of the Robinson-Knox position for Sydney anglicanism in general. Such teaching has been somewhat all-pervasive. It has not only resulted in a general dissociation from the wider church, but also, the wider community. In this respect it is dualist. Indeed, Giles argues (along with Lawton) that Australian evangelical anglicans trained at Moore college have more in common with Plato than they might ordinarily be prepared to admit. This stems from past links with the earthly-heavenly ecclesiology of J. N. Darby, one of the founding fathers of the Brethren. Thus, within an Australian community which presently enjoys little of the homogeneity of previous decades, Sydney anglicanism has emerged as another "fragment" (although strong) within the overall fragmentation of culture in general. Its isolation is due in part to a history of remoteness in the context of social engagement generally, but more particularly, to the ideological reform of the church along congregational lines.

**Rational/Experiential Bias**

The rational (as opposed to experiential) bias of Sydney anglicanism has already been strongly alluded to in the above, especially in regard the doctrine of the church. For this has been a doctrine formulated on the basis of a fundamentalist interpretation of scripture, literally applied to the body of believers down to the present day. Indeed, for D. B. Knox, sources of divine knowledge other than those gained from the bible are all inadequate and summarily dismissed, thus revealing a theological worldview developed somewhat independently of the wider world of theological discussion.

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575 Giles, *What*, 196-211.
577 Beckett, 266.
579 Banks, 387-88. Although Banks admits that much theological posturing is the product of reflection upon the works of others as opposed to the result of an original initiative, he highlights nonetheless, the inherent danger involved in working too independently of the wider theological community. In some matters where Knox does take into account the contributions of others, Banks claims that this has been highly selective. Frequently there is no reference to other scholars at all, even when their contribution to the subject is somewhat substantial and needs to be taken into account. Banks believes that with the strong emphasis upon the centrality of relationships in all life which Knox so clearly promulgates, there should ultimately be the accompanying theological encounter with those engaged in it.
Knox is highly critical of subjectivism in theological thought and in some aspects maintains an underdeveloped doctrine of the Spirit.\textsuperscript{580} For the knowledge of God is essentially drawn from propositions about him. Indeed, genuine faith can only be exercised towards propositions and this knowledge is entirely intellectual. Even allowing for the fact that some knowledge is experiential, the revelation on which it is based and by which it is to be judged is still propositional.\textsuperscript{581} In the ideology of Knox, the ministry of the word of God focuses on preaching with a strong appeal to the mind of the hearer. This comes at the expense of other aspects of personality such as the imagination, the emotions and the will. Knox admittedly believes that fellowship should be experienced in every aspect of one's being, but does not draw all the human avenues of being into both listening to God's revelation and theological communication with it.\textsuperscript{582} For Knox, it is impossible to exercise trust without a sure word from God,\textsuperscript{583} but in effect, this only amounts to a diminishing of God given human faculties in the 'cerebral search for systematic information about God.'\textsuperscript{584}

Broughton Knox is most significant because of his long association with Moore College (twenty-six years in office). The influence on the diocese of a theological educator of this calibre cannot therefore be underestimated. It has had far reaching consequences. But there are other "glimpses" of theological thought which provide additional input in support of the case for ratiocination. In the 1960s for example, Graeme Goldsworthy, a former lecturer at the college (currently reinstated), strongly

\textsuperscript{580} Banks, 389-92. This point requires some clarification in that Banks does not assert that in his discussions Knox has an underdeveloped doctrine of the Spirit per se. On the contrary, Banks refers to a few specific examples, \textit{firstly}, in relation to God's work in creation, where Knox refers to God's power, but never makes any specific reference to the Spirit, \textit{secondly}, in relation to Knox's view of scripture, where more is said about the role of the natural faculties and the self-authenticating character of scripture, than the "inner testimony" of the Spirit, \textit{thirdly}, in relation to the tie in between justification and the gift of the Spirit, where Knox attributes more to the place of law in the life of the believer, than to the place of "spiritual fruits" and \textit{fourthly}; in relation to Knox's view of worship and the sacraments, where the role of the Spirit in the work of appropriating Christ is talked about by Knox, but the reality of the Spirit's "presence" receives minimal attention. Banks further goes on to suggest that the presentation of a more balanced relationship between word and Spirit has been somewhat hindered for evangelical and reformed theologians generally, by the legacy of reformed theology's over-reaction against extremist views of the anabaptists, together with the residual effect of the dispensationalist teaching of the nineteenth century.

\textsuperscript{581} D. B. Knox, "Propositional Revelation The Only True Revelation", \textit{RTR} 19/1 (Feb/1960), 7.
\textsuperscript{582} Banks, 392-93.
\textsuperscript{583} Knox, "Propositional", 8.
\textsuperscript{584} Banks, 397.
debated the issue of "Images and Worship". In Goldsworthy's argument, supernatural revelation is the only source of knowledge of God. Thus, an aid to worship which is not drawn from God's self-revelation is a contradiction in terms.\textsuperscript{585} Piety based on feelings is therefore inadequate, since images cannot convey the significance of Christ's death in a way that the word does. Images of the cross only appeal to the senses, but the word appeals to the heart.\textsuperscript{586} The philosophical undergirding of such a view however, is expounded more succinctly by Knox in a letter to Howard Mowll, when Mowll was the then Archbishop of Sydney. In reply to a request by Mowll as to the reasons why crosses are objectionable on theological grounds, Knox takes a decidedly dualistic line. For, 'If we persistently worship God with the aid of material media, our religious life will be confined to the lowest element in our soul, the sensuous, and we will never truly know God.'\textsuperscript{587} In the belief that true knowledge of God is beyond the sensuous, the senses are thus relegated to the lower elements of human nature. Knox states his case even more clearly in a "plain statement" which he attaches to his letter: 'The stimulation of devotion by means of material media develops the sensuous side of man's soul, i.e. the lowest element. But God is a spirit and must be worshipped in spirit and truth.'\textsuperscript{588}

Sydney ratiocination can also be traced in numerous publications of the present day. Indeed, Goldsworthy has continued to take up the cause against subjective religious experience,\textsuperscript{589} as has The Briefing which is published by St. Matthias Press. Its contributors assure a growing fundamentalist clientele of the supremacy of the word of God for the interpretation and understanding of religious phenomena today. A typical example is a recent article on the "Cursillo movement", in which the author summarises the movement as focusing 'on experience as the agent of change, not the

\textsuperscript{585} G. Goldsworthy, "Images And Worship", \textit{Australian Church Record} (16 June, 1966), 2.
\textsuperscript{586} Goldsworthy, 5.
\textsuperscript{587} D. B. Knox, \textit{Letter To Howard Mowll} (Held In Personal Possession), 21 September, 1956, 1-2.
\textsuperscript{588} Knox, \textit{Letter}, (Plain Statement, Point 3), 4. Throughout this project it has been argued that at the heart of its operations (and in its observable functioning) sectarian culture is dualist. Although Christian theology \textit{per se} might generally be said to be accepting of a modified form of moral dualism, it is nevertheless arguable that, in the contrasts here expressed between "spirit" and "matter" and also "mind" (as genuine knowledge of God is only revealed to the mind) and "senses", even in sectarian culture, rarely would the dualistic motif find such classic expression as this.
Word of God. Furthermore, the "Ministry Training Scheme" originally established under the auspices of an anglican based chaplaincy on the campus of New South Wales University, continues to train recruits for various preaching and teaching ministries throughout Australia. Many trainees later undertake formal theological education. Thus, Sydney anglican theology is in every respect a "theology of the word" which is seeking to extend its influence in and beyond the diocese by the various means available to it.

However, it should be pointed out that Sydney evangelical doctrine is not derived from the word of God in its entirety. Rather, certain sections only are applicable. In this respect narrative passages are generally ruled out, particularly in relation to the book of Acts. For such material is not regarded as normative for christian experience today. Doctrine can only be gleaned from narrative where the author invests the details with a theological significance which is readily discernible to the modern interpreter. This point underscores the conservative (and restrictive) position of the diocese in relation to Spirit baptism which is foundational to issues to be discussed below under relational dualism. Because the genre of narrative is not regarded as being generally suitable for the purposes of formulating doctrine, the diocesan view is that the Spirit baptises at the time of repentance and faith. This is interpreted as being a complete relationship with Christ and his Spirit. No secondary such experience is therefore required. Thus, with a strong emphasis on the word as being supreme in the quest for religious experience, Sydney anglicanism effectively down plays the ecstatic. Ecstatic religious experience is deemed unnecessary, since the believer comprehends the purposes of God for his or her life, as the word ministers to the mind. This activity

593 Diocesan Committee, Both Sides To The Question: Official Enquiry Into Neo-Pentecostalism (Sydney: A.I.O., 1973), 12-13. This view of Spirit baptism accords with that adopted by Barnett and Jensen in The Quest For Power. See Barnett and Jensen, 45-46. However, Allan Norling would regard the Sydney anglican position as one which fails to sufficiently acknowledge the work of the second person of the Trinity in Spirit baptism. Indeed, in chapter 11 it will be shown that for the purpose of affording greater unity to the church in relation to this matter, Norling focuses more on the diffusive activity of Christ. See A. Norling, Jesus: The Baptiser With The Holy Spirit (Beccroft: A. Norling, 1994).
takes place primarily in the context of a teaching ministry focussed on the local gathering. Within such a context, the senses represent the lower side of human nature and should be repressed. However, this again is dualism. For a "theology of the word" seeks to draw a sharp dichotomy between propositions and events, between mind and matter and between the word and the faculties of a God given human nature.

**Relational Dualism**

This term specifically refers to dualism with respect to pentecostalism, but it also finds its beginnings in the early history of the diocese, particularly in the ministry of Nathaniel Jones at or around the turn of the century. For along with the idea of the "gathered flock", the teaching of Jones about personal holiness significantly shaped the theology of the diocese for many years to come.\(^{594}\) In the ministry of Jones, total sanctification and second blessing theology, being the prime ingredients of revivalism at the time, were notably absent. Although from time to time he used the language of ecstasy, he never laid claim to the same visionary experiences of Welsh revivalism or pentecostalism. Instead, Jones gave more recognition to an external declaration of righteousness.\(^{595}\) In this regard, Jones was much more consistent with an older puritan tradition than that adopted by many of his contemporaries. The simple life of christian charity was in fact far more important than revival manifestations.\(^{596}\)

By 1950, Sydney anglicanism was very much the product of the holiness and revivalist movements.\(^{597}\) Despite the lack of experiential fervour in the preaching of Jones, the movement was now strong and had virtually suppressed the classic doctrine of justification by faith in favour of the personal experience of sanctification.\(^{598}\) It is in this area therefore, that the ministry of D. B. Knox, the spiritual heir of Jones, is of further consequence. For Knox (along with Robinson) helped to reverse the flood tide. Under the administration of Knox, the eschatological emphasis of revivalism was

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\(^{595}\) Lawton, *Better*, 72.

\(^{596}\) Lawton, "Nathaniel", 367-68.


\(^{598}\) Lawton, "Winter", 32-33.
revamped and its pietistic introspection discarded. The objective nature of the atonement thus became the new and primary focus of the college curriculum.  

The disinterest of Sydney anglicanism in ecstatic religious experience in favour of a more rationally based theology continues to dominate the scene today. This is no more clearly demonstrated than in *Both Sides To The Question*, the report to standing committee of 1973, which examined the neo-pentecostal debate. For in the report, the phenomenon of glossolalia falls short of being the original experience described in the new testament through lack of evidence. Furthermore, there does not appear to be any evidence of miraculous healings today in the way they are described in the bible. Indeed, extraordinary manifestations of the Spirit belong more so to church planting and revival contexts, than to the continuous and normative life of the church as a whole. This "down playing" of the ecstatic is further evidenced in articles by John Woodhouse on the nature of religious experience *per se*. Woodhouse points out that the notion of being anti-experience is as preposterous as claiming to be anti-existence and freely admits that from the charismatic perspective, evangelicalism is far too cognitive, being a religion of the mind and not the heart. However, by means of a systematic treatment of the nature of religious experience as such, he rationalises the entire concept in terms of the word of God. For, 'the Christian's experience of God is the experience of God's word, and Christian doctrine is no more (and no less!) than an exposition of that word, an elaboration of that gospel.' This effectively means that introspection is an inadequate means of testing religious experience. Only the word is sufficient for this purpose. The heart of religious experience therefore, is nothing other than to grow in faith. Such growth results in the virtues of hope, love and joy, but the emotional content of these virtues is virtually irrelevant.

On the basis of the above, it is somewhat incongruous therefore, that modern pentecostalism might be labelled dualist by the Sydney rationalists and yet the same

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599 Lawton, "Winter", 36-40.
600 Diocesan Committee, 20.
603 Woodhouse, 3.
604 Woodhouse, 6.
summation cannot equally apply to the Sydney rationalists themselves. For in his treatment of the recent phenomenon known as the "Toronto blessing", Tony Payne effectively sets up pentecostalism in terms of a dualism between the "ordinary" and the "supernatural". Dualism is said to make a profound separation between the natural life and the extraordinary existence of God. The pentecostal movement is thus guilty of creating this dichotomy.\textsuperscript{606} It is argued furthermore, that to establish a dualism which focuses on the extraordinary and the emotions is wrong, because feelings and the extraordinary are not God's special domain of interest.\textsuperscript{607} On the contrary, God relates primarily by means of words. Therefore, it can be said that the Spirit has not been neglected as historic pentecostalism claims. Rather, the Spirit has been active all along, because the Spirit brings people into a real experience of God, not by means of feelings, but rather, through the word of the gospel.\textsuperscript{608} However, Payne fails to realise that if pentecostalism can be accused of being dualist because it focuses on the extraordinary, Sydney rationalists might also be accused (by the pentecostals) of the same in reverse, by virtue of their focus on the ordinary. For in the Sydney schema, the more emotional content of religious experience hardly rates a mention. It is considered neither necessary nor desirable. But this is nothing other than a virtual continuation of the historical situation already related, first through Jones, then Knox, then by way of the deliberations of a diocesan committee appointed by standing committee and now via Woodhouse and Payne himself. These are significant "glimpses" of the dualism which exists in relation to pentecostalism, which has its roots in the history of the past. It remains demonstrably evident in the present day.

A CASE STUDY

The following case study will reflect the trends established above. However, due to the nature of questions in the Appendix, information related in this part of the project will be more specific.

\textsuperscript{606} T. Payne, "Toronto Revisited", The Briefing 157 (May 16/1995), 2-3.
\textsuperscript{607} Payne, "Revisited", 4.
\textsuperscript{608} Payne, "Revisited", 5.
Historical Developments

The church in question was originally established under the auspices of the Sydney diocese in 1909, with the first service being conducted on January 30, 1909. Its present character dates back to the 1960s when the incumbent of that time established the present building. He was in fact succeeded by another clergyman who brought great gifts and dynamism to the work. In the 1970s, an energetic evangelism program brought many new converts into the parish. Thus, the church no longer regards itself as being self-consciously anglican. Rather, a broad denominationalism exists. Throughout the incumbency of the present rector, youth work has remained the "hub" of the church with a "cluster" of congregations being designed around specific needs.

The church is predominantly anglo-saxon and includes some Americans, South Africans and Asians. By and large the membership is well-educated with approximately one third of adherents living within the parish boundaries. There is also a branch church which operates as a small independent concern. Attendances vary at the main centre from between eight hundred to one thousand people each Sunday, although approximately two thousand people identify with the church in some significant way. The church has grown slightly over the last five years with a number of services being held each Sunday. At the early morning service there are between thirty to fifty elderly folk, whereas the second morning service supports a congregation of approximately one hundred and seventy. At the 10.30 a.m. service there are two hundred and fifty people in attendance, which represents a considerable increase on the figure of one hundred and fifty some three years ago. There are also two evening services held at 5.00 p.m. and 7.15 p.m. respectively. There are between two hundred and three hundred people in attendance at each of these services. At the 7.15 p.m. service a year ago, there were about one hundred and fifty people.

The minister felt that the growth of the church over the years relates to three aspects in particular. Firstly, there is the provision of good family ministry at the second morning service time of 10.30 a.m. This is simple rather than informal, with contemporary music. It is a one hour service supported by attractive sunday school and
junior high school programs. Secondly, youth work has contributed to strong growth overall. The work amongst older teens in particular, is a real effort to bring in "unbelievers". Families are therefore drawn to the church because of the youth work. Thirdly, in the last twelve months a Ministry Training Scheme (MTS) has been introduced whereby one MTS worker is now employed by the church (a second MTS worker assists). This ministry is carried out primarily within the 7.15 p.m. service, attended by post-tertiary, pre-family youth.

Sect Characteristics

How does this congregation conform to the definition of the sect established in chapter 1, in terms of its view of the bible? The minister felt that the vast majority of church members view the bible as absolute authority. It is God's word in written form which must be understood by means of language. In this respect the view taken is "contextual". However, because fundamentalists originally believed in the fundamentals of the christian faith, the label "fundamentalist" is quite acceptable. For essentially, there is no difference between fundamentalism and evangelicalism. It is more a caricature of fundamentalism (used in an intellectually derogatory sense) which should be rejected. One detects in the minister's reply therefore, the kind of hermeneutical sophistication referred to in the aside on evangelicalism outlined above. Conversionist sects however, are most accepting of the view that the word of God should be literally applied to today's context and this view is not in dispute.

How does this church engage with existing cultural norms? The minister felt that the church is set in a conservative part of the world and holds values somewhat behind the times. He did not major on the expressive revolution as such, but tended to concentrate more on feminism. There are many working women in the church, but philosophically, feminism has not advanced. On the contrary, the minister detects a note of "caution" amongst the membership and regards as "extreme" a number of feminist views. On this issue, being the only one which the minister discussed at length, the church is at odds with the existing social milieu, thus remaining typically sectarian.
This observation is in fact reinforced by the minister's view on gender roles in relational dualism below.

Salvation is regarded by sect organisations as involving a personal experience with a saviour figure, as opposed to a claim of inheritance and belonging by birth. A personal experience of salvation was certainly of paramount importance for the minister concerned here, in that people are saved only 'through Christ by faith.' The minister does not have a high view of the sacraments. He is decidedly anti-sacerdotal and anti-sacramental. At best, the sacraments are visual reminders of the word of God. They are often obstructionist and they are unnecessary.

Lay involvement is high on the agenda of the sects and this was also found to be the case with the church being investigated here. A large team of preachers and pastoral workers operates within the church. Consequently, the minister does not regard himself as being the minister on a number of issues. Indeed, another older and well respected man is more highly regarded as the 'father figure'. There is massive delegation in the church, whereby entire areas of work are entrusted to lay personnel. Although the minister is the main public teacher, he does not regard it as necessary for him to be such. It is more the question of personal "oversight" which distinguishes his own ministry from that of the laity. The measure of his own distinctiveness is therefore in terms of "responsibility". Each congregation has its own leadership, but the minister is primarily responsible for the 10.30 a.m. and 7.15 p.m. services. Lay presidency is already in operation in the church, as only two services are regarded as being statutory services. The issue of lay presidency revolves around the rejection of a priestly view of the sacraments. It is because the minister has a "high view" of the laity, that lay personnel should be allowed to preside at The Lord's Supper.

Because sect groups tend to have firm policies in regard to their membership requirements, the issue of membership needed to be addressed. The minister claimed that there are no formal membership requirements as yet, although he did state that he would like to have something in place at this level. As it presently stands however, 'if you say you are a member then you are.' If there was a membership structure in place,
the minister felt that requirements would be minimal. A declaration of personal faith in Christ would be sufficient. This is because open inquirers should not be discouraged, so long as they are searching for the truth. In this regard, the minister adopts a median position. He views membership as the right and privilege of all. However, one must profess personal faith, or be intentionally seeking of the same.

The issue of movement along the socio-cultural spectrum specifically transacted for the purpose of engaging the general populace at its existing locale, also needed to be addressed. For it is well known that church and sect organisations will often traverse the spectrum in order to assume a greater degree of relevance. However, this issue has no direct bearing on the identity of sects as such. On the contrary, it could only reveal degrees of inherent versatility or flexibility. The minister in this case cited no deliberate movement in this regard, although he did continue to stress the drive in terms of youth ministry throughout the area in general. He then went on to comment on the more relaxed atmosphere of the church today in comparison to that of former years, claiming there is no longer the same intensity of involvement.

**Rational/Experiential Bias**

What is the bias - rational or experiential, of the church and minister concerned? For the minister in this case, a rational bias was strongly evident. He began by stating that religious experience is most significant in the life of the believer. For God’s people are to know him in the sense of experiential knowledge. People therefore need to make a response to the living God. However, this experience is nothing other than faith in God. Faith comes by hearing God's word through the Spirit. When people hear the word, the effect is to trust, love and rejoice in God. Experiences of God are within this category. Thus, the more ecstatic experiences are basically irrelevant. The minister agrees with Jonathan Edwards in asking: does the experience come from a true understanding of God's word?

In seeking to determine whether or not religious experience is genuine, the minister was brief. The prime concern here is simply: is the word of God discernible in
such a context? The word of God on such occasions may of course take a variety of forms. It may be read, taught or preached.

The nature of religious experience tolerated and expected in the church comes down to a promotion of "faith in God". Ecstatic experience does not touch on this. In seeking to develop trust, people are aiming for the deepest religious experience possible, but this is not demonstrative. On this basis, the minister seeks to discourage people from being selfish, showing off and distracting others in public meetings. He is therefore generally disapproving of clapping, raising of hands, swaying and speaking in tongues. Indeed, speaking in tongues is of no importance whatsoever (although clapping sometimes takes place and the minister acknowledges that some may have a gift of speaking in tongues). The experience of Spirit baptism is received at conversion. Even pentecostals (those the minister comes in contact with) have given up the old "second blessing" theology. This theology is now a thing of the past. The emphasis today is more on the wider nature of gifts.

**Relational Dualism**

What are the specific instances of dualism that could be detected? With regard to the first matter, the minister felt that ordination for women is 'hardly an issue in this church.' He firmly believes however, that gender makes a significant difference to human relationships and that the relationship which ordination represents is more appropriately expressed by a male, rather than a woman. The minister does not encourage the preaching ministry of women, but the ministry of women generally is well respected in the church throughout. In order to explain his view, the minister would go to a range of passages which indicate that gender makes a difference. The issue of "headship" (1 Timothy 2) is part of this overall fabric. It is because 'the highest form of leadership is the preached sermon,' that the minister has no time for those who say they have a right to preach (male or female) simply because they have a gift in this area. By way of its relation to pentecostalism however, the testimony of the minister in this regard represents a significant contrast. For the ease with which the ordination of women has proceeded in pentecostal denominations, together with the widespread
acceptance of the teaching gifts of women generally, highlights the dualism between a Spirit inspired word and a Spirit inspired experience.

With regard to the issue of healing, the minister stated that when people are sick and ask for prayer, they are prayed for publicly, but not in a way which is different to other needs. The minister expressed his concern over definitions of healing and did not differentiate between "miraculous" healing and "ordinary" healing. Furthermore, the minister is not interested in the response of the medical profession concerning God's answers to prayer. Healing, when it happens, is a wonderful answer to prayer and such answers have come for the church community which were not expected. The minister cited a situation in which two members of the congregation were at one time suffering from cancer. Each person was prayed for, but one man died and the other is now strong and healthy. However, the minister is accepting of the circumstances for each and does not distinguish between them. Clearly, although the phenomenon of healing is recognised as taking place in the church, no special significance is attached to it. Indeed, there is a certain apathy on the part of the minister in relation to the ministry of healing as such. Pentecostals however, are much more committed to the expressed nature of God's working through the gifts of his people in this regard.

The minister believes the Toronto blessing is 'the lowest stoop.' For this is 'purely self-centred experience which has divorced itself from the word of God and from God.' The minister has preached on this topic and his sermon was well received by the membership (warmly by some). The Toronto blessing involves massive abuse which is 'along the lines of hypnotism.' It is nothing other than a variation of "slaying in the Spirit". The minister claimed that he could 'perform the same stunt,' if he wanted to and then proceeded to state that John Wimber's assertions have not been backed up. Even Wimber's notion of prophecy has now been discredited. Wimber brought the "laughing phenomenon" to Canberra in the mid-1980s. It is nothing new and it will not last. However, the minister admitted that he does not know why this has hit the media in a way that healing and prophecy has not. Thus, for this minister, ecstatic religious experience defies the normal mode of God's operations as the Spirit seeks to speak

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through his word. When doctrine is formulated on the basis of narrative however, the expectations regarding religious experience are markedly different.

**Concluding Statement**

The above case study reflects the evidence compiled on the Sydney diocese in the first segment of this chapter. Indeed, although the case study imparts more specific information gathered on the basis of the questions in the *Appendix*, it mirrors the same basic trends. The encroaching congregationalism of the diocese overall, dovetails well with the fundamentalist teaching emphasis in the context of a strong lay focussed ministry. Concurrently, the dualism of a distinct rational bias in relation to the nature of religious experience generally, is similarly reflective of diocesan sect-like tendencies. In his typology of ecclesiastical organisation, Gary Bouma locates anglicanism in its general expression towards the traditional corner of the triangle. His considerations are here based on an overall composite of anglicanism, rather than the low-church version. However, Bouma freely admits that low-church anglicans predominantly located in Sydney with some in various other dioceses as well, tend toward rational authority. This is the scenario which has unfolded throughout this chapter. A depiction of Bouma's placement compared to that of the "tendency" of low-church Sydney anglicanism is offered in Figure 8.1 below.

**Figure 8.1 Authority Base Of Anglicanism**

![Figure 8.1 Authority Base Of Anglicanism](image)

*Source:* Bouma (1992, 82)

The next chapter will repeat the above procedure for Australian pentecostalism.
Chapter 9

HISTORICAL AND FOUNDATIONAL CONSIDERATIONS 2

There is no need for a substantial preamble at the commencement of this chapter. This is because the argument regarding Australian pentecostalism will follow the same format as that adopted for the previous chapter. It will thus make its way through a two part presentation, covering The Movement in the first part of the chapter, followed by A Case Study. Similar content to that which appeared in the previous chapter will therefore be evident throughout. It will be shown however, that whereas Sydney anglicanism has developed a rational bias in regard to experiential phenomena generally, Australian pentecostalism has taken a different turn historically and is much more embracing of the ecstatic. A comparison of profiles will also be included before the conclusion statement at the end.

THE MOVEMENT

Historical Developments

The history of renewal is a history which today covers three fairly well defined movements. The "first wave" came with the original pentecostal movement itself. This is now the older classic pentecostalism. The "second wave" came around the 1960s and 1970s with the charismatic movement. This is the neo-pentecostalism of the diocesan report to synod, mentioned in the previous chapter. The "third wave" is more recent, having its beginnings in the 1980s and is primarily concerned with acts of power through the supernatural work of the Spirit.\textsuperscript{609} In using the term "pentecostal" not as a denominational tag, but as a category word to cover this range of experiential groups and their associated subjective emphases, it is possible to link them together. For "pentecostalism" proper, is the common root from which the manifold varieties

have stemmed.\textsuperscript{610} However, this survey will only deal with the first strand, by seeking to cover the history of its introduction to this country.

What the evidence tends to suggest, is that pentecostalism was not imported into this country, since initial meetings were not held under the auspices of overseas concerns. By the same token, Australian pentecostalism hardly germinated of its own seed entirely. On the contrary, it was strongly influenced by that infectious brand of revivalism which had its roots in methodist perfectionism.\textsuperscript{611} Australian pentecostalism is in fact a twentieth century phenomenon born out of wesleyan methodism, various expressions of evangelicalism and the Christian Catholic Church.\textsuperscript{612} Differing degrees of emphasis are pronounced in the embryo forms of pentecostalism and the primary doctrines associated with them. There has been both reticence and resoluteness in the history of the movement throughout.\textsuperscript{613}

A distinctive of wesleyan revivalism was the notion of christian perfectionism, otherwise known as entire sanctification. The idea soon developed that this was an experience accompanying initial conversion. Thus, there were two distinct phases in christian experience, namely; "conversion" (justification) and "christian perfection" (sanctification). In America, in the late nineteenth century, this sanctifying second blessing was referred to as a "Holy Ghost baptism". Every aspect of pentecostalism was evident in the holiness movement of this time except glossolalia, but the idea of a second blessing was taught by people like; A. J. Gordon, F. B. Meyer, A. B. Simpson, A. Murray and also, R. A. Torrey. Thus, the usual trend was to equate the experience

\textsuperscript{610} T. Payne, "Toronto Feedback", \textit{The Briefing} 157 (May 16/1995), 9. This is not to suggest however, that significant differences between main strands do not exist. On the contrary, in the case of "third wave" there has been a deliberate choice not to be identified with the earlier two movements. For although this strand sees itself as participating in charismatic-like manifestations, it seeks to do so without manipulating the governing policies already in place within the various congregations. See C. P. Wagner, "Third Wave", \textit{Dictionary Of Pentecostal And Charismatic Movements}, 843-44. But this is not at cross purposes with Payne's argument here. Indeed, it is appropriate to forget the link that Payne has made (on the basis of subjective emphases). However, any thorough-going survey of distinctive histories should naturally take account of significant differences.


\textsuperscript{612} Chant, "Nineteenth", 97.

of sanctification with the gift of the Holy Spirit and this was the situation which also prevailed in Australia.\textsuperscript{614}

In relation to the early methodist revivalists, several names are significant for the contribution which they made. Among these are John Watsford (1820-1907), the first Australian born methodist minister. Watsford expounded the wesleyan gospel of faith in Christ for salvation \textit{and} sanctification wherever he went and this was accompanied by mighty signs of power. In 1862 he ministered in the Pirie Street Methodist Church, Adelaide and witnessed many distinct and powerful conversions throughout his series of engagements there. On another occasion, while preaching in Bourke Street, Sydney, Watsford is reported to have witnessed such an outpouring of the Spirit that many fell to the floor uttering loud cries for mercy. Many in fact returned the next morning still in a state of obvious spiritual distress. William G. Taylor (1845-1934), founder of the Central Methodist Mission, also spared no energy in his campaign for spiritual revival. During his ministry at Toowoomba, Queensland, he was instrumental in bringing about a revival which swept throughout the entire town. This was Toowoomba's first "baptism of fire", with Taylor attributing such blessing to the power of the Holy Spirit. Alexander Edgar (1850-1914), the founder of the Methodist Mission in Melbourne, similarly saw the need for christian revival and encouraged the Victorian Wesleyan Conference during his last year as president to "pray" and "strive" that a pentecostal baptism of the Spirit be granted to the churches. Along with other ardent supporters like Joseph Marshall, a farmer and methodist convert formerly of Yorkshire, England and Sarah Jane (Janet) Lancaster (1858-1934), founder of the very first pentecostal congregation to be formally established in Australia, the landscape was being prepared for the establishing of pentecostalism. Even the salvation army placed an emphasis on the fullness of the Spirit, as its theological roots were also of wesleyan origin. However, methodism failed to accept pentecostal phenomena like glossolalia. This appeared to be the result more so of general disinterest, rather than conscious rejection. Glossolalia and its various associated gifts appeared neither desirable nor beneficial.\textsuperscript{615}

\textsuperscript{614} Chant, "Ninetecnth", 98-99.
\textsuperscript{615} Chant, "Ninetecnth", 99-105.
Expressions of evangelical interest are largely associated with the annual Keswick conventions (first organised by Dundas Harford-Battersby, vicar of St John's Keswick, England). These conventions were held in the English Lakes District. They had grown popular over the years among evangelicals because of their attack on "liberalism", but were in effect a pragmatic attempt to promote experiential aspects of religion. With the arrival from Ireland of George Grubb in 1891, revivalist preaching in Sydney soon began to reach new heights. For Grubb capitalised on the holiness teaching which had influenced Sydney evangelicals since the mid-1870s. However, Grubb's inspiration was drawn from Keswick. Indeed, it was his special emphasis on "a higher state" of life which spurred him on. Anglicans and methodists alike received the message Grubb proclaimed with enthusiasm, but Nathaniel Jones, happy at first to cooperate with Grubb, soon began to feel uneasy. Indeed, while Grubb emphasised holiness and ongoing sanctification, Jones majored on the work of the atonement and the reformer's doctrine of complete salvation in Christ. Some of Grubb's theological excesses embarrassed the Keswick movement. After accusations in 1895 that he was teaching a doctrine of conditional immortality, thereby maintaining that believers would rise at the judgement, but the unrepentant would be annihilated, Grubb was in fact not invited to speak again in association with the movement until 1913.

Although the well renowned American evangelist D. L. Moody was not able to come to Australia when invited in 1899, nevertheless, two years later, the inspired congregationalist R. A. Torrey, together with his song leader Charles Alexander did. Their visit was so successful that twenty thousand conversions were reported to have taken place throughout the country at that time. Torrey aimed primarily for conversion, but repeatedly stressed the need to be baptised in the Holy Spirit as well. For Torrey himself had experienced an encounter with the Spirit which he encouraged

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616 Lawton, Better, 94-95. Keswick theologians rejected the notion of sanctification as "sinless perfection" (as expressed by the radical American preachers of the parent movement), but retained the emphasis on "fullness of the Spirit". This was regarded as normative christian experience which gave power for living a consistent christian life. The reception of "fullness of the Spirit" was an act of faith distinctly different from (although generally coinciding with) regeneration itself. The experience provided power over temptation and sin, but did not eradicate the tendency to sin. Powerful "fillings" of the Spirit were also available in times of particular need. Indeed, both "fullness" and "fillings" were encouraged for all christians via the principles established in the scriptures. See D. D. Bundy, "Keswick Higher Life Movement", Dictionary Of Pentecostal And Charismatic Movements, 518.

others to share in. Torrey's teaching became classical pentecostal doctrine on the subject of Holy Spirit baptism from its inception, only deficient in its absence of stress on the evidence of glossolalia. One of Torrey's converts, Henry Perceval Smith (1859-1947), was also instrumental during these years. Smith used the Federal Hotel in Melbourne, of which he was manager, to hold Christian meetings for prayer, study and Bible teaching. In 1909, under Smith's leadership, a series of small conventions were organised, the first being held at Eltham on the outskirts of Melbourne. In that same year, Wilbur Chapman and Charles Alexander held a series of fruitful meetings throughout the country with thousands of people attending in the various capital cities. Ten thousand people in fact attended the opening rally.  

It is important in view of the previous chapter however, to re-emphasise the fact (referred to above) that the Keswick tradition did indeed kindle the spark of revival in the hearts of many Sydney evangelicals, some of them being of notable character. This helps to reinforce the notion that strongly experiential dimensions of Anglicanism have always existed and have continued to operate down to the present day. Archbishop Mowll for example, was greatly attracted to Keswick teaching with its emphasis on holiness. For this provided him with a means of encouraging greater commitment and dedication of service to the Christian cause. Mowll was practical enough to avoid the excesses of the Keswick tradition, but nevertheless, perceptive enough to see its value. In the 1950s, Geoff Bingham, an Anglican clergyman, evangelist, missionary and writer, found himself ostracised by the conservatives because of the intense emphasis on holiness which was so characteristic of his ministry. Bingham commanded a very large following and there was fear that he might lead his followers down the perfectionist path. T. C. Hammond in particular, was committed to the eradication of any "dubious" doctrine associated with the holiness tradition and vigorously sought to oppose such doctrine. The holiness movement of the 1950s and 1960s was in fact

618 Chant, "Nineteenth" 108-14.  
619 Piggot, 106-07.  
620 Piggot, 122-23. In answering his critics Bingham supposes that, although he was interested in Keswick teaching, such interest was wrongly interpreted as promoting "sinless perfection". He further claims that to the best of his knowledge any such report did not come from those theologians who heard him and that Archdeacon T. C. Hammond attested to his orthodoxy. See main text and accompanying footnote in G. C. Bingham and I. D. Pennicook, Principles Of New Creation Teaching Ministry: Some Thoughts From The Discussion Of Geoffrey Bingham And Ian Pennicook, January 1998 (Coromandel East, South Australia: New Creation Publications Incorporated, 1998), 3.
born out of the East Africa Revival. Bingham discussed the revival with Marcus Loane. He also reflected on the Keswick theology of the cross. These reflections, together with the influence of other writers upon his life, enabled Bingham to develop the theology of a close and personal relationship to the saviour, one which expressed itself in terms of fervent prayer. A number of Sydney anglican clergy followed Bingham's example and took up the cause in earnest. Indeed, the 1950s produced a golden age Australia wide. Attendances at the churches grew dramatically and large congregations and Sunday schools flourished like never before. The desire and expectation of revival (via the experience of holiness) was also sought by students at Moore Theological College. It seems that they too, did not want to "miss the boat". However, it must be remembered that all of this was to be subjected to the revolution of Robinson and Knox. For essentially, it was through the influence of these two theologians that, the "unstable current" of those more passionate times was arrested and the opportunity was taken up for a fresh (although not new) challenge. Sydney evangelicalism (anglican) would thus be further projected along that strong rational and cognitive path for which it has become renowned down through the years.

Of all the figures notably connected with the early stages of pentecostalism, John Dowie is of paramount importance. Dowie came to Australia in 1860 and was one of the most extraordinary ministers of the era. In being committed to a strong belief in divine healing, Dowie took the bible literally when it spoke of healing and put his literal interpretation into practice. In 1896, he founded the Christian Catholic Church in Chicago and there continued a strong and successful preaching ministry. Dowie was a visionary figure, whose influence on hundreds of Australians was profound. Indeed, many Australians sold their possessions and headed for Dowie's base of operations in the United States. However, Dowie never spoke in tongues, the emphasis with

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621 Piggin, 149-51. Beginning in 1930 and lasting fifty years, the East Africa Revival commenced within the Church of England and thence spread far and wide within that church. Separation from the church was in fact not encouraged. Rather, African christians began to make stronger ties with all evangelicals. The revival stemmed from the work of the Church Missionary Society, which although conservative in its theology, particularly within this period, was nonetheless greatly influenced by the Keswick emphasis on the Spirit's work. Australia was only one of many countries which experienced the revival challenge. See W. L. Duewel, Revival Fire (Grand Rapids, Michigan: Zondervan, 1995), 296-305.

622 Piggin, 158-59.

which modern pentecostal doctrine is so well acquainted today. This was more the noted influence of Charles Parham, one of Dowie’s contemporaries. Parham had charged his Topeka bible students to search the scriptures in order to find evidence of the baptism of the Holy Spirit. The answer the students found gave rise to the early pentecostal movement. For the initial external evidence was said to be speaking in tongues. In Australia, the 1910 conference at Eltham in Victoria had all these influences behind it. There was the wesleyan stress on power, Dowie’s emphasis on healing, the Keswick tradition, together with news of revival in other places. There was also the experience of glossolalia. Although the convention was the subject of much controversy, it is significant in that it created an atmosphere of expectation and hope that God would do a great work. Thus, in Australia too, pentecostalism was born.

Sect Characteristics

As indicated in the previous chapter, the management structure normally associated with charismatic authority is "congregational", meaning the congregation is the decision-making body of the church. Responsibilities may be delegated out and new churches planted, but congregations themselves retain all rights and privileges. This is particularly so for the pentecostal churches. Furthermore, research has demonstrated the inadequacy of asserting that people become pentecostal essentially because they are maladjusted, or are undergoing conditions of social disorganisation or economic deprivation. Indeed, this idea has already been refuted in this project. It will be shown in A Case Study below that such an idea certainly does not apply to the church under review here. However, it is fair to say that the Australian pentecostal movement (as with pentecostalism in general) is associated with traditional sect-like patterns of behaviour such as emotional fervour, personal religious experience and spontaneous leading by the power of the Spirit. In a society which is ever ready to deflate charisma, it is the responsibility of the charismatic leader to inspire such

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625 Chant, "Nineteenth", 115-16.
religious movements. In the eyes of the world, charismatic inspiration is equated with the bizarre. For the belief that the problems of the world can be solved has to be reinforced by extraordinary signs, experiences, prophecies and supernatural abilities.\(^{627}\)

John Dowie, cited above in connection with early historical developments is a good example of the more eccentric forms of pentecostal leadership. For although Dowie was intensely evangelistic (evangelism being a feature of sect organisations), he insisted that those who sought prayer for healing should relinquish all medical assistance and merely exercise faith. Plans for his "Zion City" were unveiled in 1900 and this community grew to several thousand persons in the next few years. Dowie in fact announced in 1901 that he was Elijah the Restorer. He also claimed that he was the divinely appointed apostle of a renewed end-times church.\(^{628}\) The "mighty man" syndrome of pentecostalism is still in vogue today, but is somewhat down played in the context of some of the more controversial expressions of religious and emotional fervour.\(^{629}\) Dramatic presentations by religious leaders of this order highlight the dualism of pentecostalism in terms of its relationship to the world at large. However, as has been shown in chapter 6, the dualism of the pentecostal sects is employed to successfully engage culture at many levels. This it tends to do with comparative ease. Indeed, it is the view of this writer that the dualistic tendencies of such movements coupled with their inherent fundamentalism, are most advantageous for growth within fragmented culture today.

The kind of factionalism often deplored by some of the more established church bodies is also foundational to the nature of sect groups, particularly pentecostalism. Its self-appointed lay leadership and varied infrastructure have been key factors in the rise to prominence of the movement on the socio-religious scene over the last few decades.

\(^{627}\) Wilson, Social, 232-35.

\(^{628}\) E. L. Blumhofer, "Dowie, John Alexander", Dictionary Of Pentecostal And Charismatic Movements, 248-49. While travelling in 1906, Dowie lost control of his organisation. He was ill during this time and because he had never been astute in the administration of financial affairs, many suffered as a result of his financial mismanagement. When Dowie died in 1907, he died a disgraced prophet, ignored by those who had once been his loyal supporters. Some of Dowie's disciples accepted pentecostal views, others attached themselves to an end-time restoration movement, but most leaders with roots in "Zion", affiliated themselves with Assemblies of God.

The ability of the infrastructure to mobilise its personnel is well suited to this task.\textsuperscript{630} The pentecostal sects are ideologically committed to the notion of conversion as the central tenet of Christian experience. Although older and more established pentecostal sects will often submit to routinisation of charisma over time (such as Assemblies of God in Australia), the subjectivism of such movements, together with their propensity towards emotional stimulation limits the extent to which routinisation can in fact take place. Pentecostalism therefore provides opportunity for "feelingful" religion at a level not experienced by other more intellectual and restrained sect movements.\textsuperscript{631} It is somewhat ironic however, that although opposition from main line churches has been the experience of pentecostals down through the years, sect movements have tended to thrive on such opposition. Even if real opposition no longer exists, a great deal of energy is expended on describing or creating it.\textsuperscript{632} This reveals the insecurity of such movements. For traditionally, they have been regarded as unwanted products of social environments, but this is necessary in order for them to persist. Indeed, it is the constant reassertion of their fundamentalism which effectively defines their character.

**Rational/Experiential Bias**

As indicated in the historical survey above, although Sydney anglicanism and early Australian pentecostalism were both much influenced by revivalism, Sydney anglicanism adopted a strong rationalist bent via the teaching of Nathaniel Jones, whereas the early history of pentecostalism stressed more the notable experiential emphasis of George Grubb. In the diocesan committee report of 1973, it is claimed that neo-pentecostalism is in many areas experience-centred religion, particularly in regard to baptism in the Spirit, glossolalia and prophecy. Those who are not in favour of the notion of experience as being central state that what is not clearly taught in the scriptures cannot be clarified by the uncertain nature of personal encounter. Where there is clarity, experience may offer further enlightenment, but cannot assert clarity from ambiguity.\textsuperscript{633} Thus, the battle lines are drawn. For the experientialist, gospel

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\textsuperscript{630} Gerlach and Hine, 26-29.
\textsuperscript{631} Wilson, *Social*, 142.
\textsuperscript{632} Gerlach and Hine, 36.
\textsuperscript{633} Diocesan Committee, 6.
centred issues can never be about rational persuasion. On the contrary, divisive argument and the demonstration of spiritual power are clearly differentiated in scripture. Thus, faith is built on life-changing events, since the transformation of people's lives is due to the impartation of God's special grace. For the rationalist however, a word centred theology is supreme. The fact that the christian church has been forced to choose between a word which down plays the place of the Spirit and an experience which usurps the authority of the word, is a sad reflection on the lack of incentive to find a thorough-going and much needed charismatic theology.

Bouma's analysis of ultimate authority in ecclesiastical organisations highlights for charismatic authority the aspect of "feelings". For the final 'ground of charismatic authority is in the emotions, in the subjective feelings of persons.' Bouma's analysis is based on years of research as a religious professional and highlights an important aspect of the nature of experience, namely; the place of the emotions. However, in Bouma's assessment of charismatic authority, the idea of emotion virtually replaces the idea of experience entirely. Thus, he is able to write: 'John Wesley was a charismatic leader who emphasised the feeling aspects of conversion and was not ashamed of enthusiasm.' But in relation to this statement, although the subjective influences of revivalism are not in dispute, it is probably better to describe the religious fervour of those early pioneers (and the communities they founded) as grounded in experience with strong emotive overtones. That is, emotion is the offshoot of experience, but not necessarily a synonym for it. Bouma further states that church services in a denomination characterised by charismatic authority are conducted to evoke an inward, subjective, emotional response. This is similarly restrictive regarding the nature of experiential movements generally, as though feelings only are at the heart of every statement and gesture. However, Bouma's assessment does highlight better than any other the importance of the emotions for charismatic authority and this cannot be

635 Croucher, "Charismatic", 126-27.
636 G. D. Bouma, "By What Authority? An Analysis Of The Locus Of Ultimate Authority In Ecclesiastical Organisations", Religion In Australia, 123.
637 Bouma, "Authority", 131.
638 Bouma, "Authority", 127.
underestimated in relation to the nature of religious experience. Indeed, it is a point which will find a certain validity in the empirical research component included below.

Over the years, strong intellectual support has been added to the experiential side of the debate by many, but in recent times, Jack Deere, a former Dallas seminary professor and spokesperson for The Association of Vineyard Churches has been particularly forthright. Deere writes from the perspective of "third wave" and dismisses the rational debate as a farce. He argues that experience and tradition combined, not the scriptures, determines the nature of belief and that the vast majority who reject experiential phenomena do so primarily because they have not witnessed the same. In other words, Deere claims that the real reason for not believing in "the gifts" is not based on scriptural grounds (as argued by the rationalists), but on experience.\(^{639}\) Furthermore, exalting the mind over the heart is both unbalanced and unscriptural, for this implies that believing the right things is more important than doing them.\(^{640}\) This idea is supported by Chevreau, who claims that God desires his people to experience the reality of relationship with him. Knowledge relating to such experience is not so much cognitive in nature, but relational, since the manifest presence of God is a highly subjective matter which is often emotional. For it is experiential.\(^{641}\)

In relation to the subject of doctrine, Deere offers the strongest rebuff of all in his argument that narrative material can and should be used for the purposes of formulating doctrinal emphases.\(^{642}\) Deere's argument that, 'All scripture is given by the inspiration of God, and is profitable for doctrine, ...' (2 Timothy 3:16 KJV) is strong, well placed and particularly significant for the debate in relation to Spirit baptism. Pentecostals base their pneumatology on the synoptic gospels and Acts. Traditional theologies however, were Pauline and held that doctrine cannot be established on the

\(^{639}\) J. Deere, Surprised By The Power Of The Spirit (Grand Rapids, Michigan: Zondervan, 1993), 52-56. Deere acknowledges that it is common for charismatics to be accused of building their theology on the basis of experience. However, it is equally true that those who do not believe in a present day manifestation of the gifts (cessationists) ultimately build their theology on a subsequent lack of experience. Even the charges which proliferate over the abuse of gifts are arguments which are based on negative experience of the gifts.

\(^{640}\) Deere, 81.

\(^{641}\) Chevreau, 66-68.

\(^{642}\) Deere, 111-15.
basis of events in the primitive church. As the doctrine of baptism in the Spirit (in its various forms) has historically always remained the flash point of pentecostal experience, this issue will need to be taken up in some measure in the chapters which lie ahead. For differing doctrinal and pneumatological emphases relating to this issue have created something of an impasse down to the present day. However, in support of their case, the experientialists would give Jonathan Edwards the last word: 'Doctrinal knowledge and speculation only, without affection, never is engaged in the business of religion.'

Relational Dualism

Dualism of this order on the part of the Australian pentecostal movement with respect to Sydney anglicanism is much the reverse situation here, of that which has already been detailed in chapter 8 under the very same heading. For by setting one particular interpretation over and against the basic desire for unity of the church, a strong and distinctive relational dualism is created. Both sides of the debate are equally guilty of making the same mistake in this regard. Thus, by affording to doctrine a strong emphasis which is unsympathetic to the primary concerns of unity, the rationalists effectively deny the possibility of unity. On the other hand, to be caught up with the importance of supernatural gifts and to promote the idea that all christendom should concur with the same levels of experience, is to break free of one system, only to be tied to another. The 1973 diocesan report to standing committee is again an excellent example of the dualism operating between Sydney anglican and Australian pentecostal mind sets. For although the report specifically purports to make no judgement regarding the differing emphases of its terms of reference, it also states that

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643 Croucher, "Charismatic", 121.
644 Chevreau, 135. In A Case Study in chapter 9, it would appear that the anglican minister has also given Jonathan Edwards, the great American pastor, writer and revivalist of the eighteenth century, "the last word" on the question of religious experience. Indeed, in the latter chapters of this thesis it is more than apparent that, Edwards is invariably cited (mistakenly or otherwise) by both rational and experiential schools of thought in support of their case. Edwards' commentary on revivalist fervour (together with its associated manifestations) is well documented and is seen to "add weight" to the various arguments adduced. Needless to say, in contemporary theological circles Edwards' views are significant, for he is generally regarded as being America's greatest theologian. The question remains however: which school (if any) interprets Edwards in a manner consistent with the position he truly adopts? This matter will always be a source of contention for those engaged in this debate.
645 G. Blaxland, "Ingredients For Unity", Church On Fire, 53.
differences were not resolved. Thus, after all the work which the report entailed, it clarified nothing, other than the fact that a legacy of "difference" has been the inheritance of the church and its people down to the present day. This is so historically, theologically and relationally. Indeed, the divergent pathways originally taken at the crossroads of revivalism have never come together.

With this scenario in mind, the claims of Woodhouse and Payne mentioned in the previous chapter are especially relevant. Woodhouse has not directed his comments specifically towards pentecostalism in the way that Payne has. However, in order to enhance his case, Payne defers to Woodhouse's treatment on the nature of religious experience per se. By virtue of the fact that each author writes from a rationalist standpoint, their articles lend support to each other. Although pentecostal and charismatic movements have not replied publicly to the accusations of Payne in particular (and may never wish to), their position on the nature of religious experience generally is reiterated in articles from their own magazine titled New Day. The two magazines; The Briefing and New Day, are in many instances strongly contrasting. They are both fundamentalist, but their position on the question of religious experience highlights a contrast of significant proportions. Again, this originally springs from the historical parting of the ways referred to above, but is reflected in the present in modern trends regarding well worn issues. New Day seeks to present a balanced approach, but where pentecostalism is accused by the rationalists of a dualism which focuses on the extraordinary and the emotions, Geoff Stelan, the editor of New Day, might well reply: 'Before I came to know the charismatic work of the Spirit in my life, I didn't expect God to do a great deal. It was a walk of faith without much evidence. Now that I know that He can and does work supernaturally in our lives, I want to see Him at work constantly. And when I don't, I get frustrated.'

Deep seated "differences" do not tend to surface in Southern Cross, the "official" newspaper of the Diocese of Sydney. This is more the domain of The Briefing, since

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646 Diocesan Report, 3-4.
647 Payne, "Revisited", 4. (see footnote 3)
Matthias Media is particularly concerned to put right the errors of the day. It is this latter magazine which is more likely to evoke strong opposition from experientially focussed groups, thus disclosing the more contentious nature of the dualism which operates between the two mind sets. From the perspective of "third wave", this is revealed in the strongest possible terms for example, in the reply of Jack Deere to The Briefing of May, 1992. Deere is concerned to set at naught the evaluation by The Briefing of John Wimber's visit to Australia in March, 1990 and the experiential nature of the ministry program associated with it. For he claims that the Wimber conference was grossly misrepresented. Deere cites the text of the disputed articles in several places and argues his case around them. He not only argues theologically, but appeals to the writings of Jonathan Edwards (as do the rationalists) for additional support. He then moves on to claim that a certain reporter associated with The Briefing 'misunderstood my remarks, fabricated other remarks, and left out critical comments, so that the whole conversation - as it is reported - falls drastically short of the truth.' The arguments of Deere are too detailed to cite at length, but his obvious discontent over the treatment of Vineyard Ministries International by The Briefing is clear. For, 'The kind of journalism practiced by The Briefing can only lead to unnecessary division, bitterness and confusion in the body of Christ. ... Yet those Christians who disagree with one another ought to be talking to one another, seeking to understand one another and even to receive correction where necessary.' Thus, in the midst of the deluge, Deere adds another lone voice to the cry for that essential unity which for far too long has eluded the rational/emotional mind sets in their hunger to know Christ. His monograph highlights the levels of confusion, hurt and even animosity, which are often associated with the relational dualism which prevails.

650 Deere, Response, 12.
651 The reply Deere has written is a document of some substantial content, dealing with firstly; his reasons for writing, secondly; the misrepresentations which had been attributed to both Wimber and himself, thirdly; a series of four methodological errors which he sees as being at the heart of the matter and fourthly; a series of five major points (the key issues of contention) which he also takes up and deals with in turn. The entire document seeks to interact with excerpts from the works of Jonathan Edwards, together with the text of scripture and the disputed articles in The Briefing. There is also a postscript at the end containing The Briefing's response.
652 Deere, Response, 21.
A CASE STUDY

As was the case with the previous chapter, the following case study will similarly reflect the trends established above.

Historical Developments

The church in question began in July, 1977, after the minister in response to a vision from the Lord based on Isaiah 54, arrived in Australia from New Zealand to commence a new ministry in Sydney. The ministry began with nine adults and five children in the home of the minister's daughter. The following Sunday, a hall was rented at a cost of twenty dollars per week and there were thirty-five people present on the first Sunday in the new premises. Because of increasing numbers, the church plant later moved to the Koala Motor Inn which had a four hundred seat auditorium. However, the present character of the church dates back to 1988, at which time a warehouse was purchased in an inner city suburb which could potentially hold many more people. Members come from all over Sydney to attend the church, from the foot of the Blue Mountains in the west, to as far as Wollongong in the south, although the church draws strongly from some areas in close proximity to the inner city. The church caters for all ages right through to the very elderly and there is a strong youth ministry. It also covers the entire socio-economic and educational spectrum, with doctors, lawyers, university students and the unemployed being members together. There are several main services each Sunday with a distinct ethnic ministry operating separately to main service times. There are in fact seventy different nationalities in the church.

Each Sunday there is an aggregate attendance of two thousand four hundred people and the church has continued to grow over the last five years. From January 1, to January 30, 1994, there were one hundred and fifty first time commitments to Christ. However, during 1995 over the same period, there were between four hundred and seventy to four hundred and eighty such commitments. At the 8.00 a.m. service there are more than two hundred people in attendance. However, at the mid-morning service time of 10.00 a.m. there are approximately one thousand people in attendance.

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There are also two evening services at 6.00 p.m. and 7.15 p.m. respectively. At the 6.00 p.m. service time, which is a time of celebration containing many young people, there are approximately one thousand people in attendance. At the 8.00 p.m. service, there are between six hundred to eight hundred people in attendance.

The minister linked the strong growth of the church to ministries which are evangelistically enterprising. For the church has always been intent on disciple making, with a vision which is clearly defined. An overseer is appointed to superintend each respective part of the vision and goals are then set with appropriate strategies in mind for achieving such goals. There is strong emphasis in the church on developing the arts (music, drama and dance) and theological training and accreditation is offered. The church is also particularly strong on church planting. Sixty to seventy new churches were planted between the church's inception in 1977 and 1995. At least fifty new churches are planned to be established by the year 2000 and these will be established all over the world. Seven new churches will have been planted in Ghana, Africa.

**Sect Characteristics**

With regard to the congregation's view of the bible, the minister was brief, but to the point. He stated that the church is fundamentalist, seeking to adhere to bible principles. For, 'the bible is the word of God and this is taken literally.' This reply is typical of the sect.

In reflecting on the cultural norms of today, the minister stated that, 'we seek to make every post a winner.' The church does not promote feminism as such, nor does the minister accept the children's rights movement if it cuts across the word of God. On the contrary, the church must be constantly on guard with respect to the values of the world, because 'the world system is controlled by a satanic force and not by righteousness.' This latter statement gives expression to the traditional dualism of the sect regarding its "face to the world" orientation. However, the minister's reply over the issue of embracing cultural norms is further qualified below.
A brief statement was also made regarding the requirements which are necessary for salvation. As expected, the minister's comments majored on the aspect of personal relationship to a saviour figure. For people are saved by means of repentance and faith in the Lord Jesus Christ. Thus, would be disciples 'must be born again.'

What view does this church hold in regard to the priesthood of all believers? The minister simply stated: 'we believe it.' This doctrine is openly taught and practiced in the church and lay leadership and ministry is particularly strong. There is a team of twelve full-time pastors and twelve lay pastors involved in overall leadership and leader's training meetings are held each Tuesday night. There are also numerous home fellowship groups, ethnic ministries and specialised ministries for women and men which are run by lay people from the church. The minister goes out of his way not to differentiate between his own ministry and that of the lay people. He stated that upon moving into his new office, he would not allow his qualifications to be displayed alongside his name on the door. He also said that after preaching in the services on Sunday, he will often move down into the body of the church to assist others in the more menial task of taking up the collection. The minister felt that the only thing which differentiates ministries in the church is the "giftings" of the people. He stated that people need to have the opportunity to offer service 'where their passion is.' However, the minister also claimed that even in the area of giftedness, recognised pastors are deliberately not set above the laity.

The minister does not hold a strict view on membership requirements as do some sect organisations. However, his thinking on this issue is more developed than that of the anglican minister of the previous chapter. For although there are no membership requirements as such, apart from confessed faith and baptism, people who wish to take a significant role in the functioning of the church's life and worship seek to become partners in the vision which the minister has for the church. To this end, classes are regularly conducted for the laity.

The more enterprising nature of pentecostalism in comparison to anglicanism was particularly evident in regard to the range and flexibility of the church's outreach
strategies. This further qualifies issues relating to the engagement of existing cultural norms raised above. For although the church adopts a strong stance against moral slides in the community, it also exercises a ministry of compassion and caring towards those in need. The church has an active ministry to gay people in the community and there are many gay people who are members of the church. The minister stated that, 'they often get converted' and the church runs classes which seek to encourage such people in the midst of whatever problems they might face. A woman from the church also oversees a ministry to both alcoholics and those who are drug dependent in the community. Thus, expression is not only here given to the enterprising nature of the pentecostal sects, but also their dualism. For although a strong moral stance is taken on a variety of issues, there is always room to move for the purposes of "making every post a winner". In other words, the prospect of an enhanced cultural engagement is always paramount even if it means reversing the traditional role and character of pentecostalism. This point was noted as being of primary significance in the advantage of the pentecostal sects in chapter 6.

**Rational/Experiential Bias**

As anticipated, the experiential bias of the church and its minister in this instance strongly contrasted with that of the anglican minister of the previous chapter. For the pentecostal minister's comments extend well beyond the realm of the "ordinary". In terms of individual encounters, 'a person must have a new birth experience.' That is, a person should 'repent and be saved and then have an ongoing walk with God and the Spirit.' However, the minister went on to say that an initial rebirth experience is not exhaustive of the full range of experience available. For, 'the bible teaches that it is the right of every believer to have a second experience called the baptism in the Holy Spirit, evidenced by speaking in tongues and other gifts.' The minister claimed that those who exercise leadership positions in the church need to have encountered an experience with the Holy Spirit of this order. That is, they need to particularly possess the gift of speaking in tongues. Frequent opportunities are provided in services for people to come forward and be prayed for in order to receive this gift. These latter remarks in fact contradict the remarks of the anglican minister, who claimed that even
for pentecostalism, "second blessing" theology is now a thing of the past. On the contrary, it is alive and well.

In seeking to determine the genuineness of religious experience, personal conviction is most important for pentecostals. The minister expressed this in terms of 'a gut feeling.' However, this must be coupled with a marked change in the life of the individual concerned as evidenced by the fruits of the Spirit. In the context of individual religious experience, the minister stated that he would go on to look for evidence of the fruits of the Spirit as outlined for example in Galatians 5:22-23. For the church majors on both the gifts and the fruits. In further pursuing the matter in terms of how he would differentiate between genuine and false religious experience, the minister recounted an occasion when he called a woman into his office for giving a prophecy in a meeting which had a detrimental effect on those present. The minister knew by way of personal conviction that the prophecy was out of place, for it did not sit well with the meeting. Indeed, he had a 'bad feeling' about the prophecy. The comments of the minister in this regard line up well with the expressed subjective and emotive nature of experiential movements as asserted by Bouma in particular.

The Toronto blessing goes beyond the tongues experience and this is warmly accepted within the church's life and practice. The minister claimed that the church has always had an authority to deal with whatever situations arise. However, in general terms, glossolalia, clapping, prophetic and spiritual exhortations, praise and even shouting are all tolerated and expected in the normal functioning of the church. When a person does exercise a ministry of prophecy however, this is to be tested. To this end the minister will often take an individual aside (although not publicly) in order to test the validity of what has been said (as evidenced for example, in the case of the woman cited above). In this regard, the view of the minister reflects the manner in which pentecostals enlist the aid of both reason and scripture in order to support their case.
Relational Dualism

Issues raised at this level similarly reflected a stark contrast in comparison to the views of the anglican minister. Thus, relational dualism was again most pronounced, although on this occasion, from the reverse perspective. With regard to the matter of women's ordination, the minister stated: 'we believe in it.' In fact, there is 'no reason for not believing it,' since many women have very fine gifts in this area. Furthermore, regarding the textual and hermeneutical problems faced by Sydney diocese over the issue, the minister simply claimed that, 'we don't have a problem with this.' Indeed, the ordination of women is authorised and endorsed by the national body of the church and adherents of the church accept it. The minister further claimed that ordination for women does not defy the principle of submission to the husband. The fact that women have preached on some occasions (although not often) in the church, does not cut across scriptural principles. Even if a woman is placed in charge of a large congregation, the minister still feels this is acceptable practice and not in violation of the submission principle provided 'things are done properly.' The real concern of the minister at this point was not one of theology, but of pragmatics. Thus, the giftedness of believers is paramount and remains the obvious touchstone regarding the validity of ministries carried out in the name of the church.

Regarding the ministry of healing, the minister claimed that, 'healing is in the atonement' and then went on to quote 1 Peter 2:24, stating that, 'by his stripes we have been healed.' A healing service is held each Sunday evening at the 8.00 p.m. service time, in which emphasis is placed on physical, spiritual and mental healing. The minister believes there is a new "coming together" of the medical profession and miraculous healing. Miraculous healing however, is 'a supernatural unaided act of God.' This view of healing is openly taught and accepted in the church and many such miraculous healings have occurred. The minister went on to recount a recent experience in which a catholic man in a wheelchair came forward for prayer. This man had been involved in a motor accident and his leg was gashed to the bone. It was anticipated by the medical profession that there would be some measure of amputation in the immediate future. However, after the minister prayed for the man, it was later
discovered by the doctors that there was now no need for amputation. The minister regards this as miraculous healing which came as a direct result of prayer. In this way, the minister's view stands in sharp contrast to the apathy of the anglican minister in relation to the same issue. It is also something of a paradox that a clear definition of miraculous healing was offered by the experiential school, but not even contemplated by the rationalist school.

The Toronto blessing (administered at the 8.00 p.m. service) is warmly received by the membership. However, the minister stated that this is referred to as 'the Father's blessing,' since the word "Toronto" is the name given by others. The blessing is completely embraced within the church as coming from God. Furthermore, the minister does not differentiate between the practice of Rodney Howard-Browne and John Arnott in the bestowal of the blessing. Although more people are likely to be offended by Howard-Browne, his style is due to his gift as an evangelist, whereas Arnott is more of a pastor/teacher. Thus, the difference is only in terms of methodology, not doctrine, since each exponent is seeking to achieve the same end. John Arnott has visited the church and has been active in Father's blessing ministry there. Arnott is highly regarded by the minister as a humble and dedicated pastor. The blessing is openly taught as being acceptable practice for the church. Indeed, both scripturally and historically, the phenomenon of laughter associated with the blessing is verifiably the work of God. The minister saw occurrences of this phenomenon in the early days of his ministry in New Zealand. He has no regrets about its introduction whatsoever.

**Comparison Of Profiles**

Sydney anglicanism and Australian pentecostalism have now been reviewed in terms of their particular histories and distinctive characteristics in chapters 8 and 9. In each case this review has taken place at two levels, namely, general and specific, with the case studies reflecting the trends initially established at the commencement of each chapter. The historical sections in these chapters are most significant, because in later chapters certain assessments will be made about the sect movement per se. Thus, the examples of the sect organisations chosen here together with their respective "models
of community" need to be strongly representative in order for such reflections to be deemed characteristic of the sect movement as a whole.

Although the organisations reviewed have taken different paths historically, in the area of sect characteristics they converge at several points. Sydney anglicanism has tended to suppress within its own ranks the religious fervour traditionally associated with the pentecostal sects. In this respect it is therefore quite different. However, there is a marked similarity in terms of fundamentalism. Indeed, it is in the area of a traditionally single-minded appeal to the teachings of the bible that Sydney anglicanism has the greatest potential for growth in Australian culture today. It is also because of a strong literal interpretation of scripture that the notion of "congregationalism" first crept into the Sydney scene. For this, together with a certain remoteness in the context of social engagement generally, is primarily responsible for the "enclave" nature of the Sydney diocese with which sectarianism is so readily identified.

The emphasis on evangelistic outreach in the surrounding community together with the strong appeal to the supremacy of lay focussed ministry is typical of the sects and this was found to predominate in both organisations under review. In the case study for Sydney anglicanism, not even an anticipated "sympathy" with sacramental ministry could be identified. Indeed, the minister rejects a priestly view of the sacraments altogether in favour of his alternate "high view" of the laity. Strong views of salvation via personal relationship to Christ also feature in the replies of both church leaders. Although the pentecostal pastor has a more developed sense of "membership" and even though either leader would not wish to turn aside those considering prospective membership, the idea that a personal profession of faith is foundational to any notion of membership is common to both.

Dualism is also characteristic of the sects and this could be detected at several points throughout the history and development of each religious organisation. For dualism appears in the historic and teaching emphases of the sects and by way of consequence, in the "face to the world" stance which is adopted by them. Australian pentecostalism is more "culturally enterprising" than Sydney anglicanism, using its
inherent dualism to successfully engage culture at a variety of levels, whereas the Diocese of Sydney relies more for this task on its strong word centred theology. It has not yet come to understand or appreciate the pentecostal rationale of making "every post a winner". If Sydney anglicanism can grow to become more *in tune* with culture, its chances of capturing an even greater share of the market will be greatly enhanced.

Over the question of religious experience however, the dualism of the sects is particularly noticeable. Historically, the contrasting emphases of Sydney anglicanism and Australian pentecostalism can be held responsible for the relational dualism which exists when one organisation is viewed in relationship to the other. In the previous chapter, Bouma's typology of ecclesiastical organisation was used to show the placement of anglicanism in general, compared to the low-church and more rationally based Sydney diocese. The same diagram can now be used to show the placement of Sydney anglicanism compared to that of pentecostalism. This is depicted in Figure 9.1 and represents the starting point for a further and more detailed analysis in the chapters which lie ahead.

**Figure 9.1 Two Contrasting Authority Types**

![Diagram](image)

*Source: Bouma (1992, 82)*

**Concluding Statement**

Now that a review of both Sydney anglicanism and Australian pentecostalism is complete and a comparison of profiles has been summarily compiled, further analysis is possible regarding the relationship of the sect organisations to each other. The purpose
of chapters 8 and 9 was to highlight significant "tendencies". This has been achieved and visually depicted as well. For Sydney anglicanism operates from a rational and cognitive perspective which strongly incorporates the faculty of reason into its overall functionality. Provided it is understood that reason is not entirely subjugated in the pentecostal tradition, it can additionally be said that Australian pentecostalism operates from the perspective of subjective experience with strong emotive overtones. These perspectives are conflicting, representing opposite poles of the spectrum. For the purposes of the analysis which lies ahead, this spectrum will be referred to as the "rational/emotional impasse".

With regard to the nature of religious experience generally, it is erroneous to refer to Sydney anglicanism as anti-experiential. For anglicanism is experiential in character. Indeed, movements which are strongly so inclined have always operated in the diocese and continue to operate right up until the present day. What is being argued however, is that the more rational elements within the diocese (as characterised by D. B. Knox in particular) have for all intents and purposes gained and accumulated power over the years. Their ratiocination tends to "play down" the more ecstatic varieties of experience, generally regarding such levels of experience as unnecessary to an informed christian worldview. With regard to the specific issues being taken up and dealt with in Part 2 of this project, this can be further traced to a particular stance adopted by the diocese over the doctrine of Spirit baptism. For although it is avowed that knowledge of God is not knowledge unless it is experienced, the Spirit does not commonly speak through narrative for the purpose of formulating doctrine and this immediately limits the variety of religious experiences which can be marked out as being genuinely authentic for the church of today. However, Australian pentecostals have their own view on how the Spirit operates. Indeed, from the perspective of Australian pentecostalism, it is an impeded sense of experience which predominates in the Sydney anglican tradition. In the chapters which are to follow, this will be referred to as "lesser" experience when a comparison is made. Clearly, the doctrine of Spirit baptism lies at the very heart of the dichotomy which exists.
Chapter 10

THE HUMAN FAMILY

Now that "tendencies" have been established with each of the sect organisations being investigated, it is necessary to move from the descriptive and analytical to the normative and analytical, in order to review the relative "health" of the situation envisaged. On the one hand, the Sydney diocese displays a marked tendency towards ratiocination. It argues by means of rational processes which tend to down play (and thus inhibit) the more emotional varieties of religious experience. On the other hand, although it similarly utilises reason to support its case, Australian pentecostalism demonstrates something of the reverse order. This process is due to no other reason than the inherent dualism which finds its home in the theoretical underpinning of the sects, as well as their practical outworking and expression.

This tendency of Sydney anglicanism and Australian pentecostalism to operate with contrasting mind sets must now be examined further. It will thus be argued that in the context of their differing emphases, these sect organisations have fallen well short of the mark regarding the desired "mutuality" of human relationships. This represents a serious deficiency in their functioning and requires a measure of adjustment initially through acknowledgment, but thereafter, by means of a practical reordering of such emphases. This chapter will open by restating the problem as originally outlined in the Introduction. In the procedure which then follows however, there will be no formal definition of human personality as such. This will be implicit rather than explicit. Rather, this chapter will offer a way of understanding relational health by analysing it in the context of "the family". This will initially involve a systems approach followed by a verification of methodology. It will be argued that systems thinking is a viable means of addressing dysfunction and that in the Trinitarian model, such methodology finds endorsement of the highest order. It will be further argued on the basis of this, that the disciplines employed throughout this thesis do consequently find in the Trinity, a point of convergence and commonality in regard to their respective "ways of knowing". The principles of a systems approach will then be applied through a specially devised
parable of enactment, in order to demonstrate how an alleged imbalance within relationships might be addressed. The parable will best be viewed in terms of an "analytical tool" which aims to understand a problem which is not only sociological in nature, but also theological and behavioural. The "models of community" already developed in chapters 8 and 9 will provide the practical background for such an analysis. This will subsequently be followed by inferences for the sect organisations being investigated and finally, a conclusion statement.

Restating The Problem

In the Introduction a quote was taken from John Macmurray's book *Reason And Emotion* in order to set the scene for what needs to be considered at this point in the thesis. Macmurray pursues a philosophical approach, especially in relation to his attempt at endowing emotion with a "reasonable" content. However, although his approach is decidedly philosophical (and individualistic), he sums up the dualistic nature of the argument succinctly and well in the quote which has been given. For Macmurray rightly claims that the emotions are in danger of being regarded as belonging to a "lesser" faculty than the faculty of reason. This has indeed been shown to be that tendency within the sect-like culture of the Sydney diocese. However, it has also been noted that the opposite applies as well. For within Australian pentecostalism, the tendency is more to reverse the order and to accentuate emotion at the expense of rationality.

In the light of the above, the question of relative "health" is therefore significant. Indeed, one expects that if it was possible for a "genogram" of the sect movement to be laid out in full, it would tell a fascinating story. In particular, it would be interesting to note how the strong rejection of holism has been applied down through

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653 Macmurray, 13-65.
654 A genogram is a generational diagram extending across the generations of one's family of origin (family into which one is born or adopted). As the unique position occupied in the family of origin is the source of both emotional potential and difficulty, it is generally held that an enlightened understanding of this position can lead to more effective functioning in other areas of life. This is by far the preferable option to merely allowing one's position in the family of origin to "program" (even unwittingly) one's sense of destiny. See E. H. Friedman, *Generation To Generation: Family Process In Church And Synagogue* (New York: The Guilford Press, 1985), 32-34.
the years. The concern for developing an acceptable rationale to provide for transcendence of the reason/emotion impasse however, is not new. Macmurray's book is but one example of such an attempt. Another attempt is that of John Spring whose main concern is to concentrate on the issue within contemporary anglicanism. In viewing the mind as "creative" and "imaginative", which Spring claims to be a superior model to that which merely identifies it from emotional or rational perspectives, the author seeks to resolve tensions between two extremes. Spring's analysis is derived from the exhortations of Paul in 1 Corinthians 12 and 13 to aspire to the "higher gifts" and the "more perfect" way. This in conjunction with the contributions of two theorists of imagination, namely; Taylor Coleridge and William Blake, leads Spring to a new way of resolving an age old problem. A quote from Spring's work sums up his position well:

So then, as we unwrap the word 'mind', we must studiously avoid equating it with reason, just as we must discourage each other from identifying the Spirit with emotion. Yes, on one level, mind can be seen as reactive and rational. On another it is reactive and emotional. At its noblest, however, it is creative and imaginative, it is the imagination, made in the image of the image-making God.

Although Macmurray's analysis is helpful, its decidedly philosophical and individualistic approach makes it unsuitable for the purpose of providing a practical and workable solution to the problems being pursued here. In a similar way, Spring's analysis is helpful, but also decidedly impractical. The idea of the mind as creative and imaginative is an interesting concept, but one wonders how people might practically employ such a concept in the context of everyday life. Indeed, no indication of the same is provided. It is because a practical and "relational" understanding is required, that an analysis will here be undertaken in relation to systems theory and practice.

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656 Spring, 14.
A Systems Approach

Systems thinking is a valuable tool for understanding the way interaction takes place within and between family groups. This is because systems thinking does not approach the complexity of relationships in linear fashion. On the contrary, systems thinking deals with data in a new way, focusing more on "process" and less on content.\textsuperscript{657} In so doing, a systems perspective is beneficial to the task of seeking to understand behavioural patterns. For it offers a means of conceptualising problem formation and problem resolution.\textsuperscript{658} On this basis, one does not have to be acquainted with all the details of every situation in order to work with it, because systems thinking helps formulate new criteria for deciding which information is relevant.\textsuperscript{659}

In developing a theoretical framework for describing relationships, general systems theory takes a "dynamic" approach, which is decidedly relational, not reductionist.\textsuperscript{660} Critics applaud, although with certain reservations,\textsuperscript{661} the emphasis this approach places on the family as the context for growth. For where people are viewed not so much as individuals, but as parts of a whole, any imbalance in the system can be treated as being reflective of the interplay which takes place within relationships. Under this schema, the conceptualisation of what an individual has done, or how his or her motives can be changed, tends to take on a broader context. Psychopathology or dysfunctional behaviour can be redefined as the product of a contention between persons, rather than the result of conflicting forces within the individual. For the

\textsuperscript{657} Friedman, 15.
\textsuperscript{659} Friedman, 15.
\textsuperscript{661} S. L. Jones and R. E. Butman, Modern Psychotherapies: A Christian Appraisal (Downers Grove, Illinois: I.V.P., 1991), 360-62. Family counselling models which utilise systems theory invariably embrace a "collectivist" view of persons which tends to see persons as products of social interaction only. Thus, it is often objected that individual personality is deemed trivial or insignificant in the context of solving problems. With the employment of these models, there is always a potential risk therefore in seriously degrading a christian understanding of personhood. In a healthy family system, homogeneity should not be stressed to the point of excluding heterogeneity.
manifestation of dysfunctional behaviour is here viewed as "transactional" within the family system.⁶⁶²

For purposes here, a family will be viewed as having a variety of subsystems, with two members coming in for special attention. Indeed, the relationship between these two is to be regarded as dysfunctional. For one member displays a decidedly rational bias in terms of overall functioning and the other, an emotional bias. Each member can thus be regarded as manifesting signs of "disengagement". Before it is possible to proceed further however, it will be necessary to define certain terms which will be used throughout. It will also be necessary to offer further verification of a theological order, for the methodology being adopted. For with the above considerations in mind, systems theory must be deemed appropriate not merely for the family, but also the "family of faith".

**Subsystem**

Subsystem are those parts of a family system assigned to carry out functions or processes within the system as a whole. Individuals are subsystems within a family, as are dyads such as husband-wife or mother-child. Such groups can be formed on the basis of generation, sex, interest or function. Within these groups different levels of power may be exercised.⁶⁶³

**Boundaries**

Boundaries define the membership of subsystems by establishing rules of participation.⁶⁶⁴ Although they are abstract in character, boundaries determine who is acceptable and who is not, thus offering protection

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⁶⁶² I. Goldenberg and H. Goldenberg, *Family Therapy: An Overview* (Pacific Grove, California: Brooks/Cole Publishing Company, 3rd ed., 1991), 6-7. Although there are inherent problems with a "collectivist" view of persons, nevertheless, the nature and causes of a problem may not be obvious from a study of an individual's past alone. Thus, a problem may yield greater understanding when viewed in the context of a family system which has been operating in disequilibrium.

⁶⁶³ S. Minuchin, *Families And Family Therapy* (Great Britain: Tavistock/Routledge, 1974), 52.

⁶⁶⁴ Minuchin, 53.
within a system from undue interference by "outsiders". Boundaries safeguard subsystem autonomy and yet maintain the interdependence of all the family's subsystems at the same time.665

**Enmeshment (Diffuse Boundaries)**

Enmeshment refers to a family organisation in which boundaries are blurred, because members have become over-involved in each other's lives. Boundaries are here regarded as being too diffuse, making autonomy impossible.666 At the enmeshed end of the spectrum the behaviour of one member will echo across the boundaries to induce stress (disruption to established patterns of behaviour) in various other subsystems. Such interference can block attempts at differentiation.667

**Disengagement (Rigid Boundaries)**

Disengagement represents the opposite end of the scale to enmeshment and is characterised by low involvement and poor communication across the subsystems. Effectively, this means the toleration of wide ranging variation within the membership.668 The tendency towards disengagement promotes isolation and lack of support, with each member functioning autonomously, thus demonstrating a high degree of differentiation through a lack of interest in family transactions.669

**Model Of Abnormality (Dysfunction)**

Everyday "problems in living" are generally viewed as symptoms of a dysfunctional family system.670 Thus, the term "dysfunction" refers to an

665 Goldenberg and Goldenberg, 45.
666 Goldenberg and Goldenberg, 323.
667 Minuchin, 55.
668 Minuchin, 55.
669 Goldenberg and Goldenberg, 322.
670 Jones and Butman, 354. The term "Model Of Abnormality" is itself taken from the volume by Jones and Butman.

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impaired ability to accommodate or cope with stress. When two or more members of a family are unable to remain focussed and share meaning in their interactive processes, their behaviour patterns become discordant. Inevitably they seek to direct tensions elsewhere, rather than deal directly with the issues at hand. Fixated tendencies regarding disengagement and enmeshment mentioned above directly contribute to dysfunctional behaviour. Extremes can cause psychopathology.

Model Of Health (Mutuality)

The desirable position for interaction as it normally takes place within and between family groups is that of a "clear boundaries" position. Here there is an attitude of mutual respect, deliberate and spontaneous choice in spending time together in a variety of tasks, active and affirmative listening and support and the ability to express love and appreciation for one another. In this context, family members are able to balance a sense of personal identity ("I-ness") with a sense of group belonging ("we-ness"). Such activity depicts a range between the extremes of rigid and diffuse boundaries cited above. Most families in fact fall within this normal "healthy" range of operations. The healthy mutuality of a "clear boundaries" position is depicted in Figure 10.1 below.

Figure 10.1 Scale Of Boundary Habitation

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+----------------+----------------+----------------+
| disengaged     | clear boundaries| enmeshed       |
| (inappropriately rigid boundaries) | (normal range) | (diffuse boundaries) |
+----------------+----------------+----------------+
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Source: Minuchin (1974, 54)

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671 Goldenberg and Goldenberg, 322.
672 Jones and Butman, 354-55.
673 Jones and Butman, 352-54. The term "Model Of Health" is itself taken from the volume by Jones and Butman.
674 Jones and Butman, 355.
675 Minuchin, 54.
Verifying The Methodology

The question must now be asked: is the above methodology applicable to the "family of faith"? For the subject of systems theory together with its various relational processes is in this chapter to be applied to two sect organisations, namely; Sydney anglicanism and Australian pentecostalism respectively. The answer is yes. Indeed, in the doctrine of the Trinity such methodology gains support of the highest order. Furthermore, it is in relation to the Trinity (as indicated in the Introduction) that the "ways of knowing" afforded by the disciplines of sociology, psychology and theology all find a particular point of commonality. Thus, the Trinitarian pattern will be deemed significant for all aspects of relationship considered in this part of the thesis. These points can be argued as follows:

J. B. Torrance maintains that humankind was created for relationship in which choices are reinforced by a sense of "belonging". Torrance expresses this relationship principle in terms of "communion" and claims that our sense of the importance of communion with each other is based on that which already exists within the Godhead. Torrance further adds that much contemporary worship does not reflect the Trinitarian pattern at all. Rather, it is unitarian in style and character. If the church had a greater understanding of the nature of communion within the Godhead, there would be a marked change in the way interpersonal relationships are carried out. 676 For it is in the context of family life and the corresponding social relationships which surround it that humankind best reflects the character and image of God. 677

The notion of "mutuality" referred to above is also significant in its application to the analysis of Torrance, because it conveys the idea of a healthy stance in regard to relationships generally. Indeed, the significant question is: what kind of relationship does the term "communion" give expression to? The answer is found in reference to mutuality. For although the three persons of the Godhead exist in constant relationship

with each other, they still have specific roles which help to define their character. An example can be taken from the writings of Paul in Ephesians, whereby the Father is viewed as planning out the work of salvation, the Son mediates that work and the Holy Spirit seals it and brings it to completion (Ephesians 1:3-14). Although each person of the Trinity finds the concept of relationship central to the very nature of being, function and distinction are never clouded or subjugated, but rather, clearly defined. Ideal mutuality is thus achieved. With regard to the subject under consideration here, the principles of systems theory can therefore be seen as applying to religious systems in the same way as they apply to systems non-religious. What God intended for the "family of faith" will no doubt derive great benefit from a systems approach with its analysis and application.

Furthermore, to the extent that the disciplines employed throughout this thesis are concerned with the question of relationships, the above has additional significance for the interrelationship of the disciplines themselves. That is to say, sociologically, by means of an investigation into the role of two sect organisations, it will be discovered that these religious communities have undergone a process of change in which social and personal relationships are no longer communicatively isolated, but rather, they are decidedly interactive. Psychological analysis, however, will deem this new relational status expressive of the ideal model of health within family relationships generally and describe it (as indicated in the definitional content outlined above) in terms of "mutuality". By way of observation, theologically, the concept of mutuality is best demonstrated through the relationships which operate within the Godhead. Indeed, the model of relational functioning which can be observed within the Godhead is regarded by this writer as prescriptive for all human relationships in their everyday modes of expression. It should therefore be promoted in the normal course of events as a means of preparing people for a healthy range of interactive activities generally.

Thus, theological analysis has certain implications for sociological analysis and vice versa. Psychology also has a contribution to make regarding each of these other two disciplines at significant points. This is because the Trinitarian model is not only

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678 Friedman, 17-19.
useful for discovering what healthy relationships in their processes of interaction are like and what they entail, but in so being, the particular point of convergence where the respective "ways of knowing" afforded by the disciplines are able to be viewed in terms of their common understanding and purpose.

**Parable Of Enactment**

It is necessary at this point to give some content to the "analytical tool" referred to in the prelude to this chapter. Indeed, how might it be argued that the sects under investigation in this chapter are characterised by dysfunctionality? And how can such a situation be addressed? This will be done by way of a parable, based on the "models of community" developed in chapters 8 and 9. The inferences of this analysis for the sects themselves (although alluded to throughout) will be more clearly defined in a later section. This section will take shape firstly, by setting the context, secondly, by adopting a strategy and finally, by applying the principles. The aim is to seek to devise a means of dealing with an imbalance within relationships as it applies to a specific problem, namely, the rational/emotional impasse which characterises the overt behaviour patterns of the sect organisations in question. In tracing the thought processes of the counsellor, descriptive substance will thus be given to the overall procedure involved. The context will in fact determine the choice of strategy, which in turn dictates how the principles will be applied. This analysis however, will not be dramatised as though it is currently being acted out. On the contrary, it will be described in more objective terms. For it is important to trace in this section, not merely a counsellor's knowledge of a certain sequence of events, but moreover, knowledge of the actual principles themselves and how they work. Some definitional content will therefore be imperative.

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679 It is to be noted that in the real life situation there will be no counsellor in the literal sense (nor a definitive counselling procedure as such). Such terminology is necessary for purposes here, only to uncover the theoretical structure upon which the analysis developed throughout this chapter is built. In its application to the real life context however, the role of counsellor might well apply in a more informal sense to any teacher, leader, convention speaker, minister (either lay, or clerical), or writer. Indeed, it would apply to any person (or persons) recognising an existing dysfunction within the sect organisations and acting thereupon to address the need for a healthy mutuality.
Setting The Context

The situation envisaged is one involving two members of a family, each of which exhibits certain presenting problems. In the many and various issues which confront them, one member always behaves rationally towards the other with a carefully defined, logical and reasoned approach. The opposite member however, is prone to emotional outbursts, at times not appearing to have the slightest concern for restraining such excesses. Furthermore, each regards the other as being responsible for the resulting lack of cohesion. The rationalist claims that whenever an issue arises, the "other member" will not listen to reason and that feelings are merely expressed without valid content. The opposite member immediately objects, claiming that the "other member" is afraid of feelings and has a tendency to suppress them. As the two members concerned comprise membership of the one family, the counsellor recognises the need to re-create a sense of bonding or "belonging".

In such a context, neither party will be held responsible by the counsellor for the dysfunctional behaviour being enacted. Indeed, as each party seeks to "identify" the other as the cause of the problem, this will be vigorously contested. Dysfunction will be regarded as communal and contextual, not in terms of singular causes.\textsuperscript{680} Therefore, after reviewing the issues at some length, the counsellor will recognise the strong tendency towards "disengagement" and immediately search for a strategy to deal with the problem. For when two members comprising significant membership of a family have little to do with each other, the boundaries should be rearranged in order to establish a greater degree of interrelatedness. The counsellor will not seek total enmeshment (the opposite extreme), but merely some indication of movement towards that end of the scale. It is a healthy degree of "mutuality" which is the desired result overall.\textsuperscript{681}

\textsuperscript{680} Family counsellors are very reluctant to assign responsibility for dysfunctional behaviour to the "identified patient", namely, that individual singled out by other family members as being the source of the problem. Because dysfunctional behaviour is viewed contextually, a particular family member's contribution can only be deemed reflective of a system in disequilibrium. That is to say, an "identified patient" represents a \textit{family} in trouble. See Jones and Butman, 352.

\textsuperscript{681} Goldenberg and Goldenberg, 170-71.

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Adopting A Strategy

In any family situation where there is dysfunction, the counsellor recognises that a creative turmoil needs to be injected into family functioning for meaningful change to take place. That is, there needs to be "second-order" change (from outside the system) resulting in a paradigm shift. Families often come for assistance because they find themselves stuck in the homeostatic phase. Homeostasis is the bias towards preserving the status quo by maintaining the equilibrium which currently exists within any set of relationships. Thus, highly enmeshed or disengaged family members have a tendency to further compound existing problems. The result is a circular effect from which it is difficult for family members to escape. Therefore, an approach to the problem must be chosen through which the counsellor can successfully address the issues. Although no single strategy represents truth in its totality, each strategy will reflect particular elements of it. It is often an advantage therefore, for the counsellor to be acquainted with the major approaches, as the greater the skill of the counsellor, the greater the ability to proceed with helpful measures.

One approach which is designed to deal well with the issues of concern here, is the "structural" approach. The goal of the structural model is organisational change, so that the positions of family members are altered in their relationship to each other. The counsellor through engagement with the family seeks to facilitate such a process, so that clear flexible boundaries (mutuality) are created. Through "tracking", the counsellor gathers from the family certain symbols which are significant in the

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682 Morgan, Levandowski and Rogers, 143. Second-order change is a "quantum leap" which in respect to first-order change (from within the system) appears unpredictable and illogical. However, this will always be so when change is introduced into the system from outside. The well-known "nine-dot" problem is a good example of how second-order change works. Indeed, a solution will only be found in examining the assumptions about the dots, not the dots themselves. In place of changing from one behaviour to another within a given way of behaving, there needs to be a change from one way of behaving to another. For an insightful treatment of this subject, see P. Watzlawick, J. Weakland and R. Fisch, Change: Principles Of Problem Formation And Problem Resolution (New York: W. W. Norton and Company, 1974), 23-28.

683 Friedman, 23.


685 Jeske, 267.

686 Goldenberg and Goldenberg, 165-82.

687 Goldenberg and Goldenberg, 166.
communication processes which take place between family members. These may be life themes, or significant family events and are deliberately used by the counsellor in conversing with the family for the purpose of demonstrating genuine interest in what family members have to say. Family counselling is therefore designed to imitate life. For by "joining" with families in ways which are appropriate to arrest existing dysfunctions, the structural counsellor is hopeful of a degree of success.

In the structural approach, the terms "enmeshment" and "disengagement" do not necessarily imply definite areas of pathology. All depends on the degree of imbalance encountered. Indeed, Minuchin only reserves the label of "pathological" for extreme cases. When a family runs into difficulty as defined above however, it can generally be assumed that it is operating within a dysfunctional context. This suggests that the hidden rules governing family functioning have become inoperative (possibly only temporarily) with regard to the purpose of maintaining a healthy balance within and between the systems. This will require negotiation and renegotiation by the counsellor, until successful and healthy adaptation takes place.

**Applying The Principles**

Now that a structural approach has been adopted, it is important to remember that because all counselling is manipulative, care should be taken to avoid fuelling the counsellor's own sense of personal power, rather than concentrating on addressing dysfunctions. However, various principles commonly associated with the structural

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688 Goldenberg and Goldenberg, 179. By means of "tracking" a family theme, clues are gained as to family structure. For example, in working with an enmeshed family in which the doors of bedrooms are generally left open, the metaphor of the doors can be utilised by the counsellor to assist in clarifying family boundaries. The technique of "tracking" can therefore be useful for purposes of restructuring family orientation.


690 Minuchin and Fishman, 28-49. Here the authors offer discussion and illustration (via case studies) of the technique known as "joining". When counsellors enter a family system through engagement with its various members and subsystems, it is possible to explore and ultimately heal dysfunctional aspects of that system.

691 Minuchin, 55.

692 Goldenberg and Goldenberg, 174.

approach often prove useful in addressing any context in which family members present with strong signs of disengagement. Such principles include: reframing, assigned tasks, paradox and intensity. These principles are familiar to the structural counsellor and comprise the following features:

**Reframing**

Reframing is a process by which the counsellor attempts to alter conceptual and/or emotional settings by placing them in a different framework, which equally or better fits the circumstances of the same situation. Consequently, reframing operates on the level of metareality in which change is envisaged as being able to take place even in situations which appear beyond human control. It is important to realise that in this procedure the new reality being introduced is not necessarily foreign or untrue. It is merely a different perspective (although an equally valid one) in which the old worldview is not discarded, but "expanded", in order to embrace a new dimension.

Reframing is in fact what John Spring (REFERRED TO ABOVE) has done by introducing the idea of the mind as "creative" and "imaginative". For in his attempt at solving the rational/emotional impasse, he has suggested a new approach. This approach offers a different perspective entirely, but it is an equally valid way of dealing with the problem. By processes akin to that of reframing, the ecumenical and charismatic movements have similarly tried to bring healing to the various divisions which have segregated the churches down through the years. Indeed, in promoting the strength of the church in unity, these movements have sought to circumvent the factionalism of former times by presenting a new (and more desirable) alternative.

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694 Watzlawick, Weakland and Fisch, 95.
695 Watzlawick, Weakland and Fisch, 97.
696 Minuchin and Fishman, 213.
**Assigned Tasks**

In order to effectively arrest dysfunctions, counsellors seek to assist family members outside the actual counselling sessions. The term "assigned task" (in its homework phase) thus refers to allocating the parties involved, responsibilities and duties which are to be carried out in the absence of the counsellor. These might commence in a seemingly small and insignificant manner, but as each step is carried out progressively, it is anticipated that the alternative behaviour patterns will in fact be preferable to outmoded patterns and that the family will function better in the expanded range of possibilities. Such transactions practised in a natural setting thereby facilitate healing through structural change.

With regard to the rational/emotional impasse being dealt with here, assigned tasks would be designed to facilitate the necessary "coming together" of both parties. A process of interrelatedness would thereby be encouraged in a manner appropriate to the parties involved. The aim in this context is not the smothering of self, but rather, the acknowledgment of another alongside self. By means of assigned tasks therefore, family members constantly receive the benefits of counsel. Within the sessions the counsellor is always present and yet while absent, family members are assured that the "ghost" of the counsellor still applies the chosen strategy.

**Paradox**

Paradox is an umbrella term used to describe a series of principles in which the counsellor intentionally gives a directive which is to be resisted. Change is therefore initiated as the directive is defied. Although paradox is a skilful method of forcing family members to abandon old dysfunctional behaviour, it is not always desirable or necessary. The decision to adopt it is based on the counsellor's evaluation of the

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697 Minuchin and Fishman, 154.
698 Minuchin, 150-52.
699 Minuchin and Fishman, 154.
700 Minuchin and Fishman, 154.
701 Goldenberg and Goldenberg, 328.
702 Goldenberg and Goldenberg, 197.
amount of resistance. Indeed, because paradox ascribes a considerable degree of power to the counsellor, paradox should only be introduced when other compliance-based techniques have failed. The fact that such principles are often applied however, assumes that this can be done in a conscientious and caring fashion, otherwise paradox could not be recommended.

When issues arise in which family members are prone to either a rationalistic approach on the one hand, or emotionalism on the other, the counsellor may determine to use paradox by "prescribing the symptom". This technique seeks to encourage family members to engage voluntarily in dysfunctional behaviour. As a result, they either rebel against and abandon the problem, or conversely, obey the directive, thereby admitting that the problem is under voluntary control. Either way, recognising and escaping dysfunctional behaviour is potentially achievable. Such techniques are considered less harmful than the cumulative effect of existing dysfunctions. It can also be argued that counsellors do not introduce new problem behaviour. Rather, old behavioural patterns which existed before counsel began are the real cause for concern. At worst, family members are only left with the original state of affairs.

**Intensity**

Of all the remaining techniques which are available to the structural counsellor, "intensity" is offered as a final example. For what often happens is that families appear to hear the counsellor's message, whereas in actual fact they absorb it into their

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703 Minuchin and Fishman, 245.
704 Deschenes and Shepperson, 93.
706 Goldenberg and Goldenberg, 191. The technique of "prescribing the symptom" is an application of "double-bind theory". The first systematic study of the behavioural effects of paradox in human communication was undertaken by a research team headed up by the anthropologist Gregory Bateson. This work produced the double-bind theory of schizophrenia. It later became clear however, that schizophrenia was only one special case to which this theory related. Thus, double-bind theory is now generally regarded as being applicable to various types of disturbed communication, including non-psychotic patterns of human behaviour. See Watzlawick, Weakland And Fisch, 63.
707 Minuchin and Fishman, 253.
708 Deschenes and Shepperson, 95.
previous schemas without changing. Sometimes they openly resist the desire to change altogether. Therefore, counsellors will venture beyond the mere application of various principles to the domain of their effectiveness. One means of gauging the level of effectiveness is to observe feedback from family members, thus indicating the degree to which strategies have been successful or otherwise, in making their impact. In the structural approach, volume has little to do with decibels. Rather, it is the intensity of the counsellor's message which is significant.  

Techniques for maintaining intensity include: a continued repetition of the message, repetition in isomorphic transactions, altering the time and distance of transaction involvement and resisting the pressure of family members to gravitate towards certain fixed positions. Family members thus find it difficult to resist a counsellor who through a continued intensity is forced to "shout". For when the counsellor refuses to move, the family is forced to move. Rearrangement will therefore take place around the static counsellor. Consequently, inflexible boundaries will be modified to accommodate the intention of the counsellor, not the family. Family members who are located at extreme ends of the rational/emotional impasse will often seek a lower level of intensity during sessions. However, because the envisioned goal must be pursued, the counsellor will not respond to such a request.

This completes the parable of enactment as visualised through its contextual setting, adoption of a suitable strategy and application phase. Systems thinking has been deemed an appropriate methodology for the purpose of rehabilitating human behaviour as it applies to the sect organisations under review. The object has been to demonstrate how boundaries might be rearranged in respect to the presenting signs of "disengagement", in order to encourage a healthy mutuality. However, further inferences regarding the overall significance of what has been described will now be outlined below:

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709 Minuchin and Fishman, 116-17. A counsellor never remains satisfied with the fact that a message has been sent. On the contrary, the message needs to be "recognised" in such a way as to encourage family members to experiment with new and alternative patterns of behaviour.

710 Minuchin and Fishman, 118.

711 Minuchin and Fishman, 141.

712 Minuchin and Fishman, 118-20.
Inferences For The Sects

How does the "analytical tool" described above assist in pursuing the secondary objective of this thesis? It has been argued in this chapter that the relational interaction which takes place between Sydney anglicanism and Australian pentecostalism can be compared to that which operates within the membership of a family. It has further been argued however, that such interaction as it presently stands might be deemed dysfunctional. Indeed, the previous two chapters in their analysis of Sydney anglicanism and Australian pentecostalism witnessed the historical development over the years of "tendencies" toward opposite extremes of the rational/emotional spectrum. Although it has been acknowledged that variations along the spectrum exist for both organisations, these tendencies are well nigh evident and in some cases have become even more entrenched as time has continued. Such tendencies were established as being evident not merely by means of historical survey, but also by way of empirical research or case studies.

What do the concepts of dysfunctionality and mutuality mean in their application to the sect organisations under review? In the definitions given under "a systems approach", it was stated that dysfunction refers to an impaired ability to accommodate or cope with stress. To say this another way, the status quo presently operating within a given set of relationships has become resistant to change. In the case of family members which present as strongly "disengaged" (as depicted in the "parable of enactment"), this effectively signifies that the boundaries of communication are for all intents and purposes closed off. There is a poor sense of "community" and a lack of ability to share. With regard to the organisations here represented, their sense of identity, strategic programming and general value system present as "mutually opposed", particularly in relation to questions of religious experience. Indeed, each organisation operates from the perspective of an entirely different authority base. It was also pointed out in the historical sections of chapters 8 and 9 however, that the evidence for such behaviour reflects traditions which go back many years. Therefore, because the tendency towards strong disengagement is regarded as "unhealthy" and because the sect organisations have largely pursued their own "individuality" over time
in the manner described, their relationship can be described as strongly dysfunctional. Where disengagement is regarded as extreme, such relationships are indicative of areas of pathology.

If the organisations pursued in chapters 8 and 9 can be said to be operating in a manner akin to that of a dysfunctional family, what will it mean for them to be restored to "health"? In other words, what is the meaning of "mutuality" in this context? According to definition, mutuality refers to a "clear boundaries" position. This will effectively mean for Sydney Anglicanism and Australian pentecostalism, the need to be open to a greater degree of sharing. Boundaries will therefore be rearranged accordingly. It is never envisaged however, that in the context of such a display of "corporateness" that, either organisation will lose a sense of personal identity. On the contrary, in each case this will be retained. But at the same time, there will be an attitude of mutual respect and trust, the capacity to participate in combined programming and most important of all, evidence of common care and support. In the model of the Trinity which has been described above, there is every evidence of community, cooperation, fellowship and love. Indeed, relationships which are reflective of such characteristics are reflective of the character of God.

It is clear that systemic theory has its own jargon, especially in relation to its application to family counselling and the principles which that discipline seeks to employ. However, on the basis of what has been described, it is not a large step to translate the jargon associated with systems theory as it applies to family counselling, into a terminology which is suitably applicable to the world of church-sect typology. Thus, in view of the analysis described in this chapter, what mutuality ultimately means for the sects, is the incorporation of a greater measure of "inclusiveness" into their overall structure and functioning. As the church-type represents a more holistic entity, the sects therefore need to undergo a transition towards that end of the scale. In so doing, their dualism will be "redressed".

For the purpose of maintaining simplicity, the above analysis was characterised in terms of the relational processes ordinarily operating between two members of a
family, in which these members possess markedly different perspectives. However, it should be pointed out that family members will generally manifest dysfunctional behaviour in relation to particular issues. Thus, the issues at hand cannot be divorced from the overall context. For it is invariably the "issues of contention" themselves which drive people into opposite corners. A natural propensity will only remain as such, until it is given fuel for the cause. It is for this reason therefore, that the next chapter will take up, describe and pursue, one such issue. In the process, some of the principles outlined in this chapter will be applied in practice.

**Concluding Statement**

It has been argued throughout this chapter that the relational "health" of the anglican and pentecostal sects is a question which is best taken up and analysed in the context of relationships. Thus, after restating the problem regarding what has been termed the rational/emotional impasse, a systems approach was adopted. This is because systems thinking is a viable means of understanding the way in which interaction takes place within and between family groups. In respect to verifying the methodology, systems thinking receives its highest recommendation and endorsement of a relational and theological order in the functioning of the Trinity. It is because God deals in the area of relationships, that theology and systems thinking run a complementary and parallel path. Furthermore, it is in relation to the Trinity that the various disciplines being employed throughout this thesis can be seen to converge in terms of a particular point of common understanding and purpose. In applying the principles of systems thinking via a structural approach, a specially devised parable of enactment has demonstrated how the rational/emotional impasse might be understood and addressed.

On the basis of the above, inferences for Sydney anglicanism and Australian pentecostalism are now clear. For these sects have fallen well short of the mark regarding the desired mutuality of human relationships generally. At its best, this might be regarded as dysfunctional and at its worst, pathological. Therefore, if such organisations are to operate more effectively, they should adopt a more appropriate
stance in relation to each other through means of renewed attitudes and a practical reorientation in regard to their programming. In the terminology associated with church-sect typology, this in fact means for the sects, a movement towards the church end of the scale through the incorporation of a greater measure of "inclusiveness" into their overall structure and functioning. The next chapter however, will trace the ramifications of the above mentioned situation by way of a specific example.
Chapter 11

A CASE IN POINT

The possible issues for special consideration here are those which are contained in the interview schedule (Appendix) under "relational dualism". These three issues were taken up with the leadership of each of the respective congregations and the results are embodied in the summary responses contained in chapters 8 and 9. It is not necessary at this point to repeat the detail of the responses given. However, the particular issue which will be pursued at this juncture is the "Toronto blessing". This is for no special reason other than the fact that this phenomenon is of a critical and contemporary nature and is thereby a very good example of a contentious issue for the church of today. The Toronto blessing has received considerable publicity worldwide. Within the Sydney area in particular, it has caused the Sydney rationalists no small degree of concern as they see anglican (and other) churches expressing interest in the new movement. Consequently, the rationalists have already spent much time and energy refuting the movement. On the other hand, many experientialists have welcomed the movement with open arms.

As this writer has attended one such meeting in which the blessing was imparted to all who desired to receive it, this chapter will open with certain specific observations by way of a personal encounter. This will in turn be immediately followed by a contemporary survey depicting the way in which both sides of the debate have been engulfed in heated controversy. This survey is not intended to be a complete history of the movement as such. That is, it will not deal in any primary manner with antecedents. On the contrary, although some reference will be made to the past, the survey will focus on the movement as it has taken shape in recent years. Neither is it the intention of this writer to declare favouritism in the process of outlining the nature of the arguments themselves. Rather, a more objective stance will be taken at this point. This is because the allegation being levelled at the parties involved is that neither side is altogether correct, thus giving rise to the need for reframing the impasse (in keeping with the analysis detailed in the previous chapter) in order to offer a balanced median
position which depicts appropriate mutuality. In arriving at such a position, the way will then be clear to discuss the failure of charismatic renewal in the context of this and other such debates. There will also be a section which seeks to highlight the triumph of systems thinking, followed by a conclusion.

A Personal Encounter

On June 23, 1995, this writer attended a praise and worship service at which the "blessing" referred to above was imparted to many who had congregated, most of them specifically for this purpose. Although the minister of the church will remain anonymous, the denomination was anglican. This in itself is testimony to the diversity which has been previously referred to in chapter 7. For although certain "tendencies" largely predominate within the sect organisations in general, it is distinctly possible for one organisation to mirror the characteristics of another. This was certainly the case on this occasion. What now follows is a general description of the event in question.

The worship service began in the church hall with an extended time of praise singing. This later concluded with a prayer from the praise leader. At that point the minister of the church came forward and welcomed the gathering. An estimated two hundred and fifty people filled the church hall that evening and there were numerous guests from other churches and places. The age range was broad, although there were not many children below teen years. After welcoming the gathering and acquainting it with various household matters, the minister called for people to come forward with testimonies regarding their experience of the movement so far. In all, two women and one man came to the front. These people testified to a renewed sense of joy in their faith and the bestowal of physical healing either in their own lives, or in the lives of particular loved ones who had also come in contact with the movement. After each testimony, the minister prayed for the person concerned. In each case the individual who had given the testimony fell to the floor in a semi-conscious state. The first woman laughed intermittently.
After this, two testimonials of an exhortatory kind were then given by members of the band. Each testimonial sanctioned the phenomena associated with the movement (either directly or indirectly) and forewarned people of some possible dangers. It was admitted that many young people are involved in the leadership of the movement and care should therefore be taken in exegeting the scriptures in relation to it, because most have not been theologically trained. Both speakers were desirous of placing the movement within a framework of revelatory blessing, which should not be wrongly interpreted or abused.

These testimonials were later followed by an address from the minister of the church. He spoke of the confusion which the movement has generated, but claimed that the gospel of the kingdom is associated with "power" and cited several bible texts to back up his statement. During the course of his address, he expressed his disapproval over the fact that "certain evangelical ministers" are over-concerned with "words". Their gospel is a gospel of words, but the kingdom is not merely about words, but about the demonstration of God's sovereign power. In this strain the minister proceeded to reject the local bishop's analysis which had described the outward phenomena associated with the movement in terms of "adrenalin". Also rejected was certain negative commentary by one individual on a "60 Minutes" program who had declared that all was of the devil. In order to demonstrate that the movement was therefore not satanic, reference was made to the controversy between Jesus and the Pharisees over the casting out of demons in the name of "Beelzebub" (Mark 3:20-30). As Jesus declared that satan would not divide his own kingdom, neither could the "fruit" of this latest movement be evidence that satan was behind it. According to the minister, there was also a problem with the "Gamaliel attitude" which merely seeks to wait and see (Acts 5:17-40), for 'Gamaliel missed it.' Indeed, there was no room for half measures in relation to this latest revelation from God. For in being too disposed towards caution, people only show themselves to be against the movement of God's Spirit overall (Matthew 12:30). Towards the latter stages of the address, many of those who had gathered began to laugh incessantly.
Following the address there was a time of "ministry". The minister indicated that people could now come forward to receive ministry, or conversely, merely stand around and watch. At that point several people went forward to receive the blessing, which was dispensed by means of prayer. In this task the minister was assisted by various other officials who had been appointed to help. As willing recipients were approached and prayed for, some fell to the floor almost immediately, whereas others took up varying degrees of time for the same occurrence to take place. The fallings were mostly associated with moanings, violent shakings or tremblings and laughter. Some people recovered within a relatively short period of time, whilst others took much longer. It had been indicated that although the meeting commenced at 7.30 p.m. some of those who had gathered would still be present at or around midnight that evening.

A Contemporary Survey

Because of the growth of this revivalist movement, especially in the city of Toronto in Canada, the term "Toronto blessing" is the affectionate name adopted by British pastors in view of the impact this particular blessing has had on churches throughout Britain. 713 In recent times the movement can be traced to the early 1990s, with the initial waves of reception coming through an Argentinian pentecostal pastor named Claudio Freidzon and a South African evangelist called Rodney Howard-Browne. 714 Primarily, it is a movement which is characterised by various kinds of physical and emotional phenomena, the likes of which include: incessant laughter, intense weeping, falling to the floor, convulsions, shouting (including roaring like a lion), visions, prophetic utterances and announcements. 715 In this context, the term "slain in the Spirit" which many pentecostals would normally associate with such phenomena, might better be changed to "resting in the Spirit". For the experience brings with it a sense of inner peace and yet also a sense of empowerment. 716 Others however, are more circumspect, detecting nothing other than a revamped version of

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714 Roberts, 13.
715 Chevreau, 27.
716 Chevreau, 15.
the "hypnotic" slaying phenomenon.\textsuperscript{717} It is a movement particularly characterised by the spirit of laughter and is regarded by its supporters as being the observable evidence of "times of refreshing" from the Lord.\textsuperscript{718}

As a result of these manifestations, the cessationist teaching of some theologians has again been called into question. Moreover, it is claimed that other theologians like Augustine and Novatian did know something of such phenomena in their own day.\textsuperscript{719} Roberts traces the infectious nature of the movement from the spring of 1992 with Freidzon and Howard-Browne, to its now strong association with particular church groups in various parts of the world, such as London's Holy Trinity Brompton, John Wimber's Vineyard Christian Fellowship at Anaheim, California and John Arnott's Airport Vineyard pastorate on the edge of Toronto airport. Although the name "Toronto" is heavily associated with the movement, Roberts insists that this location is but one piece in the overall jigsaw of the 1993/94 period.\textsuperscript{720}

As indicated above in "a personal encounter", the movement has also come to Australia.\textsuperscript{721} Indeed, its operations reached a crescendo point in the visits to this country of Guy Chevreau, Rodney Howard-Browne and also John Arnott. Needless to say, rational and experiential factions have remained divided. Furthermore, in order to back up their case, both sides have appealed to the works of Jonathan Edwards, the great American theologian and leader of the revival which took place in Northampton, New England, from 1734 to 1742. Chevreau quotes Edwards extensively in order to

\textsuperscript{719} Chevreau, 8-11.
\textsuperscript{720} Roberts, 11-25.
\textsuperscript{721} Recent phone inquiries by this writer (March 23, 1998) have revealed that Toronto style meetings are still a regular feature of the Sydney church scene. Indeed, such meetings are currently still being held at the church referred to in "a personal encounter" (these meetings are called "Friday fire"), as well as the pentecostal church which has been described under \textit{A Case Study} in chapter 9. Other gatherings tend to promote the blessing in varying degrees and forms. But one example can be seen in the newsletter \textit{Wakening}, where a Toronto style report is given of the Sydney ARMA conference held in September, 1997. See E. Yee, "Truly Amazing", \textit{Wakening: The Newsletter Of Sydney ARMA} 2/10 (1997), 2. The recent introduction to this country of the alpha course - an evangelistic/teaching program developed at Holy Trinity Brompton, also adds fuel to the cause and concern (particularly in relation to alpha's teaching on the Holy Spirit) of the parties involved in both sides of this debate.

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justify the physical manifestations as being works of the Holy Spirit.\footnote{722} However, the rationalists also call upon Edwards in order to play down the same phenomena.\footnote{723} It is to these aspects therefore, that this survey will now turn in order to demonstrate the nature of the \textit{impasse} which must be dealt with. This will in fact highlight by its relation to a particular issue, the dualism which has already been discussed in chapters 8 and 9. Indeed, in many respects, the following represents a "revisitation" of the same historical situation already traced in those chapters. For in Australia, the principle behind the various experiential manifestations associated with movements like the Toronto blessing, essentially finds its roots in the revivalism of the past. In the mid to late 1800s in particular, similar such manifestations appeared in connection with the religious fervour of that era as a prelude to the birth in this country of early Australian pentecostalism.

\textit{The Rationalist Perspective}

Among those leading the charge in Sydney for the rationalist approach are \textit{The Briefing} and Nader Mikhail, although Mikhail's work follows on from initial inquiries with the publisher of \textit{The Briefing} (via Matthias Media), the Reverend Phillip Jensen.\footnote{724} \textit{The Briefing} opens with a barrage of criticism which in the first instance is tantamount to "name calling", in its comparisons between Howard-Browne and Chevreau. For, 'Guy Chevreau is something of a Laurel to Rodney Howard-Browne's Hardy. Rodney is short and round, loud and brash; Guy is tall and slim, affable and reflective.'\footnote{725} The Guy Chevreau conference held in Sydney was regarded by Tony Payne (on the editorial team of \textit{The Briefing}) as nothing other than a mimic of the Howard-Browne style of pentecostalism, inasmuch as experiencing the physical

\footnote{722}{Chevreau, 70-144.}
\footnote{723}{G. Benfold, "Jonathan Edwards And The 'Toronto Blessing'", \textit{Published Abroad: A Selection Of Articles From The World Of Christian Periodicals} 13 (Mar 7/1995), i-i, in \textit{The Briefing} 152 (Mar 7/1995). Here, via a series of selected quotes, Edwards sets the various experiential manifestations of the revivalism of yesteryear (which bear resemblance to those associated with the Toronto blessing) into a doctrinal and theological framework which proves useful to the rationalists in advising caution.}
\footnote{724}{Mikhail, "Introduction". In the Introduction to his book, Mikhail refers to allegations by Jensen (brother to Peter, principal of Moore College) of a connection between the "slaying" phenomenon and the induction of hypnosis, a theme which Mikhail later takes up and develops (as does \textit{The Briefing}).}
\footnote{725}{T. Payne, "Soft Sell, Same Product", \textit{The Briefing} 153 (Mar 21/1995), 2.}
presence of God was here upheld as the key aspect of Christian faith and life.\textsuperscript{726} Indeed, according to Payne, Pentecostalism finds its locus in what God is doing\textit{ in} the life of the individual, not in what God has done and revealed\textit{ for} the individual in Christ.\textsuperscript{727} Although Howard-Browne could not be accused of deliberately seeking to mislead his audiences, \textit{The Briefing} supports Mikhail's thesis that Toronto style meetings contain all the characteristics of the induction of hypnosis.\textsuperscript{728} For the Toronto manifestations belong to hypnosis and this in turn belongs to the occult. Neither are regarded as having any biblical foundation.\textsuperscript{729} Furthermore, it is more than possible to be a "recipient" of the blessing during the course of such a meeting and yet have no attachment whatsoever to the theological belief system which the movement professes to uphold.\textsuperscript{730} Even prominent Pentecostals and charismatics warn against the various dangers.\textsuperscript{731}

It is Howard-Browne who appears to exemplify more so than any other exponent of the blessing, the excesses of the movement.\textsuperscript{732} The Howard-Browne style of immediate and rapid bestowal of the Spirit was in fact treated with reserve by the Anglican minister referred to in "a personal encounter" above, in view of the preferable model of John Arnott who is seen as adopting a more prayerful stance. Arnott has been concerned to spend time with individuals praying the blessing into their lives.\textsuperscript{733} It is also because of Howard-Browne's former association with the Word Of Faith movement that his time of refreshing is suspected of being a deception.\textsuperscript{734} Howard-Browne's teaching on material blessing in return for generous giving has been particularly disturbing to some. For his reasoning and scriptural adaptations are regarded as an inaccurate assessment of a gospel-centred approach. The ultimate authority for Howard-Browne is not the Bible, but what the Spirit has revealed to him.

\textsuperscript{726} Payne, "Soft Sell", 3.
\textsuperscript{727} T. Payne, "No Laughing Matter", \textit{The Briefing} 152 (Mar 7/1995), 4.
\textsuperscript{728} Payne, "Laughing", 6.
\textsuperscript{729} Mikhail, 120.
\textsuperscript{730} K. Birkett, "He - He Isn't Lord", \textit{The Briefing} 153 (Mar 21/1995), 8-9.
\textsuperscript{731} Mikhail, 236-40.
\textsuperscript{732} S. Manchester, "Disenchanted Evening", \textit{The Briefing} 152 (Mar 7/1995), 4-5.
\textsuperscript{733} According to Tony Payne in \textit{The Briefing}, Arnott's ministry has recently been called into question from both sides of the debate, particularly in view of the Toronto Airport Vineyard's recent expulsion from John Wimber's Association of Vineyard Churches for breaching the Association's guidelines. See T. Payne, "Toronto Update", \textit{The Briefing} 182/3 (Jul 2/1996), 14.
\textsuperscript{734} Roberts, 96-99.
personally, in conjunction with his own related experiences. Although it is believed that God can use such meetings to bring blessing, the overall tenor of the Howard-Browne style is regarded by his opponents as manipulation coupled with a thoroughly unbiblical methodology. 735

The stronger rationalist approach is somewhat mediated by Ian Pennicook, 736 an Anglican clergyman ordained in the Diocese of Sydney. For although Pennicook is also concerned about emotional abuse, he is more prepared than St. Matthias Press to examine and question the scriptural stance which the Toronto exponents claim to have adopted. At a conference which he attended at the Toronto Airport Vineyard, Pennicook noticed that some people were determined to "manifest" no matter what. Along with Chevreau, he also cites a marked difference between the commonplace practice of "slaying in the Spirit" and this newer movement, although Pennicook is not so favourably disposed towards either. At the conference, Pennicook noted a lack of sound biblical teaching in connection with the physical manifestations themselves. There was confusion between the gift of prophecy and a general prophetic intimacy and the acceptance of some manifestations was based on an admitted ignorance. Pennicook also cites as incongruous, certain direct comparisons made between various biblical contexts (such as the "drunkenness" of Acts 2) and some of the more bizarre experiences of the present day. He concludes his article by warning that many are perhaps more concerned with the gifts than the person of the giver. 737

736 The Reverend Ian Pennicook is currently N.S.W. Director of the organisation known as New Creation Teaching Ministry. This is now a diverse ministry operation which is interdenominational in character. Originally however, it began as an itinerant teaching ministry established in 1973 by the Reverend Geoff Bingham. In 1974, this teaching ministry came to be called New Creation Publications (of which Bingham is currently Executive Director). It then became more generally known as New Creation Teaching Ministry. See Bingham and Pennicook, 5. In chapter 9 of this project Bingham was mentioned in connection with the holiness movement of the 1950s and 1960s, which had a profound impact upon many Sydney evangelicals.
The Experientialist Perspective

The vote of confidence in the emotional side of the Toronto experience finds its best expression in the account recorded by Guy Chevreau. Indeed, all of the testimonies which Chevreau cites are positive in this regard, testifying to personal inward renewal, physical healings and various other abundant blessings.\(^{738}\) Jonathan Edwards is extensively referred to by Chevreau in order to validate the nature of the religious experiences incurred. Furthermore, the concern of rationalist opposition today is cleverly disposed of by way of reference to Edwards' dealings with similar such opposition of yesteryear. Towards the end of the Great Awakening with which Edwards was so keenly associated, Charles Chauncy reacted vigorously in opposing Edwards' Distinguishing Marks by publishing his own definitive work titled Enthusiasm Described And Caution'd Against (1742). A central tenet of his work is that one must gain notions of religion from the bible. In this idea alone, Chauncy relegates Edwards' work and his pronouncements to the realm of over zealous enthusiasm.\(^{739}\) However, Chevreau seeks to paint Edwards in an experiential, but "balanced" light. Indeed, according to Chevreau, even in regard to some of the more emotional outbursts of his time, Edwards still managed to draw the comparison between these excesses and the experience of the apostle Paul.\(^{740}\)

Another decidedly supportive work is found in the contribution of Dave Roberts. Roberts also quotes Edwards extensively and is similarly defensive in terms of the overall tenor of the movement generally. The fruit of repentance is a key ingredient, since God desires holy lives as a result of this latest outpouring of the Spirit. John Wimber, the leader of Vineyard Ministries has made a prophetic statement to this effect.\(^{741}\) Along with sincere repentance there has also been a challenge to attitudes in various other ways. A remarkable degree of self-effacement and closeness to the Lord has resulted in the birth of new relationships generally, together with the renewing of

\(^{738}\) Chevreau, 145-204.
\(^{739}\) Chevreau, 111-28.
\(^{740}\) Chevreau, 121.
\(^{741}\) Roberts, 48-59. In late 1997, John Wimber passed away as a result of a brain haemorrhage after a long period of illness. He was sixty-three years old.
one's own private prayer life. Trenchant criticism of the movement is therefore counselled against by Roberts and yet warnings against possible excesses are also detailed. A reasoned approach to the scriptures is adopted in order to validate the nature of the religious experiences being encountered. For this is a movement which stems from the hand of God's grace. Even those reactions which might cause some discomfort to the uninitiated are still to be regarded as scripturally sound.

Further to the evidence compiled by Chevreau, Roberts and various others who have been prominently involved in the forefront of the movement, are numerous letters to editors. Accounts of an exclusively positive nature have already been referred to as making up a significant portion of Chevreau's overall defence case. For although the rationalists can cite testimonies which tend to support their side of the argument, other testimonies of an alternative nature abound. The key to such positive testimony generally lies in the experience of having received the blessing itself. This indeed, is how Chevreau opens his own account. The fact that some manifestations appear bizarre is regarded as insufficient cause for outright rejection of the movement. For such physical manifestations are the outward signs that lives are being changed in a spiritually authentic way. In a "Berean" context which is designed to test the doctrine and experience associated with the movement by the light of the scriptures, such testimonies present the Toronto blessing as verifiable evidence of a fresh outpouring of God's Spirit in this present age.

Reframing The Impasse

In keeping with the previous chapter, it is now necessary to determine how the impasse described above can be dealt with in such a way as to produce some kind of median position. For there is little doubt that the phenomenon known as the Toronto blessing is a good example of the kind of "entrenchment" which has dominated the

742 Roberts, 72-76.
744 Roberts, 115-41.
745 Payne, "Feedback", 8-10.
746 Chevreau, 14-15.
rational/emotional debate so far. Thus, in seeking to deal with the issues in another way, it is clear that all the "intensity" one can muster will be required in order to accomplish the task. However, the principle of reframing provides an effective starting point. For not only does reframing offer a new and better alternative to existing perspectives, but in challenging people to grow in a new direction, it also acts as a form of "paradox". As indicated in chapter 9 and also directly above by way of reference to the Toronto blessing itself, the heart of the experiential side of the debate lies in exactly that. That is, in the type and nature of experience incurred. It is because experiences are so often different, that rational and emotional perspectives inevitably clash. But this in itself is not sufficient cause for allowing the impasse to continue unchecked. Reframing will thus focus the "game" on some other issue which is equally at the heart of the realities involved. This in turn means however, that for reframing to be effective in this context, it will best be taken up and applied in terms of some alternative theology. For as will be emphasised below, it is primarily a theological concern which lies at the heart of the differing levels of experience themselves.

Indeed, reframing will not merely operate as a means of compromise at this level. Rather, it will provide a better alternative.

In believing that baptism in the Holy Spirit is decidedly a post-conversion occurrence distinctly different from initial regeneration, there is often the associated conclusion that this experience should be for all God's people. This view was in fact attested to by the pentecostal pastor interviewed for the purposes of the empirical research component of chapter 9. Consequently, those who have not incurred a similar experience, or are not desirous of receiving the same, speak from an entirely different standpoint. Differences of opinion regarding the implications of this doctrine were underscored as being of major importance in the relational dualism debate which was

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748 Deschenes and Shepperson, 92.
749 In the case which here applies (strongly opposing experiential perspectives) reframing is certainly feasible by means of some alternative discipline or focus apart from theology. However, in the view of this writer, for reframing to be effective it should not introduce foci which appear too far removed from that distinctive field of reference with which the respective parties are already so well acquainted (theology). Indeed, for the counsellor to proceed with some inappropriate focus in mind may well have the effect of so far entrenching the various parties that the prospect of healing is largely impeded. See Watzlawick, Weakland and Fisch, 102-03. Thus, the question essentially becomes: is there an alternative theology which will prove useful for the purpose of reframing?
750 Diocesan Committee, 7-8.
outlined in chapters 8 and 9. For all disputes which tend to call the rational/emotional mind sets into "play" find their locus in the confusion which has been generated over this doctrine. Indeed, the renewal movement generally has raised a whole series of questions about the relationship of the Spirit to the believer at conversion which tend to remain unanswered, or continue to provide answers of differing emphases.\textsuperscript{751} However, to the ardent pentecostal believer, the baptism in the Holy Spirit is associated with "power", the possession of which is evidenced by glossolalia. This means power to heal and perform mighty works.\textsuperscript{752} It also means power for women to preach and teach.\textsuperscript{753} Thus, it can be summarily stated that out of the three matters under "relational dualism" in chapters 8 and 9 which could have been taken up and variously discussed in this chapter as \textit{A Case In Point}, it would have made no real difference. This is because essentially, it is the issue of Spirit baptism which is the main catalyst for the relational dualism which prevails. Therefore, it is not so much the impasse specifically relating to the Toronto blessing which needs to be reframed. This and other such related issues merely represent the "symptoms". More precisely, it is the notion of the baptism in the Holy Spirit itself which needs to dealt with.

Although Allan Norling does not openly specify the principle of "reframing" when he seeks to deal with the doctrine of Holy Spirit baptism, he nonetheless successfully manages to circumvent the divisiveness associated with the doctrine, by proceeding to address the issues in terms of a christological approach. In the context under review here, it is not the intention of this writer to develop a thorough-going history of either classical or modern christology as such. The theme of christology will be developed in this chapter, but at this point, it is merely necessary to state that christology is defined as that branch of theology primarily concerned with the person and work of Christ.\textsuperscript{754} However, it is in this area that Norling's refreshing "new


\textsuperscript{752} J. R. Williams, "Baptism In The Holy Spirit", \textit{Dictionary Of Pentecostal And Charismatic Movements}, 45.

\textsuperscript{753} R. M. Riss, "Women, Role Of", \textit{Dictionary Of Pentecostal And Charismatic Movements}, 898.

\textsuperscript{754} McGrath points out that the distinction drawn in older works of christian theology between the "person" of Christ (christology) and the "work" of Christ (soteriology) is increasingly being regarded as unhelpful. Indeed, christology and soteriology can be seen as two sides of the one coin since the identity of Christ is inevitably linked to his function. See McGrath, 319-20. Erickson likewise

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understanding" is essentially located.\textsuperscript{755} Moreover, it is here to be emphasised that reframing in terms of christology is in keeping not only with the methodology of the previous chapter in general, but also, with the argument advanced in relation to the various disciplines being employed throughout this thesis. For as discussed in that chapter, the Trinitarian model for relationships has ramifications not only for each of the disciplines themselves, but in so doing, for their interrelationship. Reframing in terms of a christological approach however, ultimately makes the application more specific. Indeed, it is the servant model of Christ which now becomes the primary focus and in so being, the explicit example of what the concept of "mutuality" entails in terms of its practical outworking and expression.

Along with other writers, Norling also surveys the spectrum of variant views associated with the doctrine of Spirit baptism, by taking into account a wide range of evangelical and pentecostal perspectives.\textsuperscript{756} However, Norling's "new understanding" is well designed to free the church from traditional errors of doctrine. For by focussing attention on doctrinal issues alone, the anointing of Christ has been severely impeded in its authenticating work. Indeed, in discovering that Christ himself is the baptiser with the Holy Spirit, the focus of the church is now on him and not on the baptism itself, nor the gifts associated with it.\textsuperscript{757} With regard to the sect organisations here under review, what this effectively means is that neither organisation has fully understood the situation to date. Indeed, as stated in chapter 8, Sydney anglicanism views Holy Spirit baptism as taking place at the point of repentance and faith (conversion).\textsuperscript{758} But

\textsuperscript{755} Norling, 3-64. In undertaking a thorough-going examination of both traditional and modern pneumatology, Norling's "new understanding" places renewed emphasis on Jesus as saviour and baptiser with the Holy Spirit. The concept of baptism with the Holy Spirit (since the Spirit's "infilling" is an extension of the saviour's will) is central to Norling's thesis and comes in the form of a corrective to an assortment of theological views which have been promulgated in the past. In seeing Jesus as baptiser with the Holy Spirit, Norling effectively reframes the pneumatological debate in terms of christology.

\textsuperscript{756} Norling, 66-156.

\textsuperscript{757} Norling, 242-44.

\textsuperscript{758} Barnett and Jensen agree that post-conversion experiences are not to be discounted (even the experience of glossolalia). What they plead however, is that such experiences be not referred to in terms of a baptism. They further object to the notion that spiritual encounters of this order should be regarded as binding upon others. See Barnett and Jensen, 74-76. Norling, on the other hand, \textit{does} regard subsequent spiritual experiences or "fillings" with the Spirit, as baptisms. In Norling's schema,
Norling argues that although the Spirit baptises into the faith community at this particular point (1 Corinthians 12:13), this is the only time in scripture where the Spirit himself baptises. Indeed, this is baptism by the Spirit. However, baptism with the Spirit (the work of the second person of the Trinity) is a continuing occurrence, the initial experience of which may take place at the point of conversion, but this is succeeded by recurrent experiences thereafter. The purpose of baptism with the Spirit is different to that of baptism by the Spirit. Baptism with the Spirit is for the express purpose of empowerment for ministry and witness. But as indicated above, baptism by the Spirit is for the "one-time" purpose of grafting into the body of Christ.\textsuperscript{759}

With regard to the position of classic pentecostalism, the same principle applies. However, in this case, it is the view that Spirit baptism (an event decidedly subsequent to conversion) is an experience which manifests itself in particular signs (especially glossolalia) that becomes the subject of Norling's inquiry. In this instance, Norling argues that the continuing experience of Christ's baptism invariably negates the "imposition" of any singular experience as being the primary experience which is necessary.\textsuperscript{760} Thus, the baptism with the Holy Spirit is not a one-time or occasionally repeated event, but the normal and recurrent method of Christ's anointing. For Norling, every piece of ministry carried out in his name is the result of a fresh baptism. This is irrespective of whether or not the believer is aware of receiving such a baptism. It only becomes a conscious awareness as one faces a new and challenging task. Indeed, the bestowing of necessary gifts of service through the baptism with the Holy Spirit, is the continual experience of all believers as they carry out their respective ministries.\textsuperscript{761}

By way of a momentary aside, the question might well be asked in relation to the above: just exactly how new is Norling's "new understanding"? This is very much a question open to debate. For it would appear that the position Norling takes has been approximated in times past. Indeed, Frederick Bruner's book A Theology Of The Holy Spirit offers but one example. For Bruner deals in some depth with issues relating to

\textsuperscript{759} Norling. 74-80.
\textsuperscript{760} Norling. 30-42, 114-23.
\textsuperscript{761} Norling. 257-58.
the Spirit and outlines consequences for pentecostalism in particular. The gifts of the Holy Spirit in the pentecostal movement are explored by Bruner with the general conclusion that they are taken seriously within the movement as a whole. For Bruner states that, 'pentecostalism, by raising the doctrine of the gifts of the Spirit in even its most embarrassing forms, may be performing a needed, perhaps even a very important ministry.' \footnote{Bruner, 277-84.} However, in later sections of his book Bruner is much more circumspect. For he goes on to argue that in containing the most concentrated witness to the evidence of the Holy Spirit, the fourth gospel regards the Spirit as having the witness to Jesus at both the center and circumference of his (the Spirit's) mission. In relation to the matter of glossolalia specifically, Bruner further argues that when any such experience or rite becomes a "supplement" to faith, the same is historically destined to become the center of a new faith. Therefore, where pentecostals maintain that speaking in tongues is the initial evidence \textit{and} final condition of God's full gift, severance from Christ and his grace is the end result. \footnote{Norling, 249.}

In relation to Norling's thesis, it would therefore appear that aspects of his argument have already been foreshadowed. Bruner does not want to see particular experiences elevated to the level of \textit{super} experience and Norling would agree. However, Norling goes further, by proposing a means to prevent such a prospect from happening. For by reframing "the baptism" in terms of the person and work of Christ, Norling deflects attention away from the seat of existing tensions. Indeed, as believers see themselves as being baptised \textit{regularly} in connection with \textit{each and every piece} of ministry, "greater" and "lesser" dimensions of religious experience tend to level out. This in turn has the effect of promoting greater unity within the church. Lest credit not be offered where it is due however, Norling does admit that his "new understanding" is in essence, only a rediscovery. For it has been veiled and hidden since the days of the first century church. \footnote{F. D. Bruner, \textit{A Theology Of The Holy Spirit: The Pentecostal Experience And The New Testament Witness} (London: Hodder and Stoughton, 1970), 149.}
A Median Position (Mutuality)

On the basis of the above, what this writer therefore proposes is that underlying the controversy associated with the Toronto blessing, or any other such issue which divides the sects (of the order dealt with in this project), is a more fundamental controversy over Holy Spirit baptism. This is the issue to be dealt with. It is also being further proposed however, that in order to escape the tensions associated with this doctrine, reframing should take place in terms of christology. That is, the "game" should be lifted from the playing field of petty concerns about doctrine (systematic theology), spiritual gifts and "Spirit talk" (pneumatology), to expressly focus on the second person of the Trinity. This is not to argue however, that christology is intrinsically a superior theology in comparison to the various other theologies. It is only to argue that it is superior by way of its application to a specific context, namely; that disunity which characterises the sect organisations being investigated in this project. Furthermore, to proceed by reframing in terms of a christological approach is to capitalise on the "strengths" associated with the sect movement. For the positive things which related groups share in common can assist in dealing with relational problems. Thus, it is now a matter of discovering how this renewed focus will appear in practice.

However, at this juncture, it is to be pointed out that in relation to the Toronto blessing itself (or any other such divisive issue), the idea of how a renewed focus actually appears in terms of observable reality will be the subject of church order and practice (ecclesiology) only in a secondary sense. That is to say, it is again to be emphasised that primarily the issue is not: how does one appeal in terms of order and practice to anglican and pentecostal mind sets at one and the same time? Rather, the issue of a median position hinges around the direct appeal of a christological approach to those who have encountered different levels of experience. It is levels of experience which need to be mediated, not the pragmatics involved in "getting it together" in the church hall. Thus, the alternative theologies (systematic theology, pneumatology and

\footnote{Minuchin and Fishman, 262-85. Here the authors claim that by focussing on particular elements within related groups or cultures, such elements if rightly understood and employed can be effectual in the overall process of actualising and expanding behavioural repertoire. Case studies then follow.}
ecclesiology), will invariably need to be made subservient within the overarching frame of reference afforded by christology. For only as degrees of experience are themselves mediated within the lives of believers, will practical and observable demonstrations of unity then begin to find wider and more general acceptance.

This task of mediation essentially becomes the primary task at hand. For a degree of unity for the sects can only be achieved by refocussing the debate on the person of Christ. This is where appropriate mutuality will be found. Indeed, Paul's epistle to the Ephesians can be cited as a good example of the priority of christology in the context of this debate. One passage is particularly noteworthy:

For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

(Ephesians 2:14-22 NIV)

In this passage, Paul is dealing with believing jews and gentiles in the church. Although they maintain their distinctive identities and characters, they are nonetheless invited to enter through the sacrificial work of Christ into a new unity in which the wall of hostility is broken down between them. Such a prospect holds out the promise of
reconciliation to God and to each other. Consequently, there is peace and access to the Father through the one Spirit. As Christ is regarded as the cornerstone of this new "community", there is the aim in view that it will grow to become a people of God in whom the Holy Spirit dwells.

It was mentioned above that the primary question in regard to mutuality has to do with the mediation of levels of experience, not so much the more secondary concerns of an ecclesiastical nature. However, given that this underlying priority is maintained, mutuality should still be evidenced in terms of appropriate demonstrations of love and sharing. Indeed, if mutuality is at all to be regarded as a practical venture, it should observably appear as such. For this was the supposition upon which it was based in chapter 10. In the passage from Ephesians cited directly above, the apostle Paul could have equally been addressing Sydney anglicans and Australian pentecostals in regard to the christological themes he raises. For although the prime concern in this project is the mediation of different levels of experience, it is still mediation via an appeal to the second person of the Trinity which is required. Thus, issues relating to differing levels of experience will inevitably form part of the barrier of which Paul speaks. Indeed, by dogmatically guarding the nature and type of religious experience incurred, the anglican and pentecostal sects have failed to realise their potential for mutual edification. The gifts are not given for the purpose of individual, or corporate (a particular religious affiliation) exaltation. On the contrary, they are for building up the body of Christ in unity (Ephesians 4:11-13). Therefore, in maintaining that Christ is baptiser with the Spirit and that he in fact baptises all believers at regular intervals for the purpose of effectively serving him, Norling has found a means (reframing) to defuse the conflict in an area which has troubled christians down through the years.

But given that the prime concern is the mediation of differing levels of experience, how will mutuality appear in practice? In relation to Sydney anglicanism and Australian pentecostalism, mutuality was defined in the previous chapter in terms of a display of "corporateness". In such a context, neither organisation will lose a sense of personal identity. However, there will be an attitude of respect and trust, evidence of common care and support and the capacity to participate in combined programming.
Indeed, these principles are themselves reflective of the very principles of community, fellowship and love which operate within the Trinity. Although it is not possible (nor desirable) to try and cover every circumstance in which such principles might be seen to operate, it is possible to make certain suggestions regarding say, a worship program or service. Indeed, it was just such a context which was observed by this writer regarding a demonstration of the Toronto blessing itself. Norling is critical of the tendency to overemphasise particular gifts or signs (as is Bruner) in general. For this detracts from the prime objective which is to focus attention on Christ and not "self". To insist on speaking in tongues for example, would only disturb those who do not possess that gift (as has already been intimated). Norling is also critical of the practice of "slaying in the Spirit" in ministries of healing where individuals have a tendency to fall backwards (much associated with the Toronto blessing), although he does concede that Holy Spirit encounters occur in the context of healing and deliverance ministries generally and that people will at times fall to the ground. Again, however, the focus at this level needs to be on Christ, where a fresh and sensitive reliance on him allows him to take the initiative in the circumstance being addressed.\footnote{Norling, 154-56.}

On the basis of the above, it can therefore be suggested that a shared worship program involving anglican and pentecostal sects will be characterised by spontaneity and variety in the context of the different ministry gifts and skills being employed. These gifts will be exercised for the mutual edification of all concerned, where care is taken to neither overemphasise particular gifts, nor exalt any one person or persons who might possess such gifts. Indeed, as differing levels of experience are mediated within the lives of believers (via Christ's diffusive activity in relation to "the baptism"), a more egalitarian understanding will emerge in relation to the gifts and their use. This will in turn afford greater opportunity for sharing across the "boundaries" in practical ways, through the employment of gifts "tailored" for this purpose. Such a prospect will involve consultation in relation to the program itself, agreement over its general format and most important of all, without compromising the need for spontaneity, consideration of the levels of expectation which are characteristic of the congregation or gathering as a whole. For this is where practical mutuality is to be found.
In "a personal encounter" outlined above, the lack of understanding in regard to the above mentioned areas was the main problem with the meeting which was held.\footnote{Although it should be remembered that this meeting was never originally intended as a practical demonstration of the kind of mutuality here envisaged. Nevertheless, it does serve as an example from the perspective of this writer of the kind of imbalance which is likely to occur when one dimension of the rational/emotional spectrum is overemphasised to the detriment of its counterpart.} For although the overall tenor of the meeting appeared "respectable" despite the controversial nature of some of its objectives, the focus remained divisive. This was because the exclusive emphasis on one particular domain of religious experience placed the meeting in a framework designed to bolster that one position only. People who had not encountered such a measure of religious experience, or who were possibly desirous of other dimensions of experience being promoted in similar measure, could hardly have benefited from such an occasion. Indeed, there was no attempt to encourage the participation of such people in a meaningful way. It would have been better for the minister in this context to focus more on the things which he and "certain evangelical ministers" shared in common, namely; the fact that all are "one in Christ", irrespective of the differing levels of experience they might encounter, the nature and kind of spiritual gifts they each possess, or their theological preferences regarding a valid starting point for the gospel of the kingdom. Moreover, to describe the kingdom in terms of a bipolar framework of "words and power" (however true) can only further inflame existing tensions. For this has the effect of casting the debate squarely back into the minefield of doctrine. Pastors invariably need to find ways of accentuating and demonstrating the positive aspects of experiential relationship which are inclusive of all Christian humanity, not certain sections of it.

**Charismatic Renewal**

It is necessary at this point to make a slight diversion for the purpose of further illuminating the argument outlined above. It has been proposed that reframing should take place in regard to variant views over Spirit baptism. For there is little doubt that the impasse cited is intrinsically tied up with the degree of experience encountered in view of this particular doctrine. However, an objection could be raised in connection
with the prospective attempt over the years to establish a mediating position through the charismatic movement. This should be given some consideration:

The notion of diversity is foundational to the nature of pentecostalism, but it has not been the intention of this writer to significantly highlight differences between main strands. On the contrary, it has only been necessary to acknowledge that diversity exists. However, although the issue of glossolalia has already received some detailed treatment in the above with reference to pentecostalism itself (and its relationship to Sydney Anglicanism) and although an insistence on the centrality of glossolalia is actually enshrined within the constitution of pentecostal sects like the Assemblies of God in Australia, it nonetheless remains that this matter has caused considerable tension within the charismatic movement as well.

In theory, the charismatic movement although similarly extolling the virtues of glossolalia has been less pronounced on its supreme value in comparison to other gifts. In the initial stages of operations, the insistence of charismatics to remain in their own churches rather than join pentecostal associations led to inevitable frustration. For pentecostals were now being asked to recognise the work of the Spirit within churches which had once been considered by them to be apostate. Thus,

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768 Chant, *Heart*, 229-30. Barry Chant claims that the charismatic movement is basically a pentecostal revival within the established churches which is *not* so committed (unlike the pentecostals) to the notion that speaking in tongues is the evidence of Spirit baptism. Chant further adds that although the charismatic renewal movement has shaped ministry patterns within the churches generally, it has not fundamentally changed the churches or congregations concerned. Charismatic renewal was still continuing in the early 1980s, but the movement has since withdrawn behind various denominational boundaries. Chant believes this is possibly due to the fear or reluctance of ministers, or alternatively, it has come about out of respect for denominational hierarchies.


770 In the view of this writer, "third wave", although similarly less pronounced on the supreme value of glossolalia, could hardly be considered a contender (even unwittingly) in any prospective attempt to establish a mediating position in the context of this debate. For in being a recent movement, not only is this strand devoid of the benefit of adequate hindsight afforded by the passage of time itself, but according to Norling, as with the much maligned charismatic movement (although to a lesser degree), "third wave" shows every sign of not having fully come to terms as yet with the theological significance of the "new understanding" which honours Jesus as "baptiser with the Holy Spirit". See Norling, 216.
although the terms "pentecostal" and "charismatic" are often used in tandem, essential differences have emerged between the two movements over the years.\textsuperscript{771}

Because charismatics were initially inclined to be less sectarian, the charismatic movement can be seen as having historically upheld the principle of a mediating position in the context of the rational/emotional debate. For in its overall rise to prominence, charismatic faith has sought to promote the experience of the "entire range" of charisms mentioned in the new testament.\textsuperscript{772} This it has sought to do consistently, while at the same time encouraging unity throughout the church's mission worldwide.\textsuperscript{773} Thus, charismatics have been more successful in dealing with the various transconfessional boundaries than have pentecostals.\textsuperscript{774} In his 1991 address to the International Charismatic Consultation on World Evangelism in Brighton, England, Archbishop George Carey spoke of 'the need to mediate the biblical message to our own culture through a partnership of theology and experience, each informing the other.'\textsuperscript{775} It is this statement more so than any other which reflects the mediating position which charismatics see themselves as having adopted.

However, the question must be asked: what of the charismatic movement in Australia? For it would appear that a mediating position however well applied overseas has not been so successfully negotiated closer to home. Indeed, the sorts of tensions referred to above have only inflamed the "home spun" version to such a point where Australian charismatics have either had to "knuckle under" within their existing denominations on the one hand, or succumb to the prospect of further entrenchment on the other. This is essentially the argument taken up by Mark Hutchinson in his survey of anglican charismatic renewal throughout the various dioceses of Australia. Hutchinson argues that charismatic renewal experienced a falling away in the 1980s,

\textsuperscript{771} The Editors, "Introduction", Dictionary Of Pentecostal And Charismatic Movements, 4-5.
\textsuperscript{773} Hummel, 251-53.
\textsuperscript{774} P. D. Hocaken, "Charismatic Movement", Dictionary Of Pentecostal And Charismatic Movements, 156-60.
\textsuperscript{775} Hummel, 256.
after an initial boom in the 1960s and 1970s. The process of secularisation coupled with increasing marginalisation from the Sydney diocese has tended to disenfranchise the movement overall. What has emerged throughout this time however, is the steady growth of Australian pentecostalism. Hutchinson believes the future of the renewal movement is uncertain. There may well be further conflict which eventuates, particularly with large evangelical churches in Sydney and Melbourne. Thus, if anglican renewal is to grow, it will need to 'set sail into unchartered waters.'

According to Norling, any success which might have been attributed in the past to the charismatic movement as a mediating body is doubtful. For, 'there has been a further growing experience and a worldwide spread of acceptance of the miraculous and the charismatic gifts of the Spirit. This phenomena has crossed denominational barriers, through the Charismatic Movement. But sadly, through perpetuating poor doctrinal emphases, hurts, divisions and splits within local churches have been widely

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777 Hutchinson, 5-8. This analysis of Hutchinson approximates that of Chant outlined in footnotes above, since both authors agree that charismatic renewal has not had the desired effect within the churches. Whereas Chant on the one hand suggests that lack of resolve on the part of the clergy, or alternatively, respect for denominational hierarchies is to blame, Hutchinson (dealing with anglican charismatic renewal in particular) views the matter more in terms of contemporary social trends and marginalisation by "oppositionalist" forces. As an interesting aside in relation to this matter however, Hutchinson's article has also been published on the internet, although it there bears the title Is Anglican Renewal Dead? As a result, Hutchinson has managed to evoke a strong response from the Reverend Phillip Jensen, particularly in relation to allegations levelled at Jensen, together with long-term evangelist, the Reverend John Chapman (chiefly representing the Sydney contingent), over the marginalisation process referred to above. In The Briefing, Jensen is quick to counter any such allegations and further claims that in some matters Hutchinson has misrepresented the facts. The arguments are interesting in both cases, but when viewed in terms of their relationship to each other, tend to reflect similar levels of misunderstanding and hurt to those which have already been evidenced in the relational dualism debate taken up in chapters 8 and 9. Indeed, in chapter 9, oppositionalist tactics were the tools of trade of both The Briefing and The Association of Vineyard Churches (as represented by Jack Deere). But in more recent days, it appears that the Association has now exchanged places with the Centre for the Study of Australian Christianity, which although having no confessional attachment to renewal as such, is still sympathetic to it. Thus, the debate continues. Hutchinson's article was published on the internet by the Cyber-Journal for Pentecostal/Charismatic Research on July 18, 1997 and is currently available at http://www.iphc.org/arc/cyber/mark.html for reference purposes. For Jensen's response see P. D. Jensen, "Charismatics On The Offensive", The Briefing 216 (March 12/1998), 11-15. Additional feedback arising from Jensen's response can also be found in the "Interchange" section of The Briefing. See especially T. Payne, "Interchange", The Briefing 220 (June 4/1998), 3-5.
778 Hutchinson, 8-11.
779 Hutchinson, 11.
experienced. With this summation in mind, Norling's comments effectively broaden the scope of those of Hutchinson. For although various pockets of charismatic effectiveness can be said to exist within Australia, conflict has been inevitable. Anglican institutionalism in particular, is not used to working with the dynamics which help to drive such a movement forward.

Thus, for all intents and purposes, the charismatic movement in this country has been thwart with problems. It is the failure of the charismatic movement therefore, to truly mediate the impasse between experiential and "lesser" experiential positions, which has led this writer to the conclusion that systems theory provides a better and more workable alternative. Indeed, within the "field of play" which has been signalled out for special attention here, the charismatic movement has only further entrenched the various players. The prime reason for this is the bolstering of experiential emphases through means of divisive doctrine. The impasse will never be circumvented by such means. In this respect, charismatics have failed to realise what they are in fact dealing with. For although it remains a serious allegation in regard to the sect movement in general, it has nonetheless been established that the impasse shows every sign of dysfunction in terms of a relational view of health and in extreme cases, of pathology.

**Triumph Of Systems Thinking**

It is often argued in religious circles, particularly where the prospect of greater unity is on view, that christendom is not merely struggling against forces of a fleshly nature. That is, the struggle is not against 'flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.' (Ephesians 6:12-13 NIV). However, this is the very point. Although religious controversies tend to be framed in terms of opposing spiritual forces, they also reflect a struggle against "flesh and blood". Indeed, for too long, discussions relating to doctrine and pneumatology have continued to conceal the

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780 Norling, 243. But of course this is only to say in another way that the charismatic movement has failed to see the relevance of Norling's "new understanding" for the purposes of a more enlightened (and therefore less divisive) ministry functioning.

781 Hutchinson, 11.

782 Croucher, Recent, 41.
complexity of the issues. For it is simply not possible to achieve a degree of unity between the sects by means of doctrinal pronouncements of differing emphases, irrespective of how convincingly they are proffered. With regard to the nature of human relationships generally, the mind sets with which Part 2 of this project has been so taken up are by virtue of their positioning on the scale of religious experience, diametrically opposed to each other. They in fact reflect an imbalance which would be better dealt with by means of the analysis detailed in the previous chapter, than by way of spiritual indoctrination or re-indoctrination.

For this to take place and for the anglican and pentecostal sects to acquire some measure of relational "health", it is therefore suggested that the impasse pertaining to the rational/emotional divide should be reframed in terms of a unifying position common to both. Although such methodology does not necessarily carry with it any inherent guarantee of success, nevertheless, it cannot help but provide an exciting alternative to methodologies which have been employed to date. Thus, whether it be the Toronto blessing, or any other "disagreeable" matter, experiential differences between anglicans and pentecostals will best be dealt with by means of reframing to christology. Indeed, small minded sectarianism is now making an exit from the scene, with the realisation that intellectual integrity should combine with experiential piety.\textsuperscript{783}

\textbf{Concluding Statement}

In this chapter the phenomenon known as the Toronto blessing has been examined from the perspectives of personal observation and contemporary survey. In keeping with the previous chapter, the methodology of reframing was then used to promote the notion of commonality or mutuality. For it was discovered that the "coming together" of rational and emotional mind sets is not something which can be achieved through means of a renewed focus on the "lesser" theologies. The failure of charismatic renewal (particularly within Australia) has only served to demonstrate this point. With regard to the Toronto blessing, as with any other such experiential movement, this in turn means reframing the doctrine of Holy Spirit baptism. For at the

\textsuperscript{783} Croucher, \textit{Recent}, 102.
very heart of all such debates is the idea of experience verses "lesser" experience, of the ecstatic verses the "less" ecstatic. It is primarily levels of experience which need to be mediated. Thus, only as believers see themselves as being baptised by Christ at each and every point of service, will the more superior notions of religious experience begin to fade (and "lesser" notions be upgraded), thereby allowing believers to assume that greater equality of status which has eluded so many in christian circles to date.

The allegation which is being levelled at Sydney anglicanism and Australian pentecostalism, is that they suffer from an imbalance due to inherent dualism. This allegation has found strong support in the argument to date. However, it has also been established that these sects are not only sociological in character, but theological and behavioural. Indeed, what this chapter has demonstrated, is that not only will reframing be carried out in search of a greater degree of relational unity for the sects, but that by reframing to christology, unity is essentially found in Christ. This is indeed a revelation. For it means that these organisations have been reflective all along, of a sect movement which has not been the Christ centred entity it might otherwise have claimed to be.

In the previous chapter, it was stated that in regard to the terminology of church-sect typology, a methodology which seeks to negotiate the bipolar nature of disengaged relationships encourages the sects to become more church-like in their overall functioning and orientation. Thus, the sects tend to move along the continuum in pursuance of their own "oppositeness". To express this another way, the dualism of the sects at this point defers in favour of the inclusiveness of universalism, otherwise the existing imbalance remains. What this chapter further signifies in relation to the sects however, is that dualism should not only defer in favour of the inclusiveness of universalism generally, but more specifically, it should also defer in favour of the theoretical underpinning of the church-type namely; the conversionist motif itself. For as previously discussed in chapter 1, conversionism being the starting point of the church-type, finds its locus not merely in an inclusiveness of persons, but an inclusiveness of persons focussed in Christ. This along with other points can now be taken up and further qualified in the final chapter.
Chapter 12

CONCLUSIONS

The point has now been reached where Conclusions can be itemised. This final chapter will therefore focus around the original bipartite objective of this thesis. On the basis of a sociological survey, Part 1 of the project pursued the subject matter of the first objective, namely, a determination as to which kind of religious organisation - church or sect, is the more strategically placed to advance its cause within the socio-religious climate of Australian culture today. This section of the thesis pursued its objective with the notion of "agency" being attributed to the religious organisations in question. The comparative results were essentially taken up and recorded in chapter 6 under the title Strategic Advantage. It was there discovered for all the reasons listed, that, the advantage in existing culture accrues to Australian pentecostalism.

However, by means of a critical examination of the sect organisations in their role and function, it was to be determined secondly, in Part 2 of the project (by similarly applying the notion of "agency" to the organisations in question), how the performance of the sects might be further "enhanced" based on these results. This has been attempted by introducing Sydney anglicanism into the determinative process along the way and comparing it with Australian pentecostalism. But this secondary objective was not envisaged as being merely sociological in character, but also, theological and behavioural. Indeed, in the pattern of relationships depicted in the Trinity, the disciplines have been shown to reach a point of common understanding and purpose regarding their respective "ways of knowing". Moreover, not only do the disciplines find common ground at this level, but in the view of this writer, the objectives cited at the commencement of this project could not have been adequately explored except through means of an interdisciplinary analysis of this nature. The outcome of this secondary investigation however, was also envisaged as yielding additional information regarding the manner in which the sect organisations engage culture, as well as providing an indication of the placement of a new sect model along the church-sect continuum.
By working from the "relational" standpoint of systems theory in chapter 10, it was not simply the placement of a new sect model which was on view, but more precisely, the placement of a "healthy" sect. To express this another way, the second objective was not so much intended to be advisory in the sense of offering additional programs from which anglican and pentecostal sects might derive further benefit regarding their outreach strategies. Rather, the idea was to set the advantage which already exists in the context of an improved image for the sects. Indeed, in accordance with the meaning of the word "enhance" as defined in the *Introduction*, this would involve the pursuing of their own "oppositeness".

This chapter will present a brief summary designed to offer a way forward for each of the sect organisations investigated in *Part 2* of this project. Such advice in this formative stage of the chapter will assume the accrued benefits of the sects as argued in chapter 6. Thus, it is anticipated that the religious organisations will not only accept whatever acclamation naturally comes in response to their successes, but that they will also consider the more dysfunctional side of their character as well. The major section of the chapter however, will take the form of overall *Conclusions*. There will be four conclusion points in all, two of which will contain sub-headings. These will call to mind the original determinations of *Part 1* (as embodied in chapter 6) and then seek to provide additional information based on more recent findings. In the various considerations as they are set forward, the foundational and all-pervasive issues of fundamentalism and dualism which were initially mentioned by way of a foretaste of things to come in the *Introduction*, will feature prominently.

**ORGANISATION 1: Sydney Anglicanism**

Although the accrued advantage of chapter 6 was not established on the basis of Sydney anglicanism, such advantage will nevertheless apply to a strong form of sectarian anglicanism, as indeed to any other sect organisation, so long as there is initiative, drive and vision within the leadership and "opportunity" for outreach ministry within the surrounding communities. The empirical research carried out and recorded in chapter 8 only serves to illustrate this point. For this church was found to
be both large and successful in terms of its overall operations and objectives. Furthermore, in a climate in which fundamentalism has come to play an increasingly significant role, the strong conservative evangelical approach of Sydney anglicanism should continue to meet with success among the general populace. For although evangelicalism is not regarded as being grounded in the same attested "simplicities" of fundamentalism, it still seeks to provide religious solutions to the problems of life within a factionalised and fragmented culture. As with pentecostalism (although to a lesser degree), the dualism of Sydney anglicanism should also continue to meet with approval in a diverse and rapidly changing society. In all these matters, it is anticipated that existing "tendencies" within the diocese will be well received in the cultural climate of the present day.

However, by intentionally seeking to bring Sydney anglicanism into the picture in Part 2 of this project, it became evident that along with any assumption that the diocese possesses many strengths, there are also a number of weaknesses. Of prime importance among these is the strong rational approach which reacts unfavourably towards ecstatic religious experience. That is, although the diocese recognises the place of experience in the life of the believer and the functioning of the church overall, it nevertheless doggedly maintains its own view of what acceptable experience actually entails and thereby tends to "play down" the more emotional expressions of some. This is because in terms of its essential character, the diocese upholds a restrictive position on the subject of Spirit baptism. In the process of formulating this assessment of Sydney anglicanism, it was demonstrated that at the heart of this scenario lies a relational imbalance of significant proportion. If this can be addressed, a more holistic approach may well be adopted. Indeed, a greater degree of holism should not only be considered desirable, but foundational to the relationships which exist within all Christian humanity.

On the basis of the above, the Anglican Diocese of Sydney would do well to consolidate whatever gains it has made in the past, but it should also learn to appreciate levels of experience which it has not so far managed to acknowledge in any significant manner as being either godly or beneficial. For Sydney anglicanism cannot
continue to reject an entire stream of mainstream christendom on the basis of its own terms. The prevailing attitude therefore, can be said to be reflective of a sect movement per se which is not the christocentric entity it has the potential to be. Indeed, there needs to be a renewed emphasis upon the mediating power of Christ for the purpose of more greatly exploring the possibilities of mutual fellowship, communion and love.

**ORGANISATION 2: Australian Pentecostalism**

Summary considerations for pentecostalism are somewhat similar to those for Sydney anglicanism, although in some respects, more of the reverse order. The accrued advantage outlined at the end of Part 1 of this project in chapter 6 derived from the charismatic authority base of Australian pentecostalism. The overall results therefore reflect the strong potential for growth and prosperity within the existing Australian socio-religious climate which pentecostalism presently enjoys. Foundational to the "success story" of pentecostalism is its fundamentalist profile which has assisted the movement greatly in its rise to prominence in the last few decades. Together with this, the dualism of the sects has found a safe haven in fragmented culture. In being so placed, pentecostalism has been able to successfully match its own diversity of operations to the existing diversity within extant culture. Thus, pentecostalism is well attuned to the fluctuations of present day culture and is flexible and vibrant enough to respond in whatever ways are necessary to promote its inherent fundamentalism. This it should continue to do for as long as culture remains fragmented. Indeed, the spiritual entrepreneurialism, drive and initiative of pentecostalism, tends to indicate that it will continue to maintain its current level of success on the Australian socio-religious scene for some time to come.

In focussing in on Australian pentecostalism more closely in Part 2 of this project however, a number of problems emerged. In the first instance, although it has been acknowledged that there are degrees of variance in the theological standpoint of pentecostalism, the movement invariably tends to overemphasise the emotional side of the rational/emotional spectrum to the detriment of some of its more rationally based functions. This is not to say that pentecostalism is "unreasonable" in its approach to the
scriptures, or the world at large. Rather, it is merely to state that pentecostalism crosses the divide where "balance" is to be found. Because of its requirement that experiential encounter with the Holy Spirit should find expression in terms of strong emotional character (in association with gifts like glossolalia), the movement has effectively isolated a significant portion of christian humanity even within its own ranks. If, on the other hand, pentecostalism can acknowledge that experiential aspects of faith are different for different people, it will curb spiritual arrogance and pride.

In addition to the above, the analysis undertaken in chapters 10 and 11 revealed that in the same way as Sydney anglicanism is reflective of a contextual "dysfunction" regarding the sect movement in general, the same tends to be true for Australian pentecostalism. Therefore, because of the "imbalance" which exists, pentecostalism would be well advised to seek reconciliation with those who also share Christ in common. It was mentioned in chapter 2 that this process has already begun within pentecostalism itself, but there needs to be a determined effort to reach out "beyond the boundaries" for the purpose of accommodating those having encountered levels of experience different from that to which pentecostalism has become accustomed. Although pentecostalism may well continue to gain ground on the Australian socio-religious scene in the foreseeable future, it should additionally seek therefore, to incorporate a greater measure of "inclusiveness" into its overall structure and functioning. Consequently, along with Sydney anglicanism it can also be said of pentecostalism that, for as long as the existing scenario continues, pentecostalism is similarly reflective of a sect movement per se that is not the christocentric entity it has the potential to be.

In terms of basics, it has been stated in the above that, although the sect organisations referred to each hold a sound advantage in existing culture, this should be weighed against the findings of strong dysfunctional character due to their dualistic mode of operations. Furthermore, in terms of the issues dealt with in this project, there is striking evidence of a poor christological focus inasmuch as the common ground of all christian experience needs to be mediated via a renewed appeal to the second person of the Trinity. When such mediation does occur, the "healthy" sect tends to be a
more balanced entity incorporating a greater inclusiveness of persons focussed on Christ. These points can now be taken up and further qualified under the following headings:

**POINT 1: Strategic Advantage Recalled**

Because this consideration relates back to the *initial* objective of this thesis, the results of which have been set out in detailed form in chapter 6, such results will here be recalled in summary form only. However, in the review carried out in that chapter, it was discovered that Australian pentecostalism is more proficient at interacting with culture than is roman catholicism, which in the present climate tends to remain restrictive and confused. Thus, the central theme of the argument was that an advantage in culture accrues to the sects.

It was noted *firstly*, that, pentecostalism is *more explicit*. For the sects present their fundamentalism as the "full-face". Indeed, that section of the Australian populace which has embraced fundamentalism has done so with "open arms". However, the fact that the sects are more "explicit" in regard to fundamentalism does not of itself guarantee their advantage over catholicism in existing culture. Rather, the advantage accrues primarily because their definitional character is designed to assist them in a culture in which fundamentalism has come to play an increasingly significant role.

It was noted *secondly*, that, pentecostalism is *more reassuring*. Throughout this project the nurture of adherents has been given special priority, especially in relation to youth culture. By definition, the sects are better placed in this area because they are well geared towards the prospective nurturing of relationships through the active promotion of their egalitarian concerns and corresponding high levels of lay involvement. Again however, the advantage only accrues to the sects in this regard because their definitional character is designed to assist them where culture requires the building up of personal relationships generally. Culture is again determinative.
It was noted *thirdly*, that, pentecostalism is *more diverse* and in this area the dualism of the sects comes into focus. For at its most basic level, dualism *is* diversity. That is to say, pentecostalism maintains greater affinity with extant culture because it possesses a diverse structural base. Indeed, pentecostalism was found to provide additional foci where a singular vision is no longer relevant or appropriate. Such renewal is necessary in fragmented culture where new needs and perceptions consistently arise. Thus, diversity of culture is best facilitated by diversity of structure.

It was noted *fourthly*, that, pentecostalism is *more attuned*. In other words, the sects are "at home" within the culture of today. Indeed, pentecostalism not only relates to culture at the level of diversity, but also, at the level of "resonance". For sectarianism dances to the tune of fragmented culture and it is *in* tune. It is because Australian society is characterised not merely by diversity, but by a "tension of opposites", that the sects are able to maintain a strong advantage in this regard. The dualism of the sects is thus more than compatible with the dualism of existing culture itself.

It was noted *fifthly*, that, pentecostalism is *more adaptable*. Adaptability refers to the capacity of the sects to *reverse* their definitional character in order to gain widespread appeal. The question of "universality" remains significant for both church and sect organisations if they seriously contemplate taking the numerical advantage. Since Niebuhr's principle has been taken as authoritative, namely; that synthesis results from treading the via media between adjustment to culture and compromise with prevailing social ethics, the subject of numerical advantage (by way of derivation) specifically hinges on this issue. In all the matters considered, such advantage was seen to accrue to the sects. For pentecostalism demonstrates a greater capacity (over and against roman catholicism) to present a *volte face* at will, for the purpose of strategic ministry functioning. This is yet another example of the dualism of the sects at work.
POINT 2: Strategic Advantage Reassessed

Although at the end of Part 1 of this project it was possible to establish that an overall advantage accrues to the sects within existing culture, such advantage was not able to be sufficiently cross-examined at that point in time. It was merely possible to state that the sects will maintain "the edge" and that one of the foremost reasons for their current rate of success relates to inherent dualism (being the theoretical base underlying the sects). Throughout the course of this project culture has been variously referred to as "dysfunctional", mainly because of the impact of its diverse and factionalised nature upon human relationships. However, this is only to say in another way that, the poor state of "health" of extant culture is primarily due to the dualistic tendencies which operate within culture.

To accuse the sects at this point of presenting a similarly dysfunctional profile however, would have been somewhat premature. For although the dualism of the sects is at home in existing culture, such an accusation could only be guilt by association, or guilt based on "circumstantial" evidence. It was necessary to examine the functioning of the sect organisations in a context or environment free from contributory factors. This was undertaken by means of the analysis detailed in chapter 10, after existing "tendencies" had been established. By examining Sydney anglicanism and Australian pentecostalism from a "relational" standpoint, it was discovered that the dualism of these organisations does in fact give rise to (and remains the prime cause of) significant contextual dysfunction. For the anglican and pentecostal sects tend to operate outside the parameters of "balance", thus disclosing their principal need of a mediating position from which they can operate in a more integrated and effective fashion. Such findings were declared to have serious consequences for the sect movement in general.

What can be sufficiently established therefore, is that a fractured culture is at best being presently engaged only by way of segmentation. That is, the "rational" and "feelings" components of culture tend to be engaged as separate entities, rather than in unison. This in turn highlights a serious deficiency as the sects continue to pursue their present modes of operation. For it is the summation of this writer that culture needs to
be viewed more holistically, not in terms of its separate parts. Because the anglican and pentecostal sects are not well disposed towards holism and because such an assessment of their character has been arrived at by way of a review of their operations devoid of contributory factors, the underlying deficiency of their inherent dualism can now be declared. Thus, in terms of their essential character, Sydney anglicanism and Australian pentecostalism can be said to display a relational "imbalance" due to inherent dualism which can not only be described as dysfunctional, but in extreme cases, pathogenic.

**POINT 3: Strategic Advantage Redressed**

On the basis of the above the overriding question then became: how can such a significant relational imbalance be addressed? This was the subject matter not only of chapter 10, but also chapter 11, with the latter being specifically designed to offer a remedy for the situation envisaged in regard to *A Case In Point*. It was clear that the overall dilemma which has long since been associated with the rational/emotional impasse could not be adequately dealt with by means of an appeal to theologies which can only further entrench the debate. The charismatic movement (especially in Australia) was cited as one example of a movement which although upholding honourable intentions, has only fallen back into the very impasse which originally it had the potential to circumvent. Indeed, in relation to sect organisations generally, the charismatic movement has failed to understand what it is dealing with. For underlying the "Spirit talk" of charismata is the "flesh and blood" matter of relational health.

By means of an appeal to systems thinking, reframing in terms of a christological approach provides an answer. Indeed, in a debate which is essentially about the nature of *experience* itself, christology offers a way forward. For it "lifts the game" beyond the opposing forces of disengagement to a more appropriate stance. This in turn offers a new worldview in which a broad range of conservative evangelical and variegated emotional perspectives can happily coexist. The net result is thus, a redressing of dualism itself. This was seen to operate at two levels, each of which can be further qualified:
(a) Practical/Sociological Considerations

By adopting a methodology which seeks to negotiate the bipolar nature of anglican and pentecostal mind sets in the context of strong disengagement, the end result is the introduction of greater flexibility into boundary habitation, thus producing a new situation in which the essential integrity of the sects is still maintained and yet communication across the boundaries is restored. In the above under Point 1, the fifth reason given for sectarian advantage in existing culture was more adaptable. Indeed, because of the prominent role of christian fundamentalism in culture today, the sect movement is now able to contemplate the prospect of universalist orientation, whereas originally, this was only considered possible in the context of eschatology.

However, in view of the relational dysfunction which has been established as operating between the sect organisations reviewed in Part 2 of this thesis, what is being argued here, is that, if the dualism of the sects defers in favour of the inclusiveness of universalism, it is not merely because "adaptability" makes it convenient in a fundamentalist climate to operate this way. On the contrary, by adopting such a proposal, Sydney anglicanism and Australian pentecostalism are now acknowledging that universalist philosophy has intrinsic value in itself, whereas normally, these organisations tend to promote more trenchant and restrictive attitudes which can only remain divisive. Thus, the "ingathering" which now takes place between the sects becomes the practical expression of such recognition.

(b) Theoretical/Theological Considerations

The question also had to be asked: in what does this new inclusiveness of persons consist? That is, what is the quintessential character of such unity? For the desired effect overall should not be seen as the mere creation of an assemblage of persons with no common focus. Rather, the above methodology was and is designed to encourage the anglican and pentecostal sects to negotiate the impasse relating to experience on the basis of a renewed focus on the second person of the Trinity. This makes the locus of all unity most specific and not merely fortuitous or without design or intent. Thus,
as the sects grow to become more "inclusive", they tend to acknowledge the nature of their inclusiveness as consisting not merely in an assemblage of persons as "one", but more specifically - "one in Christ".

This in turn makes further impact on the dualism of the sects. For in recognising *firstly*, that, universal religion is tied to a practical concern for relational unity and inasmuch as the sects endeavour to embrace that finding, they invariably recognise *secondly*, that, there is also a need to acknowledge the theoretical underpinning of universalism, namely; conversionism. For as developed over the centuries from its early beginnings and particularly in its expectation of universal transformation of culture through Christ as cited in the conversion motif of the fourth gospel, universalism maintains that humankind finds the very centre of its life and existence in the person of Christ. Thus, the anglican and pentecostal sects are not only devoid of relational wholeness in the context of their operations generally, but more specifically, they are also reflective of a sect movement overall which is devoid of an adequate christocentric focus. Indeed, it is a "new" and decidedly more church oriented sectarianism which should be encouraged for the future.

**POINT 4: Strategic Advantage Redirected**

It is indeed a sect which has approximated the church end of the continuum which characterises the "new sect model" with which these conclusions are now primarily concerned. For a sect which comes to incorporate greater inclusiveness, together with a christocentric focus which highlights the things which God's people share *in common*, will appear decidedly more holistic in terms of its essential make up and functioning. This sect model however, has not merely moved towards the church end of the continuum with the course of time for the reasons Niebuhr predicted (although expressive of the underlying principle). Nor is it a sect whose initial vision and certitude has been eroded through the predatory forces of persecutory or elitist elements from within the church. Rather, this is a sect which having undergone a process of reparation regarding its own inherent deficiencies has been restored to "health". It can be more adequately described under the following sub-headings:
(a) A New Unity

By acknowledging the presuppositions associated with the authority base of another sect and then incorporating the same into its own authority base, a new sect model emerges which is a "translated" model. Instead of operating as a mere plethora of diversity or conglomeration of fragments, this new sect model tends towards unity in diversity which is the prime characteristic of the church-type. For although the church-type incorporates sectarian elements into its overall functioning, it operates more in terms of an holistic entity. The church-type is essentially democratic in the sense that all its separate parts are allowed to functionally coexist. Indeed, individual sect components are not intentionally highlighted or accentuated to the detriment of the whole. The whole is greater than the sum of its parts.

In terms of the sect groups referred to in Organisations 1 and 2 above and with which Part 2 of this project has been so taken up, sectarian christendom will only approach the "balance" of unity in diversity as individual sect components reject their separate "tendencies" in favour of a more enlightened functioning through means of mediatory processes which are sufficiently refocussed. This means that through the incorporation into their overall schema of a measure of "inclusiveness" which has not so far been forthcoming, the new sect model will be characterised more by the properties of synthesis, accretion and integration, rather than isolation and singularity. In such a context however, the sects will not in fact sacrifice their own essential integrity.

(b) A New Bias

Reflective of a new unity is a new bias. For when the functional processes of the church-type demonstrably impact upon the functional processes of the sects to the extent indicated above, there results the more balanced and holistic emphasis required. In such a context, the relational dualism of the sects encounters a degree of marginalisation through the retardation of dualistic tendencies. This in turn means the formation of a sect model which inevitably approximates the church end of the scale.
Indeed, this new sect model is now reorientated in practice and in principle toward those inherent qualities which are characteristic of its own "oppositeness".

Although the church-type does not normally function well in a factionalised culture in which the dynamic of fundamentalism is soundly represented, it nevertheless only so functions because culture itself is dysfunctional. In other words, given a more stable milieu, culture may well lend itself to the functional processes of the church-type more readily. It is to be remembered therefore, that an advantage only obtains for the sects within existing culture, because in their many and diversified faces, the sects and dysfunctional culture are virtually "matched". Therefore, a new bias ultimately signals that allegations of dysfunction should remain a running commentary on the nature of sectarianism and culture, not the essential nature of the church-type.

(c) A New Placement

At the end of Part 1 of this project, it was established that in a factionalised and fragmented culture the sects are more strategically placed to advance their cause. But this was to say nothing of the actual sect model there envisaged and where it might be located along the church-sect continuum. However, on the basis of the advances which have been made in Part 2, such information can now be tendered with a degree of confidence. For although it is not possible to be precise, a placement can be approximated as shown in Figure 12.1 below. Indeed, this placement serves to represent a result of some considerable consequence based on the findings of this entire project. The following points are of prime significance in seeking to determine placement:

(i) The "new sect model" will appear on the sect side of the continuum, otherwise its placement would defy the results of Part 1.

(ii) The "new sect model" has been shown to strongly embrace church-type elements. It will therefore approach the middle ground.
This project in each of its parts and in all its primary considerations is now complete.
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APPENDIX

INTERVIEW SCHEDULE FOR SECT ORGANISATION
LEADERSHIP

Historical Developments

1. How was this church originally formulated? Trace its development over the years and date its present character?

2. What are the average attendance figures at this church? And to what extent has this church changed its membership numbers over the last five years?

3. What features or particular ministries of this church have been significant for its growth during this time?

Sect Characteristics

1. What view of the Bible and its directives is taken by adherents of this church? (fundamentalist, contextual, etc.)

2. How does this church view the world and its prevailing social ethics at this point in time? (Eg. Women's roles, self-expressive revolution etc.)

3. What view is taken in regard to the salvation of humankind by adherents of this church?

4. What view is taken by adherents of this church in regard to the priesthood of all believers and the general involvement of the laity in ministry functioning?

5. What are the conditions required of people who wish to become "members" of this church?

6. Do you feel that the emphases (spiritual/social/cultural etc.) of this church have shifted over time to any significant degree?
Rational/Experiential Bias

1. What value do you place on "religious experience" in the lives of individual church members?
2. How would you determine that the religious experience of adherents is "genuine"?
3. Approximate the range of religious experience publicly tolerated and expected within the life of this church?

Relational Dualism

1. What view does this church hold in regard to the ordination of women? How was this view arrived at? How has it been received by the membership?
2. What view is taken on the ministry of healing by adherents of this church? How was this view arrived at? How has it been received by the membership?
3. What view does this church hold on the "Toronto blessing"? How was this view arrived at? How has it been received by the membership?