

Renewal Journal

20

Life

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Articles of everlasting value

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Cover Photo

New life, young and old.

Jesus said, "I have come that they may have life and
have it to the full" (John 10:10)..

Renewal Journal Logo

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

Editorial

Life and Death

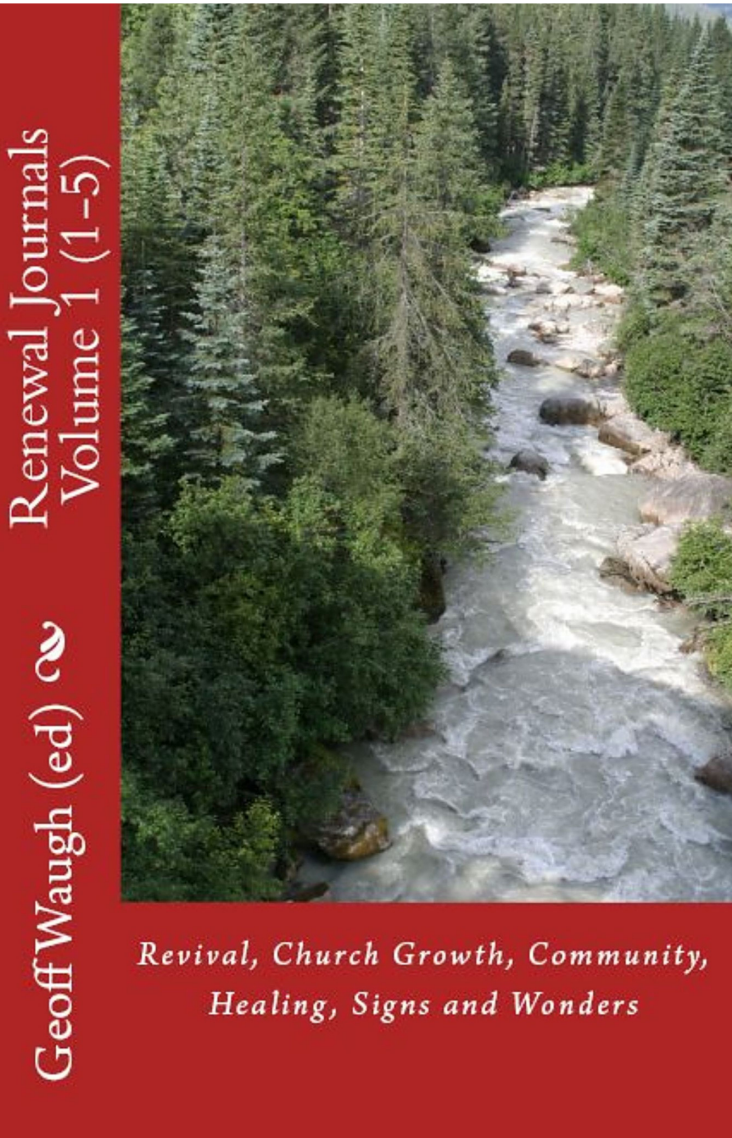
I edited 20 issues of the *Renewal Journal*, beginning from 1993. I am indeed grateful for all the contributors to the *Renewal Journal*. They identified and created cutting edge issues into the 21st century. The second updated editions were published a decade later in 2012. *Renewal Journal* articles are now available on the website: **www.renewaljournal.com**

The *Renewal Journal* is ecumenical and interdenominational in its scope both for writers and readers. Renewal and revival transcend our divisions and transform our relationships. I am grateful. The 21st century continues to see the spread of powerful, current revival and renewal movements worldwide.

Most of the articles in this issue were presented and discussed at the 2003 Contemporary Issues in Ministry conference held at the School of Ministries of Christian Heritage College in Brisbane. Their titles indicate their content. They invite and challenge us to die to the old and rise to the new.

Death is painful, especially where love is deep and strong. The longer we live, the more we have to live with the pain of that loss of loved ones (parent, spouse, relative, friend) and the loss of loved things (possessions, activities, vocations) until ultimately our own death transforms us and unites us in perfect love.

Meanwhile, if we choose to die to self-centred living, we can live in resurrection life through Jesus Christ our Lord (Gal 2:20).



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

1 Life, death and choice

Ann Crawford



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Abstract

God's command in Deuteronomy 30:19 - I have set before you life and death, blessing and cursing; choose life that you and your descendants may live... - sounds simple and extremely logical. Most would agree that, in practice, following this command is not that simple. Many factors cloud these choices, detract from the logic and create a complexity that causes people to continue to walk in the wayward footsteps that led Adam to a finite existence on earth.

As these issues of life and death choices are fundamental in the individual's quest for wholeness and therefore pertinent to the people-helping ministry of today's church, this paper explores these concepts by examining life, death and choice; by identifying

blockages and deceptions experienced in our twenty-first century life-journeys; and by delving into the philosophy of existential suffering.

Introduction

“Throughout the whole of life one must continue to learn how to live, and what will amaze you even more, throughout life one must learn to die” (Seneca in Peck, 1997: 89). These words penned centuries ago contemplate the paradox that is life and death, for to consider one is to be conscious of the other. In accordance with Hebraic philosophy, we do not have an “either/or” choice for ultimately every person encompasses the “also/and” of living and dying. So it would seem that the issue for the human person is not so much a choice between life and death but that “a deep consciousness of death ultimately leads us on a path to seeking meaning” (Peck, 1997: 88).

Abrahams (1961: 242) quotes from Jewish philosophy as he writes, “Much of the difficulty of the problem of evil is . . . due to the human belief that he (the individual man) is the centre of creation. There is evil: but many so-called evils are nothing other than features of a life which includes death.” Jesus’ expounds this philosophy as He tells a story (Luke 12:16-21) of a successful farmer whose bumper crop could not be contained in his storehouses. The farmer’s decision to tear down his barns to build bigger ones was not the evil that incurred the wrath of God. After a lifetime of living, this man had missed the meaning. “Soul, you have many good things laid up, [enough] for many years. Take your ease; eat, drink, and enjoy yourself merrily.”

For those in the people helping professions, this “missing the meaning” of life – and death - is of vital significance, both in our day-to-day stories and in what Snyder (1995: 194) terms the “Divine Design” story, characterised by “finding and doing the will of God”. Consider God’s reply to the farmer where he not only paints a graphic picture of human mortality but he also highlights the consequences of the choice to find meaning in self-achievement and material possessions. “You fool! This night they [the

messengers of God] will demand your soul of you; and all the things you have prepared, whose will they be?"

It would appear that, in God's economy, a meaningless life equates to a meaningless death and both incur his displeasure. Therefore, another avenue of thought emerges from this story that further augments this investigation of life, death and choice. This is the existential search for meaning described by Corey (1996: 171) as the struggle "between the security of dependence and the delights and pains of growth". Security is one of the person's basic needs, and, in a postmodern society which Snyder (1995: 218) sees as being "the triumph of the contingent, the transitory and the ironic", security is often sought in codependency and pain is to be avoided. These choices side-track the meaningful process leading from suffering to peaceful wholeness.

Deuteronomy 29:29 reminds us that "the secret things belong unto the Lord our God, but the things which are revealed belong to us and to our children forever that we may do all of the words of this law". This paper will presuppose that the text of Deuteronomy 30:19 - "I have set before you life and death, blessing and cursing; choose life that you and your descendants may live . . ." - is the revealed word of God and will undertake this investigation of life, death and choice, not primarily from a theological perspective but from relevant literature, particularly that which pertains to people-helping and pastoral caring. From this vantage-point it would appear that not only do the topics of life, death and choice warrant a deeper probing but that there are other issues that are inextricably intertwined into their inter-relatedness. The existential search for meaning, freewill and freedom, and the over-shadowing limitations and extremes of worldview and culture add to the complexity of the life/death-decisions that human beings are faced with daily.

Life

The Hebrew word commonly translated "life" means alive, fresh, strong and is explained by Lockyer, as the "physical functions of people, animals and plants" (1986: 649). This writer continues, "because God is the source of all life, it is a gift from Him. He first filled Adam with the breath of life (Gen. 2:7), and He continues to be

the source of all life". In the New Testament the Greek "psyche" describes the breath or spirit of life. "The word 'life' began to refer to more than physical existence. It took on a strong spiritual meaning, often referring to the spiritual life that results from man's relationship with God" (Lockyer, 1986: 649).

From these interpretations it could be deduced that "life" can be defined on several different levels. The most rudimentary of these indicates any form of living thing but even this basic understanding proposes a mystery that scientists down through the ages have sought to unravel. For the last half-century, biochemists have sought for a mechanism by which non-living molecules could make the transition to living systems.

Transcending these empirical deliberations, Holmes (1983: 121) comments that a Christian worldview understands "human life as a body-soul dualism in close organic unity, so that we function in many if not all regards as holistic beings." Boivin (1995: 157) describes a Hebraic model of the person as conceptualising "the various dimensions of personhood as existing along a mutually interactive continuum to which the divinely inspired aspects of the human condition are directly apparent in the biopsychological aspects, without intermediate metaphysical states or constructs". Paul preached to the Greeks, "in him I live and move and have my being" (Acts 17:28), echoing the holistic theories of these scholars and challenging the Platonic philosophical dualism that the body is the prison of the soul (Moreland and Ciochi, 1993: 39).

Death

Death could be described as the absence of life. However, the American President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioural Research (1983: 174-75) defines death as, "the state in which all components of mental life are gone, including self-awareness, thought, emotion, feeling and sensation." In an effort to clarify the dilemma of organ-transplant doctors, this definition admits that a human being is more than physiological by incorporating elements that are more usually associated with the "soul" to identify human life – or the absence thereof. This definition would indicate that, at some point

in the dying process, there is a separation of body, being the material part of the human person, and the immaterial soul, a position confirmed by the writer of Ecclesiastes 12:7: "Then dust will return to the earth as it was, and the spirit will return to God who gave it". Moreland and Ciochi (1993: 39) comment that, "this combination of material and spiritual resulted in a holistic 'living soul.'" However, these authors continue with the observation that, "there is no indication in the creation account that this combination was ever intended to be separated."

This notion of separation leads to the contemplation of another dimension of death. "Death occurs when something is separated from that which is its life. Since the living God is the 'fountain of life' (Ps. 36:9), the action of man turning from him can only result in death" (Moreland and Ciochi, 1993: 46).

Choice

Choice creates the impression of selecting from presented options and consequently is predominantly associated with freewill and the consequences. Scriptural references, like the one from Deuteronomy 30:19, portray God, at various times through history, as offering his people a choice, delineating the options and describing the consequences both positive and negative, both good and evil. Once the information has been delivered, God then allows His Image Bearer the freewill to not only make that choice but also to bear the consequences.

The first biblical choice encountered is the choice Adam and Eve made when confronted with tree of the knowledge of good and evil. God had commanded that they "may freely eat of every tree of the garden but of the tree of the knowledge of good and evil you shall not eat of it for in that day you shall surely die" (Gen 2:15-17). The Genesis account of the fall graphically illustrates the significance of the exercise of freewill, as Adam and Eve are banished from the garden and from the sweet communion with Father God they had experienced there. Peck (1997: 150-51) writes about this relationship between choice and freewill. "What I do know is that we have the power of choice. It is said that God created us in His own image. What is meant by that, more than anything else . . . is

that He gave us free will. We are free to choose, for good or for ill, according to our will, and not even God can heal someone against her will". Jesus did not minister or teach in his own home town as the family and friends of his childhood had set their freewill against him and the healings and the miracles experienced by others passed them by (Luke 14:23-30).

In Frankl's account of his experiences in the Auchwitz camps he delves deeper into the questions of choice, freewill and suffering. "Everything can be taken from a man but one thing: the last of human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way" (Frankl, 1984: 86). Frankl's observations of the human person, trapped in the horrendous circumstances of a Nazi concentration camp for a protracted length of time, revealed to him that it is possible to make choices, and, in fact, to make choices that would enable a man or a woman to craft excruciating suffering into bravery, unselfishness and dignity and to "add a deeper meaning to his/her life" (1984: 88).

The philosophy of the various dimensions of human freedom, while being a fascinating study, is far beyond the scope of this paper. However, for the purpose of this essay, a summary of Satre's observations (in Corey, 1996: 174) is sufficient: "We are constantly confronted with the choice of what kind of person we are becoming, and to exist is never to be finished with this kind of choosing".

God's blueprint

I set before you today life and prosperity, death and destruction (Deut. 30:19)

Human beings must then choose between two covenantal ways, the two possible responses to God's laws for our life. We cannot *not* respond. We live only in covenant relation to our Maker. We exit only in response to his sovereign rule (Walsh and Middleton, 1984: 65, 66).

This is a God of justice. As the above authors allege, whether the choices are understood or even known, God still holds every human being accountable for these choices.

The pastoral carer is not only confronted with these choices in the course of his/her own existence but is called to work with people who are also in the process of becoming. Those who have no cognition of the covenant relationship God has ordained necessarily suffer from a warped ability to make choices. As outlined in scripture (eg. Deut 27,28), all behaviour, all choices have consequences and the curses that result from choosing death are just as real as the blessings that flow from life choices. Does this mean that those who are unaware of their choices, who believe they have no right to make a choice or who have been programmed with wrong information with which to choose, are doomed to death?

However, “Just as we cannot be neutral in relation to him, so he is not neutral towards us” (Walsh and Middleton, 1984: 66). The cross is ample evidence of a merciful God who actively upholds his covenants.

Underpinning the ministry of pastoral caring is the biblical mandate to bring to the broken-hearted the message that God is not neutral. He is a Father who is vitally interested in the well being of his children and he has a plan and purpose for each one. At the opposite end of the scale is an awareness that no human being is able to be neutral and this revelation opens the way for the covenant to be proclaimed and the choices to be revealed.

The place of suffering in making choices

But, could it be that we often do not recognise the life-choice before us because the death-choice presents as the “soft-option”? A loving father nurtures and protects his child. However, that does not discount the inevitability that the child will, at times be exposed to pain, grief and suffering. A loving father will not, in fact cannot, prevent his child from suffering but he will teach and guide his child to choose the life option despite the pain. So it is with Father God.

Peck cites missionary/physician Paul Brand's research into leprosy and explains that most "of the devastation of leprosy is caused by a localised absence of pain" (Peck, 1997: 28). When there is no pain, injury and infection remain unnoticed and untreated, eventually leading to disfigurement and death. Pain is a signal that something is wrong, that something needs to change. Although physical pain can range from unpleasant to unbearable there is usually some treatment that can be administered that will relieve the discomfort. However,

We do not like emotional pain any more than physical pain, and our natural instinct is to avoid it or get rid of it as quickly as possible. We are pain-avoiding creatures. Since it is a conflict between our will and reality that causes our pain, our first and natural response to the problem is to deal with it by imposing our will to make reality conform to what we want of it (Peck, 1997: 63).

Pastoral carers predominantly work with people experiencing emotional pain. It is this emotional pain that often drives the sufferer to choose the death-option - not physical death or suicide but the kind of choice that focuses on gratifying and comforting self and/or projecting the pain onto others.

As mentioned earlier in this paper, the philosophy of postmodernism dictates that we construct our own reality, that we impose our own reality upon the facts. The consequences of imposing our will upon our circumstances opposes the commands of God to follow his statutes, to choose to allow him to impose his will upon us. The natural projection of this would be that people in a postmodern society would be likely to experience a considerable amount of emotional pain. Pastors and those in the people-helping professions, would, I am sure, support these observations.

Frankl (1984: 154-155), in his dissertations on suffering, emphasised "that human life, under any circumstances, never ceases to have meaning, and that this infinite meaning of life includes suffering and dying, privation and death". He identifies the components of that meaning: hope in the future; experiences of the past; unconditional love; and purposeful sacrifice. People-helpers

have a mandate to know that, “the world in which we live is divine destiny. There is a divine meaning in the life of every individual and of you and me” (Buber in Bruno, 2000: 29). Those suffering emotional pain are searching for that meaning, whether they are aware of it or not, and the people-helper is called to encounter, empower and encourage these fellow children of God.

Conclusion

Frankl (1984: 95) quotes Spinoza when he writes, “Emotion, which is suffering, ceases to be suffering as soon as we form a clear and precise picture of it”. By defining life, death and choice, and the intertwining and interrelated aspects of these topics, perhaps a clearer picture of the human sufferings and the human joys of life and death may be better understood. There is a curious security, a peace that passes understanding in being in intimate relationship with a God of paradox – justice and mercy, majesty and love, law and grace – with a Father who beseeches us to “choose life, that you and your descendants may live”.

On further reflection, life redefined becomes a pilgrimage, a deliberate journey of valleys and mountain tops. In God’s entreaty for us to choose life, perhaps he is longing for us to extract from this time we have here on earth as much meaning and purpose as we can, that while we live, we really live, and that we can take this divine energy called life and, in some way, impart it to those who experience this journey with us. Death, that dark foreboding that looms over us all, is not the destination of life but maybe even a facet of life that helps us to extract the last residue of meaning from suffering and joy alike giving us the choice to make the transition from one state to the other in unbroken fellowship with our Maker.

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2 The God who dies: Exploring themes of life and death

Irene Alexander



Dr Irene Alexander wrote as Dean of Social Sciences at Christian Heritage College, where she taught subjects which focus on personal transformation. She has interests in spiritual direction, integration of faith and counselling practice as well as contemporary spirituality.

A central theme of the Word is the recurring pattern of life – death – life. “Jesus, who though he was in the form of God, ..emptied himself, ..and became obedient unto death, even death on a cross.” And the cross, and what it represents, has become the symbol of our faith, faith in a God who dies to give life. The spirituality of our faith is thus a spirituality of descent - knowing this descending God who seeks to serve, not to be served. And with this spirituality we become men and women who can reach out to those around us who are broken, and we can befriend our own places of woundedness.

One of the great themes of the Bible is the recurring pattern of life – death – life. In the first chapters God creates life in the garden where stands the tree of life. But we, foolish beings, chose death, and separation from life. The rest of the Bible tells of the finding of our way back to Life, and eventually a new heaven and a new earth.

The story of the Exodus is of life once held, lost in slavery, and then journeying through death, through the wilderness, to life again in the promised land. The promised land is a place flowing with milk and honey, but through turning away from relationship with God, the only true life, the Israelites find themselves in death again – in exile, until God brings them through to life again, redeeming them.

The very theme of the Christian life is death to the old, symbolised by baptism and new life in Christ. Baptism is an identification with the life-death-life theme of God's own life, death and life. What does it mean that God himself chose this theme, this process to win us to himself? And that he wove it into the seasons of the year, reminding us over and over that death comes, but through death, the rising to new life?

God on a cross

I remember being struck, when reading C. S. Lewis's biography, that one of the things that brought him to salvation, rather late in life, was his pondering on the idea of a God who dies. Apparently a colleague remarked one day, casually, and with only passing interest "Rum thing that, God on a cross". The idea confronted C. S. Lewis and he mused over it eventually being totally challenged by this God who died.

Sometimes as Christians we get so used to the idea of the Cross that we lose the shock of it – God, the life-giver, the almighty, the Creator – giving away his life, his might, his being. Yet this is the central theme of the Bible and of the gospels and of the life of the Christ. "Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Philippians 2: 6-8).

The crucified God is the centrepiece of our faith. And those of us who grew up with an empty cross as our focus knew it was only empty because life is born out of death, because God himself had died so that we too may live. And the cross, and what it represents has become the symbol of our faith, faith in a God who dies to give

life.

A descending God

Cosby (1998) explains that the God of Philippians 2, and of the gospels is a 'descending God'. Whereas the focus of much of the western world is *ascent* to success and status and power, the way of the Christ is through taking the form of a servant, humbling himself even to death. Says Cosby, "In the Gospel it is quite obvious that Jesus chose the descending way. He chose it not once but over and over again. At each critical moment he deliberately sought the way downward" (p. 28).

Again, "...it becomes plain to us that God has willed to show his love for the world by descending more and more deeply into human frailty...God is the descending God. The movement is down, down, down, until it finds the sickest, the most afflicted, the most helpless, the most alienated, the most cut off. The truest symbols that we have of Jesus are the lamb – the lamb led to the slaughter, a sheep before its shearers being dumb. Total poverty: a dumb sheep, the Lamb of God, and the Servant Christ kneeling with a towel and a basin, washing feet on the eve of his crucifixion. The weeping Christ riding into Jerusalem on a donkey" (p. 29).

And wonder of wonders it is not the Lion of Judah who is worthy to open the scroll which ushers in the end of time, but rather the Lamb. The apostle John tells in Revelation 5:4 "I wept because no-one was found who was worthy to open the scroll...Then one of the elders said to me 'Do not weep! See the Lion of the tribe of Judah... is able to open the scroll.. Then I saw a Lamb, looking as if he had been slain, standing in the centre of the throne.'"

Through being the Lamb, Jesus conquered death. It was through his dying that he defeated the powers and authorities, "triumphing over them by the cross" (Colossians 2:15). And Cosby (1998) notes that it was his death that turned our hearts to him also. "What was it that captured our hearts? It was that figure dying on a cross... If the Lamb of God... the form of the Servant Christ giving his life away for others – for me – if those deep expressions of reality captured my spirit, literally broke my hard heart of stone and gave

me a heart of flesh, ended my captivity and delivered my spirit, why do I think that the expression of authority or power or success or efficiency is going to break anybody's heart?" (p. 30).

A self-emptying God

The God who Cosby (1998) calls the descending God, Maggie Ross (1988) in *Pillars of Flame* explores as the self-emptying God – this is the meaning of *kenosis*: “The heart of Christianity is the self-emptying, kenotic humility of God expressed in Jesus the Christ... At the heart of God's humility is this: God willingly is wounded” (p. xvi). “...a kenotic living God who is unceasingly self-outpouring, compassionate, and engaged with the creation.... God's inviolable vulnerability, God's unswerving commitment to suffer with and within the creation, to go to the heart of pain, to generate new life, hope, and joy out of the cry of dereliction, out of the pain to utter self-denudation, utter self-emptying, utter engaging love” (p. 72). Indeed this is the character of the prodigal's father – the willingness to give, to suffer the pain of loss and wounding, to hold back in patient waiting, to respond in self-forgetting joy and forgiveness.

The spirituality of descent is the practice of a spirituality which knows this descending God. Rather than the all-powerful Zeus-god of the Greeks, prodigal children know the God who gives, the God who waits, the God who experiences the shame and brokenness of his own. This descending God seeks to serve, not to be served, not just in the life-time of Jesus but in the millennia following, in the present world, where it is so easy to choose ascent, success, status, positions of power in our churches and 'Christian' institutions.

Jesus deliberately broke the purity codes of his culture in order to include the outcasts (Sims 1997). Time after time, at meals, in the homes of Pharisees, in public places, he knowingly touched the untouchables – the bleeding woman, the leper, the Samaritan woman. “Suppose the only God that exists is the descending God. Suppose the only way we can know God is to go down, to go to the bottom...If God is going down and we are going up, it is obvious that we are going in different directions. And we will not know him. We will be evading God and missing the whole purpose of our existence” (Cosby 1998, p. 31).

The descending God then, is one who serves, one who lets go of position and status and power, in order to touch the lives of those around him. “We have seen what Jesus was like. If we wish now to treat him as our God, we would have to conclude that our God does not want to be served by us, he wants to serve” (Nolan cited in Sims 1997 p. 16).

It is significant to note what John says about Jesus at the beginning of the story of the Servant Christ who washed his disciples’ feet: “Jesus, knowing that the father had given all things into his hands, and that he had come from God and was going to God... girded himself with a towel” (John 13:3). Jesus was a servant who also knew his identity – he was not serving as one who did not know his boundaries, or one trying to earn approval. He knew who he was, but knowingly chose to serve.

Servant leadership

In his book *The Leadership Paradox* Denny Gunderson (1997) notes that Jesus said very little about leadership. Rather his lifestyle demonstrated servanthood – “I came not to be served but to serve”. This book explores a number of stories of Jesus’ life to help us discover what servanthood meant in the reality of daily relationships. Gunderson notes that the Greek word Jesus chose for servant was ‘diakonos’ which literally mean ‘through the dust’. He tells the story of a servant who leads a caravan to safety through a dust storm even though it meant sacrificing his own life. Our word deacon comes from this Greek word and is translated servant, deacon, or minister. Gunderson then explores other gospel stories showing a God who walked through the dust of earth to his death in order that we might find what it is to live as servants, loving our God and loving each other. This is what Gordon Cosby means by the spirituality of descent, that we learn to live as deacons, servants, who are not afraid of walking in the dust, and in the dark places of people’s lives – and of our own.

Henri Nouwen (1989) tells the story of confronting his own dark places and learning to care for others in theirs in his powerful book on Christian leadership *In the Name of Jesus*. Nouwen was a Dutch Catholic priest who became a lecturer at Harvard and Yale. He was

an extremely popular speaker and writer. As he entered his fifties though, he realised that he was “living in a very dark place and that the term ‘burnout’ was a convenient psychological translation for a spiritual death.

In the midst of this I kept praying, “Lord, show me where you want me to go and I will follow you... In the person of Jean Vanier, the founder of L’Arche communities for mentally handicapped people, God said, “Go and live among the poor in spirit, and they will heal you.”... So I moved from Harvard to L’Arche, from the best and brightest, wanting to rule the world, to men and women who had few or no words, and were considered, at best, marginal to the needs of our society... the small, hidden life with people whose broken minds and bodies demand a strict daily routine in which words are the least requirement does not immediately appear as the solution to burnout. And yet, my new life at L’Arche is offering me new words to use in speaking about Christian leadership. (pp. 11-12).

Nouwen focuses on servanthood and the specific barriers which might prevent us from being true servant leaders – the need to be relevant, the need to be spectacular and the need to control, to be powerful.

In another of his books, *Return of the Prodigal Son*, Nouwen (1996) helps us identify other blockages to serving others. He describes us – the prodigal – discovering the utterly endless, ever responsive love of a Father – who would pick up his robe and run to meet us as we are - foot-sore and ragged, dirty and wounded – and take us in his arms in delighted self-giving welcome.

And as I discover that totally accepting love, which takes me to himself – and holds my pain and my shame, my sin and my brokenness, and simply holds all in his love, so I dare little by little to see myself as I am, to lower my defences enough to see my own brokenness. And part of my seeing is a recognition that I, too, am the elder brother. In me is judgement and resentment, envy and exclusion. In me is reaction that causes me to exclude myself from the celebration of grace – the grace of a Father who embraces the sinner, who goes towards the outcast and the shameful ones, who

indeed *runs* to bid them welcome. And slowly, slowly I too acknowledge in myself the judgements and criticism, the self-righteousness and legalism which hold me aloof from my brothers and sisters, which indeed hold me aloof from the broken and sinful places of my own being. And I seek to learn what it is to embrace my own fallenness, and that of my brothers and sisters. And too, to let them see me as I am and to hold me in grace.

A difficult lesson this one - to know it is my own self-judgement that causes me to hold others at arm's length lest they see me too well. And so I hold myself back from receiving their embrace, and the grace of the Father mediated through them. I prefer my image of my own self-righteousness and hold myself in isolation in order to retain it. But slowly as I receive the love of the Father I can allow my defensiveness to thaw little by little and allow others to see the imperfect being that I am. It is only as I learn to hold the paradox of my own mix of light and darkness, that I can learn to celebrate with another their own pattern of shadow and light. And the willingness to walk in humility, says Nouwen (1989), will lead to "a leadership in which power is constantly abandoned in favour of love" (p. 63).

A God "disenthroned"

As we reflect on the prodigal's father, who stoops to embrace the sinner, we know that Jesus is indeed God's self-disclosure - "the cosmos is ruled by a self-giving Love who chooses to endure crucifixion rather than decree any abridgment of human freedom" (Sims 1997 p. 17). "We cannot have it both ways. We cannot have a God who is an iron-handed ruler in remote control of the cosmos and, at the same time, a historic incarnation of that God who consistently defines himself as a servant... [We must] choose between a God enthroned in the power of imperial privilege and a God "disenthroned" in the more exquisite power of servanthood" (p. 17).

And the paradox is that once we have glimpsed this servant-King, who tells us that his flesh must be our real food, that we must learn to feed on his brokenness and self-giving, that even though we may be tempted to draw back, we are so drawn to him that we say, as Peter did "Lord, to whom shall we go? You have the words of

eternal life” (John 6: 68). And even then we may, as Peter did, be prepared to give our lives to fight for him, but not know how to give our selves in the surrender and powerlessness of the Lamb. But this is the way to life.

“Just as crucifixion and resurrection form the centrepiece of the life and work of Jesus, so too the cross and its promise of life reborn are central to his invitation to live” (Sims 1997, p. 48). The crucifixion is not just a plan God thought up to ‘fix things up’ after humans rebelled. “The Crucified God is simply the eruption into history of the cosmic redemptive love that is built into the structure of the universe from its start. The book of Revelation speaks of Jesus as “the Lamb slain from the foundation of the world” (Revelation 13:8, KJV)” (Sims 1997 p. 58). Relationship with the God who dies is relationship with Life.

The God who dies

One of our difficulties in talk about dying is that it touches on our own very natural fear of death and the process of dying. Nouwen (1998), in noticing his own fears suggests a key reason for this: “You are still afraid to die. Maybe that fear is connected with some deep unspoken worry that God will not accept you as his.” For death has to do with separation and the death God speaks of in the Garden – when you eat of the tree of knowledge of good and evil you shall die – is the death of separation from God. One of the purposes of life is to lose our fear of death. It is only in deepening our revelation of God’s love for us that our fear of death is lessened. John speaks of our growing understanding of God’s love (in 1 John 4: 18) “perfect love casts out fear”. If I truly know I am loved I am no longer afraid.

But what of the fear of the other death? The death that is part of this process of our living through the seasons of life? The death represented in the Wisdom literature by the wilderness, exile, the dark night of the soul? We draw back from these dyings too, afraid that questionings, doubt, old answers that no longer fit, will be death to us. The mystics assure us that these too are the way to life. “She came up out of the wilderness leaning on her beloved” (Song of Solomon 8:5). And Rilke (1996) in his direct, even raw, poetry notices how our own need, our own darkness, can lead to God:

“Then suddenly you’re left all alone
With your body that can’t love you,
And your will that can’t save you.
But now, like a whispering in dark streets
Rumors of God run through your dark blood” (p. 76).

It is in these dark places, these places of liminality, that transformation takes place. But so often we shrink from this as if it were death. If we understand the process of life-death-life we dare to respond to pain and death as possible resurrection – as Eucharist. “The pain of transformation is morbid [ie death-dealing] only if we choose it to be, only if we do not want to look beyond and through it. If only we allow, the pain itself is transformed and becomes Eucharist; and Eucharist deepens us until we burn with Love in God’s very heart. If we spend all our time trying to block out pain with illusion or to twist it to inflate our egos, we will stagnate; we will cause in ourselves the destructive pain of disintegration” (Ross 1988, p. 133).

The mystics understood this process and assure us that it is in the darkness that we find the Beloved. In *The Dark Night* St John of the Cross names the darkness, the absence of God’s felt presence, as the very place that we will be united with the Beloved, and indeed transformed:

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

This then is true relationship with God – a faith that God is present, that even though the floods may come, and the fire, God is present. And this relationship enables us to journey with others in their wilderness and their darkness – having faith that God too, is for them, and with them. “Faith is not assent to doctrines or surrounding ourselves with props and propositions. It is trust that God – as Christ shows us – has been there before us, goes within us, waits to find us beyond the edges of utter dark. And, found by God, we become aware that God is closer to our being than we are” (Ross 1988, p. 135). This then, is the God who has lived through life,

death and life, has shown us the way through, and now is present with each of us as we walk the same journey.

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3 *The Transforming Grace of Liminality*

Anne Fry and John Meteyard



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Rohr (1999) asserts that the only way out of our entrapment in normalcy (*the way things are*) is to be drawn into sacred space, often called *liminality*, where all genuine transformation occurs. *Liminality*, from the Latin word for *threshold*, is the state of being betwixt and between where the old world has been left behind but we have not arrived at what is to come.

This paper attempts to develop a biblical understanding of *liminality* using metaphors of wilderness, tomb and exile. It seeks to reconcile the paradox of the apparent hiddenness of God and the

concurrent opportunity to see him anew, that occurs at these times. Ministry applications for those working with people in *liminal* space is briefly engaged.

Defining *Liminality*

One part of the landscape on the spiritual journey that often produces confusion and uncertainty is what Rohr (1999, p. 132) calls *liminality* (from the Latin *limen*), meaning *threshold*. This bewildering phenomena, familiar in the biblical pattern and evidenced in the lives of the *great crowd of witnesses* (Heb 12:10), creates for a time, either contextual or inner dissonance which, when its work is complete, bears fruit. While little understood during its occurrence, in retrospect one can identify that through the profoundness of God's transforming grace, there has been some deconstruction of false towers of existence, and some reshaping of the self, in readiness for inhabiting the new dwelling place on the journey.

Various writers seek to capture the essence of this spiritual space in different ways. Tournier (1968, p. 163) talks of the experience of being in between, such as between the time we leave home and arrive at our destination. Peterson (2000, p. 20) captures some of the tension of the space by likening it to the time when the trapeze artist is suspended in midair who, having let go of the bar, awaits support from the catcher. Dumm (1987, pp. 59 - 62) speaks of wilderness, which he asserts follows the acceptance by the believer of God's call to leave the familiar and secure past for a movement into an uncertain, unfamiliar but hopefully life-giving future. Rohr's (1999, p. 132) use of liminality portrays the idea of being betwixt and between, where the old world is left behind, but we're not sure of the new one yet. The thread common to all these writers is a sense of displacement (Nouwen, Mcneill and Morrison, 1982, p. 63), that sense of being in no man's land, where the landscape appears completely different, there is no discernable road map, and where the journeyer is jolted out of normalcy.

Personal Experience of *Liminality*

A reflective revisiting of one's spiritual journey will most probably

reveal more than one such experience. As I (Anne) scan the years of my spiritual life I can identify three significant periods of *liminality*. However, my most recent experience began its work in January, 2000. As with the rest of the world, the dawning of the new millennium was significant for me. I had this inescapable sense that God was saying, *three years and then change*. While this was the extent of the revelation, as a woman who has sought for thirty years to be responsive to God's call and purpose in my life, I sat up with attention. My response was one of asking God to prepare me, equip me, teach me and to mould me and to bring to being whatever was in his heart.

What followed at first, was a heightened awareness of, and great intensification of, what was spiritual normalcy for me. His voice was more easily discerned, prayer deeper, insight became sharper, and I strongly felt that God was at work readying me for some unspecified role of ministering to others in a pastoral capacity. In response, I commenced further study to credential myself for what might lie ahead.

With the benefit of hindsight I realise however, that accompanying this gift of heightened spiritual engagement and appropriate desire for preparedness, was my own overwhelming need for my woundedness to be covered, to be seen as normal in the sight of others, and as special to God. In actuality I had fallen into the trap of what Nouwen (1989, pp. 38–39) dubs the temptation to be *spectacular* or *individually heroic*, and that at a very deep inner place, my ego was in the ascent and I was at work, again, constructing my own identity as a more spiritual one.

God, the one who transforms us by the constancy of his love (2 Cor 3:18 NIV, Mic 3:18 GNB) didn't abandon me in that place of falsity. About eighteen months later, the landscape suddenly shifted, as I was thrust into a completely unfamiliar space that could only be likened to wandering in a wilderness. God's voice could not be heard, scripture was as dust, compassion could not be found within, and discernment and insight was something that I could no longer fathom. Accompanying this apparent silence from heaven, was a deep awareness of my distorted self.

For the next twelve months, I traversed the landscape of my liminality, and paradoxically, lived in two planes of being and knowing. On one plane, there was a level of scandal and horror, as I began to perceive the falseness of my ascendant self for the first time. It seemed as if there was a certain lie in all my earnestness to serve God and to love others; as if, at a very primary level, all my efforts were for the wrong reasons – for a seeking of validation from God and others. This was a very shocking idea with which to be confronted. As I tried to make sense of this time of wilderness, Rohr's (1999, p. 132) words resonated within, it's a time where nothing looks like what we're used to, like the time after the death of someone you love, and in this case, it was the death of my own sense of self. As time unfolded, I felt more uncertain in my spirituality than ever before amid my intense sense of anguish and grieving over the false self (Pennington, 2000, p. 36) and a collapse of the familiar propellants to do and to be.

Conversely and simultaneously on another plane, however, there were glimpses of an equally intense relief as I entered into experiences of deep listening through contemplation and solitude. As I sat or walked in silence and solitude, it was as if my whole being experienced new levels of knowing, seeing, being and belonging. As I looked out from this perspective, I sensed that this might be the most extraordinary and integrative experience of my spiritual journey.

In the earlier stages of this two-planed experience of being and knowing, I was troubled and highly confused about the paradox that I was encountering. Those who knew me well and were looking on as bystanders must also have experienced confusion about what was happening in my spiritual world. On one hand, those observable aspects of my spirituality that were usually exercised within community were not present, such as actively contributing in a leadership capacity in corporate spiritual activities such as staff devotions, prayer meetings or preaching in chapel or in one to one situations such as pastoral ministry to students. Yet on the other hand, some would have been aware of a movement within me towards inner peace, tranquillity and, quite startlingly, a beginning capacity to live with contradictions (Rohr, 2001, p. 34). As time passed I came to more easily dwell within the mystery of paradox, which is perhaps something of what Merton (quoted in

Palmer, 1993, p. 17) was referring to when he wrote, I have had to accept the fact that my life is almost totally paradoxical.

Within this space of liminality, I received the gift of acceptance from those around me, who never challenged or confronted me, but rather held me with cords of loving-kindness. Some responded to me as if all was normal. Others gently and appropriately brought solace through bearing witness to the constancy of God's love by listening and trying to make meaning of liminal reality, while writers such as Dumm (1987), Nouwen (1975) and Vanier (1988) served as prophets to me as they validated the movements within my journey.

This season of *liminality* drew to an end at the end of 2002, when just as unexpectedly as I had been thrust into this space, a veil pulled back, and I knew that I had emerged into a sense of light and freedom. God's purposes for the next season of my life had also become clear. As I seek to make meaning of this experience I note several things. I have an increased sense of the legitimacy of my unique spiritual journey. There is a consciousness that this is my walk which is shaped by many unique elements of self. Origins, family, spiritual experiences, giftings and opportunities all intersect in the self. Therefore, I cannot impose the landscape of my journey on anyone else, neither should they impose their landscape on me.

I sense that all we can really do is listen, encourage, reveal tentatively what we've learnt, provide tools and opportunities for others, trust others, and hold up a mirror which affirms that the *secret inner stuff* is actually universal and shared and is part of the bringing in from isolation to shared experience. I sense that we can absolutely trust a loving father who draws with cords of lovingkindness (Jer 31:3 NIV). I sense that God is both desiring me and helping me to take tentative steps towards my *true self* (Pennington, 2000, p. 45), and that as Julian of Norwich (1980, p. viii) says despite any outward circumstances, *all shall be well and all shall be well and all manner of thing shall be well.*

Biblical Metaphors of *Liminality*

Having considered the experience of *liminality* from both the personal perspective of Anne's story and some of the growing field

of literature that discusses this deeply paradoxical aspect of the Christian journey, it is now important to reflect on what the scriptures reveal about this experience. For many, the idea that God may lead through periods of profound uncertainty, deconstruction and questioning is foreign and inherently difficult to understand, yet the biblical narratives are infused with individual stories and metaphors which reveal this experience.

Perhaps the central biblical metaphor, which describes liminality, is that of tomb - the space between death and resurrection. Oliver (2003, July 31) believes that the biblical motif of death and resurrection or *life-death-life* is the greatest theme of Christian spirituality. Its ultimate expression is in Jesus' own death and resurrection, however, it is also a continual emphasis of his teaching, as illustrated in the need for Nicodemus to be *born again* (John 3:3-4) to enter the kingdom of God and in Jesus' invitation to deny oneself, take up one's cross daily and follow him (Luke 9:23).

Revealed in Anne's story is the central purpose of the *tomb* experience - the need to die to the present sense of self, to old ways of being and doing. This process, never easy or painless, often involves a deep sense of suffering and grief as one dis-identifies *with the old and acknowledges that the past (really) has passed* (Oliver, 1999, p. 61). Yet a person's journey through suffering and death, and waiting through the long nights of the *tomb* can be joined with the great story of the scriptures - the paschal mystery. Jesus, who walked through his own Gethsemane and crucifixion, offers to walk with those experiencing the dark night of the soul and places of loss and suffering (Brown, Brown, Janetzki, Meteyard & O'hara, 2003, p. 8). Paul reflects this in his desire *to know Christ... and to share in the fellowship of his sufferings becoming like him in his death* (Phil 3:10). Significantly, the scriptures also show that Jesus' suffering, death and resurrection were personally transformational for him (Heb 2:10).

Nouwen (1992, p. 77) suggests that rather than viewing the brokenness and pain that accompanies *liminality* as unwelcome intrusions, befriending the suffering as an intimate companion will faithfully lead to the resurrection and transformation that lies beyond the *tomb*. For although the dark nights that accompany

liminality feel like dying, ultimately it is not death. As Keating (2000, p. 24) explains, *liminality* contains the promise of new life and of liberation from the false self and as seen in Anne's story, it facilitates a movement away from old and ascendant ways of being and doing towards some further sense of the *true self* (Pennington, 2000, p. 45).

A second biblical metaphor, which reveals the reality of liminality, is that of *wilderness*. Old Testament examples include Moses' forty years tending sheep before the Lord's call to liberate his people from slavery (ex 3); the Israelites' flight from Egypt into the wilderness before final arrival in the promised land (ex 12:31–19:25); and David's sojourn in the deserts of Ziph, Maon, and En Gedi (1 Sam 23–24) to escape Saul before finally having his kingship ratified. The New Testament is also replete with examples of *wilderness*. John the Baptist's entire adult ministry was spent in the *wilderness* near the Jordan (Matt 3); Jesus was led by the Spirit into the desert after his baptism, where he was confronted and tempted by the enemy (Matt 4:1–11); and Paul disappeared into Arabia for three years following his conversion on the road to Damascus (Gal 1:15–18).

It is important to understand the work of God during *wilderness*. In the account of the Israelites and their journey through *wilderness*, two prominent themes emerge. The first relates to the sense of needing to leave behind the comforts and yet slavery of Egypt for the discomfort, yet freedom of being led by Yahweh. Time and again, the Israelite nation when faced by difficulties or hardship, cried out for the certainty of Egypt (eg Num 11:4–6), only to be reminded by God of their need to trust in him. Secondly, it was in the *wilderness* that the people of Israel were given the opportunity to experience the power and presence of God first-hand, as illustrated through his continual presence by fire and by cloud (Num 14:14).

Similarly, when Jesus was called by the Spirit into the *wilderness* following his baptism, he was confronted with the enemy's temptation to abandon his trust in the Father. Nouwen (1989, pp. 15, 35, 55) believes that Jesus' three temptations represent the three great potential vulnerabilities of those who would truly follow

God: the need to be relevant; the need to be significant; and the need to be powerful.

Significantly, as God was present with the Israelites in Sinai (Ex 40:36-38), so too was Jesus comforted by the Father's angels during his forty days and nights of dislocation (Mk 1:9-11). Thus it was in the *wilderness* that both the people of Israel and Jesus faced a time when physical comfort and familiarity were suspended and the need and opportunity to more deeply trust God to meet all needs for security and provision was heightened.

Dumm (1987, p. 58-59) believes that this suspension of the familiar and the paradoxical companionship of God in new and unforeseen ways is a central facet of the invitation to *journey through wilderness*. He believes that it is inevitable that one who accepts this invitation must leave the familiar and known to experience a time of transition characterised by uncertainty and unfamiliarity. The purpose of such a time therefore is to give the spiritual pilgrim the opportunity to have previous patterns of attitude and action deconstructed and disempowered so that one can more truly come to find the Lord as the true and ultimate source of security and life.

In Anne's story, the metaphor of *wilderness* seems to be one of the major images that God used to help her make sense of her experience. As she describes so clearly, *the landscape suddenly shifted, as I was thrust into a completely unfamiliar space, which could only be likened to wandering in a wilderness. God's voice could not be heard, scripture was as dust, compassion could not be found...* and yet paradoxically it was in this place of unfamiliarity and discomfort that Anne also knew the Father's love and presence in a new way, *as I sat or walked in silence and solitude, it was as if my whole being experienced new levels of knowing, seeing, being and belonging.*

The third and final biblical metaphor, which speaks of liminality, is that of *exile* or the experience of being forced to leave home and country and take up residence in a foreign land. In the Old Testament *exile* was experienced when the Israelite nation lived in captivity in Egypt (Ex 1), and when the northern (2 Kings 17:23) and southern kingdoms (2 Chron 36:20) were forcibly removed

from their lands by their captors. Although *exile* can be the result of disobedience, this is not always necessarily so. In the New Testament, Jesus' own family was forced to flee from Herod and spent several years in *exile* in Egypt (Matt 2:13-18) and John was forced to live out the remainder of his life on the isle of Patmos (Rev 1:9).

The experience of *exile* is perhaps best described in Hebrew's famous description of those who died in faith waiting for the Lord's promise to be fulfilled,

... and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their god; for he has prepared a city for them (Heb 11:13b-16 NASB).

Herein lies the true experience and purpose of *exile*. One becomes a *stranger in a strange land*, who no longer primarily belongs to one's culture or homeland. This experience may be an actual physical *exile* or an inner sense of dislocation. *Exile* is seen in Anne's experience where, although she physically remained within her community, she felt as if she was on the outside looking in. Goonan (1996, p. 35-37) argues that the *spirituality of exile* involves two great tasks for the pilgrim. First, is the principle of adaptability – the commitment to accept and learn to live in integrity in the place that is not home. The second involves discovering the potential to transcend previously, self-defined limits through finding home in God and not primarily in one's own culture, family or community. The outcome is the ability to traverse freely, many different expressions of identity, culture and community, without nostalgically longing for the familiar. As Stein (n/d, p. 11) writes, *nostalgia disappears when one's true homeland is reached.*

Clearly, each biblical metaphor describing the experience of *liminality* captures and symbolises different aspects of being *betwixt and between*. The symbol of *tomb* speaks of grief and pain that is often involved with dying to old forms of identity and

significance. Journeying through *wilderness* offers the idea of finding God in new ways in the emptiness and dryness that is present after leaving the old, before the new is reached. Living in *exile* carries with it the sense that one's primary ego is not sourced singularly from identification with one's own culture, family and community.

Although each metaphor encapsulates different aspects of the transformational experience, they all point to a common reality. This involves the need to let go of, leave behind or even be forcibly expelled from old ascendant forms of self-definition and identity so that God can be found in ways never before experienced. It is thus in the place of *liminality*, when stripped of all structures of support and security, that the pilgrim and the Father are free to encounter each other in new and life changing ways.

Companionship Those in Liminality

The question begs to be asked, *how does one walk with someone who is experiencing the dislocation of liminality?* At times, there can be a temptation to act as a Job's comforter declaring judgement or prescribing pseudo-spiritual solutions to profound desolation. Such an approach may arise from fear or even from an inner self-righteousness. Fear unconsciously propels one towards *fixing what is wrong* rather than genuinely coming beside and *holding the other's mystery*. Fear's impetus may come from the avoidance of confronting one's own unacknowledged drive towards ascendancy. Self-righteousness is often but the reverse image of fear. It also unconsciously can drive one towards forcibly confronting the journeyer, which in reality may only be a defensive stance to protect one's own false constructs of self.

Nouwen (1979, p. 87 - 88) with his concept of the *wounded healer* would suggest that the way of Christ is far more challenging and personally confronting than fear-driven or self-righteous responses. What the journeyer in *liminality* most needs is for companions on the way to hold normalcy for them. There were two types of companions in Anne's story: those who *responded as if all was normal* and those, who having experienced the fracture of *liminality* for themselves, *gently and appropriately brought solace through*

bearing witness to the constancy of God's love by listening and trying to make meaning of liminal reality. Both were gift to her. Herein lies the key to true companionship in *liminality*. stay with the person. Don't withdraw. Do not be afraid, for the constancy of another's presence may powerfully mediate the deeper reality of God's faithful presence in the midst of his apparent hiddenness.

Conclusion

In conclusion, the reality of God's transforming grace in the inbetween place is that, while *liminality* is potentially frightening, if one traverses its landscape and gently holds to the real, it brings incredible freedom, peace and relief. For the journeyer, it is possible to plumb depths of God's grace that were never previously conceived and to receive the gift, as Francis of Assisi did, of being able to experience an *inner life where all shadow, mystery and paradox is confronted, accepted and forgiven* (Rohr, 2001, p. 4).

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*Renewal Journals
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*Worship, Blessing, Awakening,
Mission, Evangelism*

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

4 Primordial events in theology and science support a life/death ethic

Martin J. Rice



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Summary: Primordial events in both theology and science support a basic life/death ethic

Several remarkable coincidences between some primordial events described in the Bible and, independently uncovered through the programmes of modern science, facilitate the derivation of basic, binary ethical principles. Such broadly-based principles are potentially widely influential, by virtue of their primordial and grand, contextualizing character. Whilst the time-scales of these events are always likely to be contentious, the biblical and scientific events themselves are strikingly similar, and generally not contentious. Although it could be argued that the coincidences are artificial, the Bible

having influenced the scientists' interpretation of their data, an even stronger argument can be made for independence of the two data-sets. Such coincidences, therefore, suggest nature itself (for example the night sky, the reef, and the rainforest) advertises a grand context; a life/death context, that conditions all ethics. Common principles, derived from the science and the theology of primordial events, clearly modulate the viewpoint that ethics are an entirely culturally-determined, social construct. They also add an ethically instructive note to our enjoyment of the harmony of our spectacular environment.

This hybrid paper, is offered with something of the attitudes of Arthur Peacocke (1996, p.94), who writes, "But to pray and to worship and to act we need supportable and believable models and images of the One to whom prayer, worship and action are to be directed."; and of Hugh Ross (1999, p.47), who says, "Rather than elevating human beings and demoting God, scientific discoveries do just the opposite. Reality allows less room than ever for glorifying humans and more and than ever for glorifying God."

Introduction: evangelism goes out and meets people where they reside (Acts 1:8).

Scientifically trained people sometimes ask challenging questions of the Christian faith. For example, among believers it is not usual to ask, "**Why** did God create a universe having the observable characteristics of our one? Or, "What is **the connection** between the invisible God and our visible space/time reality?" Or, "How does eternal Life compare with earthly life?" If asked, they are usually answered with general truths, like, "It is to give God glory", or, "Because God is a loving, creator God", or, "Because God's Word says so and I believe it". However, most contemporary thinkers seek more technically specific answers. Failing that, they are likely to turn off from hearing the Gospel. In addition, ethical relativism thrives in situations where a connection between God and human society is perceived as distant, tenuous, or imaginary. Such negative outcomes make it pertinent for theologians, students of the Bible, ethicists, and evangelists to be aware of the actual

questions being asked, and to work at addressing specific issues, in terms of appositely contextualized biblical revelation (see Carson, 2000). Jesus guaranties the power of the Holy Spirit for those who will witness to the Gospel in diverse situations (Acts 1:8); however, it is not reasonable to expect God's Spirit to over-ride sound logic and reason, since these come from the same Spirit (e.g. 1 Kings 4:29; Romans 12:2; Ephesians 1:17; 4:23; Hebrews 8:10; 1 Peter 1:12,13). As Mark Ramsey, a well-known preacher, puts it, "The Bible says you are transformed by the renewing of your mind, not by the removal of your mind!". This means transformed cerebration but also standing out, **being** different, being a loving community of 'resident aliens' in an over-individualised world (see Carson, 1996, p.478).

The substantial contributions of intellectuals who submitted to God, such as Isaiah, Saul of Tarsus, Luke the physician, Augustine of Hippo, Hildegard of Bingen, etc., demonstrates that evangelizing thinkers could be worth while. Great minds are created by God to do great good but, without Christ, they may do great harm. Evangelising intellectuals is a priority: what the University thinks today, Society will enact tomorrow! Might our society be reaping a bitter harvest from its earlier neglect of sowing well- reasoned seed, and its failure to cultivate the fields of academia with the Gospel? Empowered by the Holy Spirit of God, academics who are Blood-washed, born-again, and Bible-believing, should be able to produce wiser and more powerful intellectual advances. Did Jesus ever say to steer clear of academe and the intellectual knowledge enterprise? Matthew 13:52 would suggest otherwise; here the learned of God's Kingdom are told to become wise in applying both ancient and contemporary knowledge. Matthew 6:33 emphasises, that for those who are submitted to God's rule, everything else follows. Pearcey and Thaxton (1994), and Murphy (2003), provide excellent philosophical underpinning for the harmonizing of science and theology.

Thoroughly intellectual Christians are capable of the best. J. Rodman Williams (1996) has set a bench-mark in producing, *Renewal Theology - Systematic Theology from a Charismatic*

Perspective. C. Peter Wagner is another author from the pentecostal stream, who writes at a high academic level. In addition, there are many from the evangelical stream (most famously C. S. Lewis) able to reach the intellectuals, including thinkers like Francis Schaeffer, Ravi Zacharias, Os Guinness, Nancy Pearcey, D. A. Carson, Gordon D. Fee, and many others. In Australia, Kirsten Birkett, author of *Unnatural Enemies – an introduction to science and Christianity* (1997), edits *Kategoria*, an excellent, Christian, critical review, published by Matthias Media, Kingsford, NSW. A new frontline, research journal has appeared called *Theology and Science* (Volume 1, Number 1, April 2003, sponsored by The Centre for Theology and the Natural Sciences, Berkeley). Whilst some of the papers in this journal and its progenitor (*CTNS Bulletin*) may be insufficiently founded on Holy Scripture for many believers, they do at least address controversial issues in the theology, science, philosophy, and society interface, and thus invade the academic strongholds of atheism, with ideas of God. With the confidence of God's judgment against worldly wisdom (1 Corinthians 3:18-20), the academy of pentecostal thinkers is surely even more mandated to invade every domain of thought with the light, life, logic, and love of Jesus Christ (e.g. Colossians 2:2-4).

To the ends of the Earth: a scientific world-view

Much that is written in science and technology has powerful theological overtones (usually without the conscious knowledge of its authors!) and often has implications for human culture and ethics. In 1959, C.P Snow's *The Two Cultures and the Scientific Revolution* appealed for greater acknowledgement of the relationship between the arts, government, and science. Snow would have been amazed how drastically things had changed, 40 years on, when Willimon (1999) wrote, "It has been one of the great postmodernist discoveries that almost everything is opinion. Almost everything is value laden. We have no way of talking about things except through words, and words, be they the words of science or the words of art, are more conflicted than they may first appear, more narrative dependent, story based. Science is as 'religious' as religion." Historian, Thomas Kuhn's *The*

Structure of Scientific Revolutions (1970), alerted scientists to the tremendous influence their imagination has in directing the path of science.

Philosophers of science (such as A.F. Chalmers, in the 1999 edition of his, *What is this thing called Science*) are now thoroughly cognizant with the apparent impossibility of finding a truly objective foundation for the scientific endeavour. That is not to say that science isn't largely objective; after all, no one has to think twice before getting into a motor vehicle or using a computer. It does mean, however, that any opinions that science expresses on **why** its products work, or **what** the larger context is, are fraught with contradictions. Science on its own is able to tell us **how** things work (within limits), but it is unable to say why they work, nor what the overall grand story is. The "why" question is intimately linked to questions about the origin and destiny of all things, and it is here that science becomes inarticulate. In fact, as this paper moves to demonstrate, science needs Christian revelation to support its major world-view, and to complete its contextual integrity. Science and Christianity are great partners but awful opponents. The common view that they are separate and irreconcilable ways of knowing [or NOMA, non-overlapping magisteria {cf. the late Stephen J. Gould's *Rocks of Ages* (1999)}], should never be acceptable to a Christian. In contrast, Richard H. Bube (1995) has derived a taxonomy of the variety of possible productive relationships between the Christian faith and science. Carlson (2000), provides a thorough debate of this issue. In this paper there is no attempt to dictate from parts of Holy Scripture as to what scientists must believe.

Creation Scientists have fully occupied that area, loyally and creatively defending the Word of God, and producing a library of literature and multi-media

(e.g. see web sites: <http://www.icr.org>;
<http://www.ChristianAnswers.Net>;
<http://www.answersingenesis.org>; etc.).

Whereas, much of Creation Science can be seen as a form of apologetic defense and of confrontational rhetoric {e.g. *In Six*

Days – Why Fifty Scientists Choose to Believe in Creation, edited by John F. Ashton (2001)}, the approach outlined in this paper is frankly evangelical, and essays to be eirenically logical. This, different type of approach, does not overtly contradict but reaches out to encounter science where it is, and enlivens and elevates it through biblical insights, built around a philosophy that could be called ‘Invasion Theology’. At no stage does invasion theology attempt to prove science wrong by quoting scripture, but neither does it compromise God’s Word by syncretising it with un-Christian views of the meaning of scientific discoveries. The vision is to meet an enquirer on their own scientific territory and, right there, to demonstrate that God’s Word stretches into science, and that the living Word is able to lead scientists intellectually and personally into the arms of Christ. The apostle Paul was comfortable to be a Jew with Jews, a Gentile with Gentiles, and weak with the weak. Paul teaches Christians to focus on winning as many souls for Christ as possible, by any fair means that work (1 Corinthians 9:20-22). He also warns Titus to avoid futile arguments (Titus 3:9). In the same ethos, invasion theology consciously evades religiosity. For a variety other points of approaches to the Genesis issue, see Hagopian (2001).

The most profound place of encounter between science and Christianity is at the primordial events that generated the observable universe we live in. To find out ‘how science thinks’ is not problematic; a web subscription to the weekly, world-leading science journal, *Nature*, is sufficient to provide clear information on the latest discoveries and developing theories. Science is renowned for the instability of its theories of origins, but most of the time in recent years it has considered our universe of space/time to have originated from nothing, by means of a ‘Big Bang’. In big bang theory, a non-space/time ‘singularity’ becomes (against all statistical probability) unstable, and generates the commencement of our universe, in the form of a gigantic bubble of expanding space, light, heat energy, and time. The energy then produces matter: subatomic entities such as quarks, that eventually cooperate to form the simplest of all chemical species, hydrogen atoms. Billions of tons of hydrogen become attracted together by gravity and

eventually form stars. Stars are hydrogen-consuming, thermonuclear, fusion reactors, generating heat and light on a grand scale. Stars also manufacture the lower atomic weight elements, and, when a star eventually ages and explodes as a supernova, it also synthesises the higher atomic weight elements. This generates most of the chemical elements of the Periodic Table and widely scatters them through space, to form inter-stellar dust clouds, which are able to aggregate by gravitational attraction, to form planets, satellites, meteorites, and comets. Some of these may then revolve around a star, to form arrangements, such as we observe in our own planetary system. Science then proposes that (if conditions are right on the surface of a planet) microbial, plant, animal, and even human life may develop. Generations of human societies accumulate knowledge and skills to the point where they invent science and technology, develop radio-telescopes and cyclotrons, and begin speculating about primordial events! This story depends upon **profound cooperation** (including loss of personal identity) among the diverse varieties of cosmic entities. It is the standpoint of this paper that far too much emphasis has been placed on competitive interactions and this now needs to be adjusted to reveal the extent to which our universe depends upon cooperation.

Just as science has originated a detailed narrative to explain the birth of our universe, it also attempts to extrapolate from its data to predict how the universe may die. The earth first, scorched by an expanding red-giant sun; the universe next, as it attains maximum entropy and time ceases. Such a simplistic, atheistic cosmology is deeply unsatisfying to any thinking, feeling human being. In the cosmogenesis of unaided science (which in parts can yet be extraordinarily detailed and well substantiated) everything happens by accident, with no meaning beyond the mechanics of existence and survival; ethics are simply a by-product of an arbitrary requirement for social stability. Science's non-theological universe is thus deadly cold; a place of frustrated hopes; a frantic, meaningless interlude of light, life and pain-wracked consciousness, caught between two periods of unstructured, lifeless, utter darkness. This raw scientific vision mocks at the beauty and meaning of light and

life and love, by chaining it between preceding and succeeding eons of darkness, death, and empty lovelessness. Truly, “a tale told by an idiot, full of sound and fury, signifying nothing.” (Shakespeare’s *Macbeth*, Act 5, Scene 5). The very rawness of this unadorned scientific worldview cries out for the Christian ministry of wisdom, faith, encouragement and, indeed, for deliverance.

The indispensable Word of God: the Bible adds meaning to science’s worldview

The Biblical story of primordial events is largely found in the early chapters of the book of Genesis. The first part of the first chapter of John’s Gospel is crucial, and there are key verses in the Psalms, Job, Isaiah, Matthew, Romans, 1 Timothy, Hebrews, 1 and 2 Peter, Jude, and Revelation. The Christian understanding of the origins of our universe can never be separated from Christology, since it pleased God the Father to make his Christ the creator of all that exists, in the spiritual, as well as the material universe; the Christ antedates all things, and entities only obtain their meaning and function from him (Colossians 1:15-19). Polkinghorne (1988, p.69) writes, “One’s instinct to seek a unified view of reality is theologically underwritten by belief in the Creator who is the single ground of all that is.” The challenge for a Christian thinker is to come to such a knowledge of God’s Word, as to be able to provide a bridge from Christ to the lost world of scientism, described at the end of the section above. In order to achieve that, it may be necessary to re-examine cherished beliefs (like the sexual transmission of ‘original sin’) that have come down the centuries from early church fathers, like Augustine. A thoroughly biblical worldview is required, to meet science and the intellectuals at the place where they labour today, not where they loitered many centuries ago (*cf.* Mt 13:52). Paul instructs Timothy to make full use of the holy scriptures (verses that are full of God’s life-giving breath) to teach, train, and equip for good works; and to correct error, and rebuke wrongdoing (2 Timothy 3:16). Inspired by the Lord, the Holy Spirit, this surely must be a life-giving journey into God’s reality, and never a matter of dead religion.

In such a short paper as this, it is not possible to fully develop major theological points, and that work has to be left for another venue. However, to develop the basic argument, summary positions have had to be taken regarding the nature of God, the origin of evil, the sequence of primordial events, the reason for our universe to exist, and the predicted outcome of it all. Much further reading is available, and authors such as Southgate (1999) have developed excellent teaching programmes at the interfaces of science and theology. Multi-disciplinary courses in this area are proliferating and becoming popular in many good universities.

It is not hard to convince many scientifically educated modern or post-modern thinkers that science is inadequate to measure ethical qualities such as: faithfulness, kindness, justice, mercy, humility, righteousness, love, joy, peace, holiness, forgiveness, patience, self control, etc. This then permits the suggestion that there are entities beyond the containment of our space/time universe; a suggestion confirmed by fundamental physics in regard to the mathematical value of constants governing the forces that subtend the material universe. Our universe very clearly has inputs from outside its 'box'. That those inputs are highly tuned to produce circumstances conducive to human existence is also demonstrable. The scientific evidence for design (and hence the Designer) grows stronger every year (e.g. Dembski and Kushiner, 2001). A scientifically-literate enquirer might then be led to consider the possibility that the God of Christians is truly the same person as the unseen designer of our universe, the originator of uniquely human persons; an inspiring, self-giving God of light, reason, life and love.

Regarding the nature of God, the Bible clearly states that he alone is immortal, dwells in unapproachable light, and is impossible for a human being to see (1 Timothy 6:16); that God is love (1 John 4:8), and is spirit (John 4:24); that his invisible qualities can be clearly learned from unbiased examination of the world around us (Romans 1:20); and that everything we need to know about God has been revealed to us by the life and teachings of Jesus Christ of Nazareth (e.g. Philippians 2:6; John

6:36; 10:30; 14:9).

Since God, and God's dwelling place, are full of light, life, love, holiness, and perfect order (e.g. 1 John 1:5), the question arises as to where the disorder described in Genesis 1:2 comes from. What is the origin of the pre-existent darkness, formless emptiness, and watery depths (perhaps a hebraism for 'rebellion'). This question is rarely addressed theologically but, in the context of outreaching to those scientists aware of the yawning nullity proposed to precede the Big Bang, it is especially pertinent. Theologically, the answer can hardly be less than that the Genesis 1:2 situation, described by Moses, is evidence for the revolt of Satan and his rebel angels. Jesus said that he saw Satan fall like a bolt of lightning and that could well refer to an incident before the creation of our universe (Luke 10:18). Darkness in scripture is almost always (though not invariably) associated with evil (2 Corinthians 6:14; Ephesians 5:11; 2 Peter 2:17; Jude 6,13, etc.). A foundational proposal, here called 'Invasion Theology', is that a pre-existing negation of God's immortal, life-giving love, a rebellion, locked in the deepest darkness, has been laid bare, and exposed in its minutest detail, by the Christ of God. It is proposed that Christ achieved this by invading that dark, chaotic pre-primordial place with our universe of light, life and love. This concept is bolstered by 1 John 3:8, when the verse is taken as a statement regarding the eternal work of the Christ, not just his earthly mission revealed in Jesus of Nazareth. In that sense, when Jesus says, "It is finished" (John 19:30), are there not overtones of his unceasing work, that started with the most primordial of events (Gn 2:2)? Whilst this may be an unusual view to theologians, it functions well as a bridge between the understanding of primordial events proposed by science and that revealed in the Bible. Invasion theology makes it almost inevitable that there would be a deceitful, death-dealing serpent loose in God's Garden, at the 'start' (Genesis 3:1-4)! Invasion theology would view Adam, Eve and their children as delegates of God, mandated to extend the invasion throughout the earth, revealing and destroying the various levels of the principdom of darkness. As God's people, Israel inherited the same sacred task, and Christ's church is commissioned for

similar work today.

Finally, Jesus Christ appeared in the flesh and, by his life and teaching, comprehensively demonstrated the victory of life over death. The invasion was complete, empowered and now to be extended to every creature. The resurrection of Christ is, in that sense, the most important event of cosmic history. The Resurrection guaranties his words regarding the forgiveness of sin, his prophesies about end-time events and the regeneration of all things. These are processes and events beyond the direct reach of science, though the evidence for Christ's resurrection is objectively excellent (Stroebel, 1998).

Consequences of an invasion theology worldview: a basic binary ethical overview

A crucial point in any scheme of ethics is the definition of GOOD (e.g. Honderich, 1995, p.587). From the invasion theological perspective, 'good' is seen in the invasion of negation. That is, God's activity in creating light, logic, life, and love; bringing into being a whole cosmos of meaning, reason, beauty, and worship. This may provide a way out of the dilemma first formulated in Plato's *Euthyphro*, in that good is good **both** because God commands it and because of what it enacts (Honderich, *op. cit.*). It may be thought that there could be no coincidences here between theology and science, simply on the grounds that whilst 'good' is a proper object of study for ethics and theology, it falls outside the boundaries of science. Surely science is concerned only with the accuracy of data and the productivity (truth) of its hypotheses, theories, and laws? However, upon reflection that judgment might have to be revised. Science simply cannot avoid conceding that those factors that enable it to exist and to operate successfully are essentially 'good'. Science did not exist, nor could it exist, in the pre-existing darkness of negation. Such a darkness and negation are not neutral, they are inimical to, and clearly subvert, the essential foundations of science itself, and so science would not be remiss in referring to them as objectively 'evil'.

Factors such as light, logic, life, and love are essential for the

very existence of science. Without light scientists could not see, without logic (part of wisdom) there would be no rational basis for science, without life there would be no humans to work in science, without love and cooperation our society would be so violent as to afford insufficient opportunity for science. Science must admit that the pre-primordial darkness of negation (revealed in the Bible and independently described by science) is evil and its invasion by light, logic, life, and love is good. The work of establishing order, understanding, and cooperation in our universe is unarguably the basis for the scientific endeavour; any resurgence of chaos and confusion is an anti-scientific force. So at its very heart, science is far from being an ethically-neutral discipline. This truth may come as a shock to most practicing scientists and technologists! Factors that facilitate science are unconsciously accepted as 'good', and those that degrade the scientific process are 'bad'. Working scientists are in the habit of applauding research work as either 'good science' or denigrating it as 'bad science'. To be meaningful and productive, science relies completely upon the immanence of logic and reliability in the universe, upon the integrity and skill of the scientists themselves, on the probity and standards of the community of scientists, and ultimately upon the sustaining interest and/or support of Society.

Peacock (1990, p.129) quotes atheist, Stephen Hawking, "Why does the Universe go to all the bother of existing? Is the Unified Theory so compelling that it brings about its own existence? Or does it need a Creator, and if so, does he have any other effect on the universe?" Peacock (1990 p.132) writes that Hawking, examining the uniformity of the initial state of the Universe, concluded that, so carefully were things chosen that, "it would be very difficult to explain why the Universe should have begun this way, except as the act of a God who intended to create beings like us." Peacock (1990, p.143) also writes, 'in a letter of January 1633 . . . Galileo wrote, "Thus the world is the work and the scriptures the word of the same God." Truth itself is one, yet lies make it into a binary system. Peacock (1990, p.88) again, describes Fred Hoyle's attempt to dispense with the idea of a creation moment by introducing a steady-state model, based on 'continuous creation' at the centre of the Universe and

dissipation at the edges; an effort that was criticized by Stanley Jaki as, “the most daring trick ever given a scientific veneer”! Science is full of such binary ethical judgments; and examples range from honest mistakes, through weak thinking, right up to outright fraud and corruption of the scientific process. Scientific truth is subject to the same limitations and degrading influences as any other branch of truth and, indeed, the created universe itself. It, we, and God’s own Spirit all groan over this painful situation (Romans 8:22,23,26). The whole cosmic enterprise is attacked and harassed, being subjected to frustration and decay, living in hope of the emergence of humans who are pleasing to God (Romans 8:21,22). The whole of creation finds fulfillment in the revelation of the true followers of Christ; who are the harvest the universe is scheduled to produce (Romans 8:19). The book of Revelation is primarily concerned with the final exposure and destruction of the rebellious work of the devil, and the identification of the faithful co-workers of Christ. In one sense, the whole cosmic story is summarized in those two events, both of them giving great glory to God.

Independently, Christianity and science have revealed remarkably coincident views of primordial reality: 1. Good is the desirable overall context and precedes evil; 2. Evil is an aberrant subset that separates from good; 3. Good is logical, orderly, consistent and reliable; 4. Evil is unreliable, treacherous and chaotic; 5. Good, by its nature, invades evil; 6. Evil resists and corrupts good; 7. Good does not rest until evil is eliminated.

The visible reveals the invisible: binary ethics gazes out at us, wherever we look

Of all the visually spectacular features of our universe, the greatest must surely be the night sky, viewed from a high place or country area, free from obscuring clouds, air pollution, and light contamination. The awesome beauty and breathtaking wonder of the endlessly diverse, and seemingly countless, stars, and of our Milky Way galaxy, beggar rational description. In our age of science, an observer can be expected to read much

more meaning into that scene than simply its awesome beauty. Primordial negation is the backdrop, a thing of timeless darkness: energy-less, substance-less, lifeless, inhuman, loveless; a murderous place of death, darkness, deception, and hate. But countless beautiful lights burn in that darkness; time extends its merciful reign; planets revolve around suns; life flourishes on planetary surfaces, and it challenges the very teeth of negation; consciousness bursts forth, accompanied by conscience; literature and the arts flourish, and the dear Lord becomes known by name. Is it any wonder that God drove his prophets and his people into the wilderness so often, where the visible sky teaches of the invisible majesty of the Lord? The scientific details of modern cosmology contains many more parables that supports the ideas of invasion theology and of a basic binary ethic.

Australia still has some relic rainforests remaining. They are places of extraordinary biological variety, productivity, and unusual longevity; highly diverse and highly stable ecosystems. Rainforests rarely have any one species in large numbers, instead they seem to be knitted together by levels of multiple mutualism. Cooperation between species is their dominant motif. Rainforests advertise to humanity the advantages of unity and mutual help, as effective means of withstanding the assaults of chaos and destruction.

The Great Barrier Reef is justly one of Australia's most renowned biological resources and arguably the largest living thing on planet Earth. The GBR is about 2,000 km long, occupying an area of about 200,000 square km, where the requirements for clear, unpolluted, shallow, warm, salty, moving water are satisfied. The GBR depends for its existence upon a minute organism - the coral polyp. Without countless trillions of these tiny anthozoans, building their colonies and providing food and shelter to a dazzling array of much larger and more sophisticated animals, there would be no reef. The coral polyps themselves are of about 400 varieties. Their beautiful colours are mostly provided by the symbiotic algae that live within their bodies. The glory of the reef is thus sustained, at its base, by the humble mutual service of two very

different types of simple organism. The life of corals, though simple, provides for a profusion of amazing, and often subtly complex living beings (including delicious species of fish, crustaceans and mollusks!), that would otherwise not exist. The many ethical messages of this scenario need little emphasis.

It is remarkable that though the night sky, rainforests, and the reef are some of the most photographed objects in existence, yet their use as teaching examples for ethics courses would not be so well known. They contain countless spectacular examples of invasion theology and its perennial ethic of the boldness of light, transparency, order, cooperation, and life penetrating and flourishing over the spiteful negation of concealment, darkness, chaos, antipathy, and death.

Conclusion:

It is hoped that this paper's melding of science, theology, ethics and nature provides a useful starting point for thinking about the very foundations of life and death. Certainly the postmodern dilemmas (e.g. "The pursuit of knowledge without knowing who we are or why we exist, combined with a war on our imaginations by the entertainment industry, leaves us at the mercy of power with no morality." Zacharias, 2000, p.23) cries out for an objective reality. Perhaps science and theology, in an uncharacteristic symbiosis, are together becoming strong enough to point convincingly to the Rock of reality.

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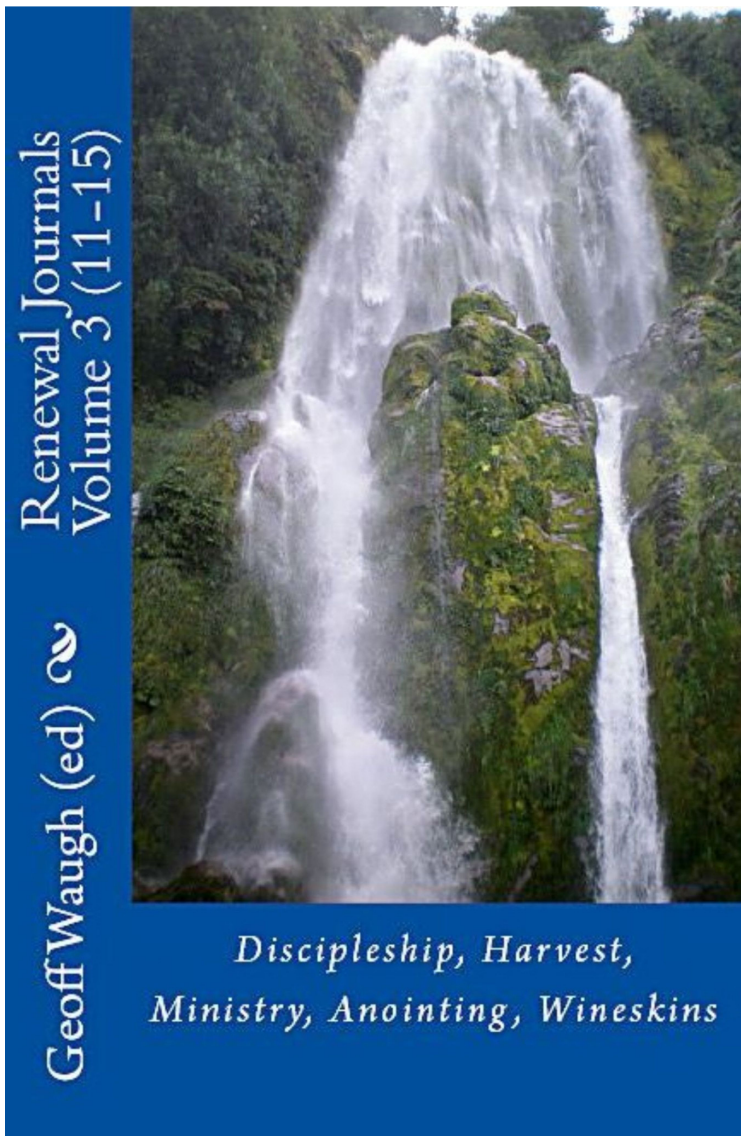
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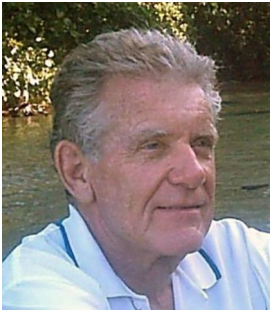
Theology/Science methods, with ethical philosophy and Pentecostal/Charismatic theology, together provide for a tripartite monist Ethical Encounter Theology (EET) worldview. It is argued that a perfect agapaic love encounter with a prolepsis of moral evil evoked our physically-complexifying universe so as to specifically facilitate reifications of ethical ecology. World history is not disposable when right- and wrong-ethical ecollations must be accumulated for eschatological justice. This *creatio ex ethica* cosmogony subtends a robust theodicy, where moral and natural evils are normal, as in evolutionary theory. Personal ethical experiences are interpreted via a dialetheism of authentic and expedient good and evil. A monogenetic dual sequential anthropogenesis is argued to harmonize scientific, biblical and ethical accounts of human origins. This is consonant with high Christology yet accessible for different theist, deist, and possibly atheist ethical thinking. EET is compared with biomoussa, Molinism, panentheism, vale-of-soul-making, inspired naturalism and other worldviews. EET harmonizes creation and salvation theology. It identifies sympathetic resonance, supralapsarianism, idioentheism, and ethical chronometry as real/ideal processes. It provides for an ethical *lingua franca* between biblical perfect being theology and Theology/Science. In the wider, ethics-reality-religion debate, EET may facilitate inter-disciplinary conversations and inter-faith reconciliation.



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

5 Community Transformation

Geoff Waugh



Dr Geoff Waugh edited Issues 1-20 of the *Renewal Journal*.

Whole communities transformed by God now witness to his power to heal the land and the people when we repent and unite in obedience to his requirements.

Fiji now has significant examples of effective community transformation, based on honouring God.

The 2005 documentary report titled *Let the Seas Resound*, produced by the Sentinel Group (www.sentinel.com), identifies examples of transformed communities in Fiji, **featuring reconciliation and renewed ecosystems**. The President of Fiji, Ratu Josefa Iloilo, and the Prime Minister, Laisenia Qarase, include their personal comments in this video and DVD report, now distributed worldwide.

Essential components of this community transformation include these elements.

1. Honouring God. Community leaders acknowledge that God creates and sustains life. They rededicate their land and their people to Him. This approach transcends doctrinal divisions, emphasizing the universal laws of God that apply to all people of all nations.

2. Honouring people. Community leaders acknowledge the importance of respecting all people. This results in personal and public reconciliation. It is both compassionate and inclusive, transcending division through mutual respect and unity.

3. Honouring justice. Community leaders consult widely with diverse groups to identify and address injustice. Issues are complex, and solutions not simple, but a common commitment to God's justice with mutual respect can open the way for community transformation. God's inclusive justice transcends sectarian divisions and conflict with reconciliation and unity.

Many examples illustrate these global principles. The following brief examples provide powerful case studies of community transformation. Often a crisis, such as escalating crime, ethnic conflict or a political coup, becomes the motivating catalyst for change. For example, community and church leaders may be motivated by the crisis to act. However, communities can be transformed without waiting for a crisis to motivate change.

Fiji, South Pacific

In September 2004, 10, 000 people gathered to worship together in Suva, Fiji, drawn by reconciliation initiatives of both government and church leaders. Only four years previously such unity among government and church leaders was unimaginable. Ethnic tensions flared in the attempted coup of May 2000, when the government was held hostage for 56 days, and violence erupted in the streets of Suva.

The President of Fiji, Ratu Josefa Iloilo, called the churches to unite in repentance and prayer for the nation. At a united rally in 2001, Laisenia Qarase, later elected as Prime Minister, confessed: "Our efforts in building the country will come to nothing if they are not

rooted firmly in the love and fear of God. I ask Him to forgive me for the times I have been neglectful and cold in my relationship with Him. With Your guidance Lord, this sinner will renew himself; will find new purpose in the pursuit of Your will. Lord, I entreat You, again, to forgive me, to save me, to capture my heart and hold my hand. I honour You as the King of Kings.” See DVD *Let the Seas resound* (Sentinel Group)

The Association of Christian Churches in Fiji (ACCF) emerged as one structural response to this desire for reconciliation and unity among Christians and in the community.

As people of Fiji unite in commitment to reconciliation and repentance in various locations, many testify to miraculous changes in their community and in the land.

Three days after the people of Nuku made a united covenant with God, the water in the local stream, which for the previous 42 years had been known as the cause of barrenness and illness, mysteriously became clean and life giving. Then food grew plentifully in the area.

Fish are now caught in abundance around the village of Nataleria, where previously they could catch only a few fish. This change followed united repentance and reconciliation.

Many people of Fiji acknowledge that these changes in reconciliation, unity, and in the eco-systems confirm God’s promise in 2 Chronicles 7:14 – “If my people who are called by my name will humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, I will forgive their sin, and I will heal their land.”

Almolonga, Guatemala

The town of Almolonga in Guatemala in South America, typical of many Mayan highland communities, suffered from economic depression, inebriation, and crime. The four gaols were full this town of 19,000. Many criminals had to be transported to gaols in the capital city.

Guatemala City pastor Harold Caballeros reported that, “the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle.”

Donato Santiago, the town’s chief of police, said, “People were always fighting. We never had any rest.” Now with crime dramatically diminished and the gaols no longer needed, police chief Santiago, says with a grin, “It’s pretty uneventful around here.”

A few Christian leaders began regularly praying together from 7 pm to midnight in the 1970s. As they continued to pray in unity, increasing numbers of people were being healed and set free from strong demonic powers or witchcraft. Churches began to grow, and the community began to change. Crime and alcoholism decreased.

Within twenty years the four gaols emptied and are now used for community functions. The last of Almolonga’s gaols closed in 1994, and is now a remodeled building called the ‘Hall of Honour’ used for municipal ceremonies and weddings.

The town’s agricultural base was transformed. Their fields have become so fertile they yield three large harvests a year. Previously, the area exported four truckloads of produce a month. Now they are exporting as many as 40 truckloads a day. Farmers buy big Mercedes trucks with cash, and then attach their testimony to the shiny vehicles with huge metallic stickers and mud flaps declaring, ‘The Gift of God,’ ‘God is my Stronghold’ and ‘Go Forward in Faith.’

Some farmers provide work for others by renting out land and developing fields in other towns. They help people get out of debt by providing employment for them.

On Halloween day in 1998, an estimated 12, 000 to 15, 000 people gathered in the market square to worship and honour God in a fiesta of praise. Led by the mayor and many pastors, the people prayed for God to take authority over their lives and their economy.

University researchers from the United States and other countries regularly visit Almolonga to investigate the astounding 1, 000 percent increase in agricultural productivity. Local inhabitants explain that the land is fertilized by prayer and rained upon with God's blessings.

Cali, Columbia

Columbia in South America has been the world's biggest exporter of cocaine, sending between 700 to 1, 000 tons a year to the United States and Europe alone. The Cali cartel controlled up to 70 percent of this trade. It has been called the largest, richest, and most well organized criminal organization in history (George Otis, 2000, "Snapshots of Glory" in *Renewal Journal*, Issue 17).

The drug lords in cartels ruled the city through fear. At times 15 people a day were killed, shot from the black Mercedes cars owned by the cartels. Car bombs exploded regularly. Journalists who denounced the Mafia were killed. Drug money controlled the politicians.

By the early 1990s the cartels controlled every major institution in Cali including banks, business, politicians and police.

The churches were in disarray and ineffective. "In those days," a pastor recalls, "the pastors' association consisted of an old box of files that nobody wanted. Every pastor was working on his own; no one wanted to join together."

A few discouraged but determined pastors began praying together regularly, asking God to intervene. Gradually others joined them.

A small group of pastors planned a combined service in the civic auditorium in May 1995 for a night of prayer and repentance. They expected a few thousand people, but were amazed when 25, 000 attended, nearly half of the city's evangelical population. The crowd remained until 6 o'clock the next morning at this the first of the city's now famous united all-night prayer vigils held four times a year.

Two days after that event in May 1995, the daily newspaper, *El Pais*,

headlined, “No Homicides!” For the first time in anyone’s memory, 24 hours had passed without a single person being killed. Then, during the next four months 900 cartel-linked officers were fired from the metropolitan police force.

By August 1995, the authorities had captured all seven of the targeted cartel leaders. Previously the combined efforts of the Columbian authorities, and the American FBI and CIA had been unable to do that.

In December 1995, a hit man killed Pastor Julio Ruibal, one of the key leaders of the combined pastors’ meetings and the united prayer gatherings. 1, 500 people gathered at his funeral, including many pastors who had not spoken to each other in months. At the end of the memorial service, the pastors said, “Brothers, let us covenant to walk together in unity from this day forward. Let Julio’s blood be the glue that binds us together in the Holy Spirit.”

Now over 200 pastors have signed the covenant that is the backbone of the city’s united prayer vigils. What made the partnership of these leaders so effective are the same things that always bring God’s blessings: clean hearts, right relationships, and united prayer.

As the kingdom of God became more real in Cali, it affected all levels of society including the wealthy and educated. A wealthy businessman and former mayor said, “It is easy to speak to upper-class people about Jesus. They are respectful and interested.” Another successful businessman adds that the gospel is now seen as practical rather than religious.

Churches grow fast. One church that meets in a huge former warehouse holds seven services on a Sunday to accommodate its 35, 000 people. Asked, “What is your secret?” they point to the 24-hour prayer room behind the platform.

A former drug dealer says, “There is a hunger for God everywhere. You can see it on the buses, on the streets and in the cafes. Anywhere you go people are ready to talk.”

Cali police deactivated a large 174-kilo car bomb in November

1996. The newspaper *El Pais* carried the headline: “Thanks to God, It Didn’t Explode.” Many people noted that this happened just 24 hours after 55, 000 Christians held their third *vigilia* – the all night prayer vigil that includes praise, worship, dances and celebration mixed with the prayers and statements from civic and church leaders.

City authorities have given the churches free use of large stadium venues for their united gatherings because of their impact on the whole community, saving the city millions of dollars through reduced crime and terrorism.

Teen Challenge, America

Illicit drug abuse and addiction create social and personal devastation internationally. Federal dollars in USA allocated for drug treatment climbed from \$120 million in 1969, to \$1.1 billion in 1974, to \$3 billion in 1996, even though the number of illicit drug users by 1998 was half the number of the same group in 1979. However in spite of massive government spending on drug rehabilitation, concern remains about the low cure rate of programs funded by public dollars.

Research published in 1999 included comprehensive statistical analysis comparing drug rehabilitation success rates for Teen Challenge (130 centres and 2885 beds) with public funded and insurers’ funded programs, particularly the popular Short-Term Inpatient (STI) drug treatment programs of one to two months. The study surveyed key areas of rehabilitation including freedom from addictive substances, employment rates, productive social relationships and better quality of life.

Evaluation of the Teen Challenge program conducted by the National Institute of Drug Abuse (NIDA) in 1975 found that 87% of former abusers were abstaining from Marijuana seven years after completing the program, and 95% of former heroin abusers were abstaining from abuse seven years later. Similarly, the 1999 research found that 86% of former abusers were abstaining from drugs after their Teen Challenge rehabilitation. No public funded

program showed such success rates. Most research showed that less than 10% still abstained from drug abuse five years after treatment.

Research identified the following factors as the most positive, helpful and effective dimensions of the Teen Challenge rehabilitation program, in this order of importance:

1. Jesus Christ or God (the NIDA report called this the “Jesus factor”).
2. Schooling, teaching or the Bible
3. Advisor, staff, love, encouragement.
4. Fellowship, unity, friends, living with others.
5. Discipline, structure, work.

Graduates of the program identified other helpful factors as seeing lives changes, self-motivation, prayer, outings, helping others, forgiving self, changed thinking, hope and good food.

A powerful dimension of the Teen Challenge program, particularly relevant to this article on community transformation, is the significance of the inter-cultural, inter-faith and inter-racial communities in Teen Challenge. These communities transcend racial barriers, such as noted in these comments: “I loved to be around these people from different places, I wished I could have got their numbers; it was a beautiful thing, living with them with no prejudice or racism. We loved one another. It was a beautiful thing. We all learn something from each other; I still learn from them today.”

Information for this section on Teen Challenge is from the article “Teen Challenge’s Proven Answer to the Drug Problem” in a review of a study by Dr A T Bicknese titled “The Teen Challenge Drug Treatment Program in Comparative Perspective”

These brief sample case studies of community transformation provide hope for change and a way ahead. It is possible. It is happening.

The conclusion may be stated in words from the timeless biblical record, spanning many millennia and diverse national and cultural communities:

Then that honour me, I will honour (I Samuel 2:30).

If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked way, then I will hear from heaven my dwelling place, and will forgive their sin, and heal their land (2 Chronicles 7:14).

What does the Lord require of you? To do justice, to love mercy, and to walk humbly with your God (Hosea 6:8).

Seek first the Kingdom of God and His righteousness and all these things will be added to you (Mathew 6:33).

Discussion Questions

1. What important problems face your community?
2. What are some causes of division in your community?
3. What steps can you take to heal these divisions?
4. What can you identify as long-term solutions for your community?

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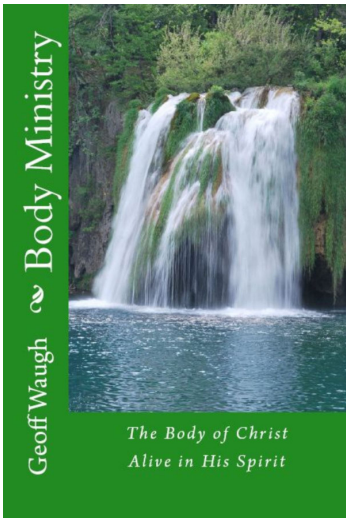
Geoff Waugh (ed) 



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

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

Book Reviews



*Body Ministry: The Body of Christ
Alive in His Spirit*

by Geoff Waugh (2011)

*Popular, updated version of his
Doctor of Missiology research from
Fuller Seminary, including amazing
reports of transforming revivals
around the world*

Book Structure

Part 1: Body Ministry

- | | | |
|-------------------------|-------------|------------------------------|
| <i>I. Body Ministry</i> | <i>with</i> | <i>II. Body Organization</i> |
| 1. Kingdom Authority | <i>with</i> | 6. Divine Headship |
| 2. Obedient Mission | <i>with</i> | 7. Body Membership |
| 3. Mutual Ministry | <i>with</i> | 8. Servant Leadership |
| 4. Spiritual Gifts | <i>with</i> | 9. Body Life |
| 5. Body Evangelism | <i>with</i> | 10. Expanding Networks |

Part 2: Ministry Education

- 11. Open Education: From narrow to wide**
- 12. Unlimited Education: From centralized to de-centralized**
- 13. Continuing Education: From classrooms to life**
- 14. Adult Education: From pedagogy to self-directed learning**
- 15. Mutual Education: From competition to co-operation**
- 16. Theological Education: From closed to open**
- 17. Contextual Education: From general to specific**
- 18. Ministry Education: From pre-service to in-service**

Endorsements:

From the Foreword by Rev Prof Dr James Haire, former Principal of Trinity Theological College, Brisbane, and President of the Uniting Church in Australia:

The church needs to be analysed in order to prepare itself for mission in the changing situations of societies around the world. However, these always must remain secondary. Its primary self-understanding is that the church, the expression of Christianity in the world, is the object of God's self-giving love and grace for the sake of the world.

In this very helpful and timely book, the Rev Dr Geoff Waugh takes up the implications of these issues and applies them to ministry within and beyond the church, the Body of Christ. As the framework above indicates, Dr Waugh's analysis, evaluation and application of the theology of the living Body of Christ inevitably is no less than truly revolutionary, as is his analysis, evaluation and application of the theology of the living Spirit's work.

Dr Waugh has had a long and distinguished mission career, especially in education, in addressing the central Christian issues outlined above. It has been my honour and my privilege to have served alongside him for eight years (1987–1994) in Trinity Theological College, in the Brisbane College of Theology, and in the School of Theology of Griffith University, in Brisbane, Queensland, Australia. He has been a dear and valued friend, and especially one who day-by-day in his life has lived out what he taught. Moreover, he has had vast experience in his long teaching ministry, not only in

Australia, but throughout the South Pacific, Asia, and in Africa.

His work is thus very important reading indeed for us all.

From Rev Dr Colin Warren (former Principal of Alcorn College, Brisbane):

I acknowledge that Geoff has had a very big impact on my life, both by the witness of his own life and by the quality of his teaching. I pray that you and your church will be greatly blessed as you read and put into practice these basic biblical principles to reach and bless the people who are searching for the living Christ but often do not know what it is they are searching for.

Geoff and I have worked with students and on mission enterprises together over many years. His writing has come from years of practical experience and a vast amount of prayerful study. He has pioneered a work the results of which only eternity will reveal. He has never sought recognition for his tireless and faithful service in honouring the Lord, in continuing to teach and to live in the power of the Holy Spirit. He writes out of varied experiences.

He was the inaugural Principal of the Baptist Bible College in Papua New Guinea (1965-1970). He has taught at Alcorn College and Trinity Theological College (1977-1994) and at Christian Heritage College School of Ministries (from 1995). He is the author of fourteen books, mostly in Christian Education with the Uniting Church, but also on Renewal and Revival. "Geoff Waugh" on amazon.com lists some of these books.

It is important to note that in this important work, Geoff explores the ministry of the whole body of Christ when Holy Spirit gifts are recognised and are encouraged to be exercised. Then the artificial division between clergy and laity or pastor and non-pastor is removed. At the same time there is the recognition of Holy Spirit endowed leadership gifting such as that between Paul and Timothy. This means that Kingdom authority is expressed through Divine headship. His emphasis on body ministry thus becomes a

reality.

Geoff illustrates this clearly with his Case study Number 2 on page 34. There the church no longer consists of passive pew sitters but participants in fulfilling the command of Jesus, empowered by the Holy Spirit to preach repentance, heal the sick and cast out demon spirits, having the certain knowledge that He is with them as He promised “to the end of the age”.

Geoff points out that if the church is to live and grow in today’s world, it must recognise the need to emphasize relationships and adapt to change. This change will include such simple things as the way men and women both old and young dress, and allow others the freedom to dress differently as they attend places of worship in a non judgmental atmosphere.

There is, too, the need to realise the reality that many are affected by a global sense of fear of nuclear destruction and of accelerated and constant change and uncertainty. The church can provide an atmosphere of security through rediscovering the unchanging gospel in a changing world.

Denominations that once were able to be exclusive and hold their numbers in rigid theological disciplines, have been invaded via cassettes, CD’s, DVD’s, and the internet that have widened the thinking horizons of their often theologically bound members, resulting in communication at spiritual levels not possible previously.

Geoff points out that if we are going to fulfil the Great Commission, we must first live the life of Christ in the power of the Holy Spirit. It is only then that we can do the work of fulfilling Christ’s command to go.

I commend *Body Ministry* for you to read. All Christians will benefit greatly from reading this insightful book.

From Rev Dr Lewis Born, former Moderator of the Queensland Synod of the Uniting Church in Australia and Director of the Department of Christian Education.

Body Ministry and Open Ministry Education come in its right time for adult education, gospel communication, and the growth of the church.

Open Education promises to become the most commonly used adult educational methodology of the new millennium. The demand is likely to increase. This indicates that the work of Geoff Waugh is a significant contribution to the current educational enterprise. It is particularly valuable to Christian Educators. The author's orientation is theological and his target audience is the faith community, its nurture, growth and outreach.

To this point in time the educative process has been inhibited by dependence on structured courses, the classroom and qualified teachers. Accelerated technology, as Mr Waugh observes, has made modern resources commonly available to individuals, churches and schools in every village community. By this medium Open Education for the first time in history is able to offer high quality education from the world's best teachers to people in their own lounge, church or local group meeting place.

All this coinciding with the renewal movement has stimulated interest in theological learning to an unprecedented degree in the history of Christendom. The incredible numerical religious revival in the illiterate Asian and Latin church has been stimulated and served by modern technology.

This gives Open Ministry Education and therefore Mr Waugh's work a global relevance, which he has applied in the Australian context.

As a fellow Australian I am appreciative. My appreciation is greatly enhanced by a deep respect and affection for the author. He is a competent teacher, an excellent communicator, an informed, disciplined renewalist and an experienced extension educator.

All these qualities combine to commend the author and his work.

Sample from the book:

Case study 1: traditional ministry

Peter was deeply committed to his calling to the ministry, ably supported by his wife, Petrina. His many talents found full expression in his ministry: preaching, teaching (including school Religious Education), counselling, visiting, chairing committees, leading meetings, representing the church on denominational boards and in civic functions, administering church activities, interviewing people for baptisms, church membership and weddings, conducting weddings and funerals, and fitting in a bit of study when he could as well as attending seminars for church leaders.

The phone rang constantly, especially at breakfast or dinner when people hoped they could catch him before he was off again. He wished he had more time for his family, and knew that the strain was showing in family relationships and in his own reaction to stress, inevitable with the constant demands of the ministry. He wished he could find time for waiting on God and quiet reflection as well as study, but there was so much to do. His work was less than his best, because he had so little time to pray, wait in God, and prepare well, and because the constant demand of meeting people's needs saps energy and consumes time.

Case study 2: body ministry.

Paul and Pauline were both deeply committed to their ministry. They recognized that they had different gifts and calling within that ministry. They also believed strongly in the need for all Christians to minister in the power of the Spirit. They prayed regularly with people about this and saw their prayers answered. The members of their church asked for, expected, and used spiritual gifts. Church members prayed together for one another and for others. Most of the pastoral care and outreach happened in the home groups. Paul met with home group leaders one night each week, and enjoyed that. Mary met regularly with the leaders of women's day time groups, social caring groups and the music team in the church.

Paul usually preached once on Sundays, and the home groups, study groups and youth groups used the summary of the message. He encouraged gifted preachers in the church who also preached. Church members did most of the teaching (including all the school work) and those gifted with administration organized it all, usually part time with one specific area of responsibility they had chosen and loved to do. A small caring group organized volunteers to visit all the sick people. A keen task group made sure all visitors were contacted by phone or a personal visit during the week after they came to a service. The elders insisted that one day each week was family day for the pastor and his family so they encouraged them to spend time away to wait on God and bring their vision and the Lord's leading clearly in their ministry.

From pages 16-19

Accelerating social change

Alvin Toffler wrote about the Third Wave in sociology. He could not find a word adequate enough to encompass this current wave we live in, rejecting his own earlier term 'super-industrial' as too narrow. He described civilisation in three waves: a First Wave agricultural phase, a Second Wave industrial phase, and a Third Wave phase now begun.

He noted that we are the final generation of an old civilisation and the first generation of a new one. We live between the dying Second Wave civilisation and the emerging Third Wave civilisation that is thundering in to take its place.

Think of church life during those three sociological waves. Church life changed through the agricultural, then industrial, and now the technological 'third wave'.

1. Churches for most of 2000 years of the *First Wave agricultural phase* were the village church with the village priest (taught in a monastery) teaching the Bible to mostly illiterate people, using Latin (and Greek and Hebrew) parchments copied by

hand for 1500 years. Worship involved chants without books or music. These churches reflected rural life, with feudal lords and peasants.

2. Churches in 500 years of the *Second Wave industrial phase* (co-existing with the First Wave) became denominational with many different churches in the towns as new denominations emerged. Generations of families belonged there all their life and read the printed Authorised (1511) version of the Bible. They have been taught by ministers trained in denominational theological colleges. Worship has involved organs used with hymns and hymn books. These churches reflected industrial town life, with bureaucracies such as denominations.

3. Churches in 50 years of the *Third Wave technological phase* (co-existing with the Second Wave industrial phase in towns and cities and the First Wave agricultural phase in villages and developing nations) are becoming networks of churches and movements, among which people move freely. They tend to be led by charismatic, anointed, gifted, apostolic servant-leaders, usually trained on the job through local mentoring often using part time courses in distance education. Their people have a wide range of Bible translations and use Bible tools in print, on CDs and on the internet. Worship involves ministry teams using instruments with data projection for songs and choruses. These churches reflect third wave technological city life.

Many churches, of course, live in the swirling mix of these phases, especially now with the Second Wave receding and the Third Wave swelling. For example, some denominational churches, especially those involved in renewal, may have a gifted 'lay' senior pastor not trained in a theological college or seminary. Some denominational churches function like independent churches in their leadership and worship styles. Some new independent churches have theologically trained pastors with doctoral degrees in ministry.

These changes have become increasingly obvious in the last 50 years. Many of us became involved in renewal and revival ministries both in denominational churches and in independent networks and movements.

I give many examples of those developments in my autobiographical reflections, *Looking to Jesus: Journey into Renewal and Revival* (2009), and in my accounts of revivals in *Flashpoints of Revival* (2009) and *South Pacific Revivals* (2010).

These books on renewal and revival are one small example of rapid change. They describe the swirling changes renewal and revival bring as they recapture New Testament Christianity in our day and 21st century context.

Even more! Telling the story has changed. You can read about it right now on a Google search and on many web pages such as **www.renewaljournal.com**.

Furthermore, this book is updated regularly also – for free with Amazon’s Print on Demand (POD). Check out the “Look inside” feature in a year’s time and you may see more changes. No longer do we need to spend thousands of dollars to stock pile resources, when we can freely update and adapt them.

We live and minister in this revolutionary ‘post-modern’ era, full of freeing possibilities and challenges.

Subsistence villagers still think and act in a **First Wave** mode, rural townspeople tend to think and act in a Second Wave mode, and urban people in megacities usually think and act in a Third Wave mode.

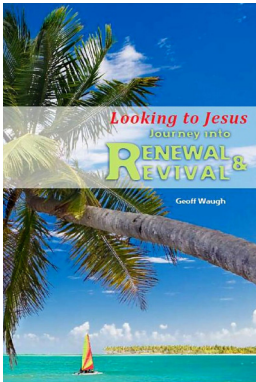
The norms of the **Second Wave** Industrial Society still influence us all strongly. We are familiar with the organizational society of the town and its bureaucracies, especially the religious and educational ones. We organized the church around denominational bureaucracies.

However, the **Third Wave** megatrend swirling around us now involves adapting to different and smaller social groupings, more transient and diverse than ever before. Denominations continue to exist, of course, but now mix with many flexible, changing structures, such as networks of small groups or house churches and national or global networks for prayer and mobilising action

together through websites and emails.

We have a mixture of both Second Wave people and Third Wave people in local churches. Second Wave people tend to emphasize institutional roles and responsibilities. Third Wave people tend to emphasize relationships and adaptation to change – as in renewal and revival.

Read current examples from this book (pages 76-82) in Geoff's article in this ***Renewal Journal – Community Transformation***



Looking to Jesus: Journey into Renewal and Revival

by Geoff Waugh (2009)

Autobiographical discoveries of renewal and revival by this Australian Baptist minister and missionary.

Chapters:

Preface: thanks

Introduction: Waugh stories

1. Beginnings: state of origin

2. Schools: green board jungle

3. Ministry: to lead is to serve

4. Mission: trails and trials

5. Family: Waughs and rumours of Waughs

6. Search and Research: begin with A B C

7. Renewal: begin with doh rey me

8. Revival: begin with 1 2 3

Conclusion: begin with you and me

This book traces the author's journey through a lifetime of discovering renewal and revival. He explores the transforming and unpredictable nature of God's Spirit now touching and changing people in all denominations and in all countries. The book will interest people who love to read about renewal in the church and revival in the world. The author's other books such as ***Flashpoints of Revival***, ***Revival Fires*** and ***Revival in the South Pacific*** give fuller and more general descriptions of God's transforming work around the world. This autobiography gives a personal account of the author's experience of renewal and revival in Australia, the South Pacific, and in other nations. "***Looking to Jesus***" points continually to Jesus, the One who renews and revives us by his Spirit within us and who is so powerfully at work in the whole world.

By Rev Dr John Olley, former Principal of Vose College, Perth.

Invitation to a Journey

Geoff Waugh's life and ministry have influenced people all around the world. This autobiography with reflections will be of interest not only to those who know him. Beginning in Australia, then Papua New Guinea, his invited ministry in renewal and revival has involved every continent. While he has written "Flashpoints of Revival" (recently updated) recounting revivals in the past three hundred years around the world and many books of bible studies this book "Looking to Jesus" has a different focus, as Geoff traces his journey from strong roots which remained the solid core of his life from childhood to marriage to retirement. Here is a personal journey with reflections that will enrich the lives of all readers. As he looked to Jesus along the way he was opened up to many exciting new ventures in Australia and into countries where revival and renewal is vibrant, changing many lives. Although a biography, many others are involved. Geoff's journey is like a rose bush with strong roots and branches. He is one bud of many, opening into a beautiful bloom as he opened himself to God's leading into an exciting journey. A bonus is an appendix with outlines of his other works.

By Romulo Nayacalevu, Pastor and Lawyer. Fiji

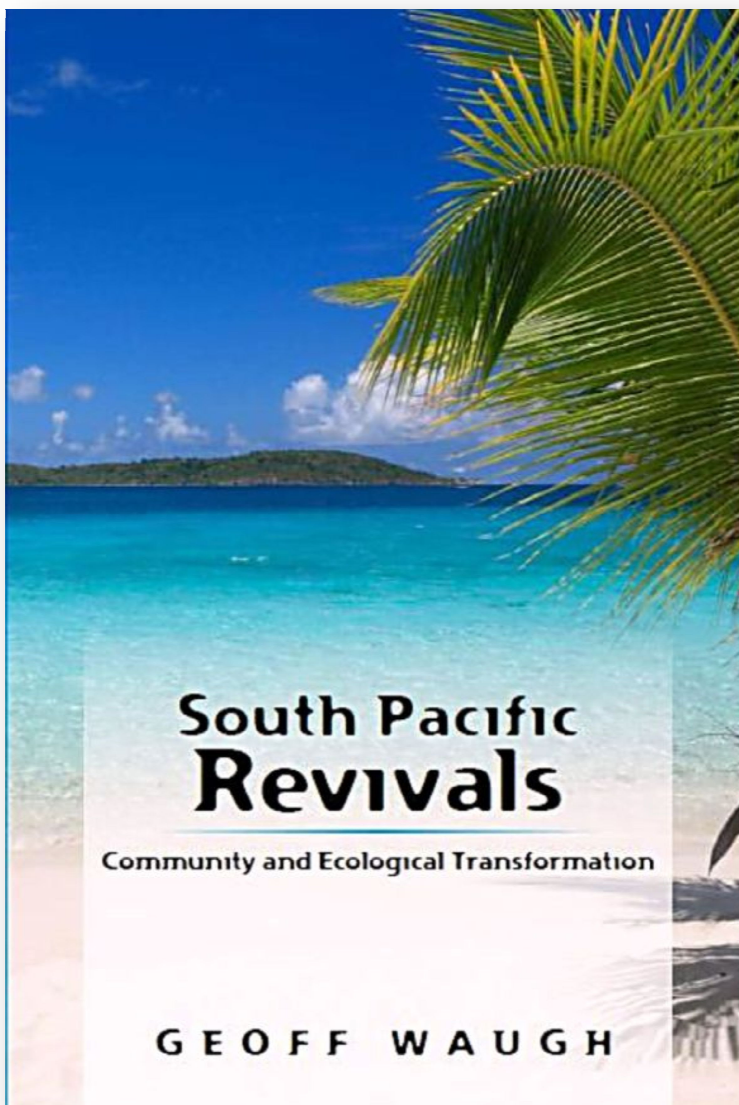
Faith journey

Dr Waugh's account in "Looking to Jesus" demonstrates his passion and servanthood life, displayed in his calling from the pulpit to the mountains and valleys of the Pacific and beyond. His passion, zeal and commitment to the Gospel makes Him a true missionary to places where we wouldn't dare. I would recommend this book to all, the story of a man who is truly sold out to His King and Master – the Lord Jesus Christ. Dr. Waugh's personal journey and convictions is a testimony to people like me who are trying to be available to God's call. Dr Waugh remains a mentor and a friend and "Looking to Jesus" is the simplest way of describing Dr. Waugh's faith journey. His testimony will challenge us all about our priorities and the true meaning of Obedience. A *strongly* recommended read.

By Jo, Pastor and college graduate

Essential reading

I have been blessed to be a student of Geoff Waugh in the COC Bible College in Brisbane. This book was such a blessing. It showed how God has been such a huge part of Geoff's life, since he was a young boy. It was really inspiring to read the book and to realise all the amazing things God has done through Geoff, that he is not just a teacher on revivals, he is really someone who lives it! I highly recommend this book. We need more fathers in the faith who have walked with Jesus for so long and who have seen real moves of the Holy Spirit to share with us and encourage us like Geoff does in this book. This is not just a biography, it is a book that will teach and inspire you in your walk with God.



South Pacific Revivals
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Revival Fire, by Geoff Waugh

No. 2: Church Growth

Church Growth through Prayer, by Andrew Evans

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

Evangelism brings Renewal, by Cindy Pattishall-Baker

New Life for an Older Church, by Dean Brookes

Renewal Leadership in the 1990's by John McElroy

Reflections on Renewal, by Ralph Wicks

Local Revivals in Australia, by Stuart Piggin

Asia's Maturing Church, by David Wang

Astounding Church Growth, by Geoff Waugh

No. 3: Community

Lower the Drawbridge, by Charles Ringma

Called to Community, by Dorothy Mathieson and Tim McCowan

Covenant Community, by Shayne Bennett

The Spirit in the Church, by Adrian Commadeur

House Churches, by Ian Freestone

Church in the Home, by Spencer Colliver

The Home Church, by Colin Warren

China's House Churches, by Barbara Nield

Renewal in a College Community, by Brian Edgar

Spirit Wave, by Darren Trinder

No. 4: Healing

Missionary Translator and Doctor, by David Lithgow
My Learning Curve on Healing, by Jim Holbeck
Spiritual Healing, by John Blacker
Deliverance and Freedom, by Colin Warren
Christian Wholeness Counselling, by John Warlow
A Healing Community, by Spencer Colliver
Divine Healing and Church Growth, by Donald McGavran
Sounds of Revival, by Sue Armstrong
Revival Fire at Wuddina, by Trevor Faggotter

No. 5: Signs and Wonders

Words, Signs and Deeds, by Brian Hathaway
Uproar in the Church, by Derek Prince
Season of New Beginnings, by John Wimber
Preparing for Revival Fire, by Jerry Steingard
How to Minister Like Jesus, by Bart Doornweerd

No. 6: Worship

Worship: Intimacy with God, by John & Carol Wimber
Beyond Self-Centred Worship, by Geoff Bullock
Worship: to Soothe or Disturb? by Dorothy Mathieson
Worship: Touching Body and Soul, by Robert Tann
Healing through Worship, by Robert Colman
Charismatic Worship and Ministry, by Stephen Bryar
Renewal in the Church, by Stan Everitt
Worship God in Dance, by Lucinda Coleman
Revival Worship, by Geoff Waugh

No. 7: Blessing

What on earth is God doing? by Owen Salter
Times of Refreshing, by Greg Beech
Renewal Blessing, by Ron French
Catch the Fire, by Dennis Plant
Reflections, by Alan Small
A Fresh Wave, by Andrew Evans
Waves of Glory, by David Cartledge
Balance, by Charles Taylor
Discernment, by John Court
Renewal Ministry, by Geoff Waugh

No. 8: Awakening

Speaking God's Word, by David Yonggi Cho
The Power to Heal the Past, by C. Peter Wagner
Worldwide Awakening, by Richard Riss
The 'No Name' Revival, by Brian Medway

No. 9: Mission

The River of God, by David Hogan
The New Song, by C. Peter Wagner
God's Visitation, by Dick Eastman
Revival in China, by Dennis Balcombe
Mission in India, by Paul Pilai
Pensacola Revival, by Michael Brown, and Becky Powers

No. 10: Evangelism

Power Evangelism, by John Wimber
Supernatural Ministry, by John White interviewed by Julia Loren
Power Evangelism in Short Term Missions, by Randy Clark
God's Awesome Presence, by Richard Heard
Pensacola Evangelist Steve Hill, by Sharon Wissemann
Reaching the Core of the Core, by Luis Bush
Evangelism on the Internet, by Rowland Croucher
Gospel Essentials, by Charles Taylor
Pentecostal/Charismatic Pioneers, by Daryl Brenton
Characteristics of Revivals, by Richard Riss

No. 11: Discipleship

Transforming Revivals, by Geoff Waugh
Standing in the Rain, by Brian Medway
Amazed by Miracles, by Rodney Howard-Brown
A Touch of Glory, by Lindell Cooley
The 'Diana Prophecy', by Robert McQuillan
Mentoring, by Peter Earle
Can the Leopard Change his Spots? by Charles Taylor
The Gathering of the Nations, by Paula Sandford

No. 12: Harvest

The Spirit told us what to do, by Cari Lawrence

Argentine Revival, by Guido Kuwas

Baltimore Revival, by Elizabeth Moll Stalcup

Mobile Revival, by Joel Kilpatrick

No. 13: Ministry

Pentecostalism's Global Language, by Walter Hollenweger

Revival in Nepal, by Raju Sundras

Revival in Mexico City, by Kevin Pate

Interview with Steven Hill, by Steve Beard

Beyond Prophesying, by Mike Bickle

The Rise and Rise of the Apostles, by Phil Marshall

Evangelical Heroes Speak, by Richard Riss

Spirit Impacts in Revivals, by Geoff Waugh

No. 14: Anointing

A Greater Anointing, by Benny Hinn

Myths about Jonathan Edwards, by Barry Chant

Revivals into 2000, by Geoff Waugh

No. 15: Wineskins

The God Chasers, by Tommy Tenny

The New Apostolic Reformation, by C. Peter Wagner

The New Believers, by Dianna Bagnall (Bulletin/Newsweek journalist)

Vision and Strategy for Church Growth, by Lawrence Khong

New Wineskins for Pentecostal Studies, by Sam Hey

New Wineskins to Develop Ministry, by Geoff Waugh

No. 16: Vision

Vision for Church Growth by Daryl & Cecily Brenton

Almolonga, the Miracle City, by Mell Winger

Cali Transformation, by George Otis Jr.

Revival in Bogotá, by Guido Kuwas

Prison Revival in Argetina, by Ed Silvano

Missions at the Margins, by Bob Eklad

Vision for Church Growth, by Daryl & Cecily Brenton

Vision for Ministry, by Geoff Waugh

No. 17: Unity

Snapshots of Glory, by George Otis Jr.
Lessons from Revivals, by Richard Riss
Spiritual Warfare, by Cecilia Estillore
Unity not Uniformity, by Geoff Waugh

No. 18: Servant Leadership

The Kingdom Within, by Irene Brown
Church Models: Integration or Assimilation? by Jeannie Mok
Women in Ministry, by Sue Fairley
Women and Religions, by Susan Hyatt
Disciple-Makers, by Mark Setch
Ministry Confronts Secularisation, by Sam Hey

No. 19: Church

The Voice of the Church in the 21st Century, by Ray Overend
Redeeming the Arts: visionaries of the future, by Sandra Godde
Counselling Christianly, by Ann Crawford
Redeeming a Positive Biblical View of Sexuality, by John Meteyard
and Irene Alexander
The Mystics and Contemporary Psychology, by Irene Alexander
Problems Associated with the Institutionalisation of Ministry, by
Warren Holyoak

No. 20: Life

Life, death and choice, by Ann Crawford
The God who dies, by Irene Alexander
The Transforming Grace of Liminality, by Anne Fry & John Meteyard
Primordial events in theology and science support a life/death ethic, by
Martin Rice
Community Transformation, by Geoff Waugh

Bound Volumes

Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders
Vol. 2 (6-10) Worship, Blessing, Awakening, Mission, Evangelism
Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins
Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

Renewal and Revival Books – summary

Discounted on Blog on renewljournal.com

Details on 'Geoff Waugh' at amazon.com

Free airmail postage worldwide on bookdepository.com

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

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

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History's Mighty Revivals (2011)

South Pacific Revivals (3rd ed., 2012)

Anointed for Revival: Histories of Revival Pioneers (2011)

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

Best Revival Stories, and Transforming Revivals

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

Renewal and Revival

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

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

Church on Fire (1991, 2009).

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

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader's Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

Kingdom Life in John (2011)

A Preface to The Acts of the Apostles (2011)

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

Inspiration (2011)

Discovering Aslan: High King above all Kings in Narnia

(2012)

Renewal and Revival Books - details

Looking to Jesus:

Journey into Renewal and Revival

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

Introduction – Waugh stories

1. Beginnings – state of origin
 2. Schools – green board jungle
 3. Ministry – to lead is to serve
 4. Mission – trails and trials
 5. Family – Waughs and rumours of Waughs
 6. Search and Research – begin with A B C
 7. Renewal – begin with doh rey me
 8. Revival – begin with 1 2 3
- Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

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

Introduction

Part 1: Pioneer Mission History

- 1. Beginnings of the Baptist New Guinea Mission**
- 2. The Church is born:** the first baptisms
- 3. The Church grows:** community transformation

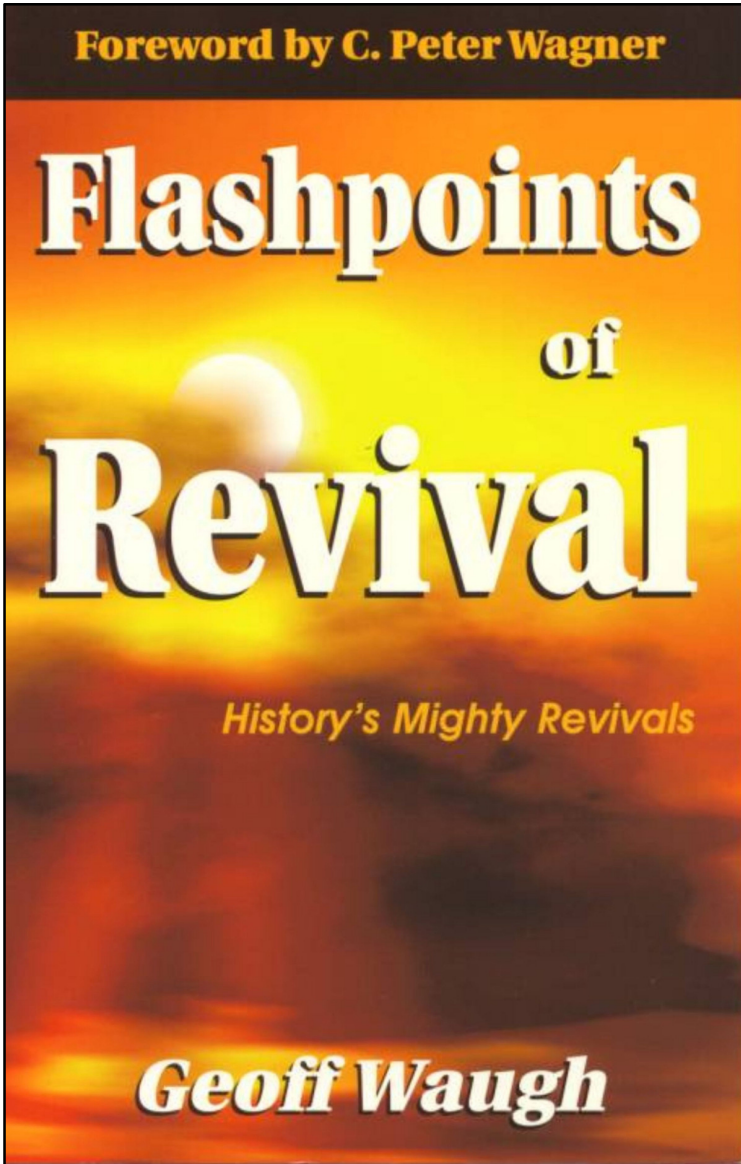
Part 2: Pioneer Mission Teaching

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

Conclusion

Enga revival

Min revival



Flashpoints of Revival
Expanded as *Revival Fires*

Flashpoints of Revival: History's Mighty Revivals

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

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

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

2. Nineteenth Century

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

3. Early Twentieth Century

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

4. Mid-twentieth Century

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

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

5. Late Twentieth Century

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

6. Final Decade, Twentieth Century

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

Conclusion

Addendum: Revival in the 21st Century

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

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

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

Revival Fires:

History's Mighty Revivals

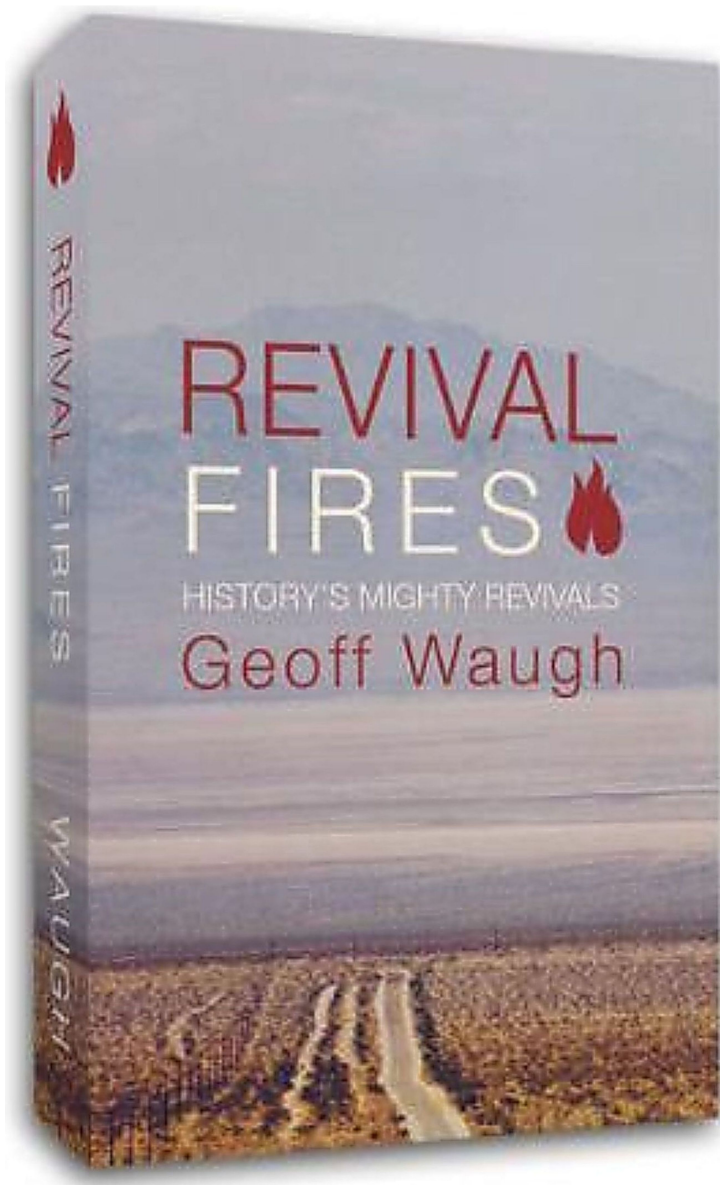
Expanded academic version of *Flashpoints of Revival*, 392 pages (2011) including footnotes, published by Global Awakening – see Blog on www.renewaljournal.com. Chapters 6 and 7 as follows:

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

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

7. Twenty-First Century: Transforming Revival

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



Revival Fires
See renewaljournal.com

South Pacific Revivals

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

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Great Revival Stories

*Compiled and expanded from two books in one volume:
Best Revival Stories and **Transforming Revivals***

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

1 Power from on High, by John Greenfield

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

3 Pentecost in Arnhem Land, by Djiniyini Gondarra

4 Speaking God's Word, by David Yonggi Cho

5 Worldwide Awakening, by Richard Riss

6 The River of God, by David Hogan

Part 2: Transforming Revivals

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

Preface: Transforming Revivals

7 Solomon Islands

8 Papua New Guinea

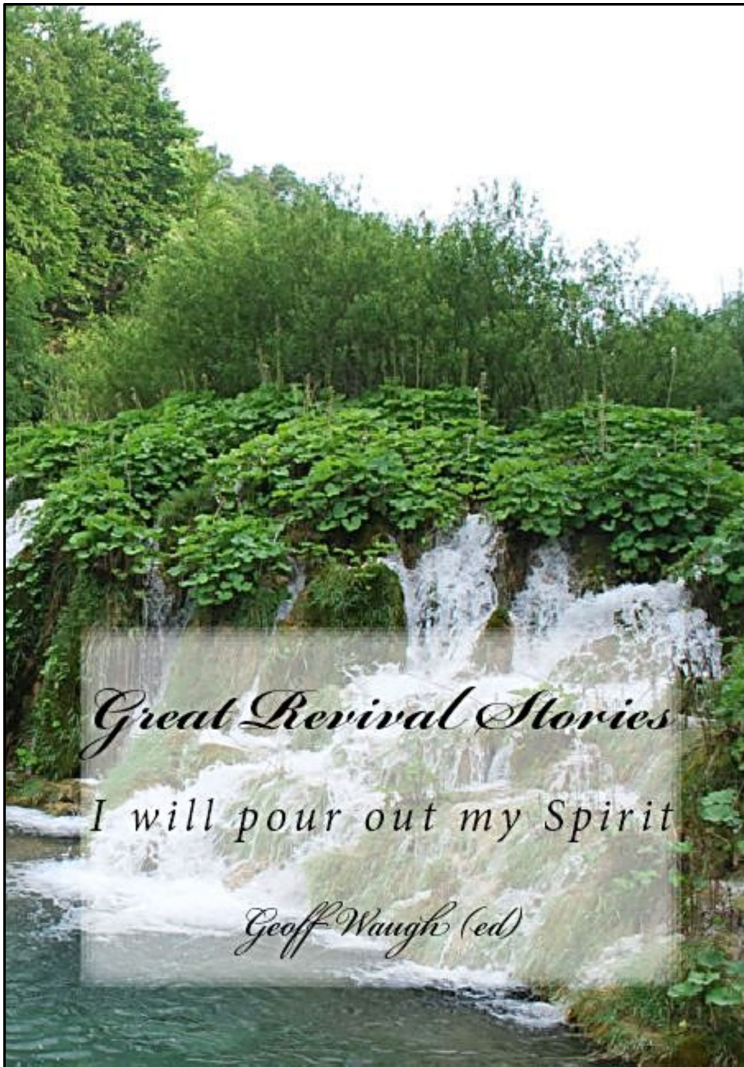
9 Vanuatu

10 Fiji

11 Snapshots of Glory, by George Otis Jr

12 The Transformation of Algodoa de Jandaira

Conclusion



Great Revival Stories
See renewaljournal.com

Renewal and Revival

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

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from *Renewal Journal* articles.

Foreword: *I make all things new*

1 Renewal Ministry

2 Revival Worship

3 New Wineskins

4 Vision for Ministry

5 Community Transformation

6 Astounding Church Growth

Part 2: Revival

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

Foreword: *I will pour out my Spirit*


7. Revivals to 1900


8. 20th Century Revivals

9. 1990s – Decade of Revivals

10. 21st Century Revivals

Resources

Geoff Waugh  Renewal and Revival



I make all things new

Renewal and Revival
See renewaljournal.com

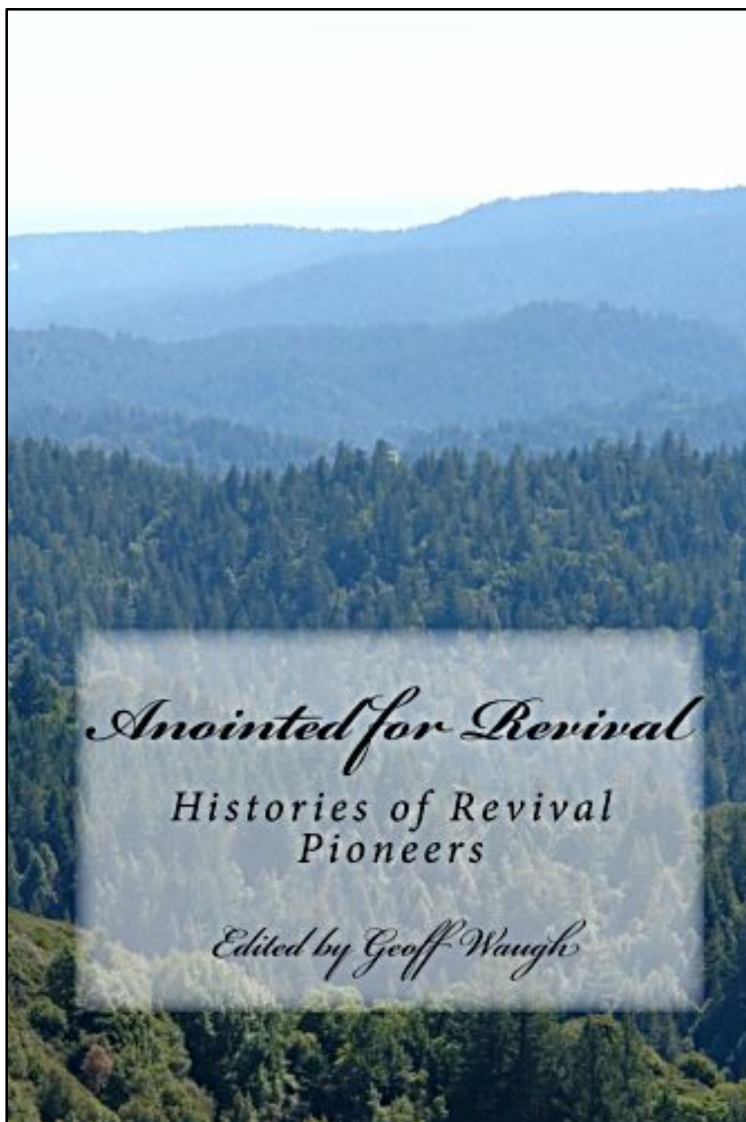
Anointed for Revival: Histories of Revival Pioneers

Articles on revival pioneers, 132 pages (2nd ed., 2011)

Introduction

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

Appendix: Revival Books



Anointed for Revival
See renewaljournal.com

Church on Fire

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

Introduction: Renewal

Aboriginal Renewal

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

Personal Renewal

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

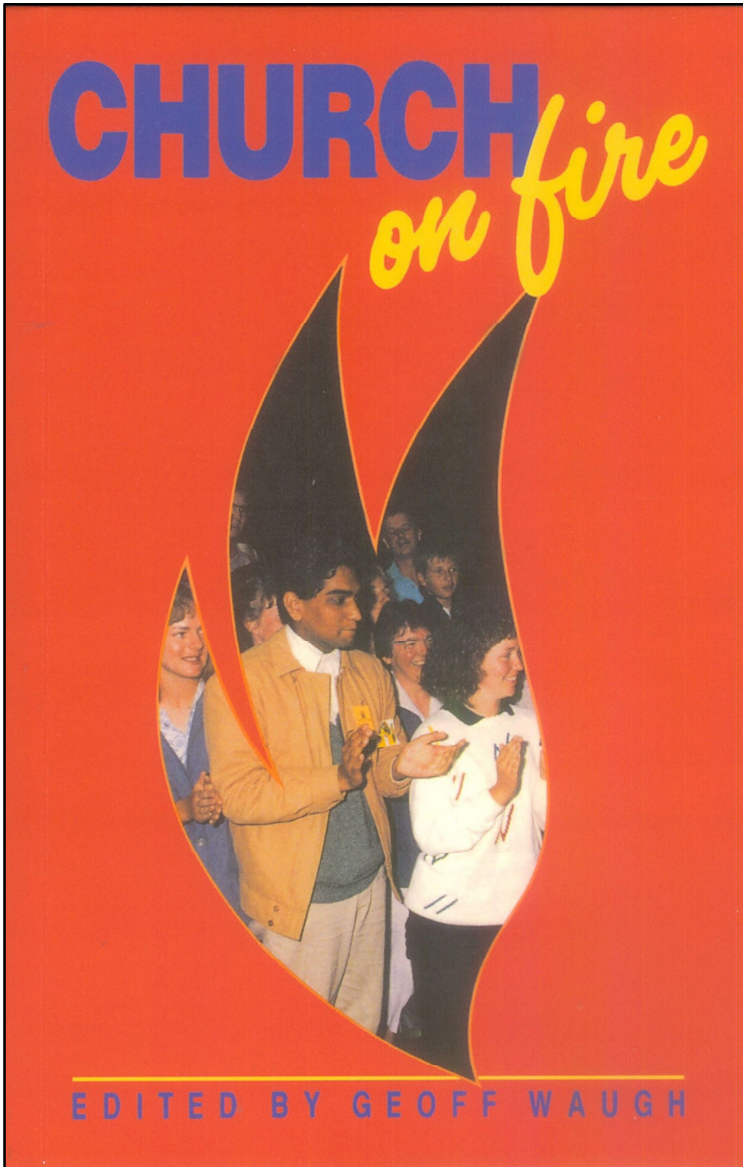
Church Renewal: examples

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

Church Renewal: observations

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

Conclusion: Revival



Church on Fire
See renewaljournal.com

Living in the Spirit

The Holy Spirit and the Christian Life

Geoff Waugh



Living in the Spirit
See renewaljournal.com

Living in the Spirit

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

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire



**YOUR
SPIRITUAL
GIFTS**
to serve in love

Geoff Waugh

***Your Spiritual Gifts
to serve in love***
See renewaljournal.com

Fruit and Gifts of the Spirit

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

Foreword

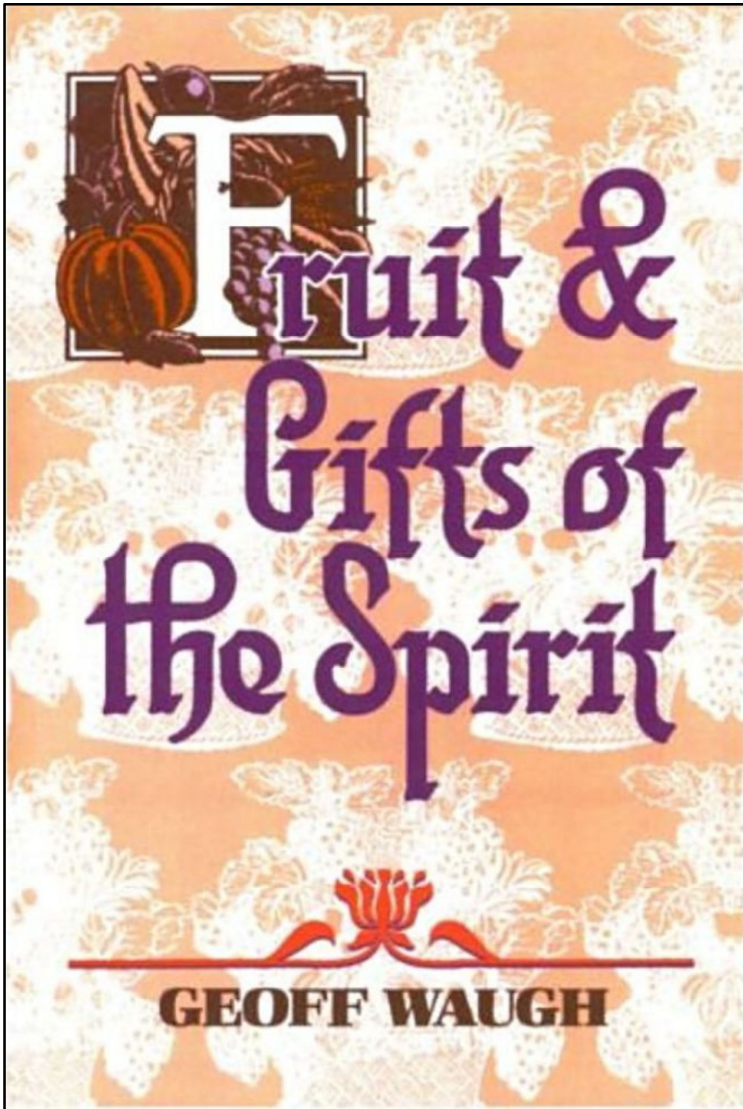
Part I: Fruit of the Spirit

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

Part II: Gifts of the Spirit

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

Appendix: Gifts checklist



Fruit and Gifts of the Spirit
See renewaljournal.com

The Leader's Goldmine

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

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

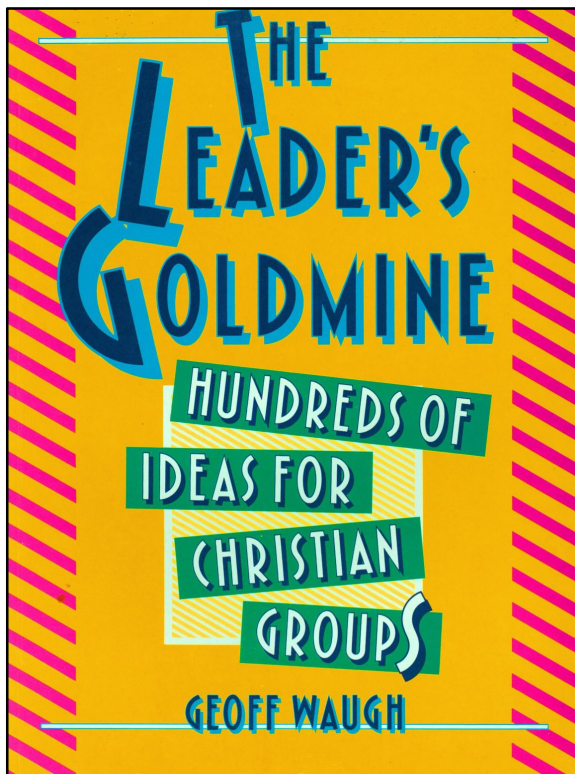
Ideas for integrated studies on themes

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

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus



The Leader's Goldmine
Hundreds of ideas
For Christian Groups

See renewaljournal.com

Kingdom Life in Matthew

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Christ's design for life in God's kingdom

Narrative:

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

Discourse:

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

The spread of God's kingdom

Narrative:

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

Discourse:

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

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

Resurrection appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

The mystery of the Son of God

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

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

The way of the Son of Man

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

Conclusion: The fulfilment of the mystery

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| 40. Christ the King | John 18:33-37 |
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PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

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| 16. The Trinity | John 3:1-17 |
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Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Luke's program for Jesus' ministry

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

The Galilean ministry

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

The travel narrative: part one

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

The Gospel within the Gospel

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

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

The ministry in Jerusalem

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

Conclusion: The fulfilment of the ministry

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| 40. Christ the King | John 12:9-19 |
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PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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|-----------------|---------------|
| 16. The Trinity | John 16:12-15 |
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Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

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

Introduction: John an eye-witness

Section 1: Details exclusive to John

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

Section 2: Relational Bible Studies

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

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

Appendix: *Renewal Journals* and books

Bible study outlines:

PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Observations about Jesus

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

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection appearances of Jesus

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

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

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

The Acts of the Holy Spirit

2 The Aims of *The Acts*

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

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

Conclusion

Body Ministry:

The Body of Christ Alive in His Spirit

Exploring Body Ministry, 244 pages (2011).

Compiled from these two books in one volume:

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

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: From few to many

Chapter 1. Kingdom Authority: From meetings to ministry

1. Church and Kingdom
2. Signs of the Kingdom

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

1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants

1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited

1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head

1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures

1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping

1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active

1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission

1. Congregational Structures
2. Mission Structures

Case Study: China miracle

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

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

Chapter 11. Open Education: From narrow to wide

1. Open Ministry Education
2. Distance Education

Chapter 12. Unlimited Education: From centralized to decentralized

1. Advantages
2. Problems and Solutions

Chapter 13. Continuing Education: From classrooms to life

1. Increasing Change
2. Increasing Choice

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

1. Principles
2. Foundations

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

1. Aims and objectives
2. Implications

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

Chapter 17. Contextual Education: From general to specific

1. Theology in Context
2. Ministry in Context

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

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

This books combines two previous books:

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

Keeping Faith Alive Today

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

Two Sessions on Prayer

by Nevin Vawser

1 New Ways to Pray

2 What Did I Discover?

Two Sessions on Using the Bible

by Colville Crowe

3 Try Reading the Bible

4 Share Your Experiences

Two Sessions on Life in the Spirit

by Geoff Waugh

5 Faith Alive in Personal Life

6 Faith Alive in Community

Exploring Israel

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

Part 1: Journey

Included in *Looking to Jesus:*

Journey into Renewal and Revival (2009)

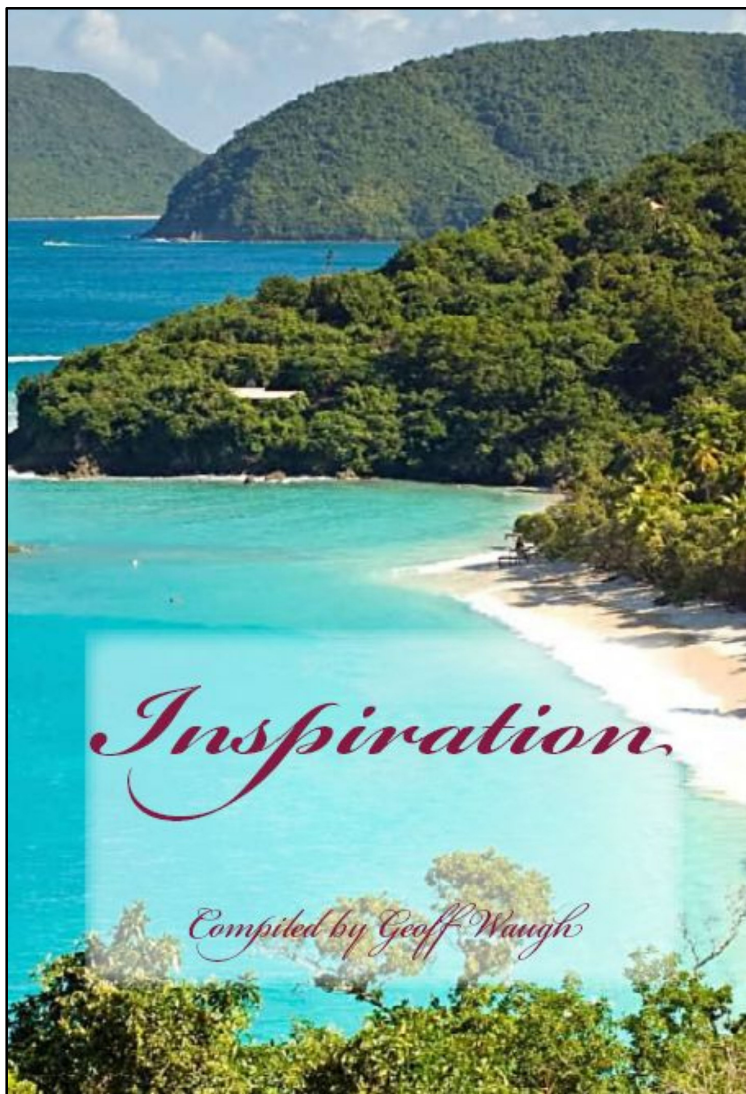
Part 2: Journal

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

Inspiration

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

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



Inspiration

See renewaljournal.com

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories
100 pages

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

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

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

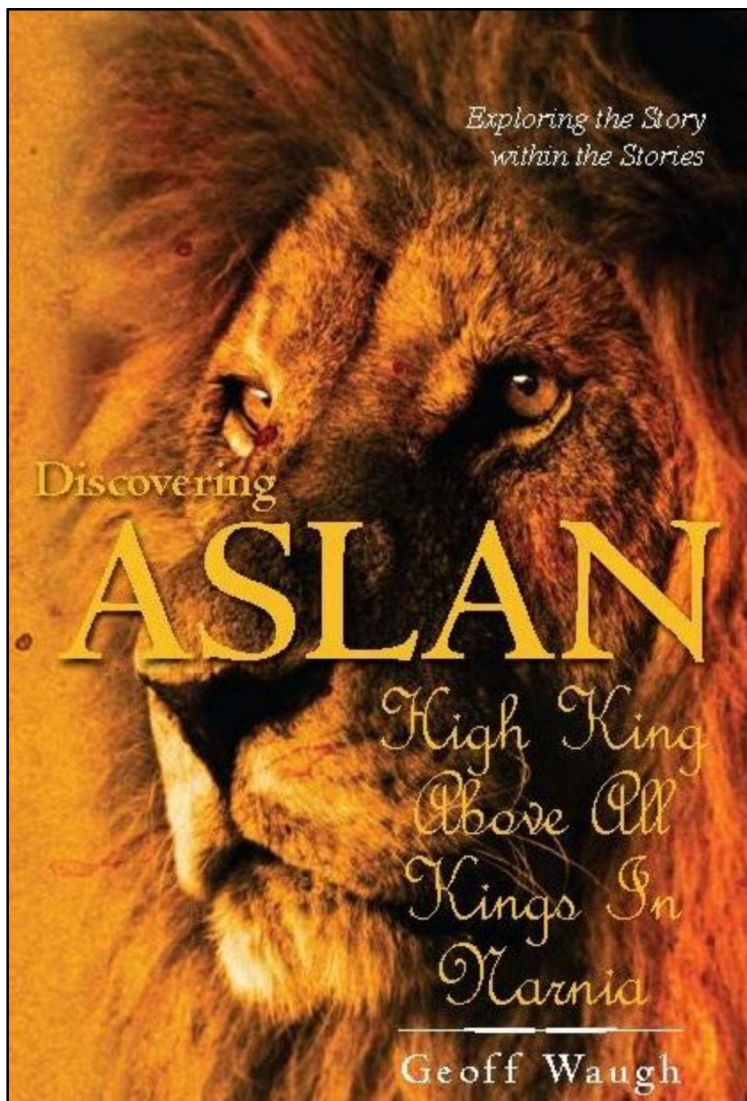
6. The Magician's Nephew

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

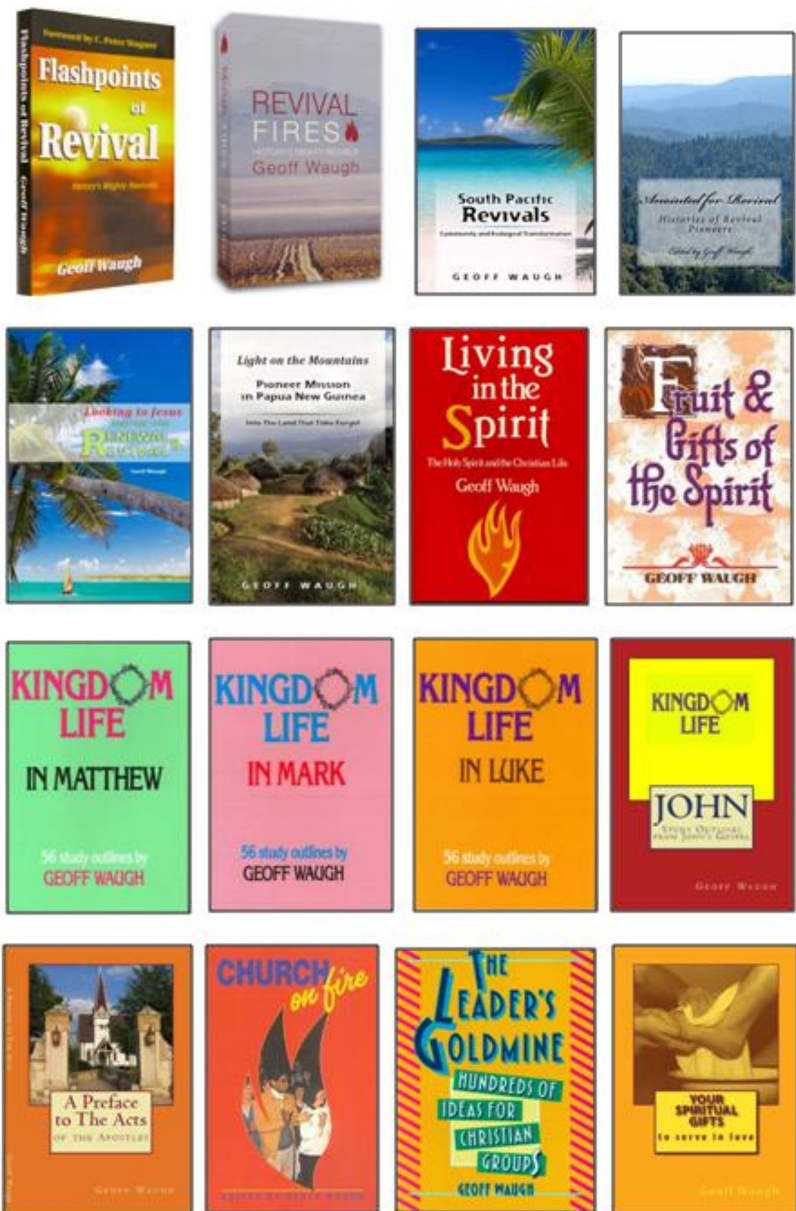
7. The Last Battle

Further up and further in

Conclusion



***Discovering Aslan
High King Above All Kings in Narnia***



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Free airmail postage on www.bookdepository.com
Book details at 'Geoff Waugh' on www.amazon.com**

