

## **D ABBOTT—1984**

### *Anglican mission education in Papua New Guinea 1891–1972*

The aim of this thesis is to investigate, describe and evaluate the role of a Voluntary Agency in educational development in a less-developed country; specifically, the Anglican Mission in Papua New Guinea, from the foundation of the Mission in British New Guinea (subsequently Papua) in 1891 to the introduction of the National Teaching Service in 1971.

The thesis concentrates on perceptions – the thoughts, feelings, attitudes and values of Anglican Mission educators, both clerical and lay, expatriate and national. It draws on the insights of a diverse group of thirty four people of long and varied experience in Papua New Guinea, who recorded their impressions by means of a substantial questionnaire. In addition to the primary evidence assembled from a questionnaire, recorded interviews and personal correspondence, data was derived from scholarly secondary sources, and literature related to education in less-developed countries.

Three important factors shaped the foundation of the Anglican Mission in British New Guinea. The colonial ethos provided the context from which the clergy, educators, medical staff and lay helpers came to offer a ministry of evangelism, education and healing. They came to a dynamic native society in British New Guinea which, in all its cultural diversity, contrasted sharply with the British and Australian way of life. These two factors of the British colonial context and the Papuan cultural setting are discussed in Chapter 1, especially in relation to education. The third of the trilogy of formative influences, namely, the ethos of the Anglican Church, its polity and churchmanship, is discussed in Chapter 2.

The aims of education are frequently implicit rather than explicit in an educational system. The educational aims of the Anglican Mission, and of other missions in Papua, are identified and discussed in Chapter 3.

An historical overview has been provided to trace the growth of Anglican Mission education in Papua New Guinea. The fifty years 1891-1941 from the foundation of the Mission to the onset of World War 2 in the Pacific are outlined in Chapter 4. Cataclysmic change, death and destruction befell the Mission with the Japanese invasion in 1942, bringing distress and confusion to Papuan Christians and expatriate staff; the dramatic war years 1942-46, and post-war planning are traced in Chapter 5. Post-war reconstruction, and the emergence of Administration into the hitherto mission-dominated educational arena commencing in 1946 and culminating in the National Teaching Service in 1971 constitute the theme of Chapter 6 and completes the historical overview.

Financial poverty has been a characteristic of the New Guinea Anglican Mission throughout its lifetime; the issues raised in Chapter 7 show how lack of finance has stultified development of the Mission's schools and limited its educational offerings. The recruitment, training, development and deployment of teaching staff are the subject of Chapter 8, and some insights are given into the problems of providing an efficient and dedicated teacher cadre in a missionary situation.

Language is a fascinating aspect of Papua New Guinea culture; in Chapter 9 the language policies of the Government, and Anglican Mission and other missions, are examined, with special reference to their application to the Mission educational system. Christian missions have frequently been accused of destroying the cultural heritage of native people; the attitudes of the Anglican Mission to cultural heritage are discussed in Chapter 10.

The Martyrs Memorial School is one of the features of the Anglican Mission Education system. The growth and development of that school is described in Chapter 11, both as a record of the school's foundation and development, and as a case study to illustrate some of

the range of educational problems faced in establishing schools in the Anglican Mission system.

In Chapter 12 an evaluation is made of Anglican Mission policy and practice in educational development, particularly with reference to Anglican Churchmanship in Papua New Guinea; the aims and strategies of Anglican Mission education; financing and material support; staffing of Mission schools; language policies and their significance; the maintenance of cultural heritage.

The objective is to examine the contribution of the Anglican Mission to educational development in Papua New Guinea 1891-1972, and to evaluate that contribution.

### **P BARNES—1995**

*Living in a half-way house: the rise of liberal evangelicalism in the Presbyterian Church of New South Wales, 1865-1915*

Most of the various Presbyterian bodies in New South Wales joined what became the Presbyterian Church of New South Wales in 1865. It was a Church which was Calvinistic and Reformed in its creed, but by 1915 it had called Dr Samuel Angus to teach its ministerial students. Angus became known as a vocal proponent of extreme liberal Protestantism, and is often blamed by conservatives for leading the Church astray. But in fact there had been considerable shifts in the Church well before Angus ever became prominent.

The years from 1865 to 1915 form a vital part of Presbyterian history in New South Wales, but not only in the Presbyterian Church and not only in New South Wales. The Protestant Churches in the Western world were increasingly embracing the new thinking ushered in by biblical criticism and the theory of evolution. But, so far as the Anglo-Saxon world was concerned, it was the age of Liberal Evangelicalism rather than the age of theological liberalism. This thesis aims to trace the rise of Liberal Evangelicalism in the Presbyterian Church of New South Wales, and to fit it into its historical context.

### **W BERENDS—1990**

*The evaluation of culture in missiology: a topical and theological approach to the value and significance of culture in the context of mission.*

The introduction to the thesis gives a definition of the terms *culture* and *mission* by way of a historical survey showing how these concepts developed.

It is demonstrated that the origin of culture concept is to be found in the in Plato's ideal of the *paideia*, which he put forward as the standard for education in proper social behaviour. The *paideia* concept was translated into the Latin as *cultura anima*, and it is this expression that became the source for the English term "culture." Thus from the beginning, the culture concept had a normative and value determining denotation. This denotation eventually culminated in the equation of culture with the highest ideals of western civilisation.

When scholars began to study the history of civilisation, they first assumed that all cultural variety could be explained in terms of the various stages of evolutionary development of culture. On this understanding, E.B. Tylor used the expression "primitive culture" to describe the cultural life of the so-called primitive peoples. Franz Boas was the first to recognise that the varieties of human culture could not be explained in terms of a single evolutionary model. For this reason he chose to speak of "cultures" in the plural. He was also one of the first to understand the relative nature of cultural values, an understanding which in time was expressed as the principle of cultural relativity.

When the study of culture began to develop as a science in its own right, the question arose how it should deal with human values. Some, like Heinrich Rickert and Max Weber, argued that the task of social scientists was only to record and describe these values. Others, like E.B. Tylor, Ruth Benedict, and Melville Herskovits, contended that anthropology was a "reforming science," which required its scientists to evaluate and apply what they discovered. A number of social scientists advanced criteria by which a culture might be evaluated. Here we mentioned various economic, environmental, integrational, psychological, and rational criteria. We reject all of these criteria, because ultimately they made man himself the measure of his culture.

The discussion on the concept of mission takes its starting point in some modern definitions, which show that there is no consensus about its precise denotation of this term. It is argued that these opposing conceptions of mission already surfaced at the Edinburgh (1910) and Jerusalem (1928) conferences of the International Missionary Council. Here we see that opinion was divided between those who emphasised the continuity, and those who emphasised the discontinuity between Christianity and the other religions. The subject was extensively discussed at Tambaram, in 1938, where William Hocking defended, and Hendrik Kraemer opposed the continuity viewpoint. But the issue remained unresolved. With the formulation of the *missio Dei* concept, at the Willingen conference in 1952, some unanimity appeared to be reached with the recognition that God's mission was also operative outside the Judeo-Christian tradition.

One of the outcomes of the *missio Dei* theology was that the task of the Church and Christian organisations in the work of mission tended to be downplayed. Under the influence of J.C. Hoekendijk and W.J. Hollenweger there was a move to "de-churchify" mission. It was argued that, since the object of the *missio Dei* was not the Church but the world, this called for a secularisation of Christianity. The aim of mission was expressed as the establishment of God's shalom, through the humanisation of mankind.

This redefinition of missions in terms of the *missio Dei* went against the traditional view that missions was an activity of the church, or a society representing the church, concerned with the planting of new churches. The emphasis was no longer on missions as an activity of the church, but on the church itself as an aspect of God's mission. This new understanding left no room for an organization such as the International Missionary Council to exist separately alongside the World Council of Churches. Consequently in 1961, at New Delhi, the IMC was absorbed by the WCC.

Donald McGavran has argued that these new developments eventually led to the beginnings of the Evangelical movement. Although there are other important historical reasons for the development of Evangelicalism, there is no doubt that a common concern that the new definition of mission(s) neglected the spiritual needs of those unreached by Christ helped unify Evangelicals. From New Delhi on it is therefore necessary to trace two separate courses in Protestant missiological thinking.

Following this introduction the thesis proceeds to discuss some of the missiological approaches to the evaluation of culture. It begins with a study of German missiology, because of its long tradition of scholarship on the question of the value of culture. It is noted that most early German missiologists were Pietists, who observed a strict dualism between "matters of the heart" and "matters of the world." Mission work was only concerned with man's spiritual affairs, which consisted of bringing individuals to conversion (*Einzelbekehrung*). Lutheran missiologists also distinguished between the spiritual and temporal areas of life, but they believed that God ruled in both these areas of life. For this reason they actively sought to bring changes in the cultural life of non-Christian societies. The aim of missions was successively described as *Völkerbekehrung*, *Völkerchristianisierung*, and *Völkerpädagogie* (the conversion of nations, the christianisation of nations and the education of nations).

When things had clearly gone too far, Gustav Warneck called missions back to its task of bringing people to conversion. Warneck maintained that culture belonged to a "sphere of nature" (*Naturgebiet*), a neutral area on which Christianity makes no claims. Even so, up to the First World War, German missions continued to be linked to the expansion of German influence. After the war German missiologists began to put more emphasis on the preservation of the indigenous cultures. Bruno Gutmann sought to preserve the primeval bonds (*urtümliche Bindungen*) and the intrinsic values (*Eigenwerte*) of traditional society. Christian Keysser sought to preserve the tribal identity by means of retaining the *Nomos*, the principles which expressed the tribal character. Others argued that these approaches emphasised the traditional community values at the expense of the values of the spiritual community of Christ. Under the influence of Karl Barth, men like Walter Freytag and Karl Hartenstein began to emphasise the radical difference between Christianity and the traditional religions.

The following chapter deals with the view of culture that developed in the context of discussions about the missionary approach. This is the approach that more and more began to be identified with the position of the Evangelicals. Included were those who continued in the line of Kraemer and took a holistic approach, but others were suspicious of the holistic view of culture and defended a position whereby the bulk of culture was relegated to a neutral sphere. We see an example of this in the works of Donald McGavran, who claimed that ninety-five percent of culture is neutral. This approach was also favoured by a number of Evangelical linguists, who based their analysis of culture on certain linguistic models. An example can be found in Charles Kraft's model of "dynamic indigeneity," which has its origin in the translation principle of "dynamic equivalence." Here a distinction is made between the "forms," which are neutral, and the "meaning," which give value to cultural activities.

As mission anthropologists such as Taber advocated moved from a culture-functional approach to an approach more open to the dynamics of cultural change, the linguistic model tended to be abandoned. The Willowbank Conference on Gospel and Culture (1978) rejected the dynamic indigeneity model, because it was based on the view that culture was made up of a collection of neutral elements. Instead the Conference chose to use the term "contextualisation," introduced into the Evangelical world by Byang Kato, at the Lausanne Congress. This term gave greater recognition to the holistic and dynamic nature of culture. The model of the "hermeneutical circle" was suggested as the proper method for theologising.

In the Willowbank Conference we can see evidence of a major change in the Evangelical approach to culture. Many Evangelicals seem to have moved to a more holistic view of culture, with the result that the new emphasis is on the transformation of culture to the service of Christ. Here the Evangelicals have come closer to the Ecumenical position. But there remain some basic differences in the Evangelical and Ecumenical approaches to culture. As Bruce Nicholls points out, the Evangelicals take their starting point to the evaluation of culture in biblical theology, but the Ecumenicals start with man's existential situation. Here we note that many of the ideas proposed at Willowbank show the influence of neo-Calvinism, which is also the starting point for the final part of the thesis.

The next chapter demonstrates how the mission approach to culture that developed in ecumenical discussions was largely formed in the context of discussions on the Christian encounter with other faiths and ideologies. It shows how a number of Asian theologians, including M.M. Thomas and D.T. Niles, built on the *missio Dei* theology to argue for the promotion of a Christian humanism and the secularisation of society. These new viewpoints came to expression at Uppsala, in 1968, where the aim of mission was expressed in terms of social, economic and political goals. Similarly at Bangkok, in 1973, salvation was defined in terms of liberation from the social consequences of sin.

Along with these developments, the recommended Christian approach towards the adherents of the non-Christian religions was changed from one of confrontation to one of dialogue. As this

concept was developed, more and more emphasis was put on the contributions of the non-Christian partners. At the Ajaltoun Conference (1970) Christians were encouraged to discover how Christ reveals himself in other religions and ideologies. Several theologians took up this challenge. Choan-seng Song studied the recent developments in China, and came to the conclusion that signs of the Kingdom of God can be discerned in such movements as the Chinese cultural revolution. Julius Lipner argued that Christ's presence can be discerned in the great world religions. M. Amaladoss suggested that the presence of Christ in other religions required that Christians should participate with the adherents of these religions in common religious activities and share in their religious values.

The influence of certain Roman Catholic missiologists also began to make an impact on ecumenical thinking. Here we must think of Raimundo Pannikar, who began with the view that the "Unknown Christ" was at work in the non-Christian religions, and then defended a position that distinguishes between a "universal Christ" and a "particular Jesus." Paul Knitter builds on the views of Pannikar and others who think like him to arrive at his "theocentric" approach to other religions, which denies the normativity of Christ for all peoples.

The fifth chapter deals with the contextualisation debate. This debate not only added some new insights, but also served to bring the discussions of evangelicals and Ecumenicals in contact again. The chapter begins with a discussion of the origin of the contextualisation concept, followed by an investigation how this term was adopted and adapted by the Evangelicals. A study of various models for contextualisation, as presented by K. Halebian, R. Schreiter and S. Bevans, shows that there is little consensus on what constitutes the proper text and context for contextualisation.

The various understandings of the text and context are dealt with in some detail. Here it is pointed out that the understanding about what constitutes the text ranges from those who would identify the text with whatever revelation can be found in the context (e.g. in other religions) to those who identify the text with a core of truths found within the Scriptures. The identification of the context is also much debated, with various traditions emphasising the sociological, cultural or religious contexts.

Chapter six categorises the various missiological viewpoints on culture. Here the classification system of Richard Niebuhr is judged unsatisfactory for the purpose. One reason for this was that Niebuhr's system is based on the older, prescriptive concept of culture. Another reason was that the system was based on a mono-cultural approach to culture, so that it tended to categorise views on the value of particular cultures rather than views on culture in general. The system was therefore not suited for the categorisation of modern viewpoints based on a multi-cultural approach to culture.

A new classification system is suggested, distinguishing between dualism, which recognises two sets of norms for judging human activities, and monism, which recognises only one. Within dualism there are three positions: 1) that of the Lutherans, which distinguishes between a Kingdom of Grace and a Kingdom of Law, and places culture within the latter; 2) that of the Pietists, who distinguish between "worldly matters" and "matters of the heart," and 3) the approach which holds that most of culture belongs to this neutral realm where no spiritual values apply.

Among those who hold to a monistic position there are also three distinct viewpoints. These are divided according to whether they took their departure point in: 1) the antithesis doctrine, which teaches that all cultural activities are either the result of man's works of sin or God's works of grace; 2) the diastasis doctrine, which holds that all of culture is both under sin and under grace at the same time; and 3) an evolutionistic principle, which believes that all of culture is under God's grace and in progress to its divinely appointed destiny.

The second part of the thesis sets out to develop a theological approach to the evaluation of culture, taking its starting point in the neo-Calvinist tradition of Abraham Kuyper and Herman Bavinck. In the search for the origin of culture the viewpoint of K. Schilder is considered. Schilder and others held that culture had its origin in God's covenant with Adam, as expressed in the so-called cultural mandate. This answer is rejected, because it does not explain why sinful covenant breakers continue to participate in cultural pursuits. It is argued instead that the origin of culture is to be found in man's constitution as a creature made in the divine image. Man's creation in the image of God made him a relational being, able to have fellowship with God and his fellow man. By virtue of the dominion given him by God, man relates to the rest of creation as its ruler and preserver.

A second conclusion is that the creation accounts show that the pursuit of culture has a teleological significance. Here it is noted that a number of scholars come to this conclusion solely on the grounds that the potentials of creation called for a fulfilment. This argument is judged too speculative, and a firmer basis for the teleological significance of culture is found in the concept of the Sabbath. Even as the divine Sabbath marked the consummation of creation, so man's observance of the Sabbath, in imitation of the divine example, points to a greater consummation of the created order.

Since culture has its origin in man's creation in the image of God, it follows that man's fall into sin, with the consequent corruption of the divine image, also left its mark on culture. The Reformation doctrine of the total depravity of man teaches that man, in his own power, is no longer able to do any works that are pleasing to God. All good still done by man is therefore attributable to the works of God's grace. Here Calvin's distinction between God's saving grace and a divine grace which curbs the effects of sin is brought forward. Abraham Kuyper built on this distinction between special and common grace to develop a basis for his theology of culture and society.

Kuyper's view of culture was based on the recognition that either sin or grace could be the moving cause behind man's cultural activities. While this implied that there was a principial antithesis between the Christian and non-Christian pursuit of culture, this did not mean that non-Christians were totally incapable of producing worthwhile cultural activities. By God's common grace, the unregenerate could practice and even excel in works of culture. While it is observed that many legitimate criticisms can be levelled against this Kuyperian theology of culture, the conclusion is that some of the basic elements in this approach continue to have validity. This also applies to his distinction between special grace and common grace. While the suitability of the terminology can be debated, the distinction does give due recognition to the antithesis between sin and grace.

The thesis also looks at some of the alternatives that have been suggested to the antithesis approach. In the teachings of Karl Barth, the concept of the antithesis was replaced by one of a *diastasis*. This meant that he rejected the "either-or" approach of earlier Reformed theology for a "both-and" approach, which regarded all of creation both under sin and under grace at the same time. It is noted that this approach does not allow for any distinctions between human activities, with the result that Barth leaves no basis on which to make value judgments on culture. As a result, many of Barth's followers are inclined to overrate the value of human achievements.

This optimistic evaluation of human achievements led to a new approach, which identifies God's work of creation with his work of salvation. In emphasising the cosmic significance of Christ, this approach stressed Christ's role in creation rather than his crucifixion and resurrection. Those who hold this view refuse to restrict Christ's work of salvation to the Judeo-Christian tradition. They claim that all of history is salvation history, and that the works of Christ can be recognised in a wide variety of world events. Secularisation, humanisation and liberation became the criteria for Christian action. On this basis some suggest that every

religion and ideology promoting human values should also be regarded as vehicles of God's saving grace.

The thesis finds criteria for the evaluation of culture in the concept of the Kingdom of God. In the Kingdom, the Sabbath as it is expressed in the observance of the year of Jubilee comes to its consummation. But the Sabbath is not just the feast of the consummation of creation, it is also a feast celebrating the salvation Christ obtained through his work of atonement. The recognition that the consummation of creation and Christ's work of salvation are equally a part of the Kingdom leads to a rejection of those models of the Kingdom that would restrict the Kingdom to only one of these themes. Thus the model that fully identifies the Kingdom with the Church, as the redeemed community of God, is rejected. So is the model that identifies the Kingdom with all of creation.

The Kingdom of God is both a present and a future reality. The presence of the Kingdom can be observed in the first fruits of the Kingdom, which consist of the redeemed community together with those of their works that flow from the renewing power of the Holy Spirit. But these first fruits point to a greater fulfilment, that will take place when Christ renews all of creation. Hence the proper criterion for recognizing what belongs to the Kingdom is the criterion of renewal. Since the criterion of renewal does not in itself express the goal of renewal, it is linked it to J.H. Bavinck's concept of *possessio*. The *possessio* concept emphasises that the purpose of Christ's work of renewal is his full possession of what is rightfully his by virtue of the authority he received by the power of his resurrection. The proper criteria for the evaluation of culture must therefore be found in Christ's work of renewal as he takes possession of man, his society and his cultural products.

The final conclusion stresses the need for a dynamic approach to the evaluation of culture, so that a culture is evaluated in terms of where it is headed rather than in terms of where it has been. Christ's claim to possession of man's culture can only be met when he works his power of renewal in the lives and actions of those who, through this power, come to recognise him as their King.

## **B BILLINGS—2005**

*“Do This in Remembrance of Me.” The Disputed Words in the Lukan Institution Narrative (Luke 22:19b-20): An Historico-Exegetical, Theological, and Sociological analysis.*

The textual tradition preserved in Codex Bezae (D, 05) has long been renowned for the curiously truncated version of the Last supper narrative in St. Luke's Gospel. In D and a small number of other minor witnesses, the narrative ends abruptly at the words spoken by Jesus over the bread (“This is my Body”) lacking the words over the Cup and the command to remembrance, and proceeding directly to the exclamation “but behold!”. This so-called “Shorter Text” of the Lukan institution narrative has occasioned a large volume of literature over the years that seeks to account for the textual difficulty presented by Codex Bezae.

The first part of the dissertation establishes the nature of the textual difficulty, its classification by Westcott and Hort among the ‘Western Non-Interpolations’, and the likely provenance of its most important witness, Codex Bezae. In the second part an extensive survey of previous and current explanations for the textual difficulty is undertaken. The disputed words of Luke 22:19b-20 are examined at length in regards to their style, lexicology, and grammar, so as to ascertain their source and examine their allegedly non-Lukan features. Attention is then turned toward the allegedly non-Lukan theology reflected by the disputed words. The possibility that the textual conundrum presented by Codex Bezae may result from either an intentional or unintentional scribal error is then investigated, with an examination of the literary and historical context in which the narrative has been transmitted. Finally, the thesis of J. Jeremias, that the text of Codex Bezae and its ancestors was altered in accord with

the 'disciplina arcani' that developed in early Christianity, is examined at length. All of these theories and explanations are found to be inadequate, and in the third part of the work a new way forward is proposed by understanding the text of Codex Bezae to be a 'window' into the social and cultural world of the community by whom and for whom it was produced. A detailed study of the accusations and allegations levelled against the Christian community during the period in which the textual tradition was transmitted is then conducted, focussing on those allegations that may have directly related to the meal practices of the Christian community.

The result of this study is the positing of a sociological explanation for the textual problem represented by Codex Bezae at the point of the Last Supper narrative in Luke (22:19b-20). Succinctly, that the text was altered at this point amidst the historical and cultural background of the localised persecutions experienced by the Christians of Lyons (ca. 177 CE) so as to preserve and shield the community from further accusations of 'thyestean banquets and oedipodean intercourse' and so as to prevent further outbreaks of violence against it.

### **M BURTON—2000**

*Speaking in whispers: a theological response to the Holocaust, with special reference to the Christian and Jewish dialogue.*

This thesis aims to examine the Holocaust as a historical singularity, isolating some of the 'old-new' questions about God and humanity that it raises for Christian theology, and to do so in the knowledge that the rent between the Synagogue and the Church is, in part, responsible for paving the way for this greatest of Jewish disasters. Hence, the Christian and Jewish dialogue in the post-Holocaust world is always in view. The first chapter introduces the fact of the Holocaust, and argues for the appropriate retention of the term because of its theological overtones, and plots a way forward for this study. Part One of the study – which commences at Chapter Two – argues for the historical and theological significance of the Holocaust. Embedded in the latter are the old-new questions about God's action in the world, and our theodicies. Chapter Three introduces the first of four responses to the Holocaust, that of Rabbi Richard Rubenstein, who advocates an abandoning of the biblical God and return to the old gods of Canaan. The second Jewish response is found in Chapter Four, and explicates the views of a survivor, Professor Emil Fackenheim, who believes that continued Jewish survival is the response demanded by God of the Jews. A. Roy Eckardt's view as a Christian is that the Church's anti-Jewish sentiment is unavoidably tied to its triumphalism; for Eckardt, denial of the resurrection of Jesus as an accomplished event is the only way forward for the Church, and his views are examined in Chapter Five. The sixth chapter examines a diametric Christian response – that of Jürgen Moltmann – whose analysis of the Holocaust calls forth a declaration of the Presence of the Crucified, Triune God. Part Two of the thesis, which begins at Chapter Seven, argues against the easy assumption that the New Testament is inherently and hopelessly inimical to Jews and Judaism, and against the inappropriate claim that its writings are 'antisemitic'. The concept of *christo-controversialism* is offered as a more appropriate possibility. The question of salvation and the Jews is raised in Chapter Eight, and asks whether or not a Jew must 'become a Christian' in order to be reconciled to God. Chapter Nine offers a provisional theodicy and retains belief in a good God, draws some conclusions, and joins with those Jews who believe that only new life for the dead will vindicate the suffering of the victims of the Holocaust.

### **N CHEE—2003**

*The ecclesiological response of protestant Christians in China to the political upheaval 1949–1958 (degree awarded posthumously)*

The Protestant Church in China went through radical changes between 1949 and 1958. The newly emerged Three-self Patriotic Movement transformed the Chinese church into an indigenous, united church with clear direction, and a well defined role in Chinese society. The church severed its relationship with missionaries and affirmed itself as self-governing, self-supporting and self-propagating. The church was highly involved politically and socially in the building of a socialist China. As such, the existence of the Three-self Patriotic Movement (hereafter TSPM) has been controversial. Some have hailed it as Chinese Christianity achieving selfhood, while others see it as a tool that was used by the Chinese Communist Party. How is one to understand changes so rapid and fundamental as that of the Chinese church?

The hypothesis of this research is that during the 1949-1958 period, there was a clash of ecclesiologies among the Chinese Christian leadership. In attempting to define the nature and function of the Chinese church under the new regime in the early 1950s, a group of Progressive Christians took upon themselves to be the leaders of the church. They presented the 'Christian Manifesto' as establishing the necessary criteria for any future Chinese church. With the support of the new government, they took over the reins of the Chinese church. It was decided that the only model for the church was that it be free from imperialist control, be politically aware, socially engaged, and patriotically mature. The Chinese church was committed to fully supporting the government's political and social agenda.

In this research, five basic issues have been raised to compare and contrast the different ecclesiologies of the Christian leaders involved. There were: the primary task of the Chinese church; the place of ultimate authority of the church; those with the right to exercise this authority; the means appropriate for the church to use in carrying out this task; the relationship of the church with the world and how this is understood. It has been found that the understandings of the nature and function of the church by various leaders were so fundamentally divergent that there was no possibility for compromise. As the Progressive Christians tried to unite the church under their own ecclesiology, the independent churches were obstructing their way. The TSPM deemed any opposition to itself as being unpatriotic and even counter-revolutionary.

The Progressive Christians were intolerant of those who opposed them. Wang Mingdao and Watchman Nee were denounced and isolated. The involvement of the Religious Affairs Bureau in the process created a distrust of the TSPM among many in the Christian community both in China and elsewhere.

In order to strengthen the leadership of the TSPM, socialist education was carried out among the TSPM churches. To consolidate their position, steps were implemented in 'thought reform' and 'handing over one's heart to the party' which involved Christians in declaring unreserved support to the regime. In trying to implement the TSPM ecclesiology among the Chinese churches, it regulated church life, sermon content and the religious activities of Christians. The decline in church attendance led to the combining of churches into a select few, reducing the number of churches overall.

This research concludes that the radical change in the Protestant church in China was the result of a clash in the ecclesiologies of the Chinese church leaders. The TSPM was successful in establishing the supremacy of its own understanding of the nature and function of the church. In so doing the divergent ecclesiologies were reduced so as to become ineffective. Nevertheless, the emergence of house churches was a fresh expression of an alternative understanding of the nature and function of the church in China. Those who rejected the TSPM ecclesiology eventually gathered in independent house church meetings, giving rise to a new paradigm for the Chinese church.

### **R CLIFFORD—2003**

*John Warwick Montgomery's Legal Apologetic: An Apologetic for All Seasons?*

While much has been written about apologetic methodologies, little has been written to focus attention on the appropriateness of the legal apologetic paradigm for evaluation the central truth claim of Christianity: the resurrection of Christ. The purpose of this study is to analyse the adequacy of John Warwick Montgomery's legal apologetic and to progressively critique his approach.

The Introduction to the study answers the inevitable question: Why use Montgomery's model? This is followed by an historical assessment of the legal apologetic that leads into a discussion of four legal apologetic models and their relationship to Montgomery's approach. I outline Montgomery's model and explicate specific epistemological issues with respect to this juridical approach. The adequacy of Montgomery's legal apologetic is then critically appraised. In particular the legal criteria relied upon to prove the documents, hearsay, testimony, things (real evidence) and circumstantial evidence are considered. I attempt to counter its critics and its epistemological and evidentiary difficulties by reframing not only Montgomery's legal apologetic for the resurrection, but also the legal paradigm as a whole.

To the probable response that the contribution of the legal apologetic would only appeal to the 'modernity' style of thinking, I explore its persuasiveness for 'New Spirituality'. Is this an apologetic for all seasons? I seek to reframe Montgomery's legal apologetic, interacting with his subjective evidential and literary apologetic, to show its adequacy in that context.

I then address the question as to whether Montgomery's juridical paradigm is an appropriate paradigm. I suggest that there are difficulties, such as whether the law has a role in rendering a verdict on 'astonishing events'. However, the evident strengths of a scriptural and historical justification outweigh the potential difficulties. I conclude by suggesting that Montgomery's legal apologetic is one for all seasons.

### **M COATES – 2004**

*Missional Churches in An Age of Globalisation*

The study begins with a sociological analysis of the "three faces" of globalisation – the socio-economic, socio-political and socio-cultural. Within this context of globalisation, it is important for the church to have a clear sense of its nature and purpose. Therefore a missional ecclesiology is enunciated, following the Gospel and Our Culture Network, Lesslie Newbegin, and Karl Barth, according to whom "the church exists in being sent and in building up itself for the sake of the mission" (CD IV/1, 725).

Mission is of the essence of the church, not simply one activity within its sphere of responsibility. Unlike, but not inconsistent with, the GOCN's expressed goal to engage the deep culture of Western societies, this study sets out to focus on the missional task of churches in the unprecedented context of accelerating globalisation. Utilising Robert Schreiter's notion of "New Catholicity", it formulates components of a "global ecclesiology" that are especially pertinent to this new context, showing how the global church's unity, pluriformity and reciprocity take on fresh significance in the age of globalisation. These themes guide us in our final chapter, to a five-fold vision for globally oriented missional churches, five capacities through which they express their missional nature. The missional church is presented as a multi-cultural worship community; a centre of cross-cultural hospitality; a partner in international mission; a prophet; and an educator/discipler for mission.

**G COLE—1992**

*Paley on the future state: the role of individual eschatology in his thought.*

The aim of this thesis is to throw fresh light on the thought of William Paley by examining the role of the doctrinal motif of individual eschatology in his thought. A subsidiary aim is to draw attention to the importance of the sermon as a source for understanding eighteenth century thought and the danger in neglecting it. The first chapter introduces William Paley, recent interest in his thought, perceptions of Paley from L. Stephen to D. L. LeMahieu, the task of the study, its approach and its structure. The second chapter examines the view on the future state of a selected number of Paley's precursors and contemporaries (from Locke to Priestley) in order to give some context for Paley's own doctrine. The third chapter explores Paley's view of the importance of eschatology, the nature of his doctrine, and the relation between his position and those surveyed in the second chapter. The fourth and fifth chapters examine Paley's system which consists of his four major works (*The Principles of Moral and Political Philosophy*, *Horae Paulinae*, *Evidences of Christianity* and *Natural Theology*) in the light of the two great questions that Paley asks: Will there be a day of judgement?, and, If So, what actions will be approved of, or disapproved of on that day? The sixth chapter looks beyond the system at Paley's concept of serious religion, as expounded in his sermons, to show that Paley had much more to say on both ethics and doctrine than his system might at first suggest. The seventh chapter discusses Paley as a theologian with respect to contemporary debate over whether there is an Anglican style of doing theology (or indeed, a classical Anglicanism) and his indebtedness to the Lockean tradition of doctrinal minimalism. The final chapter summarises the argument, draws conclusions concerning the significance of individual eschatology in Paley's thought and life, and indicates some lines of investigation for further research that emerge from the study.

**R FERGIE—2001**

*A study of church/state relations in Papua New Guinea with particular reference to the Evangelical Alliance of the South Pacific Islands and its involvement in the Government's National Youth Movement Program during the 1980s*

This is a study of church/government relations in Papua New Guinea during a period of accelerated socio-political change from the early 1960s to the mid 1990s. In particular, the role of evangelicals associated with the Evangelical Alliance of the South Pacific Islands (EASPI) is considered with respect to their participation in national youth development – understood as a new area of priority for churches and the government at Independence. Attention is given to church and governmental strategies from the mid-1960s targeting out-of-school and out-of-work young people neglected by an elitist national education system. The following thesis is tested:

The influence of the relatively small EASPI upon Papua New Guinea government initiatives to re-define church/government relations through youth development in the 1980s reflected a revitalisation of evangelicalism's socio-political activist roots.

A number of propositions (corresponding to chapters 2-8) are addressed in support of this thesis:

(i) The national government's elitist education policy from the early 1960s, did not adequately address the needs of a growing number of school-leavers. As youth-associated law and order problems escalated in the 1970s the government was pressured to negotiate a new partnership with the mainline churches in non-formal education.

(ii) Evangelicals in Papua New Guinea were active in social service and social action endeavours following Independence in 1975. In ways similar to pre-independence

involvement they actively contributed to the development of the government's national youth program and youth policy during the 1980s. This was consistent with broader international trends, particularly through the influence of the Lausanne movement.

(iii) In the face of rapid and destabilising socio-political change through the 1960s and 1970s and the failure of imported western youth strategies to meet the needs of out-of-school and out-of-work youth, two mainline denominations (the Roman Catholic Church and the Evangelical Lutheran Church) and the smaller EASPI developed new youth ministry strategies and programs. In mainly positive ways, these programs influenced the ethos and shape of the government's National Youth Movement Program.

(iv) The EASPI's decision to endorse the National Youth Movement Program and participate in the National Youth Council was more than a marriage of mutual convenience. While approached with some caution, the EASPI contributed positively to the youth development of other mainline churches and the government, particularly through participation on the National Youth Council and its executive committee.

(v) The EASPI's contribution to the National Youth Movement Program and the National Youth Council during the turbulent 1980s came to be recognised by the government as the equal of any of the other church youth wing members.

(vi) In addition to youth development, the EASPI contributed to broader dimensions of church/government policy and program development through initiatives of the government's Religious Affairs Division. In the mid-1980s this was particularly the case with respect to government-sponsored development of Christian leadership resources and efforts to draft a national policy on religion and development.

(vii) Attempts between 1984-1987 to produce a national policy of religion and development failed. However, in 1995 a new government initiative involving personnel from churches produced a national non-government organisations policy. This represented, in effect, a church/government policy given that the majority of non-government organisations were Christian organisations and churches. EASPI personnel played a leading role in the drafting of this policy.

#### **J GARWOOD—1994**

*Perspectives on Personhood: an examination of attempts to integrate theological and psychological explanations*

Attempts to reconcile the apparent differences between psychological and theological explanations of human behaviour, beliefs and attitudes have taken a variety of forms. For a number of reasons the approach that seems to have the most potential is one which is often referred to as the 'integration' approach, in which distinct perspectives from both disciplines are used to create an explanatory synthesis.

However, there have been major weaknesses in a great deal of the work done in such attempted integrations, including a lack of clearly stated understandings of what the distinct perspectives of both disciplines actually are, a lack of agreement about what constitutes a proper integration of the two subject areas, and lack of understanding by writers in one or other of the two areas of the subject matter and issues of the other area. The thesis will examine biblical and psychological perspectives on the nature of personhood, and consider ways in which those perspectives have been brought together in the past. A form of integration is then proposed in which biblically derived understandings of the nature of personhood function as the presuppositional base for a human science, reflecting current trends in the development of social scientific epistemology. The integrated human science so

derived is examined and found to be feasible and suggesting of significantly new ways of conceptualising research questions and developing new models and research strategies.

But integration *per se* does not end the matter. Thinking about science itself is presently at a fluid stage with regard to verification, theory-building, objectivity and the standard empiricist account of the nature of reality. Significant changes in its philosophy and methodology are likely in the foreseeable future. This must necessarily affect any theologically conditioned psychology constructed at the present time. A possible future relationship between theology and psychology is developed.

## **F GEE -2007**

*By people of strange tongues: Some Contributions of Linguistic Methodologies to the Discourse Analysis of Biblical Texts*

Linguists associated with the Bible translation community have developed very effective techniques for the analysis of foreign languages, and texts generated in them. The Summer Institute of Linguistics (SIL) has also developed tools to help Bible translators understand the semantic features of the Hebrew and Greek texts, to facilitate the translation process. This dissertation sets out to explore and assess the implications of such linguistic research for the discourse analysis of biblical texts as a contribution to effective exegesis.

An introductory survey outlines the development and principles of Discourse Analysis (sometimes called Textlinguistics) and then introduces three major dimensions of Linguistics which are important for its practice: Structural Analysis, Semantics and Pragmatics. Using this foundation the central chapters first introduce the theoretical bases and then demonstrate practical application of three significant analytical methodologies developed by linguists of SIL: they are Tagmemics, Semantic Structure Analysis (SSA) and Rhetorical Structure Theory (RST).

The work breaks new ground by developing and demonstrating an integrated procedural model for employing Textlinguistics in exegesis, whereby each of the three linguistic methodologies is in turn applied to a section of the Discourse Unit 1 Corinthians 12 to 14 (a text not previously examined closely in the linguistic literature). Tagmemics is mainly used for the analysis of larger structural patterns, semantic relationships are analysed with SSA, and Rhetorical Structure Theory is applied for issues related to Pragmatics, so all the sections of the dissertation are strongly congruent. The use of visual displays characteristic of SSA and RST is demonstrated, and a new type of visual display has been developed in this work to facilitate the use of Tagmemics. It is proposed that there is scope for this linguistic approach to be much more widely learned and utilised for the elucidation of biblical material.

A subsidiary exegetical thesis arises from and is tested through the use of the procedural model, entailing a fresh interpretation of the meaning and scope of the Greek term *τὰ πνευματικά*. New perspectives are offered for a number of other items in the Discourse Unit as a result of the model's application, and other implications of Textlinguistics for biblical studies are explored, with suggestions for further research.

### **M GILBERT – 2008**

*A Revealing Riddle: The pre-Christian Understanding of Psalm 110 and Its Implications for the Self-Claim Implied in Jesus' Use of Psalm 110:1*

The thesis asks three historical (as distinct from purely literary) questions concerning the incident in Mark 12:35-37, namely (i) does the account accurately reflect an historical event? (ii) what self-claim was implied in the incident? and (iii) how was Jesus understood? After evaluating the historicity of the account, the body of the thesis assesses what Jesus meant by closely examining extant non-Christian Jewish literature which bears directly on how Psalm 110 was understood in the contemporary Jewish intellectual milieu. This literature comprises Psalm 110 in the Hebrew Bible, Septuagint and Targums, the *Parables of Enoch*, other relevant Second Temple literature, and early rabbinic traditions. Careful attention is given to establishing the relevance of all texts studied, in terms of their influence in Jerusalem in the early first century C.E.

The answers defended in this thesis are (i) that there is strong evidence that Mark 12:35-37 accurately reflects an historical event, (ii) that Jesus made an implicit self-claim to participate in unique prerogatives of God; and (iii) that some (at least) who heard Jesus, understood the probability that he was making such a self-claim, and that this understanding was confirmed by his subsequent answer to the High Priest (Mark 14:62).

### **GORDON—2002**

*James: Diatribe, Paraenesis or Protreptic Discourse?: The Hellenistic Subgenre of the Letter of James*

This taxonomic study is first placed within contemporary Jamesian research. Many options and issues of genre criticism are identified, especially as they relate to James. Because the genre of James is generally acknowledged by NT scholars to be letter or to masquerade as letter, the main focus of the study will be on the subgenre of James.

Stower's (1981) definition of 'diatribe' is further developed by an exploration of its associated figures. However, in the New Testament, diatribe is seen to be a style of writing, not a subgenre.

Dibelius (ET1975) did ground-breaking work in James, but his definition of paraenesis did not take into account Isocrates' claim (*Antidosis* 67-69) that loose, unconnected paraenesis was not the regular usage of paraenesis. Formal characteristics of paraenesis are therefore proposed. Viewing paraenesis only as moral exhortation is limiting. Three separate texts from Seneca outline the forms that paraenesis take. The letter of James is sent to contain some paraenesis.

In a study of a wide variety of Hellenistic texts, eight characteristics are proposed for protreptic discourse. The most distinctive characteristic of protreptic discourse is that it is conversionary. An exoteric/esoteric distinction within protreptic discourse distinguishes initial conversion from radical recommitment. Various relationships between paraenesis and protreptic discourse are demonstrated in a variety of texts.

James sought the radical recommitment of his readers from nominalism to a faith that is demonstrated by ethical responsibility. Therefore, the subgenre of James is mixed, with esoteric protreptic discourse dominating paraenesis. Some sections of James operate on two levels of communication, the main level being protreptic discourse with paraenesis the

subsidiary level. Classical rhetorical criticism was used with genre criticism in the analysis of the text.

Through its appendices this study also takes into account:

- an enthymemic analysis of James that reveals the assumptions that the author made regarding his implied readers' assumptions;
- the social aspects of genre in James that are enhanced by an analysis of the letter using both historical anthropology and social identity theory;
- an overview of the research of Hellenistic epistolary theory and practice as it relates to the genre of James.

### **G GORMAN—1991**

*The continuing education of rural clergy in the Anglican Church of Australia*

Defining “continuing education” as any planned study program related to professional or vocational pursuits which begins when the clergyman’s formal training ends, this research aims to determine how the content of continuing education programs might be developed through an understanding of perceived needs of Anglican parish priests in two rural Australian dioceses, and to suggest appropriate means of delivering continuing education programs shaped according to these perceived needs. The research was undertaken within a needs assessment-focussed framework. Of primary concern were the perspectives of the clergy themselves – in particular their perceptions of their roles and/or functions, their assessment of how well prepared they feel in the areas of professional/vocational competence expected in these roles/functions, and their perceptions of their own continuing education needs.

The background against which the study was conducted is described, and the aims and objectives are outlined. A review of related research covers relevant literature on continuing education for clergy, clergy needs and motivation for continuing education, approaches to needs assessment and needs assessment data gathering methods. The two rural dioceses in which the research was conducted – the Dioceses of The Murray and Riverina – are described in terms of selected geographical, demographic and ecclesiastical characteristics. Data collection procedures and methodology are then described, including the questions to be examined, the study population, data collecting instruments, pilot study, data collection and analysis procedures.

The results of the research are presented first in the form of frequency distributions of responses to questions in the research instrument. Data are presented on demographic factors such as age, marital status, number of dependents; on vocational variables such as previous occupation, age at which ordained, type and place of theological training, length of service; and on parochial variables such as number of centres, number of clergy, number of communicants, budget and distance from major centres. Questionnaire responses in relation to clergy role, attitudes and performance are also analysed. These include the importance of occupational activities, self-perceived effectiveness in performing the activities, personal satisfaction derived from them and time spent in their performance. Similarly, responses concerning training needs and role development are presented and analysed, followed by those relating to continuing education motivation and infrastructures. Further comparative analysis of several variables is then undertaken to determine their significance for continuing education.

Conclusions based on the research findings are presented, and various recommendations are made. The recommendations relate to training priorities, role perceptions and educational motivation; to the delivery of continuing education activities; and to continuing education

infrastructures. These recommendations articulate an institutional infrastructure for delivery of continuing education programs suited to the perceived needs of clergy in the two rural Australian dioceses studied.

### **M GOW—1992**

*The Book of Ruth: its structure, theme and purpose (published work)*

This study engages in a piece of detective work. It proceeds from an awareness that modern biblical scholarship finds the book of Ruth to be something of an enigma. The puzzlement so caused may give rise to the question, “Why is such a book found in Holy Scripture?” This may be answered at two levels. The first is to attempt to discover the original intention of the book; what the author had in mind and wanted to say to his/her audience. The second is to consider the continuing function of the book in the community of faith, for presumably it was the recognition of an abiding religious or liturgical role which led to the book’s acceptance as Scripture. It is my intention to speak principally to the former level. My research therefore arises out of a desire to discover the original intention of the book of Ruth. Anyone who knows something of contemporary literary theories and the current scepticism about attempts to discover the intention of a piece of literature will recognise the perilous nature of such a project. The dangers are increased when the literature in question belongs to a completely different culture and was written nearly 3,000 years ago. It is my belief that the dangers are reduced, although not eliminated, if an appropriate method is used. Hence I proceed with a literary study of Ruth that attempts to be sensitive to the structure and themes of the book.

In my view the recent rediscovery by biblical scholars of rhetorical criticism has provided a method capable of producing insights that may be valuable in the attempt to discover what a piece of biblical literature is saying. I have largely avoided a study of deep structures of the text, as I doubt the value of this for revealing the writer’s *intention*, but instead concentrate on an attempt to discover surface structure, believing this to be more suited to showing aspects of the writer’s conscious technique and so giving clues as to intention.

There have been several recent studies of the literary structure of the book of Ruth. I attempt to carry on and refine this study, by paying particular attention to formal rather than thematic indicators in determining the structure of the book. The discussion of theme is then conditioned by the awareness of the formal structure. The study of the structure of the book has led to a growing consciousness of the literary unity of the text of Ruth – the existence of a definite formal structure to the book suggests that the existence of such “literary architecture” is the result of deliberate planning, and may indicate that the book is the work of one author, although this need not preclude the possibility of later editing or that the author makes use of earlier traditions concerning David’s family origins. Another factor observed in the study of structure and theme is the continued reappearance of certain themes at key points in the book, and this must surely be of relevance in any enquiry concerning purpose or intention.

### **E HIU – 2007**

*Regulations Concerning Tongues and Prophecy in 1Cor 14:26-40: Are They Specific to the Corinthian Church or Generally Applicable to New Testament Churches?*

This thesis examines Paul’s instructions regarding the use of tongues and prophecy in 1 Cor 14:26-40 to determine which instructions might be specific to the Corinthian situation and which might be generally applicable to New Testament churches.

Several scholars have claimed that the influence of Hellenistic religious practices created a unique situation in the Corinthian church. However, this investigation demonstrates that, although some Hellenistic religious practices exhibited bizarre

behaviour, there was no evidence of unintelligible utterances that resembled the gift of tongues as described in 1 Corinthians. The Old Testament and Judaism also show no evidence of glossolalia, indicating that this is a uniquely Christian phenomenon.

Furthermore Hellenistic society applied the *profht&* word group to administrative cult officials, reserving other terms for inspired diviners. However New Testament prophecy did come under the direct influence of Judaism which understood that true prophecy belonged to either the Old Testament period or the eschaton.

Glossolalia, in 1 Corinthians, is a form of communication with God which may include praise and singing. However, it edifies only the speaker, unless there is interpretation. The Corinthian congregational practice of uninterpreted tongues, probably uttered simultaneously, was unedifying. Paul's regulations thus acted to restrict the practice of congregational tongues while encouraging the practice of congregational prophecy yet with the control of congregational evaluation.

### **D INGLIS—2003**

*A new perspective for Samoan culture and gospel issues in contemporary theology*

Throughout many centuries (c. 100 BCE.) Samoan culture is known for its conservatism and resilience while the Gospel, in its fullness, first came to Samoa in 1830. The methodology considers specific historical, cultural, sociological and theological aspects of Samoan life which may provide answers to the title of the thesis. In that context the historical, cultural, and sociological disciplines are critically examined for their religious and theological implications. The subject therefore investigates the Siovili adjustment movement; the Mau adjustment movement; and the work of a pioneer sociologist – Margaret Mead – in Samoa. The function and scope of contextualised mission-oriented theology is then appraised. The research then alters direction to consider the cultural basis of *fa'aSamoa* (Samoan custom). The definitions, relevance and implications of culture, myth, ritual and symbol are explored before an analysis of the four basis rituals of *ifoga* (an act of submission), *tautoga* (trial by ordeal), *feagaiga* (covenant) and *kava* (ceremonial narcotic drink). A special chapter on Samoan myths of creation follows. The aim is to set the cultural scene both past and present in order to assess its place in contemporary society and in the life of the church.

In this shared world of culture, social institutions and history the thesis, at this stage, introduces relevant material from Berger's sociology of religion in the light of modernity and includes, the sacred canopy, transcendence, immanence, pluralism, alienation, secularisation, plausibility and mediating structures. These concepts are then evaluated as to their applicability in Samoan society. As the threads of this multi-faceted Samoan cultural and theological study the final chapter questions as to whether there is a Samoan Way, a Pacific Way, or an Oceanic Way and for the reasons given, at this point of time, we hold that a Samoan Way is preferable. As Berger's discipline of sociology of religion thematises only part of the total aspects of human reality and is mainly based on American cultural conditions the thesis then concludes with arguments for a contextualised mission-oriented theology in a Samoan context.

A brief postscript on postmodernity is added as this concept of life is increasing worldwide and the manner in which Samoa handles modernity may enable them to be better equipped for a new era.

## **M KEOWN—2005**

### *The Missing Imperative: A Discussion of the Absence of a Clear Imperative to Proclaim the Gospel in the Pauline Epistles with a Particular Reference to Philippians*

Apart from his injunction to the individual co-worker Timothy (1 Tim 4:2, 5), there is no example of Paul directly commanding his recipients to preach the gospel to unbelievers. This raises the question of whether Paul wanted his congregations to proactively preach the gospel to unbelievers. Several recent works have suggested that Paul did not envisage his congregations doing so. Rather than through his congregations, the evangelistic mission was to be continued by Paul, his co-workers, and other apostles, preachers, evangelists and 'specialists'. The general Christian was to support these preachers with prayer, finance, social integration, ethical witness, public worship and verbal apologetic. In this view, the evangelistic mission of the general Christian was primarily through living the gospel in the world (ethical witness). If verbal communication was involved it was at best, responsive to the interest of others (apologetic witness). In other words the evangelistic mission of the church was centrifugal rather than centripetal.

In this dissertation we put this conclusion to the test. To do so we focus our discussion with an in-depth exegetical analysis of passages in Philippians. We suggest that general evangelism is prominent throughout the epistle connected with other key themes including unbelieving opposition, internal contention, joy, ethical witness, prayer, financial support and eschatological hope. We do not suggest that this is *the* dominant theme of the epistle, but demonstrate that general congregational evangelism led by leaders and co-workers is *one important dimension* of the appeal of the letter.

Firstly, it is to the fore in the report of Paul on the manner in which his imprisonment has served to advance the gospel (1:12-18a). Not only has Paul shared Christ with members of the imperial guard but also members of the Roman church ('brothers') have been excited by Paul's example to proclaim the gospel in Rome. Despite wrong motives among some of these, Paul declares that is of little consequence; all that matters is that the gospel is proclaimed (1:18a). Within this passage courageous general evangelism (1:13-4) is interconnected with other key Philipian themes, unbelieving opposition and persecution (1:12-14, 17 cf. 1:19-20), suffering (1:17), contention (1:15-17) and joy (1:18). While eschatology is not prominent, it dominates the following section (1:19-24). Rhetorically this passage implies general witness in Philippi and elsewhere.

Secondly, Paul challenges the Philippians to continue to struggle for the faith of the gospel, which we will argue, suggests general evangelism (1:27 cf. 4:2). Again we note the interconnectedness of general evangelism with other key themes including joy (cf. 1:26; 2:2), ethical witness (1:27a), unbelieving opposition (1:28, 30), suffering (1:29), eschatological hope (1:28) and internal contention (1:27 cf. 2:1-4).

Thirdly, the problem of disharmony in Philippi is linked to evangelism (2:1-4, 14-16; 4:2). Paul exhorts the Philipian Christians to stop all complaint and contention and rather be pure witnesses in Philippi as they hold forth the word of Christ (2:14-16). Again we see the interconnectedness of this general appeal with other themes including eschatological hope (2:12, 15, 16), contention (2:14), ethical witness (2:15), suffering (2:17) and joy (2:17-18).

Fourthly, he reminds them of the ideal son Timothy who is concerned about others and the gospel. He also reminds them of the example of their own Epaphroditus, their 'Apostle' (2:19-30). The report concerning these two evangelists rhetorically implies their imitation and so general evangelism in Philippi (cf. 3:15-17; 4:9). Again here, other themes intersect including suffering (2:26-27, 29-30), joy (cf. 2:18, 3:1) and unity rather than contention (2:20, 29-30).

Fifthly, he urges the two feuding female co-workers Euodia and Syntyche to lay aside their differences (4:2-3). We suggest that it would be inconsistent to limit their activity to prayer and financial support in regard to clear connections to earlier passages and the mention of Clement and other co-workers. The matter of evangelism coincides here with joy (4:4), eschatological hope (4:3, 5) and unity rather than contention (4:2).

Sixthly and conclusively, he appeals to the Philippians to emulate his own example in every way (4:9). Through analysis of Paul's practice in general, his example in Philippians (1:7, 12-13, 22, 29-30; 3:12-14) and Philippi (Phil 1:29-30; 1 Thess 2:1-2; Acts 16:11-40), and the immediate context, we demonstrate that this injunction necessarily includes evangelism (4:9 cf. 3:17; 1 Thess 1:6-8; 2 Thess 3:6-13; 1 Cor 11:1).

Finally, we note that the clause, 'fellowship of the gospel' (1:5), which anticipates the involvement of the Philippian church in the gospel throughout the epistle, should be understood to include all aspects of involvement referred to in the epistle. Furthermore, structurally we suggest that the 'good work' and 'grace' of 1:6, 7, reiterate this active involvement in the gospel, including unified proactive evangelism along with financial support, suffering, prayer and ethical witness. We note here also the references to eschatological hope (1:6, 10-11), joy (1:4), unity rather than contention (1:9-10a cf. 1:5), unbelieving opposition (1:7), suffering (1:7) and ethical witness (1:9, 11).

All in all it is apparent that the theme of general evangelism runs through the letter, intersecting with other major motifs we have mentioned. We suggest that an appeal for unified, courageous general evangelism provides the context for the conflict in the church. To some degree or other it undergirds every example given by Paul, both positive and negative. It is essential to the rhetoric of the letter. The thrust of the epistle suggests that Paul's vision for the local church included evangelisation of the context despite opposition and persecution. This evangelisation involved all members of the church consistent with Paul's references to evangelists and the central place of evangelism in the believer's life (Eph 4:11; 6:15, 17). We contend that Paul did want his congregations to evangelise their contexts spearheaded, by apostles, evangelists and other proclaimers.

## **J KINGSBURY—2003**

### *The social responsibility of the Christian church as a minority community in Pakistan*

The problem that this study addresses is the extent to which a repressed minority Christian community in a Muslim context can engage in social protest on behalf of other marginalised groups in society, particularly those subjected to contemporary forms of slavery. Although conventional Christian wisdom in Pakistan, and some sociological research and theological comment in South Asia, suggest that extreme minority status precludes any significant social action role for the church, the view has not been adequately tested. This study, by contrast, presents a range of factors that would enable the church in Pakistan to move beyond its current practice of philanthropy to a mission that includes socio-political engagement. Pakistan's importance for such an investigation lies in its unique mix of extreme South Asian poverty, dominant and resurgent Islam, and established but repressed Christianity. The method used to explore the church's potential for social protest is an interdisciplinary one that incorporates the three constituent components of a local theology: sociological-cultural, historical, and biblical-theological.

Chapter 1 evaluates a number of methodologies, including classical liberation theology, which seek to take account of socio-political context. The specific Pakistani socio-economic and political situation is discussed in Chapter 2 with reference to the nature of bonded labour, the position and outlook of the Christian community, and characteristics of Islam in that country. Nineteenth century subcontinental mission history and more contemporary Indian

church history are assessed in Chapter 3 as sources for theological reflection. Chapter 4 surveys a selection of biblical data on socio-political action and considers some practical strategies by which the theory might be implemented. The social responsibility of the church as church is considered in Chapter 5 with a special focus on the Asian church in the First Epistle of Peter. Islam's contribution as a possible partner with the church in a dialogue-of-deed is explored in Chapter 6.

Effective minority church social action in Pakistan is dependent on the integration of six key factors. First, if the church is to have a meaningful role in tackling societal injustice, its theology must place greater emphasis on contextual factors than inherited formulations have done. Responding to the reality of poverty caused by oppression requires a broadened understanding of what constitutes biblical 'orthodoxy'. Second, because the church's traditional welfare and development approach has been ineffective in dealing with intransigent social problems, liberation-type local theologies are needed. The church's small size and repressed status due to Islamisation are not absolute constraints on the 'doing' of theology in this way. Third, the Pakistani church ought to be cognisant of the history of mission in India because of the examples it contains of socio-political action against oppressive social customs being undertaken by a minority group. More contemporary Indian church history similarly includes both lessons and warnings for its counterpart in Pakistan. Fourth, a theological basis for action against subservience by coercion can be informed by biblical-sociological studies of first century Palestine as well as a re-examination of the biblical material on slavery. Practical possibilities for social protest emerge from a comprehension of the church as being 'prophetic'. Fifth, minority church social involvement is advanced by an understanding of mission as essentially an ecclesial activity. An outward focus as the church for others, a right self-perception, and a new structural form, would enable the Pakistani church to overcome its institutional enervation. Sixth, the church's impact in a dominant Islamic context can be multiplied by working in partnership with reformist Muslim groups who share similar social justice aspirations. Christian mission can retain its evangelical convictions while taking part in a dialogue with Islam that is characterised by a much better understanding of the latter's social ideals than has hitherto been the case.

### **R LAIRD – 2008**

*St John Chrysostom and the γνώμη: the Critical Faculty Accountable for Sin in his Anthropology.*

This work is an attempt to comprehend the anthropology of St John Chrysostom, especially in relation to the issue of sin in the light of the general denial of Original Sin (as in traditional Western theology derived from Augustine) by the Eastern Orthodox. My thesis is that γνώμη, referring to the mindset or some aspect of it, is seen to be the critical faculty of the soul/psyche in which sin works and, indeed, in which it can find a permanent place of lodging. It is the faculty understood by Chrysostom to be the citadel that must be released from its captivity by the power of the Gospel and that must be transformed by the willing cooperation of the individual with the ongoing work of the Holy Spirit.

As many scholars place προαίρεσις, moral choice, at the centre of Chrysostom's understanding of the human person, the relationship between γνώμη and προαίρεσις in Chrysostom's anthropology, indeed in his understanding of the economy of salvation, can only be understood against the background of the tension between divine grace and human freedom as it was held in the Antiochene theological paradigm. As free will plays such an important place in that paradigm the relationship of γνώμη to προαίρεσις, θέλημα and βούλησις and their cognates as used by Chrysostom is explored. A phrase often employed in the relationship of divine grace to human freedom, that is "to contribute the things of our

own,” is examined as are other terms that relate to γνώμη in the inner workings of the psyche as presented by Chrysostom. This investigation challenges the priority given by many to προαίρεσις as the critical faculty of the person by demonstrating that, whilst προαίρεσις was important in Chrysostom’s anthropology, that faculty was seen to be dependent upon the γνώμη which held the dominant place in his understanding of the operations of the psyche.

Examination of the Chrysostom’s usage of γνώμη, in the attempt at definition and description of the operation of this key faculty, reveals its role as the control centre of the soul in Chrysostom’s anthropology. Features of γνώμη are identified such as both its flexible and fixed nature and the factors that are responsible for its development and change.

Given the paucity of the use of the occurrence of γνώμη in the New Testament and the Septuagint, Chrysostom’s obvious familiarity with the Scriptures, his extensive use of this term, and the lack of any theological discussion of the term until the 7<sup>th</sup> century (Maximus the Confessor), the question of sources for Chrysostom’s usage calls for investigation. A survey of the history of the usage of γνώμη is undertaken with the purpose of seeing what light possible sources might throw upon the anthropology of Chrysostom. This covers the period from and before Thucydides’ time, that is the fifth century B.C., through Aristotle, the Stoics, and the Church Fathers. Also included is brief look at the occurrences of γνώμη in the New Testament and Chrysostom’s comments on these where that was done. The immediate influences on Chrysostom’s education, the *asketerion* of Diodore and his student companions therein, his rhetor Libanius and his monastic experience are given some attention. The focus becomes centred upon Libanius and Thucydides as being the major influences involved. This investigation goes a long way to explaining the importance given to γνώμη in Chrysostom’s anthropology.

With this foundation in place, Chrysostom’s understanding of the operation of sin in regards to the various faculties of the psyche is examined with the conclusion that the γνώμη is the critical element in that process. The γνώμη is the faculty of the soul/psyche held responsible by God. Individuals and communities are held responsible for the state of their γνώμη and thus for their sins. With Chrysostom, no psychological state or environmental factor was sufficient excuse for avoiding ultimate responsibility. In his understanding of the psychological makeup of the human person, the γνώμη, that is the mindset, was the responsible locus of sin.

### **M LEE – 2008**

*The Phenomenon of a Persistent World View in a Context of Religious Change: A Study of Marphati Beliefs in an Area of Rural Bangladesh.*

The thesis addresses the phenomenon of the persistence of a worldview in a context of religious change. This is done by examining the beliefs of people and identifying the characteristics of the worldview. The people are from an area of rural Bangladesh who describe themselves as *marfati*. This term is an Arabic word that has been included in the Bangla language and has the meaning of knowledge or gnosis. Such people claim to be part of an esoteric movement within the general Islamic community in the country. The beliefs are outlined in eight chapters and were collected from interviews and conversations with over 20 people, published and recorded songs typical of the movement and published literature, both popular and scholarly. The study also surveys the relevant religious history of the area and analyzes the religious change particularly related to the Islamization of the area. The study shows that there has been a process in which endogenous beliefs have adopted exogenous religious narratives, the latest and contemporary being the Islamic. The study has termed this

process creative narrative adoption. The process has been facilitated by conceptual, ritualistic and emotional affinity between the endogenous system and North Indian Sufi beliefs and practice. The beliefs focus on the human body particularly the procreative functions where the intersection of the human and divine occurs. The union of the male-female bipolarity using yogic practices achieves the basic monistic reality. The epistemology is based on knowledge which is personal, intuitive and esoteric. The worldview has developed in an area of relative remoteness and capricious natural environment and shows the characteristics of a marginalized oppressed people. The worldview has fulfilled the basic needs of the people and has persisted because of its success and the ability to creatively adopt exogenous narrative.

### **S LEE—1997**

*A Study of the Australian Presbyterian Mission Work in Korea, 1889–1941*

This is a study of the origin and development of the Australian Presbyterian Mission (APM) work in Korea over fifty years from the beginning of the Australian involvement in 1888 to 1941, when foreign missionaries were expelled by the Japanese government.

In these years, in the south Kyungsang province of southeast Korea, the area assigned to the Australian Presbyterian Mission, seventy-eight Australian missionaries engaged in evangelistic, educational, and medical work in the five mission stations in Pusan, Chinju, Masan, Kuchang and Tongyoung.

Compared with other missions, APM was a small group, lacking personnel and financial support, and the allotted mission field was culturally conservative. However, through their missionary activities the APM introduced the Christian faith which became a potent factor in the cultural and social development in the province.

Under Japanese colonial rule (1910-1945), especially from the 1920's, the mission and missionaries were strictly controlled by Japanese Shinto Nationalism. As Christian missionaries in Korea were not from the colonizing powers, the Christian faith and nationalism merged to protect against Japanese imperial power. Thus the Australian Mission's confrontation with Shinto nationalism during these years are discussed in the context of other missions and mission fields.

By way of conclusion the Australian contribution to the development of Korean church and society is explored.

### **K MAK—1996**

*Towards a Holistic View of Pauline Suffering: A Contextual Study of 2 Corinthians.*

The number of the different interpretations of Pauline suffering has been on the rise in the past few decades, and so far research has failed to present a coherent or holistic view of the subject. This study identifies a number of reasons for this problem, and argues that these reasons point to a need for a contextual study on every passage in Paul that speaks on suffering. Such a task is however, too enormous for the present study, which is limited to a contextual study of the subject of suffering in 2 Corinthians alone. This study does not present a holistic picture of Pauline suffering because it is limited to 2 Corinthians. However, because 2 Corinthians is the most important document of the Pauline writings, as far as this subject is concerned, it does represent a significant step towards that goal.

Eight passages have been identified in 2 Corinthians which speak directly of suffering: 1:3-11; 2:1-7; 4:7-12; 4:16-5:4; 6:4-10; 7:7-11; 11:23b-29; 12:7-10. These passages are

examined in their chronological order in chaps. 3-9. The relevance of these passages to suffering is summarised at the end of each chapter.

Several new ways of exegeting relevant texts are suggested in chaps. 3-9. These throw considerable light in the subject of Pauline suffering in a number of ways. Some of the more significant findings are as follows.

First, no distinction is found between apostolic and non-apostolic sufferings. Both apostles and believers are expected to share the same fate of Jesus in being rejected and persecuted by the world.

Second, human weakness forms the best possible background for the manifestation of divine power and the life of Jesus. God's power was manifested in the enabling of Paul to perform signs and miracles, and to overcome his hardships. It is also argued that the availability of divine power in human weakness has two conditions; it is only available to (a) those whose weakness and sufferings are endured for the sake of Christ, and (b) to those who are humble.

Third, six positive outcomes of suffering are identified: (a) suffering serves to manifest divine power; (b) suffering has the effect of confirming the death and resurrection of Christ to others; (c) those who suffer learn humility and reliance on God; (d) past experiences of divine deliverance from suffering can strengthen one's faith in God for future deliverance; (e) those who have received comfort in suffering are able to comfort other who suffer; and (f) godly sorrow results in repentance.

Fourth, Paul's attitude towards suffering contains conflicting elements. Paul was certainly fearful of the suffering he has to endure, yet at the time he welcomed and delighted in it.

Fifth, suffering and hope are interrelated in Paul. Paul's sufferings strengthened his hope for future glory. The study also shows that Paul's will to persevere in his suffering was maintained by focussing on his future glory, and knowing that his suffering was productive of that glory.

Finally, Paul lists his sufferings and those of his co-workers to show that they are model servants of God. The list of sufferings in 6:4-5 magnifies Paul's endurance by depicting him as a person who labours hard with little sleep and fasting for the work of the gospel, despite having to endure persecution. And the list of sufferings in 11:23b-29 functions to show that Paul has been labouring strenuously for the gospel and caring intensively for the spiritual welfare of the church.

## **K MASCORD—2002**

### *The Contribution of Alvin Plantinga to Christian Apologetics*

The aim of this thesis is to describe and assess Alvin Plantinga's contribution to Christian apologetics. Of necessity, this description and assessment will need to be provisional. Plantinga is still actively doing apologetics, as well as contributing to apologetic theory. Moreover, his thinking is still in the process of development and refinement. However, now is an appropriate time to at least begin taking stock of Plantinga's extensive and intensive involvement in apologetic theory and practice. His long time interest in the subject has recently culminated in the publication of *Warranted Christian Belief*, which along with earlier *Warrant: The Current Debate* and *Warrant and Proper Function*, represents Plantinga's mature understanding of epistemology and its relationship to theistic and Christian belief.

In chapter one, Plantinga's intellectual context, as this bears upon apologetic theory and practice, is laid out. Chapter two describes and suggests a number of reasons for Plantinga's

career-long preoccupation with negative apologetics. Chapter three to five, which are largely descriptive, rather than critical, outline Plantinga's responses to various contemporary challenges to Christian faith. In the process, his own distinctive and evolving epistemology is laid out, laying the groundwork for later criticism. In chapter six, Plantinga's contribution to positive apologetics is discussed in light of criticisms that Plantinga's contribution in this area has been disappointed. In chapter seven and eight, certain aspects of Plantinga's theory are critiqued, and an alternative model of Christian belief formation proposed. In chapter nine, concluding judgements are made about the stature and significance of Plantinga's contribution to apologetics.

#### **J MCKEAN -2007**

*The Synod of Otago and Southland and the Forces and Ideas which influenced it, 1866-1991.*

This thesis seeks to examine the influences which shaped the Presbyterian Synod of Otago and Southland from 1866 to 1991. Until 1901 the Synod was the body of governance in the Presbyterian Church of Otago and Southland. On 31 October 1901 the Synod united with the Presbyterian Church of New Zealand, retaining the title of synod but becoming a regional church court with specific financial responsibilities.

The Synod's origins were with the Free Church of Scotland, and the Free Church was a stakeholder in the colony of Otago, first settled in 1848. The influences which gave rise to the Free Church of 1843, and the colonization movement which resulted in the establishment of Otago, are the background to the Synod. The Free Church was a major influence on the theology and practice of the Synod in the nineteenth century: debates on several contentious issues first held within the Free Church were repeated, with appropriate variations, within the Synod. However, the Synod was never responsible to the Free Church. Its determination to develop as a church responsive to its own context was apparent from early stage as it formulated its own approaches to its ministry and mission. As its social concerns developed, a measure of innovation was apparent. Within a few years of settlers arriving, the Free Church urged southern Presbyterians to form one church with Presbyterians in the north of New Zealand. A majority in the south supported a single church for New Zealand, but union proposals were defeated on several occasions by an influential minority skillfully employing both theological arguments and by playing on southerners' social and political fears.

After 1901 the Synod was a committee of senior standing within the Presbyterian Church of New Zealand. The Synod's Free Church origins remain easy to discern in its on-going concern for public and theological education and the provision of church facilities within Otago and Southland. In the twentieth century, the influence of the Free Church has virtually disappeared. This was in part because the Free Church itself participated in two Presbyterian unions, but it was also the result of the Synod (and the Church of which it has been part since 1901) seeking to be an autonomous Presbyterian church, using its own judgment and resources to develop its own theology, ministry, outreach and life.

#### **M NAZIR-ALI—1984**

*Spiritual pluralism and the philosophy of 'Allāma Iqbāl with special reference to the influence of James Ward and J.M.E. McTaggart together with a discussion of Iqbāl's attitude towards other religions, especially towards Christianity*

The dissertation attempts to discuss, criticise and evaluate the work of Ward, McTaggart and Iqbāl in the context of spiritual pluralism. Particular attention is paid to doctrines which have been discussed by all three, or at least two, of the philosophers concerned. In this way an attempt has been made to highlight the formative influence that spiritual pluralism in general and Ward and McTaggart in particular have had on Iqbāl's thought.

The attempt has been made, moreover, keeping the whole of Iqbāl's background, especially the pervasive influence of the Islamic tradition, in mind.

Doctrines which have received especial emphasis include the uniqueness and ultimate worth of the finite self which is insisted upon by all three philosophers, the close unity of the Universe (understood as personal by Ward and Iqbāl but as impersonal by McTaggart), the notion of Time (here again Ward and Iqbāl agree against McTaggart), immortality and Freedom.

An appendix on Iqbāl's attitude to other religions is added because of its great relevance for Muslim-Christian encounter today and because Iqbāl's relation to spiritual pluralism is an instance of his attitude towards religious and philosophical traditions other than his own.

### **W OSBORNE - 2007**

*The Achan Account in Joshua 7 and its Contribution to Understanding the Nature of the Relationship between Individual and Community in Ancient Israel.*

The story of Achan as related in Joshua 7 has regularly been used as a key text in helping to formulate proposals about Ancient Israel's understanding of the relationship between the individual and the community. These proposals have most often been vitiated by flawed methodology, untenable presuppositions about the development of Israelite religious and social thinking, and a failure to take full account of the literary-rhetorical structure and canonical setting of the story.

This thesis sets out to examine the contribution the narrative makes towards the issue of relationship between the individual and the community as it is depicted in the Old Testament. The immediate context of the passage is the Book of Joshua, which is an integral part of the Deuteronomistic History. This setting is closely examined to determine what the Achan narrative is designed to contribute towards the rhetorical impact and theological emphases of the History.

At the end of the nineteenth century the study of Israel's history and religion was profoundly impacted by the rise of historical-critical methodology and anthropological and sociological theories. We examine the effect of these approaches on scholarly perceptions of the community-individual relationship in Ancient Israel. Theories were often based on the assumption that early Israel's thought patterns were essentially "primitive", and "Hebrew thought" could be understood by drawing on parallels in present-day "primitive" societies. For more than six decades the embedded presuppositions generated by these approaches to Israel's religious and social development dominated OT studies and stifled a proper reassessment of the Israel's understanding of the relationship between the individual and the community. The concept of "corporate personality" was developed using these approaches and became a dominant way of explaining community-individual relationships in the OT.

We trace more recent developments in cultural anthropology and OT studies that undermine many of the most basic assumptions underlying the methodology of this period. However, the hysteresis effect of these early methodologies and theories can still be seen in the assumptions inherent in many scholarly studies in both OT and NT.

With the loss of hegemony of the historical-critical method in OT studies the range of approaches to interpreting Scripture has expanded enormously. We argue for the application of multiple methods, as and when the text suggests their appropriateness, but we find compelling reasons for granting priority to the canonical arrangement of the text as the basis for interpretation. Hence, the structure and literary-rhetorical features of the text itself and its place in and contribution to the wider canonical setting are a primary concern. The importance of “ideology” in many modern approaches to the biblical narratives and the effect of this on determining the theological import and audience of the material is addressed.

The setting of the Achan narrative in the wider Deuteronomistic History and in Joshua is examined. The analysis shows that a major theme of both the Deuteronomistic History and of Joshua is the issue of who it is that constitutes Israel, the people of God, and what the characteristics of this Israel are. A range of scholarly approaches to this question is analysed. The tensions between contrasting perceptions and emphases on this issue within these texts are examined. These explorations, of necessity, touch on other major themes within the Deuteronomistic History such as the conquest, the *herem* imposed on the autochthonous inhabitants of Canaan and the demand for purity of worship on Israel’s part. They also relate to the overarching theological rationale for the History.

Within Joshua 1-12, Rahab emerges as a challenge to an implacably rigid call for the destruction of *all* Canaanites, and a stark contrast between her behaviour and that of Achan, the Israelite, is forcefully presented. We show how, outside of Joshua and the Deuteronomistic History, this contrast is reflected in Hosea 2:17 and argue that this is an indication of the existence in Hosea’s time of a tradition that already deliberately linked the contrasting stories of Rahab and Achan. Again the issue at stake is how to define the Israel, the people of God.

We examine the structure of Joshua 1-12 with a view to demonstrating its rhetorical and theological coherence and the importance this has for understanding the function of chapter 7. While all the material in these chapters combines to form a coherent and progressive exposition of the importance of Israel’s election and what that must mean for her life in the land being conquered, we find the elements of the Rahab-Jericho-Achan narrative complex particularly closely related. This is true both of thematic and linguistic features of this complex, and the issue of Israel’s identity—inclusion in and exclusion from the community—is a dominant theme in this material. As part of this material the encounter between Joshua and the commander of Yahweh’s army (5: 13-5) appears to be an important comment on Israel’s ever-present potential for misunderstanding the nature of her role as Yahweh’s instrument in the programme of conquest.

The motif of “hiding” and “revealing” serves as an important feature in the contrast between Rahab and Achan, and this contrast serves to highlight what it is that defines the people of God. It is not simply or primarily ethnicity that qualifies one for inclusion in the people of God. However, being part of a people whose history is an experience of divine promise keeping provides a basis for individual response to Yahweh within the setting of a community based on covenant solidarity. The *herem* is also an important feature in these chapters. Its operation here has strong cultic overtones, as indeed has the whole of this narrative complex. Jericho is overthrown

following a religious procession. But the *herem* is not applied to all Jericho's Canaanite inhabitants. Despite her background, Rahab's action in "revealing" her response to Yahweh and "hiding" the spies leads to her rescue, and that of her family, and their incorporation into Israel. Achan's appropriation of the *herem* goods has exactly the opposite effect.

An examination of chapter 7, bearing in mind its setting within the wider canonical context, allows for an engagement with perennial difficulties in the passage. Why should Israel be charged with sin, and suffer a humiliating military defeat and loss of life, when Achan is the one who has actually sinned? Why when Achan is discovered to be the culprit should his family be put to death and everything associated with him be destroyed? We offer an explanation based on a close examination of the passage and its embedded concepts of "divine wrath", "hidden sin" (the parallels and contrasts with the Rahab story are important here), *ma'al*, and *herem*. These concepts are discussed in the light of their treatment in the rest of the OT, and evidence from the ANE is used to support the proposals that are made. Israel is both guilty in its own right because of a failure to undertake the required (*ante bellum*) self-examination to ensure its suitability to act as a divine instrument, therefore its continuing intrinsic solidarity with Achan means it becomes *herem* together with him. Because Achan's sin is "hidden" unmasking him calls for direct divine involvement in a kind of sortilege, and consequently the punishment he receives is of the most severe kind (here Hittite parallels are shown to be illuminating), and his confession cannot save him from the appropriate punishment.

Having failed to institute the necessary self-scrutiny that would, through the means Yahweh had provided, have uncovered Achan and his sin in her midst, Israel remains in solidarity with Achan. She can only be free from the *herem* effects of his sin by finding him and excising him completely from the community (the complete opposite of the treatment afforded Rahab, who hid the spies). The hidden nature of the sin explains why his family and all he possesses are destroyed. Every trace and memory of Achan is rigorously expunged.

We then examine why Joshua called on Achan to confess in the way he did and we argue that he is asked for a *Gerichtsdoxologie*. In this way the proceedings against Israel are brought to a formal conclusion. Yahweh's actions are vindicated and he is shown to be "in the right". This ensures that a fresh appreciation of his character and his "glory" is restored.

It is important to appreciate that the Rahab-Jericho-Achan complex represents a worst-case scenario. Its setting in the stormy era of the conquest, the application of the most severe form of the *herem* at Jericho, the horrendous act of *ma'al* against sancta goods and the "hiding" of the offence that demands direct divine intervention all combine to heighten the seriousness of the case. It is, of course, in the most extreme applications that the principles at work are often most clearly recognised.

**PORTER—2001**

*Frank Woods, Archbishop of Melbourne 1957–77, Primate of the Anglican Church of Australia, 1971–77*

Archbishop Sir Frank Woods has an iconic place in the history of the Anglican Diocese of Melbourne. As the last English Archbishop and the longest serving in the 20<sup>th</sup> century he continues to hold a revered place in the affection and regard of those who worked with him or who remember him or who were touched by him.

This study is not a biography of Frank Woods even though it has a narrative underpinning especially when assessing the formative influences working on him, and the family templating, which prepared him for his twenty year Melbourne episcopate in 1957. It is focussed, after a preliminary survey of the condition of the Diocese of Melbourne in 1957, on those years 1957-77 with a particular examination of the Archbishop as Primate of the Anglican Church of Australia 1971-77.

It begins with the somewhat tortuous nomination process of the Archbishopric Nomination Board 1956-57, which looked naturally to the Church of England and in particular to the Archbishop of Canterbury (Dr Geoffrey Fisher) who is to be credited with the initial suggestion of Frank Woods' name. It puts to rest the confusion with his brother Robin who was also considered but at an earlier stage, then focuses on the call to Melbourne and its acceptance.

The traditional English stabling of family, public school and Cambridge is rehearsed, as is his priestly and Episcopal experience up until 1957. The narrative momentum is carried forward with an examination in chronological sequence of three major periods in his Melbourne archiepiscopate: 1957-63, 1963-70, and 1971-77.

Thematic studies succeed the narrative analysis: the Archbishop as Metropolitan of the Province of Victoria and as Primate of the Anglican Church of Australia with major consideration being given to two of his distinctive enthusiasms: industrial mission and ecumenism.

The Archbishop's deficiencies are considered in an attempt to redress a powerful hagiographical momentum in the oral tradition which itself is thoroughly rehearsed by means of formal interviews with colleagues and friends. Frank Woods' handling of controversy and his business acumen and judgement of people is considered as is the unignorable role of Jean Woods.

Archbishop Frank Woods' impact on the Diocese of Melbourne and the Anglican Church of Australia is documented and much weight is given to his functioning within a culture of affirmation as one of the key aspects of his personal and leadership style.

It is unashamedly a study within the Lewis Namier tradition of history beginning with "people who mattered" but it does not ignore the Woodsian Christian and pastoral perception that everyone mattered. Continuity and change figure prominently as themes and the study revolves around large questions related to the continuing legacy of a great English-Australian churchman who was always moving "forward in depth".

## **D POWYS—1993**

*The hermeneutics of 'Hell': the fate of the unrighteous in New Testament thought*

Christians are increasingly divided in their beliefs about the destiny of those who will not come within the orbit of salvation. The aim of this study is to discover what light the New Testament throws on the question in order to minimise confusion and so reduce division.

The first part is an historical survey. Examination of the positions of three representative church fathers reveals that Christian theology was divided on this subject from the outset.

The doctrine of immediate unending physical punishment arose as ‘orthodoxy’ in the middle ages, but has recently been widely challenged. Divergent anthropological, teleological and theological presuppositions have governed challenges to the doctrine of immediate unending physical punishment. A wide range of positions are now held and promoted. There is no modern scholarly consensus, save amongst groups of writers who share the same presuppositions.

The second part seeks to lay the foundation for a new consideration of the New Testament data. To avoid the confusion of the past, it will be necessary to ensure that the investigation is constrained and governed by biblical presuppositions. To this end the Old Testament materials concerning ‘life’, ‘death’ and ‘judgement’ are examined. A consideration of the inter-testamental data follows in an attempt to comprehend the major shifts in thought and expectation which preceded the New Testament era. The politico-cultural challenges of the Greek, Hasmonean and early Roman eras, and the Jewish responses to these challenges, are considered as evidenced in literature indicative of contemporary mainstream Palestinian Judaism. This literature, particularly in Palestinian Targums and the early Rabbinic literature, attests the emergence of a dominant form of expectation which involved individual post-mortem compensation. The Pharisees are found to have been responsible for this development. The part concludes with an examination of NT hope. This chapter is included to ensure that the work of the final part, that is the actual survey of the New Testament data on the fate of the unrighteous, will be conducted in a way that is appreciative of the larger framework of New Testament expectation.

The third part deals with the NT data. Very little of this is direct, some is incidental, most is implicit. It is argued that there is little material suggesting a retributive fate in the Synoptic Gospels, some indicating exclusion, and more indicating destruction. Consideration of the Pauline material includes attention to the themes of wrath and judgement, themes it is found have been often misunderstood. The unrighteous, it emerges, have no lasting place in Pauline eschatology. Not dissimilarly, the Johannine literature consistently represents life as gift to those who believe in Jesus. To disbelieve is to place self under condemnation and to forfeit the gift of life. These writers, with others, express the conviction that when the kingdom of God is fulfilled, resurrection will pertain only to the righteous. An exception is found in the expectation of resurrection for judgement, though this did not imply resurrection to immortal life.

The main study has given rise to a number of appendices and added notes. The appendices concern 1) the writings of Origen, 2) the devolution of the debate away from the doctrine of immediate unending physical torment, 3) the evidence from works providing less certain witness to contemporary mainstream Palestinian Judaism, 4) the admissibility of the Palestinian Targums as witness to that milieu, and 5) the methodological issues surrounding the use of early Rabbinic data.

### **P RALPHS—1992**

*A New Testament theology of healing with special reference to tension in eschatology and the issue of healing and non-healing/death in the restoration-to-life stories of the Gospels and Acts*

The healing ministry of Jesus as presented by the Gospel writers of the New Testament does not fit neatly into any of the mainstream categories of healing in the ancient world of the time, whether medicine, magic or miracle. Rather the Evangelists’ understanding of his healings fits within an eschatological framework which reflects the “now and not yet” tension present in New Testament eschatology.

This is especially in evidence in the restoration-to-life accounts of the Gospels. To varying degrees these accounts suggest there was a tension in the early Christian community because some experienced healing but others were not healed and died. There are hints of this tension being related to the delay in the Parousia.

The restoration-to-life stories serve in part as apologies to address this tension concerning healing and non-healing/death. The tension is eased somewhat by pointing to ultimate healing, for those who have died, through the resurrection of their bodies at the Parousia. The restorations-to-life are present signs of this future resurrection.

While the community awaits the coming of the Kingdom in its fullness, it is to rejoice in the promise of ultimate wholeness, to believe firmly in a Christological eschatology in which present realisation and future consummation are held in tension, and to be comforted by the knowledge that the sympathy of its risen Lord is with grieving Christians.

### **C REED—2003**

#### *The East African Revival and Australia 1930–1980*

This thesis examines the relationship between the Revival movement in East Africa that started in the 1930s, and Evangelical Christianity in Australia. It concentrates on the Anglican Church. The study suggests a synergy between evangelical Christians in the two continents. It explores the ways in which the spirituality of East Africa had an impact on Australia, as well as Australian Christians having an influence in East Africa. It examines particularly the missionaries of the Church Missionary Society–Australia, their experiences in East Africa and the ways they interpreted these in Australia. In general, then, it is a study of the mutuality of mission.

There is a uniqueness to the expressions of Christianity in any given culture, so the study explores the African context and content of the East African Revival. It suggests that as well as uniquely African elements which were not transferable, there were also elements in the Revival universal to the Christian faith, which could be appreciated and shared by Christians in other parts of the world.

The introduction sets the thesis in its theoretical framework. The main body of the work starts with an overview of the Revival movement in Rwanda in the mid 1930s, its expansion through East Africa, its institutionalisation and its overall influence on church life. It looks at the ethos of the movement and the practices and phenomena associated with it. The study explores in brief some elements of the traditional African religious world-view and raises the question as to whether, and how, these affected African Christian belief and practice. At much the same time as the Revival swept through East Africa, many of the so-called ‘African Independent Churches’ came into being. These largely sought an authentic African spirituality within a Christian context and reflected the African world-view. So the thesis explores briefly some of the contiguities and some of the contrasts between these churches and the Revival.

Because the study explores the empathy and mutual understanding between evangelical Anglican Christians in Australia and East Africa, it is necessary to examine the background of Australian evangelicalism. Thus certain mutual influences can be observed. In particular there is an exploration of the background of missionaries of the CMS-Australia. This traces some of the factors that shaped their practices and beliefs: the ‘holiness’ movement as expressed in ‘Keswick’ spirituality, and the conventions associated with that; and the student Christian movement originating in the Inter-Varsity Fellowship of Britain. Similar influences on the missionaries from Britain who were involved in the Revival in East Africa will be traced. Thus certain common strands between the countries emerge. The thesis then touches

on changes in the theology and spirituality of Anglican Evangelicals from the 1960s. It demonstrates the changed attitudes of missionaries of this era to the Revival.

The thesis relates the personal experiences of Australian missionaries of the East African Revival, and their reflections on those. It also shows how they sought to spread the influence of the movement that had affected them to Australian Christians by their letters, articles and 'deputation' visits. The thesis questions why some missionaries became deeply involved in the Revival in Africa while others were negative towards it, and suggests that this was largely because of specific cultural factors. However, Australians saw the Revival not only through the perceptions of missionaries, but also through the reports of Australian church leaders visiting Africa. Some, indeed, went specifically to experience something of the spiritual movement that was having such an impact. Their perceptions will also be explored.

There is a particular study of the 'Mau Mau' internal war in Kenya and its interaction with the Revival. Specifically, the study explores the perceptions of missionaries of the 'Mau Mau' and its effects, and the messages they conveyed to Australia. In general, there was a deep antipathy between the two movements, both in different ways reacting to European influence in Africa. As many of the Christians in the area affected by 'Mau Mau' experienced persecution, the missionaries sought to stir up the faith of Australians by their accounts of the sufferings of fellow Christians.

Of particular interest is the study of the interaction between East Africans and Australian Aborigines. The thesis relates some of the visits of Africans to Aboriginal communities and the effects of these, both short-term and long-term. It also touches on the visit of Aboriginal Australians to Africa.

The thesis draws the conclusions that there were strong resonances between the Revival movement in East Africa and the evangelicalism of the same era in Australia. Thus each reinforced the other. There were particular African elements to the Revival which gave it uniqueness. These could not be transferred to mainstream Australia. Yet the African cultural elements did resonate with some elements in Aboriginal culture, thus enabling the African visitors to Aboriginal communities to have a special contribution.

Although the East African movement may not have had easily discernible long-term effects in Australia, the thesis argues that it did make a contribution to the development of evangelical Christianity here in Australia.

### **C SHERLOCK—1980**

#### *The God who fights: the war-tradition in Holy Scripture*

The argument begins with a study of the war-tradition in the Pentateuch, where its main facets include: the sovereignty of Yahweh both in initiating and executing victory; the Patriarchal promises as the motive for conflict; the importance of obedient trust on the part of Israel, with the corresponding threat of becoming the enemy of Yahweh in disobedience; and the exclusion of dualism with the insistence that Yahweh is active on both sides of conflict. The evidence includes prose, poetry, narrative and legal material. Of particular importance are Exodus 15 (where mythological concepts were employed yet transformed) and Deuteronomy.

The second chapter is a study of *חָרָם* in the Old Testament, including its development in narrative, legal and prophetic material. The major features of the war-tradition are displayed with greater precision, especially the divine initiative in both the protection and condemnation of Israel. The meaning of *חָרָם* is shown to be the severest extension of the various understandings of cures; it was closely connected to the covenant.

While the actual practice of Yahweh war waned with the appearance of the monarchy, the war-tradition made a strong impact upon the royal cult. The third chapter examines this influence, with reference to the Ark, the phrase יהוה צבאות, and the Psalter. Such a transformation involved the further adoption of mythological concepts, including that of the 'heavenly/divine council/assembly'. Despite the inherent risks involved, the eighth century prophets (whose work is considered in chapter four) took up the war-tradition in its Davidic form, yet used it to attack Israel and Judah. One noteworthy feature is their explicit emphasis upon the transcendence of Yahweh over warfare, including the hope of its abolition.

The prophetic warnings came to a head in the work and experience of the prophets of the Exile (chapter five). They in their own persons knew what it meant to be as the enemy of Yahweh. Here the use of the Davidic form of the war-tradition continued but the conquest ideology returned in eschatological guise. In the Exilic experience lay the strongest rejection of any dualistic framework for understanding the war-tradition. Yahweh would restore because it was he who destroyed. The 'profanation-theme' highlighted this message: as Jerusalem profaned Yahweh and was consequently profaned by him, so now her enemies would be profaned lest Yahweh profane his own Name by leaving his people in exile.

The post-exilic period – studied in chapter six – saw this emphasis sharpen into a cosmic tension of universal blessing yet catastrophic destruction. There was no dualistic or mythological resolution, in the canonical period at least, but the war-tradition became the vehicle of eschatological hope and judgement. In the inter-testamental period, however, the war-tradition fragmented. Some allowed it to adopt quasi-mythological features, in apocalyptic. Others 're-historicised' it by an identification with national hopes, usually in a synergistic spirit. In sections of Judaism, though, the mainstream prophetic emphases were preserved; this included Qumran.

When Jesus came announcing the rule of God, he rejected both the apocalyptic and nationalist versions of the war-tradition. Rather, as is argued in chapter seven, he united the two sides of prophetic interpretation – the Exodus/Conquest and Exile – in his own struggle to go to the cross. The new element in the gospels is the presence of Satan. Nevertheless, this modified dualism did not obscure the war-tradition, but threw into sharper relief the real nature of Christ's conflict – to do the will of the Father. The conflict material in the Gospels shows that, viewed against the long history of the war-tradition, Christ's work can be understood in both military and forensic terms. These are united by the heavenly council background, common both to the biblical war-tradition and also to its understanding of Satan as the Accuser, whose power is that of the sentence of God against the guilty. This becomes clearer in the Passion narratives, where the emphases upon the humility, obedience and silence of Christ are of great importance (chapter eight). His death as accursed, his trial before the God-appointed judge, and his identification with the destruction of the Temple all fill out various aspects of the war-tradition. Different understandings of the place and nature of Christ's victory are discussed by reviewing the various interpretations of his 'descent into hell'.

When we turn in chapter nine to the apostolic interpretation of Christ as victor, the same centrality of the cross emerges. For Paul especially, the mode of victory was not triumphalist. It came by Christ's taking the defeat due to us as the enemies of God. There is no dualism of Father versus Son in this: rather, the strongest emphasis is placed upon their unity. The essential compatibility of the means and fact of atonement is disclosed, as is the pattern for the Christian soldier: power in weakness, victory in love and sacrifice. In the book of Revelation, the question arises as to the relation of Christ's past victory to eschatology. The paradox of the cross is displayed in apocalyptic language, yet without the violence of much apocalyptic. No other conflict is portrayed that that of Calvary, reflected in the victory of the martyrs. What remains is not a second battle, but the revelation of the past triumph of Christ. In this respect (as in Paul) the closeness of the forensic and military metaphors emerges once more: we are not only *simul justus et peccator*, but also *simul victor et victus*.

In summary, the New Testament data cannot be understood aright if the Old Testament war-tradition is not given its proper weight. The two-sidedness of that tradition, whereby Yahweh was both protector and enemy, is the key element in avoiding any simplistic triumphalism, whether 'political' or 'spiritual'. The profound cost of redemption shown in the war-tradition brings out not only the strength of Yahweh, but also the consistency of his character as the Triune Lord who identifies with his people in both victory and oppression, in innocence and condemnation. Their triumph and justification is antecedently his own triumph and justification, and that the triumph of self-sacrificing grace.

#### **A SLOANE—1994**

*Wolterstorff, exegetical theorising and interpersonal relationships in Genesis 1-3*

Scholarship, in particular OT exegesis, is a pluralistic enterprise which demonstrates the influence of conceptual and methodological presuppositions on its practice and deliverances. In this thesis I attempt to give a descriptive and prescriptive account of this pluralism utilising Nicholas Wolterstorff's theory of rationality and *Wissenschaft*.

I begin with a justification of the adoption of a defeasible, person- and situation-specific meta-theory. I outline and critically appraise classical foundationalist and cognitive relativist theories of *Wissenschaft*, and conclude that neither is plausible, and an alternative is therefore required.

I expound Wolterstorff's theory of rationality and his meta-theory. His notions of rational justification and entitlement are outlined, and I identify three central features that are relevant to his meta-theory: its empirical rootedness, person- and situation- specificity, and endorsement of a model of defeasible rationality. I explicate his meta-theory, making note of his critical interaction with his intellectual tradition. I outline his theory of Christian practice of scholarship, focusing on the nature and function of control beliefs. His notion of authentic Christian commitment and how its propositional content does and should function as a control on a Christian scholar's devising and weighing of theories is explored. I briefly discuss the way in which *shalom* should govern a Christian's scholarly practice.

Wolterstorff's meta-theory is then critically appraised. I note its relationship to his theory of rationality, and attempt to counter its critics. A criterion of warranted theory-choice is presented, and its non-relativist nature defended. I outline the dynamic nature of a Wolterstorffian meta-theory in critical dialogue with its rivals, and present an organic epistemological metaphor as an alternative to foundationalist and coherentist images.

This Wolterstorffian meta-theory is then expounded and applied to an epistemological analysis of Westermann, Tribble and Kennedy's exegetical theories of interpersonal relationships in Genesis 1-3. I conclude that Wolterstorff's meta-theory provides a cogent explanation of their devising of theories. In terms of Wolterstorff's meta-theory, an OT scholar would be entitled to accept Westermann's theory, but a Christian scholar would not; both would be entitled to accept Tribble's theory; and neither would be entitled to accept Kennedy's.

I conclude by suggesting that in light of this thesis, Wolterstorff's meta-theory is justified. It is a viable alternative to foundationalism and relativism, and adequately explains the practice of scholarship, in particular OT exegesis. It presents Christian scholars with a cogent and challenging method for devising and appraising theories.

### **M TETLEY—2000**

*The reconstructed chronology of the divided kingdom.*

Repeated attempts have been made through the centuries to establish a definitive Hebrew chronology from the data of the Books of 1 and 2 Kings, but the intractable problems have eluded a convincing solution.

Recent scholarly approaches have relied heavily on the Hebrew data of the Books of Kings, on assuming complex dating systems to reconcile conflicting numbers, and on particular linkages between Hebrew events and dates in the Assyrian Eponym Canon.

The approach offered by this thesis carries forward the suggestion that the very early Greek texts can assist in recovering the original Hebrew data. The transmission history of earliest sources confirms the Greek texts of 1-2 Kings as important early witnesses to their Hebrew *Vorlagen*. Data of existing Hebrew and Greek texts are analysed then compared, leading to a recognition that the existing textual variants reflect two chronological traditions perpetuated by redactors. This recognition assists an analysis of the stereotypical regnal formulae and their significance to the literary framework of the Books of Kings, and furthers the process of distinguishing original data from secondary in the earliest sources.

This thesis assumes that the original chronology conforms to the terms of the regnal formulae; on the death of his predecessor a king began to reign *in the x year* of the contemporary king of the sister kingdom, and *he reigned y years*.

Based on a thorough examination of the literary data and forms, a chronology that relates the kings of Israel and Judah to each other within their historical settings is reconstructed. When the Fall of Samaria is reliably dated, Julian dates can be applied throughout. A reconciliation of the reconstructed Hebrew chronology and Assyrian records then throws new light on the Assyrian Eponym Canon and absolute dates, and produces a new chronology for the Divided Kingdom.

### **S VOORWINDE—2003**

*The emotions of Jesus: another look at Johannine Christology*

This thesis seeks to discuss John's twenty-eight references to Jesus' emotions in the light of the current debate regarding Johannine Christology. The Fourth Gospel refers to Jesus' love, joy, and zeal. At times it also portrays him as troubled, deeply moved, and in tears. Do these expressions of emotion, either singularly or *in toto*, underscore Jesus' humanity or his divinity? Although this is essentially a christological question, it cannot be divorced from John's strong soteriological emphasis.

The study is set against the background of the emotions of God as found in earlier Jewish literature, as well as against that of the emotions of Jesus in the Synoptics and the remainder of the New Testament. Once this background has been established, the thesis subjects all the references to the emotions of Johannine Jesus to a systematic exegetical investigation. The exegesis is placed within a larger covenantal framework. It is argued that the covenant provides the most consistent perspective for viewing both the emotions of Yahweh in the Old Testament and the emotions of Jesus in the Gospels. The Johannine Jesus is found to fulfil the hitherto incompatible roles of covenant Lord and covenant sacrifice. The latter becomes particularly prominent in the Passion.

An exegetical examination of Jesus' emotions in John's Gospel shows them to be inextricably linked, almost without exception, to his Passion. Rather than being expressive only of his humanity, however, Jesus' emotions are also found to underscore his divinity. This is due to

the unique genius of this Gospel with its paradoxical presentation of Jesus whose divinity is manifested most eloquently in his weakness, suffering, and death. Only his tears at the grave of Lazarus can be explained as a human emotion pure and simple. All the other emotions, because of their strong connections to the cross, highlight both Jesus' humanity and divinity, albeit for various reasons and in highly nuanced ways.

**R WARD—1994**

*Divisions and unions in Australian Presbyterianism 1823-1901 with special reference to the church's attitude to its creed.*

The Australian Presbyterian Church originated through British migration and consciously professed attachment to the whole doctrine of the Confession of Faith approved by the Church of Scotland in 1647. Divisions occurred in Australia in the period to 1842 through the impact of the strong personality of John Dunmore Lang, and through the diversity already existing and developing in the Scottish situation. General unions embracing the great majority of Presbyterians occurred principally over the period 1859 to 1865, and a federal union of the main state churches occurred in 1901.

The mechanism of the unions shows unwillingness to dispense with the time-honoured Confession of Faith but a readiness to make explanatory statements designed to satisfy all parties. The official creed remained Calvinistic, with some softening of its distinct contours and some ambiguities at variance with the original commitment, but the practice was even more generous giving tolerance within the framework of an evangelical supernaturalism.

