

The Spiritual Formation of Queensland Baptists Ministers

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Declaration or Signed Statement of Authorship and Sources

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

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No other person's work has been used without due acknowledgement in the main text of the thesis.

All research procedures reported in the thesis received the approval of the relevant Ethics Committees.

Unless otherwise indicated, all biblical quotes are from the New International Version of the Bible.

Statement of Appreciation

Whilst this thesis forms a part of my own personal spiritual journey, there are many others who have travelled this part of the journey with me.

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Abstract

This thesis examines the spiritual formation of Queensland Baptists ministers. It explores their current practice and seeks to systematise it into a framework. By elucidating a paradigm it is anticipated there will be two positive benefits. First, ministers will be able to be more intentional regarding their own formation and then second, they will be better equipped to assist their parishioners in their formation. Foundational to the thesis is that it is not sufficient to merely know about God in an academic manner but one ought to actually know God in an intimate and experiential way.

No study in this area has been previously undertaken. Consequently there is no standard or benchmark to measure current practices. Ministers were surveyed regarding their spiritual practices. The survey contained both qualitative and quantitative data for analysis. Though the thesis fits within the parameters of practical theology it is filtered through a theological foundation and the historical Baptist journey. The journey considers not just Baptist history, but also Baptist beliefs and peruses the ministry of some Baptist personalities who have helped shaped the spirituality of ministers. Its analysis is both descriptive and prescriptive.

The original paradigm selected is a modified version of Holmes' phenomenology of prayer.¹ Here Holmes suggests two approaches to prayer (apophatic and kataphatic), and one's approach to God (speculative and affective). These two axes form four quadrants that express spiritual type. The invitation is to an all-round spirituality, not to be satisfied with a particular quadrant but rather to explore all areas. For ease of understanding the

¹ Urban T Holmes, *A History of Christian Spirituality* (Harrisburg: Morehouse Publishing, 2002), 3-5.

quadrants have been renamed as mastering God's Word, God's Word mastering me, In-reach and Outreach.

This thesis has focussed around this paradigm. The responses to the survey have been filtered through it and the suggested way ahead is framed by it. Arising out of this come a number of recommendations for ministers and the Denomination to implement.

CHAPTER 1

INTRODUCTION, LITERATURE REVIEW AND OVERVIEW

1.1 Preamble

Spirituality is used in a range of settings, both secular and religious. It is gaining prominence in the secular setting and is used in a variety of ways across all religious beliefs. This thesis focuses on spirituality in the Christian setting and more specifically applied to the spirituality of Queensland Baptists ministers. The Bible states that “God is spirit” (John 4:24) which underlines the premise that if we are to relate to Him then spirituality is foundational to our existence.

This dissertation aims to examine the methods by which Queensland Baptist ministers undertake their own spiritual formation and, as a natural progression, to investigate whether and how these methods might be shaped into a transferable paradigm for ministry to their parishioners. Such a study is necessary because spiritual guidance is foundational to vocational pastoral ministry, and because no similar study has been undertaken to this point.

For over 150 years Queensland Baptists ministers have been providing spiritual guidance to the members and adherents of Queensland Baptists churches. There are now around 190 Baptist churches in Queensland with a combined average weekly attendance of approximately 27,000 men, women and children. An analysis of Queensland Baptist ministers’ personal spiritual formation and how spiritual guidance is offered to their congregations may offer insights and methodologies that can be applied on a wider basis.

The nature of the subject matter will require careful examination of a broad series of topics. The nature of spirituality will be explored. As noted earlier, the term “spirituality” is finding increased popularity in today’s society and is used in both religious and secular settings. Whilst it is core business for the religious community, it appears to have gained popularity in the secular environment largely as a reaction to the harsh rational approach that is devoid of personality. Secular writers use the term ‘spirituality’ to describe the obvious yet subjective “other” whether it be of an organisation or person. Normally what they mean is quite different and more general than the religious approach. Even within religious circles there is a variety of approaches to spirituality. All religions are spiritual in nature and some people engage the spirituality of other faiths in an endeavour to enhance their own spirituality. This thesis will be limited to the broad area of Christian spirituality. Its central focus will be on Baptist spirituality. The term “Baptist spirituality” is in itself vague as there is no clearly articulated or defined spirituality for Baptists. Often approaches to it are more anecdotal rather than carefully studied and examined. Very little has been written on the topic. What has been written appears to be more the respective author’s subjective observations based primarily on the Baptist spectrum of belief and current practices rather than a detailed analysis of actuality. Of course it is difficult to define because Baptists have no creed or commonly accepted standard for belief and practice and hence one finds a diversity within the Baptist family.

The Bible asserts that the person is a spiritual being. This aspect of one’s makeup is largely undeveloped at infancy. What happens beyond infancy varies due to a range of individual experiences. While the spiritual part of the person remains throughout life, if it is not given due attention or ignored it will remain underdeveloped. Alternatively, another approach to

spirituality is largely ad hoc and any development is more incidental, even accidental. A thorough Christian approach then, will result in a highly developed spirituality that enhances an intimate relationship with the Living God. This intentional approach to spirituality's development is commonly called spiritual formation or even more correctly, may be called 'soul transformation'. This is a general focus of this thesis but as noted earlier, it will concentrate on the spiritual formation of Queensland Baptists ministers. The minister's basic craft is the spiritual care of others. But one could ask how well do they care for themselves and what is their approach? It could be argued that the approach a minister takes to oneself will largely determine and model the approach they take to the care of others. In essence, this thesis will examine the current picture of ministers in relation to their self-care, how they may improve their approach to spiritual formation and how they might therefore enhance their practice of this basic ministry of the soul-care of others.

Jesus had a radical approach to spirituality. He invited those who were experiencing a state of stress and busyness to "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30).

"Rest" is often perceived as inactivity. Jesus' words give another meaning. Rest involves taking up a yoke. It involves activity. It is not the meaningless rush of life but suggests that those who come to Christ operate on a different plane.

Jesus has always offered a radically different life. He declared His purpose in life when He announced: "I have come that they may have life, and have it to the full." (John 10:10).

Few in the world experience the life Jesus offers. This is not surprising as Jesus told us it would be this way. Even amongst those who begin the journey into this life are those who make little progress in experiencing the abundant life promised by Jesus. After answering the initial call of Jesus, they fumble about, not progressing beyond the milk to the solid foods, something acknowledged by Paul writing to the church in Corinth (1 Corinthians 3:1-2).

This thesis will address the wider issue of growth in the Christian life in order to bring specific focus on what is known, in contemporary terms, as spiritual formation.

In doing this there is a need to observe the distinction between the "content" of spiritual formation and the 'process' involved.

First, the 'content' of spiritual formation refers to those things undertaken, or abstained from, in an endeavour to enhance one's intimacy with the Lord. Commonly referred to as spiritual disciplines, these may include such activities as fasting, solitude, worship, submission and the like.

Second, the 'process' of spiritual formation directs our attention to the mechanism of how these things work and the reason they work. More importantly, why do they accomplish their goals in some instances and not in others? An understanding of the process is important in formulating a rule of life that belongs to an individual.

1.2 Literature Review

The literature review aims to outline and critique the relevant findings consulted while investigating the spiritual formation of Queensland Baptists ministers. This review is considered part of the reflection-research methodology guiding this research. Namely, it is foundational to the reflection aspect of the research and outlines the paradigm by which the research is assessed. The literature review will demonstrate that whilst much has been written about Christian spiritual formation in a general sense, little has been written on the spiritual formation of the clergy. It will also show that only minimal amounts have been written on Baptist spirituality. It will also reveal that no research has taken place up till now on the spiritual formation of Queensland Baptists ministers. Furthermore, most research on spiritual formation has focussed on the content (the “what”), rather than the process (the “why”) of formation. In other words, researchers have described various methodologies of doing spiritual formation as well as content but very few are asking the question of why it is done in a particular way in a particular setting. Similarly, few are asking the “why” question of spiritual formation or examining its process. This review is structured under thematic headings identified as recurring themes in the existing body of literature and relevant to this research. It will move from the general to the specific.

1.2.1 Spirituality and Christian Spirituality

The first area to examine is the general writing and understanding of spirituality. Spirituality is a fashionable term in contemporary society, yet it is almost impossible to define with any precision. Spirituality is foundational to our Christian lives. Other names have been used. An old word is “piety”. Spirituality is often used as distinct from religion. Spirituality is “our relationship with God, others and ourselves. Religion is the outer

structure of ideas, dogmas, worship, and organization.”² Traditionally, it has been associated with religious rites and practices, both Christian and non-Christian, but in more recent times has been expanded to include a vast array of other meanings in varying contexts. Spirituality is often referred to in secular settings with little or no religious attachment to its usage.

Australian academic, David Tacey, believes that spirituality is on the rise in Australia. He says that, in defining spirituality -

It is difficult to offer precise answers, since spirituality eludes the kind of rationalistic knowing that arrives at simple definitions. But we can talk around the subject and provide some hints and descriptions. Spirituality is a desire for authentic and real connectedness, which often expresses itself as an emotional relationship with an invisible sacred presence. To those who experience this relationship, it is real, transformative and complete. To many others, spirituality is said to involve a “leap of faith” or “blind trust” in the nature of reality.³

Bouma examines spirituality in contemporary Australia and asserts that spirituality is strong in this setting. He defines spirituality in the Australian context as “an experiential journey of encounter and relationship with otherness, with powers, forces and beings beyond the scope of everyday life, to encounter it and to expect to relate to it.”⁴ He concludes that people “hunger for something more than the material and (are) fed by experiences that draw the person into relationship, out of and beyond self, through encounter with forces, powers and visions that are beyond the mundane and yet deeply

² J. Ackerman, *Listening to God* (Bethesda: The Alban Institute, 2001), 135.

³ D. Tacey, *Reenchantment* (Sydney: Harper Collins, 2000), 17-18.

⁴ G. Bouma, *Australian Soul* (Port Melbourne: Cambridge University Press, 2006), 12.

present in the everyday.”⁵ At the core of spirituality is an “encounter with the ‘other’, be it God, nature, a tree, the sea, some other person, or the core of our own being.”⁶

Richardson, writing from a Unitarian Universalist standpoint, states: “Spirituality is the heart of life coming into being when balance and composure reign among the cognitive functions. In addition, our spirituality is manifest in an authenticity of identity, a quality of connectedness to life and cosmos, an integrity and wholeness. In sublime reaches, it is likeness to God or jen, human-heartedness.”⁷ “Jen” or “Ren” is a Confucian word for the good feeling one experiences after acts of altruism.

But, as noted, spirituality is no longer limited to religious usage. It is often now used in a secular setting as well. Nowhere is this more clearly seen than in secular writings in the area of leadership and management.

O’Connor writes that there is an increasing awareness of spirituality in the workplace to the extent that researchers are attempting to define and measure spirituality and spiritual intelligence. This is aligned with intelligence and emotional quotients. It was Danah Zohar who first coined this term in her book, *ReWiring the Corporate Brain*. O’Connor poses the following questions as samples to gauge spiritual intelligence: “Do you critically contemplate the nature of existence? Do you have a strong sense of meaning and purpose in life? Are you able to enter and exit higher states of consciousness at will, through deep

⁵ Ibid.

⁶ Ibid.

⁷ P.T. Richardson, *Four Spiritualities* (Palo Alto: Davies-Black Publishing, 1996), 16.

contemplation, meditation or prayer? Do you experience life as precious and sacred? Do you see yourself as a part of a greater whole? Are you able to use these spiritual resources to solve problems and function better day-to-day?”⁸

Again, John Adair writes: “Spirit is a quality that enables you to hold your own and keep up your morale when opposed or threatened. Your own spirit, however, is an indefinable immaterial entity distinguishable from and superior to the body.”⁹ He further clarifies this and flirts with the concept of spiritual formation within the limits of his own definition by giving guidance for extending one’s own spirit quality. The end of one’s thinking is not really the end but a stepping stone to yet another level. This is done by extending both values and thinking, going deeper and higher. This extension then becomes the new goal to which one aspires. The person then becomes “a servant to that larger purpose, one which transcends you in importance and longevity, and merits your dedication and love.”¹⁰

Bolman and Deal entitled their work - *Leading with Soul*. They point out that others see little differentiation between soul and spirit and often use the two words interchangeably. However they want to make a clear demarcation between the two. For them soul is the real self, personal and unique. It is the core of one’s being. On the other hand spirit is transcendent and all embracing. “It is the universal source, the oneness of all things: God, Jaweh, Allah, and the Buddha. Soul and spirit are related in the same way as peaks and valleys, male and female. They are intimately connected. Each needs the other. Leaders with soul bring spirit to organisations. They marry the two so that spirit feeds soul rather

⁸ Thea O'Connor, "Spiritual Self," *In the Black* (2009): 65.

⁹ J. Adair, *Effective Strategic Leadership* (London: Pan Books, 2002), 318.

¹⁰ *Ibid.*, 318f.

than starving it and soul enriches spirit rather than killing it. Leaders of spirit find their soul's treasure store and offer its gifts to others."¹¹ It is interesting that they list another fifty books in their recommended reading for further dealing with their subject matter. By this approach, they seem to indicate support for their particular view or matters related to and engaging with their opinion.

Danah Zohar and Ian Marshall use a different term from spirituality when they introduce the term "spiritual intelligence" which they define as "an intelligence with which we access our deepest meanings, purposes, and highest motivations."¹² In so doing they differentiate between the usual understanding of intelligence gained through academia and experience and that gained more through intuition or certainly that which goes beyond the normal level of functioning.

In summary, spirituality is a term that is employed not only across the vast array of religious traditions but also in the secular setting. Common to most understandings of spirituality is an intimate connectedness with a benevolent force or being beyond oneself that normally results in some way in life transformation. This in turn results, to some extent, not only in increased quality of life, but in more efficient and effective functioning in day-to-day living. One also needs to be aware of the power that works negatively against this formation. The Bible raises the issue of our battle "against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." (Ephesians 6:12)

¹¹ L.G. Bolman and T.E. Deal, *Leading with Soul* (San Francisco: Jossey-Bass, 2001), 9; *ibid.*

¹² Quoted in O'Connor, "Spiritual Self," 66; Quoted in *ibid.*

There are many positives that can be gleaned from this review.

First, there has been a criticism against the meaninglessness of rational thought. Baptist writer in the area of spirituality, E. Glenn Hinson, calls this an “awakening” and says this awakening sprang out of the confusion, disorder, and despair connected with significant societal events including the turbulent years of the Vietnam War era with its antiwar protests, violence in the cities, the civil rights movement and other happenings. Following this, in the seventies and eighties, came “a deepened religious search directed not only toward finding deeper insight in the Judaeo-Christian tradition, but toward the wisdom of oriental religions – Buddhism, Hinduism, Taoism and many others.”¹³

Second, this awakening is also seen in a wide recognition that human beings are more than physical beings, that there is a non-rational and non-material aspect to our existence.

Third, there is recognition of an added dimension beyond the physical, that there is some non-material reality that impacts one’s life. There is also some recognition that the material and rationalist approach to life has been found wanting. It has left a discernible “gap” in many lives identified as something missing or incomplete.

Finally, it is also acknowledged that when one “accesses” one’s spirituality, the results can be life-changing, even life-transforming.

¹³ E. Glenn Hinson, *Spiritual Preparation for Christian Leadership* (Nashville: Upper Room Books, 1999), 6.

However, there are also limitations to this broad sweep approach to spirituality where there is recognition of a “higher power” that is beyond the material and rational. First, one is immediately aware of the undefined spiritual “other”. It is subjective and one is left to identify their own source of spirituality, whether it is in a religious or secular field, in nature or merely in the great unknown. This source of spirituality is then made “sacred” for the beneficiary of it.

Second, spirituality is seen as an “optional extra” that one can tap in to as an added source of energy and inspiration. However, one may equally choose not to access this spiritual power which, in fact, is a failure to recognise that spirituality is the very essence and foundation of life. At the core is sincerity, but it is also sad if someone is sincere, but sincerely wrong.

Parallels are evident between the contemporary approach and the Apostle Paul’s experience in Athens in Acts 17:22-23. A reconnaissance of the area enabled Paul to dialogue with those present in the Areopagus. He acknowledges their spirituality but he also specifically addresses the matter of the altar with the inscription, “To the unknown god.” He was able to advance the conversation from the general to the specific, namely in relation to Jesus. A similar approach can be used today.

The parameters of this thesis are provided by Christian spirituality, that is, humanity encountering the God of the Bible. It is helpful to note, then, some definitions of Christian spirituality from the many available.

Henri Nouwen says “spirituality is attention to the life of the spirit in us; it is going out to the desert or up to the mountain to pray; it is standing before the Lord with open heart and mind; it is crying out. ‘Abba, Father’; it is contemplating the unspeakable beauty of our loving God.”¹⁴

Simon Tugwell states that spirituality is "people's ways of viewing things, the way in which they try to make sense of the practicalities of Christian living and to illuminate Christian hopes and Christian muddles."¹⁵

Dallas Willard says "a 'spiritual life' consists in that range of activities in which people cooperatively interact with God - and with the spiritual order deriving from God's personality and action."¹⁶ According to Willard, the outcome of a spiritual life is a new quality of life and with appropriate wherewithal to live that life. He states that someone is a “spiritual person” to the extent that his or her life is correctly integrated into and dominated by God's spiritual Kingdom.

Beasley-Topliffe describes Christian spirituality simply as “the Christian life lived in and through the presence and power of the Holy Spirit.”¹⁷ Albin says that it “involves the relationship between the whole person and a holy God, who reveals himself through both

¹⁴ H.J.M. Nouwen, *The Living Reminder* (San Francisco: Harper, 1996), 12.

¹⁵ Simon Tugwell, *Ways of Imperfection* (Springfield: Templegate Publishers, 1985), viii.

¹⁶ Dallas Willard, *The Spirit of the Disciplines* (San Francisco: Harper Collins, 1988), 67.

¹⁷ Keith Beasley-Topliffe, *Dictionary of Christian Spiritual Formation* (Nashville: Upper Room Books, 2003), 257.

testaments – and supremely in the person of his unique Son, Jesus Christ.”¹⁸ Baptist writer, Dallas Willard also writes on spirituality and life in Jesus Christ. He points out that biblical spirituality has to do with obedience to Christ and that life in Christ is “a matter of the “spirit” (and) that spiritual life is a matter of living our lives from the reality of God (and) that Christian spirituality is supernatural because obedience to Christ is supernatural and cannot be accomplished except in the power of a ‘life from above.’”¹⁹ Elsewhere he writes about the naturalness of spirituality for humanity in that it is not an extra or “superior” mode of existence. “It’s not a hidden stream of separate reality, a separate life running parallel to our bodily existence. It does not consist of special ‘inward’ acts even though it has an inner aspect.”²⁰ The nature of the relationship of our physical selves to God has effect of making us alive to the Kingdom of God, here and now in the material world.

1.2.2 Spiritual Formation

The second area to review is that of how the sense of the spiritual is developed or enhanced. In some instances, this may be the initial awareness of the spiritual. In this regard it is an awakening to that aspect of one’s life. Up until this point one has either been unaware or merely ignored movements in this area. In other instances it will refer to either how the awareness of the spiritual is developed or how the spiritual itself may be developed. The former has to do with consciousness, the latter with maturity. These transitions are often referred to as spiritual formation. In the Christian sense, it may, in

¹⁸ T R Albin, "Spirituality," in *New Dictionary of Theology*, ed. S B Ferguson and D F Wright (Leicester: Inter-Varsity Press, 2003), 657.

¹⁹ D. Willard, *The Great Omission* (San Francisco: HarperCollins, 2006), 51f.

²⁰ Willard, *The Spirit of the Disciplines*, 31.

some instances, be more correctly defined as spiritual transformation. Although an ordained Anglican, Scot McKnight is a professor at Northern Baptist Theological Seminary. For him all of spirituality centres on what he calls the “Jesus Creed.”²¹ In essence this is what is commonly known as The Shema (Deuteronomy 6:4-5) with what Jesus added from Leviticus 19:18. Thus the Jesus Creed becomes “Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength and love your neighbour as yourself.”

Baptist author, Tony Campolo recalls the time in his life when he was challenged by the words that “it is not enough just to believe in Jesus, you must present yourself to Jesus and seriously give yourself over to His will for your life.”²² He then argues for a Christian life of mysticism that issues forth into evangelism, social justice and the like. Ackerman highlights the need for the congregation to grow in its ability to learn from God, to grow toward becoming a community that reflects the Trinity. He defines spiritual formation as “the process whereby we grow in our ability to pay attention, the way we help form what God is doing. It involves all the ways we are being formed in the image of Christ in our inner life and outer ministry.”²³ Corrine Ware makes the valid observation that “there are several ways of determining maturity of religious experience, but few people have addressed spiritual type.”²⁴ Her contribution to spirituality then addresses differences in spirituality rather than addressing maturity. Ware’s work is based on the earlier

²¹ Scot McKnight, *The Jesus Creed* (Brewster: Paraclete Press, 2004).

²² Tony Campolo and Mary Albert Darling, *The God of Intimacy and Action* (San Francisco: Jossey-Bass, 2007), 22.

²³ Ackerman, *Listening to God*, 135.

²⁴ C. Ware, *Discover Your Spiritual Type* (Bethesda: The Alban Institute, 1995), xiii.

contribution of Urban T Holmes so that one need first peruse his rather technical work to fully appreciate Ware's contribution.

Holmes' work, *A History of Christian Spirituality*, as the title intimates, is a sweeping view of church history. He obviously needs to be selective in the branches of the church he has selected to enable the reader to peruse two thousand years of varying emphases in prayer. To understand the variety of ways Christians have prayed is not merely for an education of the mind, but rather to develop one's own praying and, perhaps to better school others in their life of prayer.

Of particular note is Holmes' introductory chapter where he outlines his matrix for understanding spirituality. It is through this filter that he proceeds to examine his history of spirituality. It is also this matrix that Ware has both adopted and adapted for her book on spiritual typology.

Primary to Holmes' thesis is his view of what it means to be spiritual. He states that "to be spiritual means more than to be capable of receiving God into our lives. It means that we are called to know God."²⁵ It is important at this juncture to note the difference between "knowing about" and "knowing". One may know about God without actually knowing Him. Knowing God is more than rational knowledge. It is an inter-relational and interpersonal knowledge. It is this latter thought that Holmes has captured. He elaborates that "all the spiritual masters say that (spirituality) involves a relationship between God and humanity that we call prayer."²⁶

²⁵ Holmes, *A History of Christian Spirituality*, 1.

²⁶ *Ibid.*, 7.

Recognising that, whilst God is always absolutely present to humanity, the way His communication is received varies amongst humanity. Holmes, with good insight, has endeavoured to group these responses in what he calls a “phenomenology of prayer”.²⁷ It is the development of two intersecting scales that forms the matrix by which Holmes then views his history of spirituality. Whilst these scales are developed elsewhere in this paper, it is sufficient, at this point, to note the horizontal axis is the apophatic/kataphatic scale and the vertical axis is the speculative/affective scale. The former is the mode of meditation, whilst the vertical scale measures illumination; whether of the mind or the emotions. These two intersecting axes then form four quadrants which define four spiritual types.

It is this matrix that Ware develops. She is also attracted to Holmes’ attempts to identify and describe spiritual type rather than address spiritual maturity. Ware is careful to point out the danger of attempting to superimpose Holmes’ model on the Myers-Briggs temperament type. Rather than merely define one’s spiritual type, Ware issues an invitation to “spiritual wholeness”²⁸ as one intricate process: it acknowledges and strengthens present gifts, grows toward our opposite quadrant, and, appreciates the quadrants on either side of our dominant type.²⁹

Ware is concerned with two more aspects of spiritual development, integration and individuation. “Integration points to one’s being embedded in the ‘given’, while

²⁷ Ibid., 3.

²⁸ Ware, *Discover Your Spiritual Type*, 44.

²⁹ Ibid., 45.

individuation points to one's carving out of new territory."³⁰ In other words integration is the process of becoming and being comfortable with where I am on the journey and how I got here. It involves an acceptance of one's past including family of origin matters. On the other hand, individuation describes the development, the forming of unique individual personality to reach one's full potential in Christ Jesus. (The importance of the individual is a particularly western concept and recognition needs to be given to more communal practices of other cultures which do exist within Queensland Baptists.) Both an awareness of one's own spiritual type and an awareness of each of the other types is foundational and necessary for intentional growth. In fact Ware outlines "five attitudes and actions that contribute to a deepened and evolving spiritual life."³¹

These attitudes and actions can be summarised as follows:

1. Being willing to change and grow
2. Being intentional about modelling oneself on Jesus
3. Engage in learning from others who are previous travellers on the journey
4. Become an individuated person in being aware of one's individuality and recognizable personality.
5. Become an agent for change – making a difference in our world prompted by a sense of justice, kindness, compassion or love.

What Holmes identifies as basic to spirituality is knowing God in relationship and this relationship is founded on communication or prayer. Hands and Fehr employ a different model. Beginning with the theological statement that God empowers us to become God's

³⁰ Ibid., 10.

³¹ Ibid., 24.

children (John 1:12-13), they then build their model on The Father – child relationship. Basic to this familial relationship is “intimacy” and they proceed to do an exegesis on what it means to have intimacy with self, intimacy with others and intimacy with God. It is only when these three aspects are in order that spiritual wholeness results. Foundational to intimacy are two aspects, power and relationship. Each of these is represented on a continuum from minimum to maximum with intersecting axes.³² It is only when maximum mutual empowerment and maximum relationship exist that true intimacy interdependence is experienced.

Hands and Fehr warn clergy about the lack of intimacy with God or alienation that can result in doing things for God – teaching, preaching, visiting the sick, praying with others, presiding at liturgy – “without any heartfelt personal love – involvement with God.”³³ They go to the extent of highlighting specific dangers for clergy.³⁴

1. Pouring out one’s cup for others without replenishing its contents.
2. Coaching others in their spiritual life without paying attention to one’s own spirituality.
3. Becoming addicted to substances and/or compulsive behaviours to escape the burden one carries.
4. Losing one’s own faith as one becomes over-familiar with the language but loses the reality.

³² D.R. Hands and W.L. Fehr, *Spiritual Wholeness for Clergy* (Bethesda: The Alban Institute, 1993), 39.

³³ *Ibid.*, 54.

³⁴ *Ibid.*, 59f.

Hands and Fehr define spirituality as “a concrete way of living in conscious relationships to the mystery of God.”³⁵ This relational or intimacy approach to spirituality has much to offer but has a tendency to lack specifics and to be more vague in its approach. It does appear to be theologically sound but lacks – at least in their book – a specific methodology. The difficulty arises if relationships on the horizontal level are the focus rather than the result of spirituality, namely an authentic relationship with God. It is correct that our spirituality is to be lived out in relationship or in community with others but these relationships are not spirituality in itself.

This writer’s working definition is as follows. Spiritual formation is the growth of my knowledge about God, the development of my own personhood in Christ, the consequent change in my behaviour, my ministry/mission for Jesus, and the resultant congruency between all four. It is integrity in my relationship with God.

1.2.3 Spiritual Formation of Ministers, Particularly in the Baptist Setting

It is difficult to find academic assessment of Baptist spirituality. Many authors address Baptist doctrine and beliefs or Baptist governance and polity. Norman³⁶ addresses key Baptist practices of the Lordship of Christ, membership, congregational polity and ordinances, stating that “a great need exists for a contemporary restatement of those doctrines that constitute the distinctive Theological identify of Baptists³⁷ Henry Cook’s classic, “What Baptists Stand For” addresses similar issues. Wright endeavours to be

³⁵ Ibid., 61.

³⁶ R. Stanton Norman, *The Baptist Way* (Nashville: Broadman and Holman, 2005).

³⁷ Ibid., 1.

forward looking and affirms Baptist identity as evangelical³⁸ but then encourages Baptists to critically examine their place in terms of the church, evangelism, society, ministry and sexuality. His commentary on ministry is a helpful one in terms of understanding the place of ministers within the Baptist setting. It is particularly useful to consider his understanding of ordination as not “the conferring of sacramental power”,³⁹ but an “act of legitimation, of authoring action, so that ordained persons might know themselves to be formally commissioned as representatives of the people of God.”⁴⁰ In other places, Wright does offer a view of Baptist spirituality. This is in his writing as a Baptist in “God on the Inside” particularly in relation to the Spirit and the believer.⁴¹ He is also a contributor to “Under the rule of Christ”⁴² a study of Baptist spirituality where the basic thesis is that the common theme of Baptist spirituality is living under the rule of Christ. A lot of attention is given to the “practices of ministry” but little attention is given to the “practices of the minister.” Numerous books and courses are available on leadership and associated implementation of leadership principles – all appropriate and valid – but little thought is given to personhood of the minister himself or herself. It is a dangerous position to find oneself in when one is ministering beyond one’s experience.

A number of reasons can be offered for this lack of attention to the minister’s spiritual state. First, an obvious, though unfortunate one, is economic. The rationale states that,

³⁸ Nigel G. Wright, *New Baptists, New Agenda* (Carlisle: Paternoster Press, 2002), 14.

³⁹ *Ibid.*, 122.

⁴⁰ *Ibid.*, 123.

⁴¹ *God on the Inside* (Oxford: The Bible Reading Fellowship, 2006), 96ff.

⁴² P.S. Fiddes, ed. *Under the Rule of Christ: Dimensions of Baptist Spirituality*, Regent's Study Guides (Oxford: Regent's Park College, 2008).

given the limitations of the market place for this material, it is often not viable economically to produce such resources. Second is a “working assumption”. If a minister has done basic seminary or theological training, it is assumed that this foundation is adequate for lifelong practice. The third reason may be simply inattention. The spiritual life is a hidden one and, as the adage goes, what is out of sight is out of mind. Fourth it may be a matter of distraction. We have taken the focus of the central issue of ministry and become “do-ers” of the Word before “be-ers” of the Word. We have moved to the urgent and sacrificed the important. Fifth it may be a matter of difficulty. Spiritual formation for oneself is not easy. It demands time and effort but also discipline, patience, tenacity and perseverance. The sixth reason is one of “productivity”. In a society which is driven by goal setting, time management and benchmarks, spirituality comes up drastically short. Growth takes time, and, at times, is barely discernible. After a retreat, for instance, one may have little to show for the time of contemplation. How does one reply to the question - “So how was your holiday?” Finally there is the issue of balance. Life exists by breathing in and out. The balance is automatic. It is not automated to get the mix right between nurture and ministry and one often fails in one area. Nurture seems to be the obvious area allowed to slip.

Williamson is aware of this need. He recalls a time when he was “spiritually impoverished ... confronted by own spiritual poverty ... I needed help.”⁴³ He goes on to say that “the challenge for the church is to herald a vision of service that grows out of a person’s deep spiritual connectedness to God and a sense of oneness with humankind.”⁴⁴ Whilst his

⁴³ T.P. Williamsen, *Attending Parishoner's Spiritual Growth* (Bethesda: The Alban Institute, 1997), 5.

⁴⁴ *Ibid.*, 9.

book is devoted to challenging parishioners regarding their own spiritual poverty and assisting the minister to address this, this initial acknowledgement that the minister's spirituality must be "in order" is to be lauded.

Baptist writer, McNeal, gives passing attention to this matter. He does state that "spiritual formation is the most significant issue facing church leaders for the future."⁴⁵ He acknowledges that "we evangelicals know precious little about this subject. Our workaholic and materialistic brand of Christianity so emphasizes production and power that we have a hard time getting in touch with the less glamorous and quieter work of the Spirit."⁴⁶ However, the focus of McNeal's book takes him away from this topic and little more space is devoted to it. Hinson regards Baptist history as having three phases:⁴⁷

1. A conversionist phase in the Great Awakening and frontier revival,
2. A pragmatist phase adopting a business model, and,
3. A seeker phase as a response to the pluralist society.

His appeal is that Baptists might recapture "our beginnings out of English Puritanism with an added touch of continental Anabaptism."⁴⁸ Hinson argues his point persuasively in carefully pointing out the changes in Baptist spirituality over the generations and argues for a return to that which caused the rise of the Baptist movement. Baptist writers, Haymes, Gouldbourne and Cross write about discipleship rather than spiritual formation.

⁴⁵ Reggie McNeal, *Revolution in Leadership* (Nashville: Abingdon Press, 1998), 100.

⁴⁶ Ibid.

⁴⁷ E. Glenn Hinson, *Baptist Spirituality* (Macon: Nurturing Faith, 2013), 62.

⁴⁸ Ibid., 13.

They refer to four distinct areas, believing, belonging, behaving and being.⁴⁹ It is noteworthy that these four areas can be identified with the four quadrants referred to elsewhere in this thesis. Of these four areas, they believe that “being” is the hardest for Baptists. Historically we are committed to Bible study and we are, by nature, activists. However Being has to do with the “aspect of following Jesus which is to do with devotion, relationship and identity in and before God which is dependent not on what we achieve, nor on what God is doing through us, but simply on the love of God for us, expressed in Jesus, and which cannot be made more or less by anything we do or are.”⁵⁰ Another Baptist writers, John Piper and David Mathis, appeal to just three components for spirituality: thinking loving and doing.⁵¹

Eugene Peterson resurrects an old fashioned term for ministry “the cure of souls”. “The phrase sounds antique. It is antique. But it is not obsolete. It catches up and coordinates, better than any other expression I am aware of, the unending warfare against sin and sorrow and the diligent cultivation of grace and faith to which the best pastors have consecrated themselves in every generation.”⁵² If one applies the ancient proverb quoted by Jesus in Luke 4:23, “Physician, heal yourself”, one is immediately made aware of the importance of giving due attention to one’s own spirituality. This theme appears to be taken up admirably by Melander and Eppley in their book titled, “The Spiritual Leader’s

⁴⁹ Brian Haymes, Ruth Gouldbourne, and Anthony R Cross, *On Being the Church: Revisioning Baptist Identity* (Eugene: Wipf & Stock, 2008), 105.

⁵⁰ *Ibid.*, 119.

⁵¹ John Piper and David Mathis, *Thinking. Loving. Doing.* (Wheaton: Crossway, 2011).

⁵² E.H Peterson, *The Contemplative Pastor* (Grand Rapids: William B Eerdmans, 1989), 56.

Guide to Self-Care”.⁵³ Despite the title one cannot help but be disappointed in the place (or rather, lack of) given to spiritual self care. No doubt the authors’ defence would be that spirituality is implicit throughout. That may well be the case but it is not until one reaches week 41 (out of 52) that we find the topic “Caring for your Spiritual and Intellectual Needs”. The disappointments are twofold. First, self-care is only explicitly addressed near the end rather than being the initial setting of the reflection. Second, “spiritual” is linked with another topic, in this case intellectual, rather than be treated as a stand-alone topic.

Donald Hands, a clinical psychologist, and Wayne Fehr, a spiritual director, combine their respective disciplines to outline and address common issues faced by the clergy. In their book, *Spiritual Wholeness for Clergy*,⁵⁴ intimacy with God is one issue that is addressed. Spiritual ministry has an associated hazard of having a detrimental effect on the minister’s own spirituality rather than enhancing it. Reasons for this have already been noted. Hands and Fehr are successful in their discussion of the need for clergy spiritual health, but are less so when addressing solutions when it is absent or neglected. While a few references are made to the authors’ own ministry to clergy, one is left with the understanding that, to adequately address personal issues, the next step is to contact the authors and enter into their recovery program. However, to be fair, it may be unreasonable to expect a thorough discussion of the particular topic given the size constraints of the book.

⁵³ Rochelle Melander and Harold Eppley, *The Spiritual Leader's Guide to Self Care* (Bethesda: The Alban Institute, 2002).

⁵⁴ Hands and Fehr, *Spiritual Wholeness for Clergy*.

It has already been stated that no investigative study has been undertaken concerning the spirituality of Queensland Baptists ministers. A few histories of individuals or aspects of the denomination have been produced. In these, sometimes occasional reference is made to the spiritual state of ministers. Beyond that, nothing has been explored about the spirituality of the Baptist movement as a whole. Stanley Nickerson (a former College Principal) and Lesley Ball (a former member of College faculty) wrote a history of the Baptist Theological College of Queensland⁵⁵ which centres on those who have served as Principal, on the academic programs of the College and on its physical location. On the more difficult area of assessing the spiritual tone of the College, they observe that one way of doing this is by an anecdotal observation of the students. As lecturers they observed the spiritual resolve and dedication demonstrated by the students to be “exhilarating to the point of inspirational.”⁵⁶ They were obviously impressed by the quality of students that God had called to the College. They observed “times of prayer, of worship, of spontaneous expressions of God’s grandeur all typify the College. From what we can glean, it has ever been thus at the College, and this is one area where we pray that change will not occur.”⁵⁷

In another geographical context, Nigel Wright, then Principal of Spurgeon’s College in London, comments that “on being presented with the theme of Baptist spirituality one might wonder at conjunction of the two words, ‘Baptist’ and ‘spirituality’.”⁵⁸ Although he

⁵⁵ Stanley W. Nickerson and Ball Lesley, *For His Glory* (Brisbane: Queensland Baptist College of Ministries, 2004).

⁵⁶ *Ibid.*, 73.

⁵⁷ *Ibid.*

⁵⁸ Nigel Wright in Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 79; *ibid.*

proceeds to give a most adequate articulation of Baptist spirituality, he nevertheless highlights a moot point: Baptist spirituality is not a concept that has been extensively explored. Various dictionaries of spirituality give scant reference to Baptist spirituality, but most entries are limited to doctrinal positions and emphases of Baptists. This may well be what defines Baptist spirituality – a particular doctrinal standpoint. This would indicate a primarily cognitive or intellectual spirituality.

In supporting this view, Robinson writes: “On the lowest view, the Bible is the classic of Christian experience, and as such claims a permanent place and power in shaping the belief and practice of successive generations.”⁵⁹ He later expands on this, highlighting three pillars of Baptist life and practice: ⁶⁰

1. The right of the soul to an immediate relation to God.
2. The primary content of this relationship is moral holiness, that believers are called to be saints, consecrated to the holy God by moral character.
3. The principle of the regenerate church.

An understanding of seminal Baptist spirituality may be further gained by Robinson’s quote of E Y Mullins,

The Biblical significance of the Baptists is the right of private interpretation (of), and obedience to, the Scriptures. The significance of the Baptists in relation to the individual is soul freedom. The ecclesiastical significance of the Baptists is a regenerated church membership and the equality and priesthood of believers. The political significance of the Baptists is the separation of Church and State. But as comprehending all the above particulars, as a great and aggressive force in Christian

⁵⁹ H.W. Robinson, *The Life and Faith of the Baptists* (London: Methuen and Co), 9.

⁶⁰ *Ibid.*, 11f.

history, as distinguished from all others and standing entirely alone, the doctrine of the soul's competency in religion under God is the distinctive significance of the Baptists.⁶¹

Hammett endorses Robinson's view by stating that "in Baptist life, the ministry of the Word has been central."⁶² In early Baptist worship, this exposition of the Word may continue over several hours. Once more, one can see that there is nothing unique about Baptists in themselves. What is evident here was/is practised in other movements and denominations. What does distinguish Baptists is the mix of all of these various concepts.

By contrast, the contemporary principals of the five Baptist Colleges in the United Kingdom have identified Baptist spirituality as being distinctive by its characteristic of living "under the rule of Christ". The authors acknowledge that Christian spiritual traditions all affirm the rule of Christ, but with Baptists there is a particular sense of being under Christ's rule which has been shaped by their story and by their way of being church throughout history. Fiddes elaborates that: "spirituality has been moulded by an ecclesiology where the local congregation stands under the direct rule of Christ without intermediate authorities."

Whilst there are few authors who specifically address Baptist spirituality, there are notable Baptist writers who address spirituality from their Baptist standpoint. Historically, John Bunyan has been a major contributor whilst contemporary authors including Dallas Willard are also noteworthy. A number of Baptist personalities and their influence on the spirituality of Queensland Baptists ministers are discussed in Chapter Three.

⁶¹ Ibid., 18.

⁶² John S. Hammett, *Biblical Foundations for Baptist Churches* (Grand Rapids: Kregel Publications, 2005), 228.

1.2.4 Spiritual Formation of Ministers in the Queensland Baptist Context

As noted earlier, no research has been undertaken in the area of the spirituality of Queensland Baptists ministers. Neither has there been any study undertaken on spirituality in the wider Queensland Baptist constituency. There has been very little documented on Queensland Baptists and when undertaken, has been primarily in the historical area of development of the Baptist churches or of the Denomination itself and its ministries in Queensland. Consequently this research is seminal in assessing the current situation and should give rise to further investigation.

1.2.5 Spiritual Formation as Ministry

Every pastor is asked the dreaded question, “So, what do you do from Monday to Saturday?” Or each pastor has heard the light-hearted accusation (albeit with a barb attached), “You pastors only work one day a week and then only for an hour.” Implicit in such statements is an admission of ignorance of the role of the pastor. The pastor may educate the congregation, to some extent, of this role and may need to give accountability reports to the church’s leadership. But he is still limited by the need for confidentiality and the general vagueness of descriptive terms and unmeasurable outcomes to satisfactorily describe his or her functioning.

The role of the pastor is multi-faceted and obviously involves far more than the visible functions performed each Sunday. There is the necessary preparation work to be undertaken and the inevitable meetings that must be attended. Performing ceremonies at the respective rites of passage: births, baptisms, marriages and funerals form a part of the role. But the question needs to be asked, what is “core business” for pastoral ministry? One is tempted to give a trite answer such as running a church, but ultimately this is not

the case. The term “running a church” appears to use a secular model and while imposing an image that may be readily understood. However, it seems to suggest power, organisation and position, things that Jesus often spoke against. The central function of a minister may be expressed in different words but convey the same message. The core role of the minister is the spiritual formation of others. This is sometimes referred to as spiritual direction. Spiritual direction is "help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God and to live out the consequences of the relationship."⁶³

The ancient term, the cure of souls, is also applicable. In contemporary language it may be expressed as helping people connect to God, either for the first time (evangelism) or in deeper, more meaningful ways (discipleship). Peterson has expressed it this way: “It is the unique property of pastoral work to combine two aspects of ministry: one, to represent the eternal word and will of God; and, two, to do it among the idiosyncrasies of the local and the personal.”⁶⁴

Peterson is a champion for authentic pastoral ministry in this regard. His three “angles” as outlined in his book on pastoral integrity *Working the Angles*⁶⁵ are prayer, scripture and spiritual direction. He defines spiritual direction as taking place “when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to

⁶³ W.A. Barry and W.J. Connolly, *The Practice of Spiritual Direction* (Francisco: Harper Collins, Undated), 8.

⁶⁴ E.H Peterson, *Five Smooth Stones for Pastoral Work* (Grand Rapids: William B Eerdmans, 1980), 5.

⁶⁵ *Working the Angles* (Grand Rapids: William B Eerdmans, 1987).

respond in faith.”⁶⁶ He goes on to outline three foundation principles that underpin this process.⁶⁷ 1. God is always doing something: an active grace is shaping this life into a mature salvation; 2. Responding to God is not sheer guesswork: the Christian community has acquired wisdom through the centuries that provide guidance; 3. Each soul is unique: no wisdom can be simply applied without discerning the particulars of this life, this situation.

All of this seems somewhat alien to general pastoral practice amongst Queensland Baptists ministers. Why is this so? A number of possible answers may be offered.

Perhaps ministers have failed to acknowledge that spirituality is more about experience than theory. Baptists have prided themselves as being “people of the Book”. Baptists must ensure that they know more about the Author than the Bible, that they know God as well as knowing the Bible. It needs to go beyond giving mental assent to the words, concepts and teachings of the Bible.

Again, spiritual direction has not been a significant part of our experience. We have not received spiritual guidance so we have no model on how to give it. Anecdotally it appears that ministers no longer see spiritual direction as an essential part of their role. Spirituality appears to be privatised so as to become irrelevant in the pastoral role.

Given all this, it is understandable that ministers have not been taught how to be a spiritual director or how to give guidance. Our theological education met many needs of theology,

⁶⁶ Ibid., 150.

⁶⁷ Ibid.

history, languages and ministry practices, but a glaring omission has been the whole area of spiritual practices. Consequently we lack the adequate skills to undertake this ministry.

Perhaps there is a fear of exposing our own lack of spirituality. It is an unwarranted argument to say that the director must be close to spiritual perfection. Assuming the requisite skills It is sufficient to acknowledge that we are companions on the journey together endeavouring to be of assistance to one another.

Finally it could be suggested that the demands of spiritual direction are too arduous. Spiritual direction involves empathy, active listening and discernment. One needs to be listening not only to what the person is saying but also what God might be saying as well. It is emotionally draining and time consuming. In the drive-through, while-you-wait quick-fix society the ministry of spiritual direction appears unpalatable.

To sum up, what is needed is an increased emphasis on valid pastoral ministry and the care of souls. It is not the case that this is totally absent but that it needs a higher profile and a greater commitment to this role.

1.3 Methodology

The focus of this study is to gain a solid understanding of the spiritual formation of Queensland Baptists ministers and to seek to enhance it. It is anticipated that one outcome will be to offer a structure that will be able to be used in both assessing and enhancing spiritual formation among the wider Queensland Baptists constituency. To achieve this outcome, the following process has been employed. The scope of the study is Queensland Baptists. A survey of its historical context aids in placing it in its contemporary setting.

The primary focus is accredited Queensland Baptists ministers. The current setting is not only understood in an historical setting, but also against a biblical framework. It is in this wider context (Baptist and biblical) that the practices of ministers is perused. From this, a developed framework is explored and applied.

To verify the contents of the thesis a number of different “field tests” have been conducted over the course of the writing of it. The responses are anecdotal and not formal, however the observations are useful. Three main areas are significant.

1. Baptist World Alliance Commission on Baptist Worship and Spirituality. In 2007 I made a formal presentation to the Commission on the area of the thesis. This was early in the study programme, however I was able to present the scope of the study and the initial findings. Present at the Commission included Baptist leaders from around the world including seminary professors and union and convention leaders. The paper was well received and endorsed.
2. Queensland Baptists. During the course of writing the dissertation, I have conducted numerous seminars and produced papers on the area of the pastor’s spiritual formation. The feedback has always been positive and helpful ensuring that the material is relevant and applicable to their setting.
3. Queensland Baptists Board. Each year the Board selects a focus for our functioning. It does not present it as a programme to the churches but it does seek endorsement, synergy and resonance with the churches that the focus is appropriate for the times. It is then left to the local church to accept, adopt and contextualise

the theme for their setting. “Knowing God” has been selected as the theme for the current year. This portrays the concept of not merely knowing about God but actually knowing Him in an experiential manner. This has arisen out of this thesis. Twelve seminars were set for me to conduct around the State. Pastors were the focus and although their spouse and a key leader could also attend, very few spouses and leaders attended, probably due to the timing of the daytime meetings. A total of 319 people attended these seminars and informal feedback was encouraged. The feedback has been extremely positive with consequential personal comments being made. Comments have included reference to being personally challenged, spiritually liberating and being further equipped to guide others in their spiritual journey.

It can be seen from this anecdotal feedback that the thesis is relevant and well-timed. The effects are beginning to be observed and the flow-on from this ought to better place Queensland Baptists ministers and people to serve in the Kingdom of God.

As there has not been any previous study of this kind, it was necessary to construct a survey using a variety of sources. This then allowed some interaction with other similar studies. A limitation of this was, in some places questions had been asked that don't fully fit within the parameters of this study. In other instances wording was used, which had the question been original to this study, alternative wording would have been used. One example was question 16, which asks “other than table grace, how often do you pray with our spouse?” The question assumes that the pastor has a spouse. The question was reproduced from Goetz survey, so needed to be worded in the same manner. The questionnaire when framed, was validated against some other works and questionnaires.

The results are shown in the following Table. As can be seen from the table, each question was able to be validated by other authors. These included Barna,⁶⁸ Fowler,⁶⁹ Goetz,⁷⁰ Johnson,⁷¹ McKim,⁷² Simmons,⁷³ Thomas⁷⁴ and Ware.⁷⁵ It can be seen that the survey depended heavily on Goetz's survey in Leadership magazine followed closely by Fowler. The Leadership survey was seminal in formulating this survey as it most closely aligned to this thesis as it surveyed spiritual practices of ministers, albeit across a variety of denominations and in the USA context.

Research for the Survey included the following material and the questions "lifted" from their research and/or survey work.

⁶⁸ Group Barna, "New Survey Shows Areas of Spiritual Life People Feel Most Confident About – and Those They Want Help with the Most " <http://www.barna.org/barna-update/article/5-barna-update/171-new-survey-shows-areas-of-spiritual-life-people-feel-most-confident-about-and-those-they-want-help-with-the-most?q=areas+spiritual+life>.

⁶⁹ J.W. Fowler, *Stages of Faith* (San Francisco: Harper, 1981).

⁷⁰ David L. Goetz, "How Pastors Practice the Presence of God," *Leadership XIV*, no. 4 (1993).

⁷¹ B.C. Johnson, *Pastoral Spirituality* (Philadelphia: The Westminster Press, 1988).

⁷² D.K. McKim, *The Bible in Theology and Preaching* (Eugene: Wipf and Stock, 1999).

⁷³ H.C. Simmons, *In the Footsteps of the Mystics* (New York: Paulist Press, 1992).

⁷⁴ G. Thomas, *Sacred Pathways* (Grand Rapids: Zondervan Publishing House, 2000).

⁷⁵ Ware, *Discover Your Spiritual Type*.

Table 1.1 A Cross-check of Thesis Survey

Question	Barna	Fowler	Goetz	Johnson	McKim	Simmons	Thomas	Ware
1		X				X		
2		X				X		X
3								X
4		X				X		
5						X		
6						X		
7						X		
8		X				X		
9						X		
10		X				X		
11						X		
12	X	X	X	X	X	X	X	X
13			X	X		X		X
14			X					
15			X					
16			X					
17			X					
18			X					
19			X					
20			X					
21	X							
22					X			
23				X				
24							X	
25	X							
26	X							
27	X							
28								

Once the questionnaire was finalised, it was then field tested with six ministers. Of particular note was the process of completing the survey to ensure that it was both reasonable and relevant. The purpose of the survey was explained to the candidate after which they were asked to complete the survey. Finally, they were asked a number of

questions to gauge the appropriateness of the survey. Each participant was asked the following:

How long did it take for you to complete the survey?

Was this comfortable/too long?

Did you complete it in one sitting or more than one?

Did you find any questions too personal? If so, which ones:

List any questions you found difficult to understand/ambiguous etc and the reason why:

List any questions you thought to be irrelevant to the topic:

Do you think there are any areas that should be included that are not in the survey?

Any other comments:

Once this process was completed, the survey then was distributed for participants to complete.

This thesis concerns the Ministers of the Baptist Union of Queensland. The Baptist Union of Queensland was incorporated on the fifth of April 1927 under Letters Patent granted by the Religious, Educational and Charitable Institutions Act of 1861. Whilst this remains the legal name for the movement, the “trading” name was changed to “Queensland Baptists” by the Assembly on 24 March 2001. The minutes of the Assembly record that the motion passed was “The Baptist Union of Queensland should in future be known as Queensland Baptists but the name The Baptist Union of Queensland should be retained for legal purposes.” This change occurred out of a sense that the formal name was too dated, particularly with the inclusion of the term “Union.” Throughout this thesis, the title “Queensland Baptists” has been used but refers to the Baptist Union of Queensland.

In gathering data for this thesis, all 367 Queensland Baptist ministers were invited to complete a survey. The survey, which included both quantitative and qualitative data, is shown in Appendix 1. Seventy-four responses (20%) were received. The categories of respondents are shown in Table 1.2. Queensland Baptists will register women as ministers but does not ordain women. Those in the survey who can be identified as female are in the category of Pastoral Assistants. There were only three in total. It can be seen that the vast majority of respondents are therefore male. The survey was conducted in 2007.

Table 1.2 Category of Ministers and Respondents

Category	Total Number	Replies
Ministers Ordained	151	33
Ministers Unordained	46	12
Retired Ministers (Ordained)	55	5
Retired Ministers (Unordained)	19	3
Pastoral Assistants	7	3
Ministers Ordained, Missionary	5	1
Ministers Ordained, Special Service	17	4
Ministers Unordained Provisional	9	2
Student Ministers, Class Work Completed	4	3
Student Ministers, Class Work Incomplete	54	8
Total	367	74

The purpose of this exercise is to gain an understanding of how Queensland Baptists ministers enhance their relationship with God, that is, to examine their spiritual formation. Some of the things that were being explored are the range of activities that go into formation, to gauge whether the formation was intentional or accidental: does it approximate “best practice” or are there significant areas to be developed or added? It is proposed to outline a matrix for the spiritual formation that, in effect will assist the minister to understand and develop their disciplines. The level of understanding is important to appreciate the scope of the thesis.

An analogy will assist to explain the depth of understanding at which the study is aimed. Consider a motor vehicle. At a superficial level, a driver merely needs to accept that the car works, understand and be able to apply the various functions of the car – steering, gears, brakes, accessories and the like. That is all that is needed to operate the car to travel from A to B. When something fails, the driver turns to a mechanic for assistance. The mechanic has deeper understanding of how the motor, gear box and so on works. The mechanic's role is to identify the fault and rectify it so that the car is rendered operational once more. At a yet deeper level is the engineer who has an even greater depth of understanding, and because of this extensive knowledge, actually designed the car. So it is with spiritual formation. At its most basic level, formation can be understood and practiced at an appropriate level by every Christian. A person with greater understanding will be able to assist the Christian by suggesting alternative spiritual disciplines and practices to be explored that will enhance a person's spirituality. However, an even greater depth of understanding will be even more beneficial in not only knowing "what" might be explored, but understanding "why" these aspects will be of benefit. Most writing on spirituality is aimed at the more superficial level. This study intends to go to greater depth of understanding. It is intended to produce a paradigm that will not only assist a minister in his or her own formation but that it will be a transferable concept allowing the minister to apply the paradigm in assisting or guiding others in their respective formation.

The focus of this study is limited to Queensland Baptists ministers. It may prompt future studies (even comparative) of Baptist ministers in other states of Australia or even overseas to do a comparative study. Alternatively studies could be undertaken into the formation of ministers of other denominations or of the formation of Queensland Baptists

who are not members of the clergy. Of particular interest may be female spirituality, recognizing that the vast majority (though not exclusively) of ministers are male.

To understand Queensland Baptists ministers, one must have some awareness where the Baptist movement began. A brief historical survey is undertaken that outlines the significance of Baptist beginnings from a theological and doctrinal position. This establishes a connection with the Anabaptist movement, but shows an even closer connection with the Puritans.⁷⁶ Through the Separatists, Baptists had a beginning that has tones of rebelliousness about them, a trait which seems apparent from time to time throughout their history. Baptists came to Australia primarily by the mere relocation of Baptist people. This has set the tone, by and large, for the spread of Baptists throughout Australia. This has also been the pattern for Queensland Baptists' history and the spread throughout the State. The current generation has experienced a more deliberate approach to evangelism and church planting.

The Baptist history is not just a mixture of facts and dates. Staunchly independent, as characterised by the autonomy of each local church, Baptists believe that God raised up significant people throughout our 400 year history who not only shaped the movement and impacted the society of their day, but whose life and ministry continues to impact and shape our ministers today. A number of these people were nominated being significant in their influence and these are listed with some of their influential qualities discussed.

⁷⁶ H.Wheeler Robinson, *The Life and Faith of the Baptists* (London: Carey Kingsgate, 1946).

For further background to the study, a foundational theological reflection will be undertaken to establish the biblical basis for spiritual formation. This will scrutinize God and humankind and the relationship that may exist. It will further explore the process whereby this is undertaken.

An additional part of the theoretical framework will be the establishing of a paradigm. Whilst a paradigm was being developed for this thesis, the paradigm outlined by Urban Holmes⁷⁷ came into the writer's awareness. A synthesising of the two concepts has resulted. The writers, Sager⁷⁸, Ware⁷⁹ and Boa⁸⁰, have also adopted and adapted Holmes' work for their own ends. Consequently input from these sources has also assisted in the final presentation of the paradigm. The paradigm will be tested throughout the dissertation process.

This background material then becomes both the filter and benchmark for the survey conducted amongst a sample of Queensland Baptists ministers. The survey was assembled with input from a number of sources. Because no previous study had been undertaken in this field, there is no benchmark or standard by which any new investigation is compared. A comparison is undertaken with a leadership survey conducted with clergy in The United States. The study by Goetz, was entitled *How Pastors Practice the Presence of God*.⁸¹ As far as possible, the questions were replicated in this survey for proper comparison.

⁷⁷ Holmes, *A History of Christian Spirituality*.

⁷⁸ Allan H. Sager, *Gospel-Centered Spirituality* (Minneapolis: Augsburg Fortress, 1990).

⁷⁹ Ware, *Discover Your Spiritual Type*.

⁸⁰ Kenneth Boa, *Conformed to His Image* (Grand Rapids: Zondervan, 2001).

⁸¹ Goetz, "How Pastors Practice the Presence of God."

Questions were also posed along the major areas of Holmes' paradigm. Thomas' *Sacred Pathways*⁸² and Johnson's *Pastoral Spirituality*⁸³ were also used to test minister's spiritual disciplines. Because the Bible is so central to Baptist thinking, ministers' views on the Bible were also sought. McKim⁸⁴ was helpful in this regard in setting out a spectrum of views of the Bible.

The survey consists of both quantitative and qualitative data. Some questions were open-ended in style requiring a candid response. Other questions were forced choice. Some required answers expressing opinion whilst others were gathering data. From this it can be seen that the survey was mixed method. All 367 Accredited Ministers with Queensland Baptists were invited to participate in the survey. A total of 72 responded by completing it. Thus, the response was approximately 20% of the total number of Baptist Ministers in Queensland.

From the background material and the survey, the paradigm was then applied. Resulting from this, a number of strategies will be developed to assist ministers, in a more deliberate manner, to set up a model of practice for their own spiritual formation. This transferable model will be able to be used by ministers as they assist their parishioners in their spiritual formation.

⁸² Thomas, *Sacred Pathways*.

⁸³ Johnson, *Pastoral Spirituality*.

⁸⁴ McKim, *The Bible in Theology and Preaching*.

CHAPTER 2

FOUNDATIONS

2.1 Practical Theology

The substance of this dissertation is, by necessity, multi-faceted and inter-disciplinary. It is necessary that a theological foundation is established to ensure authenticity in the biblical understanding of spirituality and ministry. It is also important to consider the context in which Queensland Baptists ministers function by both perusing the historical background to Queensland Baptists and analysing the current distinctive faith position of the denomination. Yet, the question is essentially a spiritual one and so the scope of spiritual belief and practice of pastors will also be scrutinized.

The process by which one comes to practice spiritual formation has its roots in three dimensions: the Bible, history and culture. It commences with a thorough biblical understanding. From the various writings, and an understanding of the various genres of writings in the Bible, a systematic theology is able to be formed. The systematic theology is enriched by an understanding of history. Biblical history is mandatory, but much can be learnt from how the church has, or has not, dealt with issues and topics through the centuries. The apostle Paul pointed this out to the church at Corinth when he wrote to them saying: “These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.” (1 Corinthians 10:11). One also needs to have a thorough understanding of the culture in which one ministers. Times change and, whilst the Gospel message is unchanging,

practices and methodologies can and must change. A synthesising of all these three components enables effective practical ministry or outlining a practical theology.

The study fits most comfortably in the ambit of practical theology. However, the tools used to undertake the study will be primarily under the umbrella of qualitative and quantitative research. Other genres will also be employed. Practical theology is defined in various ways. Swinton and Mowat describe it as “critical, theological reflection on the practices of the church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God.”¹ Veling volunteers a definition of sorts by stating: “To venture a theological life is to live theologically. It is not so much to ask about the ways that theology can be made practical; rather, it is to ask how the practices of my life can be made theological.”² Veling is reluctant to define practical theology as elsewhere he states that it is “less a thing to be defined than it is an activity to be done.”³

What can be seen from these definitions is the interaction between theory and praxis. It is not deductive in that it is not applied theology. It should not be seen as one emerging from or issuing out of the other but as Baptist Theologian, Derek Tidball, observes, it is a “mutual relationship where genuine dialogue between theology and its application takes place.”⁴ Whilst Schleiermacher⁵ is credited as the “father” of

¹ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 25.

² Terry A. Veling, *Practical Theology* (New York: Orbis Books, 2005), 21.

³ *Ibid.*, 4.

⁴ Sinclair B. Ferguson and David F. Wright, eds., *New Dictionary of Theology* (Leicester: Inter-Varsity Press, 1988), 525.

practical theology, an argument could be made that practical theology finds its roots in the Bible. The epistle of James instructs its readers to “be doers of the word, and not hearers only” (1:22). Paul, when writing to his disciple Timothy says, “all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work - ” (2 Timothy 3:16-17). Jesus also said, “You are my friends if you do what I command you -” (John 15:14). What is clear, then, is that the Bible is not a volume of theory but describes a life to be lived. Practical theology finds its place here. As Swinton and Mowat argue, “irrespective of the theological and methodological diversity, the common theme that holds practical theology together as a discipline is its perspective on, and beginning-point in, human experience and its desire to reflect theologically on that experience.”⁶ Thus, it can be seen that practical theology emphasizes that belief is not merely a set of propositions but principles that find their outworking in practice. Practical theology asks the question: “What appears to be happening here and what is actually happening?” It discerns any dissonance between what is being done and what is professed to be done. If one simply sees the biblical text as a rule book of sorts, the life lived amounts to nothing more than just technique. The desire is much more represented in that the “practices of the Christian community should reflect faithful participation in the Trinitarian actions of God in the world.”⁷ In going beyond the “how to” of spiritual formation and asking

⁵ Alistair Campbell refers to Schleiermacher as the "most celebrated" of the nineteenth century German theologians writing in this area. James Woodward and Stephen Pattison, eds., *The Blackwell Reader in Pastoral and Practical Theology*(Malden: Blackwell Publishing, 2000), 78.

⁶ Swinton and Mowat, *Practical Theology and Qualitative Research*, v.

⁷ *Ibid.*, 24.

the “why?” of spiritual formation is foundational to this study. There is a need to add to the plethora of material available that describes the various spiritual practices employed over time that one may or may not find useful in the development of one’s spirituality. This trial “hit and miss” method lacks the focus required for spiritual formation as it is void of any diagnostic methodology to clearly determine the real issues at stake in a person’s life. Consequently, this thesis will examine the biblical propositions concerning spiritual formation and then apply those principles in the practical arena of everyday living for Queensland Baptists ministers.

2.2 Theological Foundation

The purpose of this section is to establish that spiritual formation is biblically based. It also asserts that Baptist spirituality has a solid biblical foundation and is able to comfortably accommodate an intentional approach to spiritual formation that goes beyond current and usual practice. Whilst Baptists have steered away from creeds it would be true to say that, almost without exception, Baptists would subscribe to the Apostle’s Creed. A number of early Baptist confessions are widely accepted.

Amongst these is the notable Second London Confession written by Particular Baptists in 1689.

The Baptist Second London Confession states in Chapter IV Section 2

After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; having the Law of God written in their hearts, and power to

fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.⁸

The beginning point in a study of this kind must be a biblical one. In particular, one must examine the biblical data for the nature of God, the nature of humankind as His creation and how God has endeavoured to establish an intimate relationship with humanity as well as the nature of that relationship *per se*.

Humankind occupies a unique place in creation. The uniqueness is seen in the directive given to Adam and Eve, the creative act and the “*imago Dei*” essence of the creation.

First, it was to Adam and Eve that God made the exclusive directive to “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” (Genesis 1:28).

Second, God, at work, in the creation of humanity is comprehensively outlined in Genesis 2:7: “The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

⁸ W.L. Lumpkin, ed. *Baptist Confessions of Faith* (Chicago: Judson, 1959), 225f.

Here the verse refers to God forming Adam:

1. From the dust of the ground
2. Breathing into his nostrils the breath of life,
3. Resulting in Adam becoming a living being.

Whilst the person is a single, unified, total being, nevertheless it is helpful to understand these three component parts of the created being. This is further delineated in Table 2.1.

Table 2.1 Component Parts of Humankind in Genesis 2:7

	Hebrew	LXX/Greek	English
Dust	<i>aphar</i>	<i>koniortos</i>	body
Breath	<i>ruach</i>	<i>pneuma</i>	soul
Being	<i>nephesh</i>	<i>psyche</i>	spirit

It can be seen from the above Table that a person, as a created being, consists of both the material (the dust) and immaterial (the breath of life). The *nephesh* or *ruach* is viewed in the Bible as “something that can depart at death, continue to exist, and return; and the *nephesh* or *ruach* seems clearly to be an immaterial, unifying locus of personal identity and grounds of various mental and living functions.”⁹ In other parts of the Bible these two aspects are referred to as the outward man and inward man (2 Corinthians 4:16) or the “earthen vessel” and “this treasure” (2 Corinthians 4:7). The physical or material part of humankind is readily understood, but it is the immaterial that arouses curiosity and causes some consternation. Ecclesiastes 12:7 reminds the reader that, at death, the dust returns to the natural elements from which it came whilst the spirit returns to God. In Matthew 10:28 Jesus’ advice to the disciples was not to

⁹ J P Moreland, *The Soul* (Chicago: Moody Press, 2014), 69.

fear those who could destroy the body but not the soul but rather to fear God who could destroy both soul and body. There is a lack of precision in the biblical account regarding the immaterial part of humankind. In some instances the terms “soul” and “spirit” appear to be used interchangeably: at other times they appear distinct. The former view is referred to being a bi-partite view of humankind (body and soul/spirit) whilst the latter is referred to as tripartite (body and soul and spirit). Where the distinction between soul and spirit is made, it is generally observed the spirit is that part “which is capable of contemplating God, and the soul is that part of man which is related to self and the various functions of the intellect, sensibilities, and will of man.”¹⁰ Baptist theologian, Roger Olson notes three essential perspectives on human nature and existence. He suggests that first humans are both physical and spiritual beings, second they possess the gift of God’s image and likeness and third, they are damaged goods “in the sense of inheriting a spiritual corruption that pervades every aspect of their being and leads inevitably to personal acts of disobedience to God.”¹¹ Olson opts for a bipartite view of humankind indicating that the person is a soul with the “body and spirit as the two sides or aspects of the soul.”¹² This difference has not been a contentious one. He further comments that “seldom has this debate led to anathemas or condemnations; it has remained for the most part a matter of heated opinionating.”¹³ It is clear that historically the bipartite or the dichotomy has been the most widely held view, but those holding a tripartite or the trichotomy view have always been present. The threefold use of the terms body, soul and spirit is used on

¹⁰ Hinson, *Baptist Spirituality*, 168.

¹¹ Roger E. Olson, *The Mosaic of Christian Belief* (Downers Grove: InterVarsity Press, 2002), 201.

¹² *Ibid.*, 203.

¹³ *Ibid.*, 204.

two occasions in the Bible as a description of the person (1 Thessalonians 5:23 and Hebrews 4:12).

2.2.1 Body

It is easy to dismiss or overlook the body as being too obvious. However, this is the point of operation of the five senses – touch, sight, smell, hearing and taste. It is through these five senses that we engage the physical world around us and so becomes of significant importance. It is through their employ that we effectively negotiate our way around the spiritual disciplines as we encounter the Living God. The Bible has a lot to say about our bodies. God is forming us whilst we are in our mother’s womb (Psalm 139:13-18); and we are reminded that our body is the temple or dwelling place of the Holy Spirit (1 Corinthians 6:19). We are to present our bodies as a living sacrifice, holy and acceptable (Romans 12:-2); and in the fundamentals of existence, eating and drinking, we do so to the glory of God (1 Corinthians 10:31). In point of actual fact, whether in life or death, it was Paul’s hope that Christ would be honoured in his body (Philippians 1:20). The body is the vehicle for spiritual formation as Jesus reminded His followers that the eye is the lamp of the body (Matthew 6:22); Paul exercised discipline over his body (1 Corinthians 9:27); and 1 John 2:15-17 explores the passions of the body and the implications of their misuse. This sample of references thus highlights the value placed on the body or material aspect of our being and the attention it rightly deserves. Baptist writer, Willard, states that “my body is the focus of my dominion and my responsibility”.¹⁴ It is through my body that I interact with the world in that it gives me my place in history and

¹⁴ Dallas Willard, *Renovation of the Heart* (Leicester: Intervarsity Press, 2002), 126.

identifies me in terms of gender, relationships and action. It enables interaction with those around us, both in non-verbal cues as well as in the use of language. It is in this latter act that James has a significant message for Christians in the way they use their words (James 3:1-12). The body is used to express the soul, for example positively through love or negatively through the misuse of anger. Taking all of this into consideration, it can be seen that the body is also central to the spiritual life.

The physical part of the person is that part that can be seen and touched. It is that part of the person that responds with the five senses. It is the visible expression that I am able to perform. In 2 Corinthians 5, Paul goes to great length to distinguish between the real person who will live for all eternity and the temporary nature of our bodies. Thus in 2 Corinthians 5:1, he points out the temporary nature of our body - "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands." Then in verse 10 he states that the body is the expression of our real selves for which we will be held accountable - "For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad."

In some biblical passages, the body is used to contrast the physical from the non-physical. Jesus warns His listeners in Matthew 10:28, saying: "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell."

Fundamental to life is self expression through the body to the world and a reception of the world through the senses that impact the person. Ideally, an individual will be able to express themselves as they truly are. However, several factors determine what I am

willing and not willing to express through the physical. These factors include social acceptance, memories of past experience, the environment, the people present and the like. My mind, holds up the evidence of the two arenas - my inner being and the external factors - and uses the stored information to censor what will eventually be expressed through word or action.

Scripture gives us various tests that we can apply to see our inner selves. Four are mentioned here.

First, there is the treasure test. Matthew 6:21 reads: "For where your treasure is, there your heart will be also." What we do with our finances is proof of what we really are. If our money is spent on material things to the extent that there is insufficient to pay our tithes, it says that wealth is more important to us than God.

Second, there is the think test. In Proverbs 23:7 we read: "What he thinks is what he really is." (Good News Bible). Where our mind dwells indicates something of our real selves. Our imagination, dreams, desires and fantasies are not seen by others (except God) and therefore we have the freedom to be our real selves.

Third, is the talk test. The end of Matthew 12:34 reads: "For out of the overflow of the heart the mouth speaks." What topic dominates our conversation? What type of language do we use? What do we find easy to talk about? What we say reveals our heart.

Finally, there is the time test. Ephesians 5: 15-16 reads, "Live life . . . with a due sense of responsibility, not as men (and women) who do not know the meaning and purpose

of life but as those who do. Make the best use of your time, despite all the difficulties of these days." (J.B. Phillips Version). It is never a case of whether we have the time to do a particular task. The question is always, "How important do I see this?" We always find the time to do the things that are important to us. Consequently, what we make time for indicates the priorities and values that we have placed in our hearts.

Our communication with those around us, whilst always expressing itself through the body, may actually originate from any of the four areas. Habits are purely physical responses. Little thought is needed for doing routine chores like cleaning teeth or shaving. We may also express ourselves from our minds by having a purely intellectual discussion. On some occasions we may reveal our authentic self to another person as I act or speak out of my personhood.

A similar process takes place in reverse for the reception of information. Through the five senses of sight, hearing, touch, smell and taste, my body is constantly taking in information. This information is once more filtered by the mind - what I know, what I have experienced and so on. My mind then censors what information it will allow to impact my personhood, either in affirming what is already there or allowing the opportunity for change. This censoring takes place by the process of evaluation. As I evaluate the new information, I have the ability, through my will, to choose what I will do with it. I can either accept this new information or reject it. Any change may be either positive or negative in its effect.

This interchange of information may be given separate names to identify the process taking place. When the person is engaged in communication outward, this

communication can be designated "revelation" as the person is revealing something of themselves. The process for receiving communication will be designated "formation" because communication received impacts who I am as a person and "forms" me either by affirming my personhood, or having the potential to have a positive or negative change on my life.

Physically a person is in constant change as a part of the aging process. To some degree a person can alter their physical form in such things as weight gain and loss or muscular development.

Our bodies are constantly being barraged with information that will need to be processed by our minds. All five senses: sight, hearing, touch, smell, and taste are all receptors for information. Each of these takes in information which then needs to be processed by the brain. The body is truly the interface between the person and their world.

Development of the body takes place through training and self discipline. The body is also the place where the spiritual fruit and gifts find their expression.

2.2.2 Soul and Spirit

The Lord Jesus Christ made two statements which appear as a paradox. The first appears in Matthew 26:11, where He says, "the poor you will always have with you, but you will not always have me." Just two chapters later His words are recorded in what appears to be a contradictory statement when He said, "Surely I am with you always, to the very end of the age -" (Matthew 28:20). The reality of the spiritual life

is lived in holding these two facts in tension. Jesus is here and yet He is not. He is seen, yet unseen. He is talking and yet unheard. This is what spiritual formation is all about. It is the attainment of a personal conviction by an individual that the human spirit and the divine Spirit have met, and in particular have met in Jesus Christ at the cross. They have found each other and there is mutual and reciprocal communication as Spirit with spirit, spirit with Spirit.

It needs to be affirmed that, whilst each person is a unity, attempts to dissect the personhood of the individual have been attempted for the sake of theological expediency. It needs to be established at this point that the idea that the person is just a soul imprisoned in a body is a Greek concept, not a biblical one.¹⁵ We are more than a soul. We are a body too. This thesis has taken the dichotomous or bipartite view of the person. It is somewhat pedantic to debate whether or not this is the case but a tripartite view can also be easily accommodated within the bounds of this overall position. A further consideration needs to be considered regarding the beginning of a person's existence, that is, when does a person actually come into existence? Have they always existed? If not, at what point in time did they come into being? The following three views are most widely proffered as being the origin of the soul.

¹⁵ J.E. Colwell in Ferguson and Wright, *New Dictionary of Theology*, 28.

Pre-existence (Platonism)

This view holds that souls “enjoyed some higher existence prior to their entry into individual human bodies.”¹⁶ It was held by Origen but was widely condemned in the 5th and 6th centuries.¹⁷

Traducianism

This also goes by the term “generationism” and holds to the view that, like the body, “the soul is derived from our parents by the process of procreation.”¹⁸ This easily fits in with the concept of the transmission of original sin and was held by Tertullian and has become the teaching of Lutheranism.¹⁹

Creationism

God creates the soul *ex nihilo*. This has the widest support. The question then needs to be asked, “When does God implant the soul?” Is this done at conception or later? The soul is immortal, immaterial and indivisible from the body. In the New Testament it is not a part of human nature but characterises its totality. Biblical support for this view comes from texts such as Genesis 2:7 and Hebrews 12:9.²⁰

It is only when these three aspects come together that the result is a living person as we know ourselves to be. The division of them into three parts is not entirely artificial.

¹⁶ D.F. Wright in *ibid.*, 653.

¹⁷ D.F. Wright in *ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

The “separation” of these three parts can be demonstrated at the point of death. Death is referred to in four separate ways in the Bible: physical death , spiritual death, the second death, and death to sin. Death in the Bible does not mean annihilation but separation.

The word “spirit” in the Bible has several meanings. The Hebrew *ruach* and the Greek *pneuma* can both have the meanings of wind, breath or spirit. It is by the context that we can understand its meaning. When the word is interpreted spirit, “Spirit” (capitalised) always means the Holy Spirit. When it is spelled as “spirit” it may mean either the human spirit or an evil spirit. This is a translation estimation and is gauged by the context of the word. Whereas the body is the natural existence of the person, the spirit refers to that part which is the supernatural existence. The biblical use of *ruach* “usually implies intense activity and energy: the life-breath or spirit of God, or the inner strength and vitality of a human being.”²¹

From these comments the following can be deduced. First the Bible does not attempt a philosophical analysis of human nature. Rather it uses the terms in describing the person in more broad and general terms. The individual person is a whole person and cannot be succinctly separated into component parts. However, as the Bible does refer to different parts of the person, it is appropriate and beneficial for us to come to some understanding. Because the Bible is imprecise in its use of these terms, at times using concepts interchangeably and at other times making a seeming distinction, there is a differing opinion regarding the final make-up of the person. Is it a trichotomy or

²¹ Suzanne Noffke in Philip Sheldrake, ed. *The New Westminster Dictionary of Christian Spirituality* (Louisville: Westminster John Knox Press, 2005), 593.

a dichotomy? Putting into a formula is it a person = body + soul + spirit or is it is a person = soul = body + spirit? To debate this distinction is pedantic or arcane.

Soteriology is the name given to the study of salvation. The Baptist view of salvation has been written about by various authors but is outlined in detail with alternate views, by Olson.²² A Christian's positive interaction with God can be summarised in two concepts: justification²³ and sanctification.²⁴ Justification is the actual act of becoming a Christian. It is the act of grace whereby God accepts and deals with those who believe in Christ as if they were just and righteous. They are pardoned and accepted. Sanctification is what takes place from the point of justification. In the New Testament, sanctification is used in two ways. The basic meaning of the word is “to set apart.” Thus at the point of salvation we are sanctified. It is a state of being. We are set apart and declared holy. But sanctification is also used as describing the process whereby our personal life undergoes moral and spiritual improvement. This is a lifelong process. We are to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ -" (2 Peter 3:18), the outcome of it being that we "are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Corinthians 3:18). This change which is taking place is often referred to as “growing” in the Christian life. There are three views on how this actually happens.²⁵ Some argue that the principle of sin is eradicated by the Holy Spirit. Others go to the other extreme and suggest that it is a human life-long battle to

²² Olson, *The Mosaic of Christian Belief*, 243ff.

²³ N.T. Wright in Ferguson and Wright, *New Dictionary of Theology*, 359.

²⁴ K. Bockmuehl in *ibid.*, 613.

²⁵ Haymes, Gouldbourne, and Cross, *On Being the Church: Revisioning Baptist Identity*, 149.

master or suppress sin. What appears to be the most biblical in approach is that of counteraction, that is, through the Spirit sin is “no longer inevitable, and the Christian has no legitimate excuse for the habitual practice of sin.”²⁶

This usage of sanctification is the progressive conformity of the heart and life to the will of God. The result of this is an intimate relationship with God. Moses' experience may be ours as it is recorded in Exodus 33:11 - “The LORD would speak to Moses face to face, as a man speaks with his friend.”

The distinction between justification and sanctification can be seen in the following table.²⁷

Table 2.2 Comparison of Justification and Sanctification

Justification	Sanctification
Standing before God	Actual state
The position of the Christian	The condition of the Christian
Relationship to God	Fellowship with God
The foundation of peace and assurance - 'Christ for us'	The foundation of practical righteousness - 'Christ in us'
It has no degrees - it is complete and eternal	It has degrees
God works alone	Humankind cooperates with God

It is this latter area of sanctification on which this paper will concentrate.

An interesting by-product of this discussion is that it brings into question the term “spiritual formation.” Exactly what does this mean? Perhaps a more appropriate term is “soul transformation” which more accurately describes the process of sanctification.

²⁶ Ibid., 149f.

²⁷ Ibid., 143.

Sadly, the former term is readily recognized and understood whilst the latter is new and would require explanation each time it is used. Contrasted with this, of course, is Paul's use of the word "spiritual" where, for example, in 1 Corinthians 2:14 he contrasts the "spiritual" (*pneumatikos*) with the "natural" (*psuchikos*) where the *pneumatikos* refers to "of the Spirit" or "belonging to the Spirit."²⁸ Consequently, spiritual formation is apt terminology in this regard.

2.2.3 The Image and Likeness of God

Adam and Eve were created in the image and likeness of God (Genesis 1:26-27; 9:6 etc). The two terms - "image" (*selem* meaning statue) and "likeness" (*demuth* meaning limitation, not identical to or amplification or reflection, see Genesis 5:1; James 3:9) have been the cause of continued debate over the centuries. The following five views have been expressed.²⁹

Anthropomorphites. Those holding this view contend that just as creation as a whole is an expression of God as recorded in Romans 1:19-20, so too humankind is a specific reflection of the invisible God.

Trinity as the prototype. This view, popularised and held by Augustine, asserts that a threefold component part of humanity reflects the Trinitarian nature of God. For Augustine, the three parts were memory, intelligence and will.

²⁸ Leon Morris, *The First Epistle of Paul to the Corinthians* ed. R.V.G. Tasker, Tyndale New Testament Commentaries (Grand Rapids: Wm . B. Eerdmans, 1958), 60f.

²⁹ S.B. Ferguson in Ferguson and Wright, *New Dictionary of Theology*, 328f.

Dominion of Humankind. Just as God has power over the entire creation, the command given to Adam and Eve in Genesis 1:28 to “rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” reflects, to some degree, the nature of the Godhead.

Ethical and Cognitive Terms. God is holy and righteous and He created humanity with these qualities. This was a view held by Calvin and widely supported throughout the reformation churches.³⁰

Social nature. In more recent years the term has been understood in that the divine “us” and “our” of Genesis 1:26 is reflected in the “them” of Genesis 1:27. That is, the “*imago Dei*” is not to be understood in individualistic terms but that person-in-community reflects and expresses the nature of God.

The dialogue recorded in John’s Gospel Chapter 4 demands close scrutiny. Jesus, in an apparent interlude in His journey from Judea to Galilee engages an adulterous Samaritan woman in conversation. Much has been written about the odd nature of this interchange, not so much about its content but about the process. The fact that Jesus connects with a female Samaritan seems to have gone against the cultural norms of the day, but the significance of the dialogue eludes us if we ignore its substance.

The core of the conversation is found in verse 24 when Jesus declares, “God is spirit, and his worshippers must worship in spirit and in truth.” A number of elements may be deduced from this apparent simple statement:

³⁰ S.B. Ferguson in *ibid.*, 328.

- a. The substance of God is revealed - He is spirit
- b. The relational nature of God is declared – His worshippers
- c. The feature of this relationship is made known – worship
- d. How God is viewed is stated – spiritually
- e. How God reveals Himself is asserted – truthfully

From this a glimpse is gained into the most mysterious of all relationships: Spirit to spirit, spirit to Spirit.

2.2.4 Issues

Asking the right questions is important in constructing any framework. Urban T Holmes offers a good starting point with his outline of primary issues in spiritual reading.³¹ His questions are:

1. What does the (God-shaped) hole look like in a spiritual master?
2. What is the nature and possibility of the union between God and humanity?
3. How does the author deal with the issue of transcendence versus immanence?
4. Does the individual survive mystical union?
5. What is the process of development described in the work of a given Christian spiritual master? Or is there any?
6. What is the place of ethical behaviour in relation to spiritual maturation for him or her?
7. How would a given Christian author describe the spiritually mature person?

³¹ Holmes, *A History of Christian Spirituality*, 11f.

8. How does the Christian spiritual master interpret the Scriptures?
9. What is the author's understanding of history in relation to the Scriptures?

This comprehensive and impressive list of questions lays a good foundation for spiritual reading but some inadequacies are evident. A careful perusal of the questions reveals that Holmes, by and large, takes an anthropological approach. That is, his questions find their base in the person's experience and little thought is given to a Christological approach. The questions find their locus in human experience rather than in the absolutes of a self-revealing God. To this end, Holmes gives some insight into his own view of Scripture. Little thought is given, for example, in the first question as to what does one understand by God's self-revelation in general and special revelation?

To answer questions 2, 3 and 4, in the format in which they are asked, demands an arbitrary response as no reference point or absolute is offered. One wants also to ask: what does the Bible say about the communion between Creator and His creation? What does the Bible say about the process of development? Where does ethical behaviour and spiritual maturation fit? How does the Bible describe the spiritually mature person? These questions do not detract from Holmes' issues but rather adds to his list by giving a benchmark by which a comparison may be made.

It would also appear to this writer that Holmes' list of issues is deficient in its omission of two points.

The first is the absence of any reference to community. Foundational to Christian experience in the Bible is the sense of life together. Of course, the New Testament refers to the gathered community of believers as the church. The biblical word “ecclesia” means “assembly” and much of the New Testament is a record of its founding, development and expansion. Not only are issues of the gathered community addressed, but individual living within the community is also a topic that finds considerable space. The absence of a developed ecclesiology in Holmes’ writing is noteworthy considering the prominence of this doctrine in the New Testament.³²

The second issue not highlighted by Holmes is that of ministry and/or mission. Through the Great Commission as recorded in each of the Gospel writings as well as the first chapter of Acts, the mandate is given by Jesus to His followers to “gospelise” the world. Indeed the Book of Acts is primarily the story of the expansion of the Church.³³ Holmes’ self-interested approach to spiritual formation has limited true spirituality in that it allows a development for personal satisfaction rather than development for a purpose, that is, a developed relationship with God so that one may be better equipped for service for the Master.

Holmes’ list of issues should not be discarded. They should be carefully considered in the light of God’s revealed Word and to this list should be added the issues of ecclesiology and mission. Consequently, one ends up with a list that includes:

³² For example, see David Watson, *I Believe in the Church*, ed. Michael Green (London: Hodder and Stoughton, 1978).

³³ F.F. Bruce, *The Spreading Flame* (Exeter: The Paternoster Press, 1958).

- a. The revealed nature of God
- b. The possibility of the relationship between God and humanity
- c. The process by which that relationship is developed and enhanced
- d. Christian spiritual maturity
- e. View of Scripture
- f. Ecclesiology
- g. Ministry and Mission

As one has a clearly developed biblical view of each of these issues, one can, then, more adequately reflect and review spiritual authors and be a guide to those seeking spiritual formation. The views of Queensland Baptist ministers on these issues are addressed in Chapter Five of this thesis.

2.2.5 Ecclesiology

Whilst the focus of this thesis is on spiritual formation, mention needs to be made of the environment in which this takes place, the church. The church presents as the right environment for the processing of spirituality. Christianity - as presented in the Bible is, in essence - communal. There is no evidence of private or isolated spirituality but it is always discussed in terms of the individual existing within a defined community, the church. Whilst many contemporary Baptist authors have written about the church generally, a lot less thinking has gone into developing an adequate ecclesiology or theology of the church. The existence of the church is assumed. The nature of the church is examined. However, the core question of what is the church is mostly overlooked. The basis for reviewing, considering and redesigning the church

demands careful consideration. Snyder comments that we “need an understanding of the church that is based on Scripture first, on practical reason and experience second, and only third on tradition.”³⁴

On this author’s bookshelf are titles by Baptist authors such as *Breakout Churches*-³⁵ *A Church for the 21st Century* -³⁶ *Comeback Church* -³⁷ *The Present Future* -³⁸ *The Purpose Driven Church* -³⁹ *Biblical Foundations for Baptist Churches* -⁴⁰ *Restoring Integrity in Baptist Churches* -⁴¹ *Create and Celebrate Your Church’s Uniqueness* -⁴² *The Seven Last Words of the Church* -⁴³ *Turning the Tide* -⁴⁴ and *Borderland Churches*.⁴⁵ All but the final two works cited are from the United States. Beasley-

³⁴ Howard A. Snyder, *Signs of the Spirit* (Grand Rapids: Acadamie Books, 1989), 289.

³⁵ Thom S. Rainer, *Breakout Churches* (Grand Rapids: Zondervan, 2005).

³⁶ Leith Anderson, *A Church for the 21st Century* (Minneapolis: Bethany House Publishers, 1992).

³⁷ Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville: B & H Publishing Group, 2007).

³⁸ Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003).

³⁹ Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondrvan Publishing House, 1995).

⁴⁰ Hammett, *Biblical Foundations for Baptist Churches*.

⁴¹ Thomas White, Jason G. Duesing, and Malcolm B. Yarnell, eds., *Restoring Integrity in Baptist Churches* (Grand Rapids: Kregel Publications, 2008).

⁴² Harold J. Westing, *Create and Celebrate Your Church's Uniqueness* (Grand Rapids: Kregel, 1993).

⁴³ Ralph W. Neighbour, *The Seven Last Words of the Church* (Nashville: Broadman, 1973).

⁴⁴ Paul Beasley-Murray and Alan Wilkinson, *Turning the Tide* (London: Bible Society, 1981).

⁴⁵ Gary V. Nelson, *Borderland Churches* (St Louis: Chalice Press, 2008).

Murray (Baptist Union of Great Britain) and Nelson (Canadian Baptist Ministries) are the two exceptions. The list could be added to *ad infinitum*. All have a similar approach in that the existence of the church is assumed, whilst methodologies, descriptions and prescriptions form the basic thesis of each book. To have a well developed and articulated ecclesiology is essential for a well developed and successful spiritual formation process. Some Baptists have articulated a solid ecclesiology. Wright has done so extensively in his book.⁴⁶ Stating that the essence of the Greek word *ekklesia*, is being called together, he defines the church as being God calling “people together by the Word of the Lord to exist for and under that Word.”⁴⁷ Haymes, Goldbourne and Cross also offer a Baptist ecclesiology.⁴⁸ They observe that “while Baptist writers on ecclesiology have always set out to strike the right balance between the divine and human dimensions, there can be little doubt that in practice the focus of contemporary Baptist life revolves around the individual and individual local churches.”⁴⁹

The Bible is unhelpful in that it nowhere articulates a concise ecclesiology. It doesn't prescribe the ingredients that, when put together, form a church. Neither does it offer a model constitution that identifies the true church. It is however, full of teaching about the church in that it reflects the life of the early church communities, particularly in Paul's letters. However something of a theological construct is necessary to satisfy a contemporary understanding of the church.

⁴⁶ Nigel G. Wright, *Free Church, Free State* (Eugene: Wipf & Stock, 2005).

⁴⁷ *Ibid.*, 4.

⁴⁸ Haymes, Gouldbourne, and Cross, *On Being the Church: Revisioning Baptist Identity*.

⁴⁹ *Ibid.*, 25.

The New Testament assumes the existence of the church. Certainly there are glimpses into the church through passages such as Acts 2:41-42, but nowhere is an extensive, ordered ecclesiology articulated. This assumption continues in the patristic period. It was not until the rise of heresies that it was “deemed necessary to designate some external characteristics by which the true catholic church could be known.”⁵⁰ First attempts at definition centred on the structure of the church “conceived as an external institute, ruled by a bishop as a direct successor of the apostles, and in possession of the true tradition.”⁵¹ Once the definition of the church was articulated, however, the possibility of refutation and rebuttal became more apparent as evidenced by such groups as the Montanists (mid second century), Novatianists (mid third century) and the Donatists (beginning of the fourth century).⁵²

The Montanists, led by Montanus, after whom the movement was named, taught that the dispensation of the Father had been superseded by the dispensation of the Son, which in turn had given place to the dispensation of the Spirit. Montanus, about whom little is known, claimed that the promise of the Spirit had now been fulfilled and that he, Montanus, was the Paraclete’s mouthpiece.⁵³ This reliance on the spontaneity of the Holy Spirit characterised it as a prophetic movement and is often labelled as a forerunner or type of the modern Pentecostal movement.

⁵⁰ Louis Berkhof, *The History of Christian Doctrines* (Edinburgh: The Banner of Truth Trust, 1937), 227.

⁵¹ Ibid.

⁵² See, for example Harry R. Boer, *A Short History of the Early Church* (Grand Rapids: William B. Eerdmans, 1976).

⁵³ Bruce, *The Spreading Flame*, 218.

The schism which Novatian (circa 200 – 258) led arose out of the decision regarding those who had denied their faith during the time of the Decian persecution in 251. Cyprian, bishop of Carthage from A.D. 248 to 258 received such people back into full membership upon their repentance.⁵⁴ Novatian on the other hand refused to accept these people and so formed a breakaway group. Whilst they were orthodox in doctrine, Cyprian maintained that, irrespective of their doctrine, communion, or wording of their baptismal ceremonies, “the fact they were out of communion with the Catholic Church made all these other points irrelevant, if not meaningless.”⁵⁵

The Donatists also began under the banner of purity. Opposing the ordination of the bishop Caecilian because a bishop who had participated in the service, was accused of handing over the Scriptures in the recent persecution, the Donatists (named after Donatus Magnus), formed their own breakaway church. They were in constant battle with Constantine and when they refused to yield to him, he “proceeded to close their churches and banish their bishops.”⁵⁶

These groups, reacting against the gradual and increasing secularisation and corruption of the church, placed the emphasis of the identification of the church on the holiness of its members as the true mark.

⁵⁴ Boer, *A Short History of the Early Church*, 88.

⁵⁵ Bruce, *The Spreading Flame*, 213.

⁵⁶ Williston Walker, *A History of the Christian Church* (Edinburgh: T. & T. Clark Ltd, 1970), 106.

Cyprian, bishop of Carthage from AD 248 to 258, is credited as being the first person to develop the view of an “actual priesthood of the clergy in virtue of their sacrificial work.”⁵⁷ Boer comments that Cyprian “greatly strengthened the power of the bishops and indirectly the power and influence of Rome.”⁵⁸ Thus, the clergy were responsible for the unity of the church (opposed to the sects and heresies) and that the true members will “always obey and remain in the church, outside of which there is no possibility of being saved.”⁵⁹

Theologies in the Middle Ages added little to the formal understanding of the church. During the Reformation, however, the importance of identifying the true church once more emerged as a critical factor.⁶⁰

Luther’s emphasis on the priesthood of all believers questioned a special priesthood. He articulated a differentiation between the visible and invisible church arguing nevertheless, that these are not two churches but two aspects of the one church. In addition to this core thinking, Luther rejected the infallibility of the church and the concept that the sacraments operated in some supernatural way.⁶¹

⁵⁷ Berkhof, *The History of Christian Doctrines*, 228.

⁵⁸ Boer, *A Short History of the Early Church*, 89.

⁵⁹ Berkhof, *The History of Christian Doctrines*, 228.

⁶⁰ *Ibid.*, 236ff.

⁶¹ J. Atkinson in Ferguson and Wright, *New Dictionary of Theology*, 403.

The Anabaptists were more extreme in their reaction against the externalisation of the church. Their insistence on the church consisting of believers only, or a regenerate church membership, emphasised the spirituality and holiness of the church.⁶² One application of this resulted in their demand of the absolute separation of church and state⁶³ which was applied, by some, as a prohibition of serving as a magistrate, swearing an oath or participating in any war.⁶⁴

Generally, the Reformation followed the Lutheran view of the church with the emphasis for the church being the “*communio sanctorum*”, the people of God. But whilst the Lutherans emphasised that the means to this was primarily through the objective ordinances and sacraments, the reformers placed greater emphasis on the subjective communion of believers. The government or structure of the church also found considerable variation amongst the reformers.

Historically, the Baptist movement would find itself most at home with the Anabaptist view as outlined above. The 1689 Second London Baptist Confession,⁶⁵ is generally recognised as one of the most significant historical Baptist documents. It consists of thirty-two chapters and approximately 15,000 words, so it is no small document. The Confession devotes a whole chapter (Chapter 26) and 1370 words to its understanding and position on the church. The initial statement is the most definitive.

⁶² Stuart Murray, *The Naked Anabaptist* (Scottsdale: Herald Press, 2010), 93.

⁶³ Lumpkin, *Baptist Confessions of Faith*, 13.

⁶⁴ H.J. Loewen in Ferguson and Wright, *New Dictionary of Theology*, 19.

⁶⁵ Lumpkin, *Baptist Confessions of Faith*, 241ff.

The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all. (Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22, 23; Ephesians 5:23, 27, 32)

A number of other points made concerning the church are worth noting. It acknowledges that the Lord Jesus Christ is the Head of the Church rather than any human authority.⁶⁶ All those who compose the Church are saints by calling and respond to the call by their obedience to Christ.⁶⁷ The autonomy of each local church is cited and is responsible both for matters of worship and the exercising of discipline.⁶⁸ The officers of the church are essentially appointed by Christ but are chosen and set apart by the church. Officers are Bishops or Elders and Deacons.⁶⁹ The primary role is to attend to the service of Christ in the Ministry of the Word and prayer and watching over the souls in their charge.⁷⁰

Charles Haddon Spurgeon (1834-1892) would undoubtedly be the most famous of Baptist preachers in the nineteenth century. Many of his sermons have been documented and are able to be perused. In his sermon, “The Church is a Mother” he defined the church as “a company of faithful men and women banded together according to God’s holy rule and ordinance for the propagation of the truth as it is in

⁶⁶ Ibid., 286.para 4

⁶⁷ Ibid.para 6

⁶⁸ Ibid., 287.para 7

⁶⁹ Ibid.para 9

⁷⁰ Ibid.para 10

Jesus.”⁷¹ In another sermon entitled, “The Church - Conservative and Aggressive” - he again defines the Church in the following manner - “The Church of God itself, in its full sense, is a company of persons called out by the Holy Spirit from among the rest of mankind, banded together for the whole purpose of the defence and propagation of the truth.”⁷²

Spurgeon goes on to say,

To our minds, the Scripture seems very explicit as to how this church should be ordered. We believe that every church member should have equal rights and privileges; that there is no power in church officers to execute anything unless they have the full authorization of the members of the church. We believe, however, that the church should choose its pastor and, having chosen him, that they should love him and respect him for his work’s sake. We also believe that with him should be associated the deacons of the church to take the oversight of pecuniary matters, and the elders of the church to assist in all the works of the pastorate in the fear of God, being overseers of the flock. Such a church we believe to be scripturally ordered. If it abides in the faith – rooted and grounded and settled – such a church may expect the benediction of heaven, and so it shall become the pillar and ground of the truth.⁷³

For those who have dared to venture into formulating a biblical ecclesiology, the task has been met with many challenges. The view of the church has altered with time and place. At times the views have been radically different resulting in significant changes to the church. At other times new insights have been minor but still resulted in some modest changes. Putting a positive view on these changes, Snyder refers to these changes as a conceptual renewal. He states: “Conceptual renewal is a new vision for the church’s life and mission. It comes primarily in the area of our

⁷¹ Spurgeon in Warren W. Wiersbe, *Classic Sermons on the Church* (Grand Rapids: Kregel Publications, 1998), 148.

⁷² *Ibid.*, 76.

⁷³ *Ibid.*

thoughts, ideas, and images of the church.”⁷⁴ He argues that everyone has a picture or metaphor of how we view the church. These have arisen out of a combination of our experience and our study of Scripture. “Conceptual renewal comes when our models are challenged, and we are forced to rethink what the church is really all about.”⁷⁵ It has already been stated the Bible has not presented its reader with a treatise of the church. Ephesians 5:32 refers to the relationship between Christ and the Church as being a “mystery”. Whilst this refers specifically to this relationship, one is prepared to project this description of “mystery” to the Church generally as a consequence of the previous statement.

Instead of a prescription, the Bible offers content to provide the reader with stories of the church and a variety of metaphors, images, symbols, models and paradigms. It is from these writings that one attempts to construct a clear ecclesiology.

Catholic theologian, Avery Dulles acknowledges that language has its limitations and comes up short in endeavouring to adequately articulate theological truths. He, therefore, volunteers the notion that stories and images have two purposes: explanatory and exploratory. The explanatory serves “to synthesize what we already know or at least are inclined to believe”.⁷⁶ On the other hand, “the exploratory, or heuristic, use of models (means) their capacity to lead to new theological insights.”⁷⁷ Of course, there is a plethora of material available in searching out these stories and

⁷⁴ Snyder, *Signs of the Spirit*, 288.

⁷⁵ Ibid.

⁷⁶ Avery Dulles, *Models of the Church* (New York: Doubleday, 2002), 17.

⁷⁷ Ibid.

images. Paul Minnear, a Congregational minister, in his book, “Images of The Church in The New Testament”⁷⁸ lists some ninety-six images.

Dulles, himself, has proposed five models of the church along with an assessment of each model noting its respective strengths and weaknesses. First he describes the church as an institution, that is, defined by its “visible structures, especially the rights and powers of its officers.”⁷⁹ Those who take an anti-institutional stance will often define the church as a mystical communion, Dulles’ second model. It is more than a mere sociological phenomena. It has the added dimension of the vertical, the God factor. It can be described in this sense by the biblical picture given to the church, the Body of Christ. The third model Dulles explores is the church as sacrament. In offering this model, he asserts the visible manifestation of the grace of Christ which finds its expression in all the essential activities of the church. Fourth, Dulles defines the church as a herald. This is the church in action as it is to “proclaim that which it has heard, believed and been commissioned to proclaim.”⁸⁰ Finally he uses the model of the church as servant. Jesus divested Himself of power and authority and took on the role of a servant (Philippians 2). As His followers, we are to do likewise. We are to serve both Jesus Christ and also to be servants of the world.

⁷⁸ Paul Sevier Minear, *Images of the Church in the New Testament* (Louisville: Westminster John Knox Press, 2004).

⁷⁹ Dulles, *Models of the Church*, 27.

⁸⁰ *Ibid.*, 68.

David Watson, Anglican and charismatic, sees the church as the people of God, the body of Christ, the building of God, the bride of God and the army of God.⁸¹ From these models he proceeds to derive the functions of the church.

Contemporary US Baptist Pastor, Rick Warren, has proposed five basic paradigms for churches.⁸² He lists them according to purpose that is emphasised: outreach, worship, fellowship, discipleship and service. He claims that the purpose driven church is a balanced combination of all five. His model appears elsewhere in this dissertation.

“Spirituality” has been dissected in many and varied ways. Corinne Ware laments that “although there are more than three hundred instruments designed to assess religious maturity, there are few assessment tools that deal with spiritual type.”⁸³

Processes of spirituality are numerous and one only needs to peruse any history of Christian spirituality to appreciate the variety offered. For example, St Augustine of Hippo (354-430), arguably one of the greatest thinkers in the history of Christianity, lays a heavy emphasis on knowledge, particularly knowledge of the Scriptures.

Meditation, philosophical enquiry and the like depend on Scripture. The centrality of Christ is evident. “Christ is the goal, Christ the way; the scriptures point to the way of Christ.”⁸⁴ He nevertheless recognizes and allows for the distinction between action and contemplation.

⁸¹ Watson, *I Believe in the Church*.

⁸² Warren, *The Purpose Driven Church*.

⁸³ Ware, *Discover Your Spiritual Type*, 42.

⁸⁴ Gerald Bonner in Gordon S. Wakefield, ed. *The Westminster Dictionary of Christian Spirituality* (Philadelphia: The Westminster Press, 1983), 34.

The Rule of St Benedict (circa 530AD) set the benchmark for all later Rules.

Obedience to the Abbot is foundational and this was set in contrast to the chaotic world of the crumbling Roman Empire. Gregory I, writing an outline of Benedict's life, recognizes from successive cycles in his life, in each is "a confrontation with sin or temptation, then a spiritual victory in which Benedict's virtue is manifested, then a new situation in which his influence radiates more widely."⁸⁵ Central to the Rule is the "fear (or reverential awe) of God, divine retribution, flight from sin, God as judge, angels as reporters."⁸⁶

Contrasting with Benedict is the medieval rule of St Francis which focuses not on obedience to a father, but "obedience to the pattern of Christ's life as revealed in the gospels."⁸⁷ Rejecting the high life in which he was born, Francis instead devoted himself to a "life of absolute poverty and simplicity, wandering through the world calling all to the practice of charity and penance."⁸⁸

Ignatius of Loyola (1491-1556) like Francis of Assisi, spent his early years as a soldier. The rule he formulated for the Jesuit order has had influence far beyond to evangelicals as well as Catholics. The Jesuits were "dedicated to reforming the church (especially through education) and missionary activities, and to the fight

⁸⁵ Chapman in *ibid.*, 40.

⁸⁶ Terrence Kardong in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 148.

⁸⁷ Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 6.

⁸⁸ J.H. Adels, *The Wisdom of the Saints* (New York: Oxford University Press, 1987), 214.

against heresy”.⁸⁹ In addition to the daily office, Loyola added a “periodic retreat organized over four ‘weeks’, when the individual works with a spiritual director who is expected to adapt the exercises to personal needs of the person undertaking them”.⁹⁰

Contemporary writers have also endeavoured to delineate and systematize the varieties of spiritual pathways. Johnson⁹¹ has identified seven types: evangelical, charismatic, sacramental, activist, academic, ascetic and eastern. Thomas⁹² has identified nine, what he terms as, sacred pathways: naturalists, sensates, traditionalists, ascetics, activists, caregivers, enthusiasts, contemplatives and intellectuals. Richard Foster⁹³ has identified five “movements” in Christian history and suggests that the primary elements of each movement evoke a particular spiritual tradition for contemporary spirituality. The five identified traditions are the contemplative, holiness, charismatic, social justice and evangelical traditions.

It is problematic to discuss baptistic spiritual formation and impossible to define. Historically “Baptist spirituality harks back by way of Puritanism to the contemplative tradition of the Middle Ages.”⁹⁴ Contemporary English Baptist theologians have endeavoured to do this. Citing John Smyth as an authority, considered one of the

⁸⁹ Ibid., 218.

⁹⁰ Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 7.

⁹¹ Johnson, *Pastoral Spirituality*, 69.

⁹² Thomas, *Sacred Pathways*, 22ff.

⁹³ Foster in J.B. Smith, *A Spiritual Formation Workbook* (London: Hodder and Stoughton, Undated), 28f.

⁹⁴ Glen Hinson in Louis Dupre and Don E. Saliers, eds., *Christian Spirituality* (New York: The Crossroad Publishing Company, 1989), 324.

founders of the Baptist movement, Fiddes “proposes that the spirituality of Baptists, in all its diversity, is characterized by living ‘under the rule of Christ.’”⁹⁵ Smyth, in his “Principles and Influences” (1607) “begins by explicitly replacing religious societies ... (such) as Abbeys, monasteries, nunneries ...’ with the ‘visible church’, declaring ‘a visible communion of saints is of two, three or more saints joined together by covenant with God and themselves.’”⁹⁶

Thus, in Baptist congregational life there is spiritual oversight by the whole congregation gathered together and by the minister/s called to lead the congregation.

According to Fiddes, fused into this “under the rule of Christ” is the “stress on the image of spiritual journey rather than on a place of stillness where we wait for God.”⁹⁷ Bunyan’s “Pilgrim Progress” has impacted Baptist spirituality in this regard. Hinson, also appealing to pilgrimage cites Bunyan as envisioning the “Christian life as a pilgrimage from the ‘wilderness’ of this world to ‘the heavenly Jerusalem, the innumerable company of Angels, and the spirits of just men made perfect’”⁹⁸ Fiddes does not eliminate stillness. In fact, stillness is a part of the journey. Drawing on other examples in western Christianity (for example, Bonaventure), he argues that the journey was often seen as bi-directional: “it was both a movement inward to the

⁹⁵ Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, viii.

⁹⁶ *Ibid.*, 8.

⁹⁷ *Ibid.*, 52.

⁹⁸ Hinson in Dupre and Saliers, *Christian Spirituality*, 325.

stillness at the centre of one's being, and an ascent to a divine reality above and beyond the finite world ... it was immanent and transcendent at the same time."⁹⁹

The descriptions of the differing spiritualities are both helpful and instructive. It is helpful in pointing out that there are a variety of spiritual pathways or ways of knowing and understanding God. In identifying a particular pathway, one may then discover ways of enhancing one's relationship and intimacy with God.

There are, however, limitations to these observations. The various spiritual types seem to be identified by observation rather than any stringent criteria. At best, this diagnosis is arbitrary and has little or no diagnostic methodology attributed to it. Thus, any person seeking to determine something of their own spiritual state and progression, could only ascertain by trial and error their own "fit" within any particular stream or tradition. Even after observing the various spiritual forms, one is still left asking: "why are there so many variations and does one offer greater benefit than the other/s?"

2.3 The Matrix

It would appear that Holmes offers an answer to these questions by going beyond the presenting shape of these spiritual forms by offering a framework or structure into which these will fit.

Holmes further outlines a phenomenology or appearance of prayer. By phenomenology of prayer, Holmes means "way of describing what patterns of

⁹⁹ Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 30.

Christian spirituality ‘look like’.”¹⁰⁰ Holmes’ definition distorts the classic definition of the phenomenological philosophers such as Husserl and Heidegger. Whilst Holmes has in common with them the intention to investigate awareness by studying the objects of conscious awareness, Holmes has a defined outcome in mind when defining what prayer may look like. The true phenomenologist is far more open in their observation of consciousness and conscious experience.

Holmes employs two scales. The horizontal axis is the apophatic/kataphatic scale, the vertical the speculative/affective scale. In defining these spectra it is prudent to note that the polarities “do not represent better or worse, right or wrong. They simply describe patterns and preferences which are likely to appear in spiritual or ascetical methods which assist the quest for union with God.”¹⁰¹

2.3.1 Horizontal Axis: Apophatic – Kataphatic

The terms apophatic and kataphatic, whilst specific and technical, are terms not understood or used widely. Ware has replaced the terms with “mystery” (God as Spirit) and “imaging” (God as revealed).¹⁰² Simmons, in addressing this matter, asks the question: “Is your approach to God more a matter of the mind or the heart? For example, do you get in touch with God’s will for you (and so follow that will) by a process of thoughtful discernment, or do you just ‘follow your heart’ without ever being able to explain your reasons?”¹⁰³

¹⁰⁰ Holmes, *A History of Christian Spirituality*, 3.

¹⁰¹ Simmons, *In the Footsteps of the Mystics*, 13.

¹⁰² Ware, *Discover Your Spiritual Type*, 8.

¹⁰³ Simmons, *In the Footsteps of the Mystics*, 19.

Some people find they pray best by using images (kataphatic): others find they pray best when they empty themselves of images (apophatic).

These two words are formed from the Greek *phasko*: “to affirm, assert.”¹⁰⁴ To this base word is added either the prefix *apo* meaning away from, distance or the prefix *kata* interpreted as according to or in proportion to. Consequently, the meaning of the two words, from their derivatives, are kataphatic means with images whilst apophatic means without form or images.¹⁰⁵

Apophatic Theology, which finds its early definition and development in the likes of Origen and Dionysius, asserts that our understanding of God is “bound by the limitations of our intellect.”¹⁰⁶ Consequently whilst to define God in terms of goodness or truth may be correct, our understanding is limited by our understanding of goodness and truth. Consequently, to empty oneself of any such images enables a fuller (and mystical) awareness of God. Conversely, those who embrace a kataphatic spirituality emphasise an “incarnational and embodied sacramental approach to spirituality.”¹⁰⁷

¹⁰⁴ Campolo and Darling, *The God of Intimacy and Action*, 423.

¹⁰⁵ Janet K Ruffing in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 393.

¹⁰⁶ G.L. Bray in Ferguson and Wright, *New Dictionary of Theology*, 39.

¹⁰⁷ Janet K Ruffing in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 394.

Pseudo-Dionysius in his “Mystical Theology” brought both of these paths together “using as his framework the threefold process of purgation (apophatic experience), illumination (kataphatic experience) and union (integration).”¹⁰⁸ The reality is that neither approach is superior nor more efficacious than the other. The two approaches are summarized in the table below.

Table 2.3 Apophatic - Kataphatic Comparison

	Apophatic	Kataphatic
God	Transcendent	Immanent
Pathway	Negative Way (Lat. <i>Via negativa</i>)	Positive (Lat. <i>Via positiva</i>)
Analysis	What God is not	Who God is
Thesis	We cannot fully know God (mystery)	We can know God (experientially)
Disproportionate	God cannot be known (Agnosticism)	We can know God entirely (Arrogance)
Orientation	Eastern	Western
Disciplines	Desert, fasting and silence	Experience, senses, words, images
Scripture examples Luke 7:33-35 Colossians 1:15	John the Baptist Invisible God	Jesus The image
Advocates	Gregory of Nyssa, Dionysius, Meister Eckhart, John of the Cross	Ignatius of Loyola,
Faith	Mystical union through emptying oneself	Experiential union employing reasoning, imagining and affectivity

2.3.2 Vertical Axis: Speculative – Affective

If the horizontal axis defines how we comprehend God (mystery-imagining), then the vertical axis defines how we apprehend God (intellectual-heartfelt). This continuum

¹⁰⁸ Kent Ira Groff in Keith Beasley-Topliffe, ed. *Dictionary of Christian Spiritual Formation* (Nashville: Upper Room Books, 2003), 221.

deals with the issue of how one goes about knowing God. The terms “speculative-affective” could be replaced with the terms “head-heart” respectively.

For those embracing more a speculative approach to knowing God, it is normal to be more intellectual or cognitive in their approach. This person finds comfort in dealing with logic and facts. This is contrasted with those who have an affective bent. This person knows more by feeling than by intellectualising. Instinct and intuition are the norm for this person. It must be restated that these two poles do not represent right and wrong. Both are required in the worshipping community. Indeed, each individual Christian, whilst naturally favouring one, ought to explore and experiment with the other.

Martin Thornton has claimed “an ‘affective-speculative’ synthesis as the clue to the understanding of English spirituality.”¹⁰⁹ It would appear that Holmes has grasped Thornton’s continuum to form his matrix. Ware has further developed the thought in terms of intellectual-heartfelt, terms more accessible and comprehensible in contemporary language.¹¹⁰

The tension between mind and heart knowledge is common experience for Christians. Often, it portrays itself as a battle between cognitive learning and the mystical experience. Hinson comments on experience of the early American Baptists who faced this apparent dilemma by observing that the “frontier revivals of the early nineteenth century (1790-1820) widened further the gap between Baptists who feared

¹⁰⁹ Wakefield, *The Westminster Dictionary of Christian Spirituality*, 4.

¹¹⁰ C. Ware, *Connecting to God* (Bethesda: The Alban Institute, 1997), 31.

and Baptists who favoured experiential religion.”¹¹¹ Rather than an either-or scenario, one needs to learn to embrace the both-and concept. This, however, does not deny the natural tendency to lean towards one end of the spectrum or the other.

There is no doubt that Baptist spirituality favours the speculative or mind end of the continuum. Numerous writers acknowledge this importance. Hinson comments that for “Baptists the Bible is ‘The sole rule of faith and practice’, whereas for The Quakers The Inner Light is supreme.”¹¹² James Gordon adds that, “historically the radical appeal has been to ‘scripture alone’ (sola scriptura) as the normative source of Baptist ecclesiology, spiritual practice and doctrinal reflection.”¹¹³ Baptist writer, Dallas Willard, argues for the supremacy of the mind over feelings indicating that our thoughts determine the course of things we do. These thoughts then shape the feelings that frame our responses to the world around us. He argues that “interestingly, it is easier for us to evoke and to some degree control our feelings by directing our thoughts, than it is for us to evoke thoughts by feeling a certain way.”¹¹⁴

Baptist emphasis on the mind over the heart has been reactionary and often to the detriment of Baptist spirituality. As is often typical, reaction has resulted in the pendulum going beyond the balance to the other extreme. To view spirituality of the heart as sentimental or mawkish is to misunderstand affective spirituality. Clapper comments that the “desired Christian ‘heart’ is typically seen as the result of a

¹¹¹ E. Glenn Hinson in Dupre and Saliers, *Christian Spirituality*, 324.

¹¹² *Ibid.*, 332.

¹¹³ James Gordon in Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 104.

¹¹⁴ Willard, *Renovation of the Heart*, 61f.

disciplined, patterned way of life” and that the affective life “has a discernible grammar or logic primarily in reference to the objects that generate the emotions and the behaviours toward which these emotions dispose a person.”¹¹⁵ Those who have emphasised affective spirituality include Augustine, Bernard of Clairvaux, and John Wesley.

2.4 Summary

This foundational section lays the base for what follows. It is important to have a clear biblical and theological foundation from which to work. Major theological themes that have an impact on spiritual formation have been elicited. A matrix has been outlined to satisfy the demands of practical theology to apply the biblical principles to all of life. The remainder of the thesis continues to develop the practical outworking of these biblical principles.

¹¹⁵ Gregory S. Clapper in Beasley-Topliffe, *Dictionary of Christian Spiritual Formation*, 15.

CHAPTER 3

BAPTIST SPIRITUALITY: PAST AND PRESENT

To adequately understand spiritual formation amongst Baptist Ministers, there must be a solid understanding of the context in which this takes place. A number of facets will be explored to assist one's understanding. First, we will investigate Baptist Church history. This will include the origin of the Baptist movement and then its introduction into Australia with special attention given to Queensland Baptists history. Next we will look at formative beliefs in terms of professions and statements of faith. Third, there will be a consideration of significant Baptist personalities who have had substantial input into the lives of Queensland Baptists ministers. Finally, there will be a discussion on Baptist spirituality.

Upon examining all of this, one soon becomes aware of the assortment of many denominations - including a variety of Baptists - that exist throughout the world. In pointing out the diversity amongst Baptists, this writer once heard a person describe leading Baptists as like "herding cats." The reason for this will become evident through this chapter.

3.1 Baptist History

The term "Baptist" is more generic than specific in that it relates to a movement rather than an organisation. Numerous groups claim the title "Baptist" but demonstrate a common spectrum of doctrinal belief and practice. There is no single denominational

organisation called Baptist but a plethora of denominations. Many Baptist churches group together to form conventions or unions with some of these groups coming together to form a larger association.

For a Queensland Baptists church this means that, although they are an autonomous church, they belong to an area grouping of about ten churches. The areas are then grouped together to form four regions within Queensland. Together they form Queensland Baptists. Queensland Baptists, in turn, belong to Australian Baptist Ministries (formerly the Baptist Union of Australia) which is a member body of the Baptist World Alliance. The use of the word “Alliance” is intentional in that it is a group of groups that has a common interest or fellowship cooperation. That is the extent of the Alliance. There are no formal, structural or authority lines within this Baptist framework. The Baptist World Alliance consists of 225 Conventions and Unions from 120 countries. This represents 177,000 churches. These churches have a combined membership of 42 million people with a worship community of approximately 110 million people. Rated denominationally, this would make The Baptists the largest Protestant denomination in the world. It is also important to note that there are many Baptist Conventions, Unions and churches worldwide that are not member-bodies of the Baptist World Alliance and are, therefore, not included in the above figures.

Baptists appear to be more modest numerically in Australia. Australian Baptist Ministries is an alliance between the six State Unions and the Baptist Union of The Northern Territory and consists of 953 churches and 63,000 members. However, if

actual church attendance is taken into consideration, Australian Baptists number third behind the Catholic and Anglican denominations.

It is difficult to be too definitive regarding Queensland. The Australian Bureau of Statistics identifies 87,271 people claiming to be Baptist, a growth of 17% in the last intercensal period. On the other hand, statistics gathered from over Queensland Baptists Churches would show we have 200 churches, 14,000 members and a total worshipping community of 45,000 people. One immediately notices the disparity between these two figures. Some may identify as Independent Baptist Churches and not be connected with Queensland Baptists. The more likely scenario is that the Census figure would capture those whose parents were possibly Baptist or who, somewhere along the line, had Baptist association. The figure gathered by Queensland Baptists would record only those who actually attended that particular local church. It also needs to be noted that the membership figure would be primarily adults. The Baptist belief in a regenerate church membership results in very few members who are still children. This does highlight the reality that there are probably over 40,000 people who, for official purposes, would identify as Baptist but are not actually linked to a Baptist church.

Taking into consideration the diversity of Baptists, one can understand the difficulty and, at times, controversial views regarding the origin of the Baptist movement. An instructive and succinct statement by Lumpkin best summarises Baptist origins when he states: “The primary streams of English Baptist thought are therefore traceable to the old native evangelicalism, to Anabaptism, and to Calvinism. In one sense, all of the Protestant confessions, beginning with the Lutheran Confession of Augsburg in

1530, stand in the background of Baptist Confessions, but those of Anabaptism and English Separatism are immediate forerunners.”¹ There were many similarities about the confessions of the sixteenth and seventeenth centuries generally including the Baptists. They were sectarian, intended to differentiate themselves from other groups of Christians and to justify their separate existence.

The highly regarded Baptist historian, Robert Torbet, offers three theories for Baptist beginnings: Successionist, Anabaptist spiritual kinship and The English Separatist descent theories.²

3.1.1 Successionist

According to the successionist opinion, “Baptists have been in existence ever since the days of John the Baptist’s ministry along the Jordan River.”³ Those holding this view believe they have had a continuous existence ever since. Also known as Landmark Baptists, they not only believe that John the Baptist was indeed a Baptist but that the fellowship of those who followed Jesus during and immediately following his earthly ministry “were without doubt Baptist churches; that the first Christian church was the First Baptist Church of Jerusalem, and that there is an unbroken line of Baptist churches down to the present time.”⁴ An extreme position indeed. Those holding this view may use various beginning times – with John the Baptist, or the

¹ Lumpkin, *Baptist Confessions of Faith*, 16.

² R.G. Torbet, *A History of the Baptists* (Valley Forge: Judson Press, 1950), 18.

³ Ibid.

⁴ O.K Armstrong and M.M. Armstrong, *The Indomitable Baptists* (New York: Doubleday, 1967), 17.

public ministry of Jesus or The Day of Pentecost. Nevertheless they all hold, to some degree, “what may be called an apostolic succession of Baptist churches.”⁵ As seemingly preposterous as this may sound, some sympathy may be attributed to the theory once one understands the breadth and variety of meaning attributed to this chain of authority. Among the ideas is first and foremost apostolic succession.⁶ This suggests a chain of ordination, beginning with John the Baptist and being able to connect through history to the current day. Second is baptismal succession. This refers to a chain of baptism by those properly baptised. Thus, what succeeds is not a person but a practice, that of baptism. Generally this refers to believer’s baptism and thus paedo-baptism is excluded. Third is church succession which refers to a chain of churches bearing the true marks of the church – whatever that may be. Finally, there is the proposal of principles succession suggesting a succession of principles evident in individuals or churches that are, in essence, baptistic.

Even if one notes the flexibility and fluidity in the broad definition attributed to the concept of succession, it is to be generally regarded as far too obscure to link the modern Baptist Church beginnings to this origin, though there have been some Baptist historians who attempt do so.

3.1.2 Anabaptist

The Anabaptist spiritual kinship theory does attract its followers and is certainly more plausible. The Anabaptist, or re-baptizer, was the name given to the movement which

⁵ Torbet, *A History of the Baptists*, 18.

⁶ *Ibid.*, 18f.

extended over various parts of Europe in the sixteenth century. Included in this group are the German, Dutch and Swiss Anabaptists, the Mennonites. Anabaptists

insisted that a true church includes only those who have repented of their sins and have been baptized as born-again believers in Jesus Christ. They affirmed that Christ alone is Lord of the Church, the Bible is the final source of authority, and discipleship is the core of The Great Commission. In spiritual matters, churches are subject only to Christ. God ordained the State to care for the physical wellbeing of society but gave it no power to function as a spiritual guardian. It may not authorize or establish a specific form of worship or prohibit any religion it does not like.⁷

This separation of Church and State is worth noting since, these days, Baptists tend to overemphasize the autonomy of the local church. Briggs however, notes that “when these (English) Baptist congregations claimed local independence, it was freedom from state interference they were seeking.”⁸ They were not in fact asserting separate autonomy for the local congregation. The interdependence between congregations was soon formalised with the commencement of a General Assembly amongst the General Baptists (Arminian), and of regional “associations” amongst the Particular Baptists (Calvanistic).

As with the later Baptist movement, the Anabaptists were a movement rather than an organized denomination. They covered a broad spectrum of belief and practice, where some were regarded as extremists or fanatics. However, many of their common core beliefs were at least foundational in the formation of the English

⁷ Baptist World Alliance, ed. *We Baptists* (Franklin: Providence House Publishers, 1999), 1.

⁸ John Briggs in Tim Dowley, ed. *The History of Christianity* (Herts: Lion Publishing, 1977), 395.

Baptists, either by direct lineage or at least through influence of the Puritan and Separatist movements.

3.1.3 English Separatist

The third theory for the origin of the Baptist movement is the English Separatist descent theory. This most commonly held view is most plausible and sustainable from available evidence. The influence of the Anabaptist movement cannot be denied but “though there are some points of possible contact between this movement in its more moderate forms and those Englishmen who became Baptists, whether in Holland or in England, the origins of English Baptists is to be found rather in their Puritan ancestry.”⁹

The extent of the impact of the Anabaptists or the Puritan-Separatists is also in dispute. Torbet states that the relationship between the early English Baptists and the Anabaptists or Mennonites has been described by Ernest Payne, British Baptist historian, as “an intricate and thorny historical problem.”¹⁰ Australian Baptist historian Kenneth Manley acknowledges that first it was “possible for both groups to reach independently the same conclusion because both groups appealed independently to the Bible as providing the one unchanging pattern for the church’s life and order.”¹¹

⁹ Robinson, *The Life and Faith of the Baptists*, 8.

¹⁰ Torbet, *A History of the Baptists*, 23.

¹¹ Kenneth Manley "Origins of the Baptists" in William H. Brackney and Ruby J. Burke, eds., *Faith Life and Witness* (Birmingham: Samford University Press, 1990), 57.

Manley also states that “even if the Separatists did learn anything from the Anabaptists they would be unlikely ever to admit it.”¹²

With the Reformation in England, there were those who thought the Church of England had not gone far enough in its reforms. The main group of these dissenters were known as Puritans and they remained within the Anglican Church, continuing to work towards reform. Others, called Separatists, sensing there was no real likelihood of reform, left the Anglican Church forming their own movements. During the reign of James I some Separatists left England because of severe persecution. One group, led by John Smyth, were among those, moving to Amsterdam in 1608. This group, through their study of the Bible became convinced that believer’s baptism should prevail. Thomas Helwys, another group member, returned to England in 1612, establishing the first Baptist Church at Spitalfields, just outside of London. Helwys was later imprisoned in Newgate Prison for his teaching where he died, becoming the first Baptist martyr. Smyth was to die in 1612 whilst exiled in Amsterdam.

Other Baptist churches were formed. Those similar to the Spitalfields Church were called General or Freewill Baptists and were Arminian in their theological outlook.¹³ Other Baptist churches were formed which were Calvinist in theology and were called Regular or Particular Baptists. In 1644, seven Particular Baptist congregations issued the First London Confession of Faith. This was reissued in 1646 with some additions and changes. This is now referred to as “The First London Confession” and “shows agreement with the orthodox Reformed doctrine in all major points except on the

¹² Ibid.

¹³ Armstrong and Armstrong, *The Indomitable Baptists*, 37f.

sacraments and the church.”¹⁴ The Second London Confession was first produced in 1677 and revised in 1688. This was approved by the ministers of over 100 congregations. It is practically the same as the Westminster Confession except in the sections on the church and the sacraments. The Baptist denomination was now established and ready for expansion. The spread of the Baptist denomination occurred in two primary ways: first through the transplanting of Baptists to other countries; second, through intentional missionary ventures seeking to evangelise foreign populations.

3.2 Baptists in Australia

Baptists came to Australia as free settlers and had their first meeting in Sydney in 1831. Rev John McKaeg was the first pastor. He resigned in 1834 and the Baptist Missionary Society of England then sent Rev John Saunders as his successor. Baptist churches in the other States soon followed. Next was Tasmania (Hobart) formed on 02 December 1834, followed by Victoria (Melbourne) formed on 20 July 1843, then Queensland (Brisbane) 05 August 1855, and finally Western Australia (Perth) in October, 1894.

The Baptist Union of Australia came into existence in 1926. This was established to facilitate effective cooperation between the respective State Unions in ministering together. It is a network of the State Unions and carries no structural authority.

¹⁴ William Barker, *Puritan Profiles* (Fearn: Christian Focus, 1996), 308.

3.3 Queensland Baptists History

The greater Brisbane area was decided on for settlement by Surveyor-General, John Oxley when he travelled up the Brisbane River in December 1823. Settlement was originally at Humpybong in September 1824 but relocated to the Brisbane River in the first half of 1825. The purpose of this new settlement was driven by the need to expand the number of convict settlements to accommodate the increasing numbers being transported from England.

Presbyterian Minister, Rev Dr John Dunmore Lang (after whom Brisbane's major football stadium, Lang Park, is named), was influential, first, in implementing "a program of selective emigration to establish a Christian commonwealth in New South Wales,"¹⁵ and, second, in recruiting German missionaries from the Berlin Mission to evangelise the indigenous population. His decision to recruit German missionaries was because he was unsuccessful in being able to recruit adequate numbers of English missionaries. Dr Lang recruited twelve missionaries from Germany and they were farewelled by Johannes Evangelista Gossner, the Lutheran pastor who had trained them, with the words, "I promise you nothing: you must go in faith, and if you cannot go in faith you had better not go at all."¹⁶

Baptist presence in this fledgling settlement seemed more accidental or incidental than intentional. White reports that there were Baptists in the Brisbane area prior to 1849. "They were probably not large in numbers, and possibly widely scattered. The

¹⁵ David Parker, ed. *Pressing on with the Gospel* (Brisbane: Baptist Historical Society of Queensland, 2005), 1.

¹⁶ John E. White, *A Fellowship of Service* (Brisbane: Baptist Union of Queensland, 1977), 19.

Baptist testimony was therefore revealed as an individual activity. It was not to become an ordered Fellowship until it had passed through an intermediate phase in a united church.”¹⁷

The United Evangelical Church held its first worship services in the Queensland Supreme Court in 1849. These services were conducted by the Chaplain of the vessel: “Fortitude”, Rev Charles Stewart of Birmingham who happened to be a Baptist. With Stewart’s resignation at the end of 1854, due to ill health, the United Evangelical Church began to disintegrate with the respective denominations beginning to emerge and assert their own identity. Thus, the Brisbane Baptist Church was formed on 5 August 1855 with Rev Charles Smith from Parramatta as its founding minister. The church would need to wait until February 1859 to acquire its first church building on the corner of Wharf and Adelaide Streets, Brisbane. The church became known as The Wharf Street Baptist Church. It was with the arrival of Rev B.G. Wilson in September 1858 that the Baptist Church began its expansion throughout the State. Alongside this expansion special note needs to be made of the contribution of the German Baptists.

The earlier German missionary work at Nundah ceased in the late 1840’s, however the German population in Queensland remained significant. With the mission’s demise, the Germans associated with the mission soon became affiliated with other denominations. Some of these combined with German immigrants who were Baptists and formed a number of German Baptist Churches. Enough churches were present to form an Association and in 1905 it was recorded that there were six churches, several

¹⁷ Ibid., 24.

preaching stations and 500 members.¹⁸ These churches are now all a part of Queensland Baptists but it is significant to note the work of Queensland Baptists continues amongst other nationalities. These include Slavic, Vietnamese, Romanian, Karen, Chinese, Japanese, and a number of African churches. Today these churches comprise more than 10% of the total number of churches.

The Baptist Association (later The Baptist Union of Queensland) was formed in 1877 with seven member churches. From these beginnings the work of Baptists in Queensland has continued to develop. For most of its expansion, the work has relied on the relocation of Baptist people, or alternatively, churches have begun where a group of Baptist people are resident. The work of mission and evangelism has always been present but more as an addition to established work rather than an intentional focus.

As noted earlier there has never been an historical survey of Queensland Baptists over a period of time looking at its spirituality. Some insights can be derived from the occasional addresses given by successive Presidents. Presidents were appointed for a one year term and on the occasion of their induction into the role gave their Presidential address outlining the theme of their term of office. Many of these themes fitted in with the position of the denomination at that particular time. Some examples include: 1929-30 Mr Alfred Kent *Prayer*; 1934-35 Rev John Carnegie Farquhar *May We Expect a Revival in our Time?*; 1977-78 Rev Frank J C Stone M.B.E., B.A. *Jesus Christ: That's Life*; 1979-80 Dr Edward G Gibson, M.A., B.Ed., B.Sc., (Econ), B.D., Th.D *Our Vision of God*; 2006-07 Mrs Lorraine Walker, *Queensland Baptists –*

¹⁸ Ibid., 46.

People of Holiness and Integrity; 2007-08 Rev Dr John Lane, D.Min., L.Th. *Going Deeper with God*. With the passage of time, this role was becoming less effective with changing structures and was finally made redundant in 2010.

There was one significant insight that records the spiritual state of our churches at a particular time. This is outlined in a document produced in the 1980's. It arose out of a crisis event that occurred in 1985. There was a move to expand the facilities of the Baptist Union of Queensland. A property deal was done, but this resulted in a disastrous impact on the Union at that time. Once the matter was dealt with, a series of internal enquiries was undertaken in an attempt to ensure a similar incident would never occur again. The Spiritual and Structural Review and Recommendation Group was formed and in the years from 1987 onwards delivered a total of four reports for consideration by the Denomination. A total of four reports were completed. The first report was presented to the 1987 Assembly and covered proposals on the senior leadership of the Denomination. The second report was presented at the 1988 Half Yearly Assembly and addressed the purpose of the Union and key committees of the Union including the Executive, Finance Advisory Board and similar level ministries. The third report dealt with the various Departments of the Union. It was the fourth report that is relevant to our purposes in this thesis. This report was presented to the 1989 Annual Assembly and related to the spirituality of the Denomination at the time. (The report is included as Appendix 3.) This four foolscap page document looks at both the strengths and the weaknesses in the realm of spirituality before looking at twelve specific areas, making observation on each area and offering recommendations for consideration. The twelve areas were prayer, systematic Bible Teaching and Preaching, Spiritual Fruit and Gifts, Congregational Singing, Equipping Leaders for

Public Worship, Public Bible Reading, Crossing Friendship Bridges, Leadership Development and Mentoring, Masterlife (a discipleship program), Team Ministries, Harmony and Unity in the churches, and finally, Cooperation and Interdependence between churches.

There appears to be very little attention given directly to the spirituality of the ministers at that particular time. Reference is made on several occasions to pastoral duties and how they should be adjusted, but no direct reference to the spirituality of the ministers. Of course the report is on the spirituality of the Denomination as a whole and it is a relatively brief report at just four pages. However, one would have thought the spiritual leadership of each congregation lay within the scope, influence and area of responsibility of the minister and should have received considerably more attention. Although there is no focus on the ministers there is periodic incidental reference to them. Whilst not mentioned in the strengths area of the report, in the weaknesses' section, reference is made to the "dearth of strong spiritual leadership in some of our churches". This may refer to lay leadership but a casual reading of the report would indicate that it is taking aim at the ministers. A total of 49 recommendations are given in the report. Twenty-three of these recommendations (47%) refer directly to the minister of the church. Thirteen of these refer to the minister's role, three refer to continuing education of the minister and only three of these actually refer to the spiritual formation of the minister, with the remainder being miscellaneous references.

A new General Superintendent, Pastor F.W. Stallard was appointed in 1987. To implement the recommendations of all four reports, he instigated a program named

Forward Thrust. This had the stated special emphasis of deepening the spiritual life of the Denomination. Sadly, this was brought to halt with his death, in office, in 1990. Later that year, the Executive Committee accepted the proposal to appoint an Area Superintendent with particular responsibility “to bring a deepening spiritual life emphasis to churches” (minutes of meeting). The full minute is included in Appendix 4 but two of the six responsibilities were directed at ministers. These were the setting up of Pastor Retreats and of Pastors and Leader Conferences. This concept no doubt had its origin with Stallard but it was left to his successor, Rev Dr S.W. Solomon to implement. Rev Dr J.D. Tanner was appointed half-time to this role commencing in January 1992. He served in this role for just two years before the position was abandoned due to lack of funds. It is impossible to accurately understand this decision. For this exercise, both Solomon and Tanner were interviewed but their recollection of the events was limited and a search of the archives revealed little documentation to the events of this time. In summary, a poor organisational decision led to review of the denomination which highlighted, in part, significant spiritual deficiencies. A strategy was put in place to address this which included the appointment of a person to lead the implementation of the recommendations. The person appointed was only for half-time rather than the recommended full time and the position only lasted two years before the person was made redundant. No alternate strategy appears to have been put in place and no review was ever undertaken to see whether or not any change in the spiritual state of Queensland Baptists ever resulted. The section of the Annual Report dealing with Tanner’s ministry is included in Appendix 5.

It would appear from this aspect of Queensland Baptists history that a concerted attempt was made to address the spirituality of the Denomination. The report recognized the crucial role of the ministers in addressing this in that nearly half of the recommendations implicated the ministers. Sadly, it failed to directly address the spirituality of the ministers themselves. It is unclear why this is so. Most likely it was assumed. Perhaps it was because, as this was the first investigation of this type, it merely dealt with the presenting issues and missed the opportunity to go deeper. Nevertheless, the clear link between the spirituality of the ministers and the churches was clearly established. For whatever reason, those leading the Denomination at the time failed to grasp the significance of the recommendations in this area. It appears that Stallard did, but his death and a change of leadership brought about a change in emphasis. Stallard was present through the property crisis and was a part of the team formed to address the issue. He had lived the experience and so had experiential awareness of the needs of the time. A change in leadership, both the General Superintendent and executive, plus the passage of time, appears to have diminished the urgency of the situation resulting in a change of emphasis, including a reallocation of finances and the end of evaluating Queensland Baptists spirituality. Two matters are of particular importance, first the implied linking of the pastors' spiritual health to the spiritual health of the rest of Queensland Baptists and, second, the failure to grasp the opportunity to address the situation at that time.

3.4 Baptists and Creeds

Baptists, in their diversity, vary widely in their attitudes to many things. In fact, there are few things where perfect unanimity exists. One aspect where total agreement is nearly reached is in their attitudes to creeds even though they may not be able to agree

on creeds themselves. The majority of Baptists are extremely reluctant to put their names to a creed. Those who do often are not agreeing to a creedal church but in actual fact are merely producing a confession or statement of faith. Baptists are Christian and would have no argument with the great creeds of the Christian faith such as the Nicene Creed. However whilst giving assent to such creeds, they would be most reluctant to claim loyalty to this or any other creed. This brings up the problem of definition. A distinction can be made, first, by definition and, then, by noting distinctive characteristics.

3.4.1 Definition of Terms

The terms “creed” “statement of faith”, and “confession” are often used interchangeably and the distinction between the terms is often lost. The problem is further complicated by some authors who see a creed and a confession as the same but distinct from a statement of faith, while others see a creed as distinct from a confession and statement of faith which are seen to be the same.

Commonly used terms can be understood as follows.

A confession is a public avowal and formal statement, more or less detailed of the doctrinal contents of religions belief framed by an individual or a group of individuals. Confessions are longer and more detailed than a creed.

If the confession is short, comprehensive and dignified enough for use in public worship and if prefaced by the words “I believe” or “we believe” it becomes a creed.

A profession is a proclamation which is primarily apologetic or for some other specific purpose. In this instance, a profession and a statement of faith may be seen as synonymous.

James Perkins¹⁹ makes the distinction like this. A confession is a declaration of religious belief, which may be applied to a wide range of statements of belief often to meet a particular need. A creed is a concise, formal and authorized statement of important points of doctrine.

Another factor that helps to distinguish between a creed and a statement of faith is the place of importance given to them. The creed is often seen as the basis of formation of a particular church or group. The statement of faith is normally apologetic in nature and therefore not a binding document.

3.4.2 Why Baptists Reject Creeds

“The Southern Baptist Convention has no more need for a creed than it has for a pope. It won’t get the former without the latter and either will destroy it,”²⁰ wrote John Hurt in 1979, reflecting the viewpoints of the majority of Baptists, not just American, past and present. “The Bible is our creed” is the catchcry and whilst this may appear vague there can be no other satisfactory claim. Objections to creeds have been numerous.

¹⁹ James Perkins, "Many Confessions, One Creed," *Foundations* 23, no. Jan - Mar (1980): 71.

²⁰ John J. Hurt, "Should Southern Baptists Have a Creed/Confession?," *Review and Expositor* LXXVI, no. 1 (1979): 85.

The creed and confession bear the mark of time and the historical circumstances in which they arose. Two issues arise from this. First, the language and meaning of particular words change over the generations and consequently ancient creeds now are open to interpretation. Second, emphases within a creed are present because of the circumstances of the day. As circumstances change, the creed may lose its true relevancy and, therefore, should not be binding. The Baptist statements of faith are generally broad and not binding and were only issued at particular times for specific purposes. Therefore, they are not considered binding for the Baptists of subsequent generations or for those outside of the present circumstances.

They promote a legalistic outlook. Creeds are normally used as a basis of faith. The view may be to the extent that one's salvation can almost be dependent on adherence to the creed rather than a personal faith in Christ. The natural outcomes of this are detrimental. There is a liberty in interpretation. One must stake his beliefs on a creed or else be out of fellowship. This can then become a source of division.

Baptists have been, traditionally, non credal. There is a fear of the misuse of creeds. At times, this fear has been justifiable when groups of individuals have attempted to form a creed which has had no unanimity.

Baptists have “freely made, used, and discarded confessions of faith, which have appeared in the name of individuals, of single churches, and of groups of churches or denominations.”²¹ The basic reason for Baptists to reject creeds has been in the interests of preserving freedom and liberty. The denomination has voiced their content

²¹ Lumpkin, *Baptist Confessions of Faith*, 17.

with autonomous groups and acceptance of creeds would surely jeopardize this liberty.

3.4.3 Distinctive Elements of Baptist Statements of Faith

On the one hand, while Baptists have been loath to formulate creeds there are many examples of statements of faith. In fact, considering the definitions given above one can safely say that Baptist history provides abundant examples of confessions, but no examples of attempts to articulate a creed. It has always been a necessity for individuals or a group of individuals to make some statement of their belief. Any such statement, whether delivered orally or in a written form, constitutes a statement of faith. Baptists through history have been no exception and often approached the construction of such statements enthusiastically.

Torbet²² summarizes the necessity for Baptist confessions of faith for the following five reasons. First, a confession of faith is necessary to maintain purity of doctrine. Once the confession is delineated it then becomes the standard for orthodoxy within that particular church setting. Second, a confession will clarify and validate the Baptist position. As beliefs are articulated and documented it becomes a public declaration for the belief system of that group. Third, it also serves as a guide to the General Assembly or local associations in counselling churches who may either wish to join the fellowship of churches or to maintain their fellowship. Fourth, by gathering likeminded churches it can serve as a basis of fellowship within the local churches, associations or General Assembly. Finally, it can be used as a standard to discipline churches and members who may move beyond the confession of faith. This final point

²² Torbet, *A History of the Baptists*, 46.

should not be seen as giving a creedal stance, meaning that the confession does not become a legalistic tool but an agreed statement of faith.

There has been a need to produce further statements of faith from time to time because previous statements have not dealt with the contemporary theological issues. This also highlights a difficulty of creeds and another reason Baptists are reluctant to adopt them. In essence Baptist confessions have served two purposes, “they define the doctrinal consensus of Baptist groups at particular times and they illustrate Baptist history.”²³ Often distinction between Baptist confessions of faith and other evangelical confessions can be seen in the area of ecclesiology, there is stress on the local autonomous church operating through democratic processes, in the definition of the ordinances as being symbolic in meaning rather than sacramental, the stress on preaching and missions and finally, freedom of conscience for all guaranteed in part by separation of church and state.

3.5 Baptist Beliefs

There is nothing unique about what Baptists believe. What separates Baptists is the distinctive grouping or blending of particular doctrines, but, even on this point, there is a variety of views and opinions. Consider the following table where a number of Baptist writers have listed what they consider to be key Baptist beliefs, doctrines or practices.

²³ Lumpkin, *Baptist Confessions of Faith*, 17.

The first four columns represent Baptist positions (Baptist World Alliance,²⁴ Henry Cook;²⁵ Stanton Norman;²⁶ and Nigel Wright²⁷), the next two are general Christian spirituality dictionary entries Randall²⁸ and Winward²⁹, and the final column represents someone from another denomination who has made an observation of the Baptist position (Weber³⁰). Note the variation between each author.

Table 3.1 Views of the Baptist Distinctive

	BWA	Cook	Norman	Wright	Randall	Winward	Weber	Total
Conversion/Personal faith		x		x	x	x		4
Believer's Baptism	x	x	x	x	x			5
Biblical Authority	x	x	x	x	x	x	x	7
Prayer					x			1
Fellowship					x		x	2
Preaching					x	x		2
Freedom/Independence	x	x	x	x	x		x	6
Lord's Supper	x	x	x		x			4
Mission/Evangelism	x	x		x	x	x		5
Extemporaneous worship						x	x	2
Singing							x	1
Sunday School		x						1
Regenerate Church Membership	x	x	x	x				4
Lordship of Christ	x		x					2
Congregational polity	x		x	x				3
Kingdom of God	x							1
Work of the Holy Spirit	x							1

²⁴ Alliance, *We Baptists*.

²⁵ H. Cook, *The Why of Our Faith*, 3 ed. (London: The Kingsgate Press, 1947).

²⁶ Norman, *The Baptist Way*.

²⁷ Wright, *New Baptists, New Agenda*.

²⁸ I.M. Randall in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 142-44.

²⁹ S.F. Winward in Wakefield, *The Westminster Dictionary of Christian Spirituality*, 36-38.

³⁰ Samuel F. Weber, "A Catholic Looks at Baptist Spirituality," *Baptist History and Heritage* 37, no. 2 (2002).

The number of times a particular characteristic is mentioned is not really indicative of the strength of that particular aspect in Baptist circles. If all of these points were put to any Baptist theologian, minister or church, they would find ready acceptance across all the Baptist lines. It is worth noting the following points however.

The authority of the Bible is foundational for Baptists. This authority surpasses tradition, the church and experience. Generally, Baptists will hold to the divine origin and authority of the Bible combined with a human element. They will declare that the Bible is inspired, infallible, reliable and dependable. Baptists also have a particular view of the ordinances. Only two, baptism and communion, are acknowledged and even, with these, there will be a particular view considering the Scriptural base, meaning attached to each, and the manner in which they are administered. It is important to point out Baptist belief in believer's baptism and from the beginning of their history, Baptists have rejected paedobaptism. A third aspect of Baptist practice is the make-up of their membership. The basis of fellowship is the Lordship of Christ as they hold to a regenerate church membership. That is, only those who declare their allegiance to the Lord Jesus through salvation are regarded as members of the church. In addition, most churches require prospective members to go through some measure of a process before being admitted as a member. This means that a church may have a number of attendees who are only adherents and children of members, of course, are not regarded as members of the church. Again governance of the church is a congregational responsibility. This is a part of the outworking of the Baptist view of the priesthood of all believers. Members' meetings are not a democratic process but an expression of a discernment group who gather to hear what God is saying to the church. Whilst these are primary elements of a Baptist church, there are many other

aspects that are important to Baptists including mission as the outworking of the Great Commission (Matthew 28:18-20), and freedom. Freedom is important in regards to freedom of speech and expression and freedom for every person to worship God in his or her own way.

Consequently, it can be seen that there is no “tight” definition of beliefs expressed in a creed that clearly defines Baptists. Rather, there is a spectrum of beliefs, some core, others more peripheral. The core beliefs include a high Christology that acknowledges the divine Lordship of Jesus, Authority of the Scriptures, regenerate church membership, freedom, priesthood of all believers and evangelism/mission. These have been expressed over time in a variety of statements of faiths that reflect a particular time and place which is evidenced by a variety of nuances that have been included.

3.6 Baptist Personalities

The survey asked Queensland Baptists ministers which Baptist preachers, pastors, theologians and/or authors have influenced them in their relationship with God. The purpose of this question was to gauge the extent that influential Baptists, past and present, had shaped the spirituality of ministers. This question was looking for “heroes of the faith” to whom respondents looked at as role models, teachers and may even aspire to be like them. Seventeen Baptists were named with the option given to list any other Baptist not mentioned. The respondents were asked to gauge the level of influence – none, little, average or much. The chosen list is arbitrary. There is the “sense” that these are influential Baptists but others could have been added such as D. A. Carson (Canadian minister and academic), Tony Campolo (American pastor and

professor of sociology) or Chuck Colson (former aide to President Nixon). Robinson has his own list of influential Baptists who lived in the seventeenth and eighteenth centuries.³¹ These include Caleb Vernon, William Allen, Thomas Lambe, Benjamin Keach, Ann Dutton, John Collett Ryland and Robert Hall. These names would not be known amongst Queensland Baptists ministers.

There are no Australians on the list. Two points need to be emphasised. First, respondents were invited to add up to three names of influential people and, second, the list named persons of influence in the area of spiritual formation. One would assume there may well have been Australians who had been people of influence in other areas of ministry. The fact there was no significant additions to the group indicates that there are no other stand-out persons that come to mind in the completion of this survey. A number of reasons may explain this. The biblical saying that prophets are without honour in their own country may apply. On the world scene, Australian Baptists are a small minority and lack wider influence. There have, no doubt, been influential Baptists at the local level. Nevertheless, the list is representative over time and place. Historically, Australian Baptists find their roots in the English Baptists but the current generation is more influenced by Baptists from the United States than anywhere else.

There are no women on the list. To adequately explore the place of women in Baptist churches is beyond the scope of this thesis. Suffice to say there remains a variety of views that cover the broad spectrum where each end of the spectrum contradicts the other. For example, Australian Baptists have been very accepting of women

³¹ Robinson, *The Life and Faith of the Baptists*, 19ff.

missionaries permitting them to function as ministers in every sphere whilst overseas but have been far more restrictive in Australia. Queensland Baptists remains the only State in Australia that will not ordain women but will register them as unordained ministers. There are no restrictions on pastoral functions or duties. It needs to be noted that the Baptist Union of West Australia don't ordain men either. This cacophony of views is reflected both throughout our history and on the wider contemporary world scene. There have been women of influence in Baptist history but there are none that would be recognizable influences on Queensland Baptists ministers. One hopes this will alter dramatically in the future.

The purpose of these brief biographical notes is to give an inside view as to how these influential Baptists thought and lived and to give some insight as to how and in what ways our ministers have been shaped. It adds personality to a movement that may otherwise be viewed as a lifeless organisation devoid of character.

When considering the attached list, a prior question could have been asked whether the names listed were recognized as being Baptist. In all likelihood, some would not have been identified as being Baptist.

It is important to gauge the effect of well known Baptists on our current ministers. These men have been widely recognized as giants in their respective fields and so have input into and shape the lives of others. In effect, through their lives and writings, they are effectively mentors to those who access their work. Sadly, for whatever reason, little acknowledgment is given in Baptist circles to these people of faith as being "one of our own".

From the survey, it can be shown that the influence of these figures can be grouped as high, moderate or low influence. They are listed in order of influence. A brief biographical outline follows the tables.

Table 3.2 Baptist Personalities

Level	Person	Affiliation
High Influence	Rick Warren Billy Graham Charles Spurgeon Oswald Chambers David Pawson	Southern Baptist Southern Baptist Particular Baptist Scottish Baptist Baptist Union of Great Britain (BUGB)
Moderate Influence	John Bunyan Henry Blackaby F.B. Meyer William Carey John Piper Martin Luther King (Jnr) Dallas Willard	BUGB Canadian Southern Baptist BUGB Particular Baptist Baptist General Conference Progressive National Baptist Southern Baptist
Little/Low Influence	George Beasley-Murray Kenneth Latourette Adoniran Judson Stanley Grenz Jerry Falwell	BUGB American Baptist Convention American Baptist Missionary Union Canadian Baptists of Western Canada Southern Baptist

3.6.1 High Influence

Rick Warren (1954-)

Rick Warren is the son of a pastor and an ordained minister in The Southern Baptist Convention, the largest Baptist Convention in the world. He planted the Saddleback Church in 1980. Public Services began with 200 people and since that time the church has grown to a weekly attendance of 20,000 people, making it one of the largest churches in the USA. A church of this size and influence naturally attracts

attention and it is not surprising that Warren rates as the top influencer amongst Queensland Baptists ministers. The significance of Warren is the combination of his methodology as well as his theological and ecclesiological approach. These are outlined in two key books he has written, *The Purpose Driven Church*³² and *The Purpose Driven Life*³³ respectively. Warren has the ability to articulate principles in a plain manner in a solid understanding of his ministry context.

His ecclesiology is summarized in the following table.³⁴ The words on the jacket of the book express it as a proven five part strategy that will enable your church to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism.

Table 3.3 Warren’s Five Purposes of the Church

Purpose	Task	Objective	Target	Life Component	Basic Human Need	Church Provides	Emotional Benefit
Outreach	Evangelise	Mission	Community	My Witness	Purpose To Live For	A Focus for Living	Significance
Worship	Exalt	Magnify	Crowd	My Worship	Power To Live On	A Force for Living	Stimulation
Fellowship	Encourage	Membership	Congregation	My Relationships	People to Live With	A Family for Living	Support
Discipleship	Edify	Maturity	Committed	My Walk	Principles To Live By	A Foundation for Living	Stability
Service	Equip	Ministry	Core	My Work	Profession to Live Out	A Function for Living	Self-expression

³² Warren, *The Purpose Driven Church*.

³³ *The Purpose Driven Life* (Grand Rapids: Zondervan, 2002).

³⁴ *The Purpose Driven Church*, 119.

A very similar table to the one above also appears in Harold Westing's book, "Create and Celebrate Your Church's Uniqueness."³⁵ The diagrams are so similar it would be too coincidental for each author to develop it independently of each other, yet neither acknowledge the other as being the architect of the paradigm. It is clear that the two writers interacted. Both are Baptist, although Westing aligns himself with the Conservative Baptists of America. Warren was one of the pastors interviewed by Westing for his book. The fact that Westing's book was published two years before Warren may be indicative of its origin.

Warren's later work, *The Purpose Driven Life* has been a best seller with sales exceeding 30 million copies. Written devotionally, it is a personal application to the individual of his previous work written for the church. Thus his five purposes are –

1. You were planned for God's pleasure (worship)
2. You were formed for God's family (fellowship)
3. You were created to become like Christ (discipleship)
4. You were shaped for serving God (ministry)
5. You were made for mission (evangelism)

Accompanying the book was a video series produced by Warren for use in small groups and suggestions for parallel sermon topics. This book and its associated study was used extensively gaining wide acceptance throughout Queensland Baptists. It

³⁵ Westing, *Create and Celebrate Your Church's Uniqueness*, 159.

was also used extensively in many other Christian denominations, well beyond Queensland Baptists churches.

Billy Graham (William Franklin) (1918-)

It is not surprising that Billy Graham is on the list of people who have influenced Queensland Baptists Ministers. Many of our pastors will have had their ministry during Billy Graham's lifetime and it is reasonable to believe that some of our ministers may have come to faith under Graham's evangelistic preaching. It is claimed that he is "the most successful Christian mass evangelist in history and his converts number millions."³⁶ In addition to being an evangelist he is also an author, broadcaster, and friend and confidant to many in high places, including a number of Presidents of the United States of America. His influence amongst ministers is not primarily because of his high profile (although this may be an attraction to some), but because of other characteristics that define him as a person. Graham was born in Charlotte, North Carolina where his parents operated a dairy farm. In 1934, fiery evangelist, Mordecai Ham visited the town where the Grahams lived and it was a result of Ham's preaching that Graham's spiritual awareness was ignited. Graham began his spiritual life as a Presbyterian but was ordained as a Southern Baptist minister in 1940 having been baptised by immersion the previous year by a Baptist minister.

Whilst the survey did not ask specifically "how" has this person influenced spiritual formation, the following characteristics would without doubt be contributing factors to Graham's influence.

³⁶ Richard V. Pierard in Dowley, *The History of Christianity*, 623.

- a. Family of origin. It is not only a cultural desire but also a biblical norm to see someone significant having come from relative obscurity. Australians admire someone who has “made it” in this way but it also seems that God has as a usual practice the stratagem of plucking an unknown from obscurity and using them in a significant way. It is a working out of the biblical principle that “man looks at the outward appearance but God looks at the heart” (1 Samuel 16:7). Graham is typical of God’s operation in that He takes this man from relative obscurity to become one of the best known Christian in the modern world.
- b. Character. In an era when evangelists, particularly tele-evangelists, seem to fail for a variety of reasons, Graham’s integrity continues in an unblemished mode. In his words, he states “When wealth is lost, nothing is lost. When health is lost, something is lost. When character is lost, everything is lost.”³⁷ Myra relates a time when Graham and his team considered all the issues that faced evangelists and evangelism in their day. After pondering through the issue individually, they reconvened and listed their issues. They could be grouped under four headings³⁸
- Shady handling of money
 - Sexual immorality

³⁷ Harold Myra and Marshall Shelley, *The Leadership Secrets of Billy Graham*(Grand Rapids: Zondervan, 2005), 63.

³⁸ *Ibid.*, 55ff.

- Badmouthing others doing similar work
- Exaggerated accomplishments

This led to the formation of Graham's Modesto Manifesto, *Help for the Life in Ministry* by The Billy Graham Evangelistic Association with its four key points of honesty, integrity, purity and humility.

- c. Passion for God. Graham has an uncomplicated, no compromise approach to his (and others) relationship with God. His life and preaching has made the Gospel credible to others. He was accused as having a faith that was too simplistic by friend and fellow evangelist, Chuck Templeton. Whilst this led Templeton down the path to a personal doubt of the authority of Scripture, Graham chose a different route. After praying to God for guidance "he knew that from that moment on he would accept the Bible by faith as the Word of God."³⁹ Graham is renowned for his expression "The Bible says." This is not just an expression but a core belief for him in his life and preaching. This "coupled with his totally sincere belief in its truth, has been perhaps the major factor under God in his success as an evangelist."⁴⁰
- d. Passion for souls. Mention has already been made of Graham's evangelistic fervour and influence. One writer states that, "no single person has touched so many for the name of Christ in the history of the world; and when it comes to

³⁹ Christopher Catherwood, *Five Evangelical Leaders* (London: Hodder and Stoughton, 1984), 208.

⁴⁰ Ibid.

Christianity, there are few names known more widely today than that of Billy Graham.”⁴¹ Graham’s commitment to evangelism goes beyond his own personal involvement to mobilizing others in evangelism as well. He was a convener of the International Congress on World Evangelization held in Lausanne, Switzerland in 1974 and the follow-up event Lausanne II held in Manila in 1989. The former produced the Lausanne covenant whilst the latter affirmed the cause of “calling the whole Church to take the Whole Gospel to the Whole World.” Graham has also convened other international events such as those held in Amsterdam in 1983, 1986, and 2000.

These four characteristics of Billy Graham qualify him as a worthy mentor and spiritual guide for our ministers.

1. Humble beginnings
2. Passion for God
3. Passion for evangelism
4. A person of integrity

Charles Haddon Spurgeon (1834-92)

Charles Spurgeon came from a line of preachers. Both his father and grandfather were Independent ministers. Spurgeon’s spiritual pilgrimage began with his conversion to Christ when he was aged sixteen. Soon after he was baptised and became a Baptist village preacher. He first became a Baptist minister at Waterbeach

⁴¹ Roberts Liardon, *God's Generals* (New Kensington: Whitaker House, 2008), 448.

and then at New Park Street Chapel, Southwark London. This occurred prior to his twentieth birthday. He became a well known and celebrated speaker and from 1861-1891 was minister of the Metropolitan Tabernacle where the seating capacity was for 6,000 people. At times, he preached to crowds of ten thousand at Exeter Hall and the Surrey Music Hall. In addition to his role of minister, he founded Sunday Schools, churches, an orphanage and The Pastor's College, but it is as a preacher he is most fondly remembered. It is noteworthy that, whilst Baptists still claim him as one of their own, to the extent that one of Baptist Union of Great Britain Colleges is called Spurgeon's College, Spurgeon actually resigned from the Baptist Union on 28 October, 1887. This was due to what is known as "The Down-Grade" controversy, an allegation by Spurgeon that some Baptists of his day were departing from the truth.

Spurgeon's impact on Queensland Baptists ministers would be primarily through his sermons. These are still available and widely read. His college trained over 800 men in his life time and his views on ministry and theological training are still available today, although some aspects are obviously dated. Most of his advice is in his book *Lectures to My Students*, but his insights can be gleaned from other sources. In 1865 Spurgeon initiated an Annual Conference for graduates from his College. His keynote addresses at these events are also available.

Oswald Chambers (1874-1917)

Oswald Chambers was born in Scotland on July 24, 1874, the son of a Baptist minister. The family moved to London when Chambers was in his mid-teens. It was there that he made his profession of faith and became a member of Rye Lane Baptist Church. Interestingly, his parents had been baptised by Charles Spurgeon and it was

Spurgeon who ordained Chambers senior into Baptist ministry. In 1897, Chambers entered training for the ministry at Dunoon Training College. The College was located at Dhalling Mhor, Kirn and was the former home of Rev Duncan MacGregor, the minister of Dunoon Baptist Church and founder of the College. Chambers was an outstanding student and he remained at the College after graduation as a teacher, particularly in the area of philosophy and psychology. In later life, he was to commence his own College, the Bible Training College at Clapham, which emphasized Christian living as well as the academic and practical ministry training. Chambers died at the relatively young age of 43 in Cairo, Egypt, where he was serving as Y.M.C.A. chaplain to British Commonwealth soldiers. The cause of his death was complications following an emergency appendectomy.

The contribution Chambers makes today is through his writings. During his lifetime he was not well known, but his wife, Gertrude (Biddy) Hobbs took “verbatim shorthand notes of nearly all his lectures and sermons.”⁴² Following her husband’s death, she spent most of her life having his work published. The most widely known work is his classic devotional, *My Utmost for His Highest*. This was first published in 1924 and remains in current use as one of the most popular religious books written. The title is taken from one of his sermons where he stated, “Shut out every consideration and keep yourself before God for this one thing only – my utmost for His highest.”

⁴² O. Chambers, *The Complete Works of Oswald Chambers* (Grand Rapids: Discovery House Publishers, 2000), ix.

David Pawson (1930-)

David Pawson is from a Methodist family and began ministry as a Royal Air Force Chaplain. After leaving the RAF he served as a Methodist minister but increasingly questioned the practice of infant baptism. Following an enquiry into his beliefs, he voluntarily left the Methodist Church and became a Baptist minister, initially of the Gold Hill Baptist Church in Buckinghamshire. It was later, when pastor of the Guildford Baptist Church, that he gained the reputation as a Bible teacher. His popularity increased around the world through his sermons being made available on cassette tape. Pawson pastored the Guildford Church from 1968-1981 and it was during this time that it grew to become one of the largest Baptist churches in the United Kingdom.

3.6.2 Moderate Influence

John Bunyan (1628-1688)

Bunyan was born at Elstow, Bedfordshire, in England. His father was a brasier or tinker. His son, John, followed him in the same trade but called himself a tinker. At the age of 16 he was drafted into the army and the following year returned to his home town. When he was aged 21 (1649) he married. The exact date or name of his wife is not known. She brought with her two books that had belonged to father, *Plain Man's Pathway to Heaven* and the *Practice of the Piety*. His wife tried to reform him and through this time Bunyan began to sense some spiritual arousing. In 1653, he joined an independent Christian group in Bedford and soon began preaching in the group. This led to his first imprisonment for unlicensed preaching. It was during his imprisonment that he became a prolific writer, one of his works being his spiritual autobiography, *Grace Abounding to the Chief of Sinners*. In 1672, came the

Declaration of Indulgence. Coming into affect on the 15 March, it was Charles II's attempt to extend religious liberty both to the Protestant non-conformists and Roman Catholics. Bunyan was released from prison but in February 1673 the Declaration was cancelled and Bunyan was again arrested and imprisoned for six months. It was during this second imprisonment that he began to write his noteworthy book, *The Pilgrim's Progress*. It was first published in 1678. Bunyan produced an expanded edition in 1679 and added a second part in 1684. In all, he produced eleven editions of the first part and two of the second. The final work appeared in 1686. This book is considered to be an allegory of his earlier book, *Grace Abounding to the Chief of Sinners*, his own conversion story. In all, Bunyan authored more than sixty books but it is *Pilgrim's Progress* for which he is best remembered. Next to the Bible, this book is thought to be the most widely read book in the English language. It has been rewritten on several occasions for children's editions and, on other occasions, updating the language. It is estimated that it has been translated into around 200 different languages and it has never been out of print.

The basic pattern is seen as both biblical and autobiographical. A man named Christian has a heavy burden on his back (his sins) and with Evangelist's promptings flees from his home town, the City of Destruction, and journeys to the Celestial City. The allegory outlines his experiences on the way, losing his burden, and facing obstacles and hardships. He travels through places like Vanity Fair, but has companions at various places along the way including Faithful and Hopeful.

This book is a call to spiritual regeneration and Christian experience towards purity. God has used the work of an itinerant, uneducated - he didn't progress past second

grade at school - Baptist preacher to impact people such as Charles Spurgeon and Billy Graham. Its impact continues on Queensland Baptists ministers.

Whilst in prison the first time, Bunyan wrote a hymn that reflects his sense of spiritual journey. The words were revised by Percy Dearmer in 1906, and the modified version continues in existence in contemporary hymnals. The original words are reproduced below.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Whoso beset him round
With dismal stories
Do but themselves confound;
His strength the more is.
No lion can him fright,
He'll with a giant fight,
He will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit,
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll fear not what men say,

He'll labor night and day
To be a pilgrim.

Bunyan seemed to vacillate between Baptist and Congregational allegiance. Of course, both denominations were in their infancy and it was belief rather than allegiance that was prominent in Bunyan's mind. It is of interest to note that the Bunyan Meeting Free Church in Bedford today is affiliated with both denominations.

Henry Blackaby (1935 -)

Henry Blackaby was born in British Columbia, Canada, and, as a Baptist minister, has served as a minister, President of the Canadian Baptist Theological College, and President of the Canadian Southern Baptist Conference. In 1970 Blackaby began to pastor the Faith Baptist Church in Saskatoon, Canada. The church experienced dramatic growth during his tenure, planting thirty-eight new churches and becoming a centre for pastoral training.

Blackaby is a prolific author but is best known for his book *Experiencing God: Knowing and Doing the Will of God*.⁴³ This book has sold over seven million copies in 45 languages. This book, along with its associated studies, has made a significant contribution to Queensland Baptists ministers and congregations.

The structure of the book is according to Blackaby's "Seven Realities of Experiencing God." These are:

⁴³ Henry T. Blackaby and Claude V King, *Experiencing God* (Nashville: Broadman and Holman Publishers, 2004).

1. God is always at work around you
2. God pursues a continuing love relationship with you that is real and personal
3. God invites you to become involved with Him in His work
4. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal himself, His purposes and His ways.
5. God's invitation for you to work with Him always leads you to a crisis of belief that requires faith and action.
6. You must make major adjustments in our life to join God in what He is doing.
7. You come to know God by experience as you obey Him and He accomplishes His work through you.

F.B.Meyer (1847-1929)

Frederick Brotherton Meyer was born in Clapham, London on 8 April 1847. He has been described as “a harmless mystic with a saintly face, popular throughout the English-speaking world as a devotional preacher.”⁴⁴ In fact, Meyer's ministry was wide and varied. In addition to being the minister of significant sized churches, some with over 800 members, he also took on ministry to released prisoners and social action to help the under-privileged. He authored commentaries, character studies, devotional and daily reading material. He ministered beyond Baptist circles and was a regular preacher at Keswick Convention. Committed to both spiritual renewal and

⁴⁴ Warren W. Wiersbe, *50 People Every Christian Should Know* (Grand Rapids: Baker Books, 2009), 209.

social change it is said that his “spiritual mosaic (was) Congregational, Quaker and Baptist.”⁴⁵

A close friend of Meyer, W.Y. Fullerton, wrote Meyer’s biography in 1929. He listed seven factors that contributed to Meyer’s success.⁴⁶ They were:

- Puritan heredity and training
- The spiritual influence of Birrell, Meyer’s senior minister in Liverpool
- An enthusiasm for the whole church without “artificial and narrow boundaries”
- A willingness to be himself and not copy others
- A practical mysticism “that sense of the Unseen”
- A democratic sympathy that enabled him to touch people in every level of life,
- A fervent spiritual idealism, “devotion to great aims”

William Carey (1761-1834)

William Carey was a Particular Baptist minister who responded to a missionary call. He is often called the father of modern missions. In his earlier life, he had been raised an Anglican and apprenticed as a cobbler or shoe repairer. The first change occurred when he was aged around 21 or 22. He heard a sermon in defence of infant baptism and so decided to study the topic further himself. The outcome was a decision to be baptised by immersion as a believer. This was carried out in the River Nem by Dr John Ryland, pastor of the Baptist Church at Northampton. Later, in 1783 he was

⁴⁵ Ian M. Randall, *Spirituality and Social Change* (Carlisle: Paternoster Press, 2003), 4.

⁴⁶ Wiersbe, *50 People Every Christian Should Know*, 216.

ordained as a Baptist minister. As a minister of the gospel, “there burned within him with ever-increasing intensity the flame of evangelism. He saw in the Great Commission a challenge to win the heathen to Christ.”⁴⁷ In 1792, he produced a book entitled, “*An Enquiry into the Obligations of Christians, to use means for the conversion of the heathens, in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings are considered.*”⁴⁸ This coupled with his well known sermon preached in the same year, “Expect great things from God; attempt great things for God -” became catalytic in the formation of the Baptist Missionary Society. Carey stands as an inspiration to followers of Jesus to persist against all opposition to live out the title of this sermon.

John Piper (1946 -)

John Piper was born in the United States into a Christian family. His father was an itinerant evangelist and church planter. Piper began his ministry in 1980 as the pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, where he has been ministering ever since. Theologically he is Calvinistic by persuasion and so appeals to Baptists who are more reformed theologically. He has written over forty books that are readily available. His most noteworthy book is *Desiring God*,⁴⁹ first published in 1986. Subsequent revised editions have been released. The book is subtitled “Meditations of a Christian hedonist”, and hence his thesis that the Christian life is not burdensome, but rather a life of pleasure in Christ.

⁴⁷ Torbet, *A History of the Baptists*, 81.

⁴⁸ Robinson, *The Life and Faith of the Baptists*, 137.

⁴⁹ John Piper, *Desiring God* (Leicester: Inter-Varsity Press, 1986).

Whilst this book forms the primary thesis for Christian living, Piper also has a specific message for ministers in his tome entitled “Brothers, we are not Professionals.”⁵⁰ The title is self-explanatory as Piper expresses his concern about the increasing professionalization of the pastoral ministry and argues effectively for ministers who walk close to God. He states: “the world sets the agenda of the professional man; God sets the agenda of the spiritual man.”⁵¹ Soon after he records as a portion of his prayer, “banish professionalism from our midst, oh God, and in its place put passionate prayer, poverty of spirit, hunger for God, rigorous study of holy things, white-hot devotion to Jesus Christ, utter indifference to all material gain, and unremitting labour to rescue the perishing, perfect the saints, and glorify our Sovereign God.”⁵²

In summary, one can see Piper’s emphatic declaration of a pleasurable pursuit after God that has joy at its centre in a lifelong journey of happiness finding and doing God’s will. Certainly, this pattern is a worthy influence on Queensland Baptists ministers.

Martin Luther King Jr (1929-1968)

The African-American preacher Martine Luther King (Jr) was born into a family of preachers. “Of course I was religious, I grew up in the church. My father is a preacher, my grandfather was a preacher, my great-grandfather was a preacher, my only brother is a preacher, my daddy’s brother is a preacher. So I didn’t have much

⁵⁰ *Brothers We Are Not Professionals* (Fearn: Christian Focus, 2003).

⁵¹ *Ibid.*, 3.

⁵² *Ibid.*, 4.

choice.”⁵³ His family of origin practiced “family worship daily and he was expected every day to memorize a Bible verse to repeat at the supper table.”⁵⁴ Both King and his father were given the birth name “Michael” but following a visit to Germany in 1934 changed their first names to “Martin Luther” after the theologian of Christian liberty. King (Jnr) attended Crozer Theological Seminary at that time training seminarians for entry into ministry in the American Baptist Convention. He graduated from there in 1951 with a Bachelor of Divinity Degree. The College had an unorthodox reputation and liberal theological leanings which supported King’s tendency towards the social gospel. He later earned his PhD from Boston University. He served as pastor of the Dexter Avenue Baptist Church from 1954 and then in 1960 joined his father as a pastor of Ebenezer Baptist Church in Atlanta.

King is best remembered as a civil rights campaigner. He “witnessed first-hand the segregation of Atlanta, the discrimination in American society, and black poverty.”⁵⁵ He came to public attention as one of the leaders of the Montgomery bus boycott and was one of the founders of the Southern Christian Leadership Conference. In 1963, he led the great march on Washington where he delivered his “I have a dream” speech.

Honours bestowed on King included the Nobel peace prize. He was the youngest recipient in the award’s history, the first Baptist and the second African-America to

⁵³ John M. Mulder, ed. *Finding God*(Grand Rapids: William B. Eerdmans, 2012), 321f.

⁵⁴ Armstrong and Armstrong, *The Indomitable Baptists*, 303.

⁵⁵ Mulder, *Finding God*, 321.

receive the award. He was also honoured with a plaque of distinction by the American Baptist Convention for leadership in his field in 1964. King's life was dramatically cut short in Memphis, Tennessee, by assassin James Earl Ray.

King (Jnr) was prominent in the area of civil rights especially as a person willing to stand against the tide to the point of death. "If you will protest courageously, and yet with dignity and Christian love, the historians will have to pause and say, 'There lived a great people, a black people, who injected new meaning and dignity into the veins of civilization.'" ⁵⁶

Dallas Willard (1935 - 2013)

Dallas Willard was an ordained Southern Baptist minister but is better known for his writings on Christian spiritual formation. Most of his career has been spent in academia, first at the University of Wisconsin (1960-65) and, from 1965 until his death, at the University of Southern California where he was Professor of Philosophy. His work in philosophy has been primarily in the area of phenomenology.

In his writings in spiritual formation, Willard prefers the term "apprentice" to "disciple" since "apprentice" is a term of greater familiarity in today's context. The apprentice model, in addition to learning, conveys action as an implicit component of spiritual formation. Passivity is seen as a widespread problem in Christianity today. He states that grace is not opposed to effort (which is action), but to earning (which is attitude).

⁵⁶ Armstrong and Armstrong, *The Indomitable Baptists*, 305.

Sadly, Willard is not widely known amongst Queensland Baptists ministers but remains a significant influence to a select few of his apprentices.

3.6.3 Limited/Low Influence

Because these Baptist men have limited influence on Queensland Baptists ministers, the biographical details are brief.

George Beasley-Murray (1916-2000)

Englishman George Beasley-Murray is probably the most significant Baptist theologian of the 20th Century. He focused on the New Testament with one of his more significant works being *Baptism in the New Testament* (1962). He was principal of Spurgeon's College from 1958-1973.

Kenneth Scott Latourette (1884-1968)

Latourette was an American historian and missionary based at Yale University. He was ordained as a Baptist minister in 1918. He served as President of the American Baptist Convention and President of the American Baptist Foreign Mission Society. He wrote over 80 books on Christianity, the most remembered in his two-volume *History of Christianity*,⁵⁷ first published in 1953.

Adoniram Judson (1788-1850)

Adoniram Judson was an American missionary to Burma. Setting out as Congregational missionaries, with four others, en route Judson and one other, Luther

⁵⁷ Kenneth S Latourette, *A History of Christianity*, 2 vols. (San Francisco: Harper & Row, 1953).

Rice, “came to the conclusion that believers’ baptism by immersion was the Scriptural way.”⁵⁸ This, then, became the starting point of The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions. There had been two events that had influenced Judson.⁵⁹ First, there was a sermon he had heard in Seminary calling for volunteers to take the Christian message to Asia and second, were reports of English Baptist missionary, William Carey (1761-1834), who was already serving in India.

Judson, and his wife Ann, initially went to India and met up with some of Carey’s group. They requested baptism by immersion from the group and this became the first American Baptist Foreign Missionaries. With Carey’s encouragement they moved to Burma. At home, the American Baptists were “guided by the continuous promptings of Judson to broaden their missionary enterprise to include Siam, Judochina and Japan.”⁶⁰ He was to serve in Burma for nearly forty years and is noted for inspiring many Americans to either support or become missionaries, translated the Bible into Burmese, and established a number of Baptist churches in Burma. When he began in Burma, he set himself a goal of translating the Bible and having a church of 100 believers. It took six years before the first convert, but by the time of his death there were 100 churches with more than 8,000 believers. In addition to translating the Bible, he also compiled a Burmese-English Dictionary which still forms the basis of

⁵⁸ Walker, *A History of the Christian Church*, 509.

⁵⁹ Armstrong and Armstrong, *The Indomitable Baptists*, 107.

⁶⁰ Torbet, *A History of the Baptists*, 332.

Burmese-English dictionaries and grammars. Judson's spirituality can be seen in his Rule of Life adopted in 1842: ⁶¹

1. Be diligent in prayer, every morning and evening.
2. Never spend a moment in mere idleness.
3. Restrain natural appetites within the bounds of temperance and purity.
4. Suppress every emotion of anger or ill will.
5. Undertake nothing from motives of ambition or love of fame (selfishness).
6. Never do that which at the moment appears to be displeasing to God.
7. Seek opportunities of making some sacrifice for the good of others.
8. Endeavour to rejoice in every loss and suffering for Christ's sake, remembering that though, like death, they are not to be wilfully incurred yet, like death, they are of great gain.

Whilst this Rule of Life seems somewhat demanding, a softer sense of his spirituality is seen in the words of the following hymn he wrote:

Come, Holy Spirit, Dove divine,
On these baptismal waters shine,
And teach our hearts, in highest strain,
To praise the Lamb for sinners slain.
We love Your name, we love Your laws,
And joyfully embrace Your cause;

⁶¹ Adoniram Judson,
<http://www.wholesomewords.org/missions/bjudson9.html>.

We love Your cross, the shame, the pain,
O Lamb of God, for sinners slain.
We sink beneath the water's face,
And thank You for Your saving grace;
We die to sin and seek a grave
With You, beneath the yielding wave.
And as we rise with You to live,
O let the Holy Spirit give
The sealing unction from above,
The joy of life, the fire of love.

Stanley Grenz (1950-2005)

Stanley Grenz was a Canadian Baptist theologian and ethicist. He was ordained to pastoral ministry in 1976 and served in churches in Denver, Colorado and Winnipeg, Manitoba. His academic career included tenures at the North American Baptist Seminary, Carey Theological College, Regent College and Baylor University. His focus was discussing how evangelical Christianity ought to relate to contemporary society.

Jerry Falwell (1933-2007)

Falwell was an American evangelical fundamentalist Southern Baptist pastor, televangelist and conservative political commentator. He founded the Moral Majority in the 1980's, a political lobby group for fundamentalist Christians. It was pro-family, pro-life, pro-defence and pro-Israel.

3.6.4 Common Characteristics

It is expedient to peruse this list of influential people in an endeavour to identify common characteristics that not only help define “Baptist” but to ascertain what ingredients are present that appear to be attractive to Queensland Baptists ministers. The following are worthy of consideration.

3.6.4.1 Passionate commitment to God

There is no mistaking in these men a solid belief in an omnipotent, omniscient and omnipresent God. To them, God is all consuming to the point whereby they see no other possibility than His demanding a wholehearted response.

3.6.4.2 High view of Scripture

Billy Graham expresses it most succinctly on behalf of them all in his catch cry: “The Bible says.” Without exception there is an unshakeable belief that the Bible is the Word of God. Almost without exception (Martin Luther King being the exception), each would be described as both conservative and evangelical in their theology, and although there are variations within their thinking, there is a commitment to the Bible being God’s Word spoken, infallible and inspired.

3.6.4.3 Total Commitment to Christ

In studying the lives of these people, one cannot help but notice the total surrender to God. If God is who He says He is, then nothing less than surrendering of their lives to the will of God will suffice. This is seen, first in their own personal lives and, second, in the performance of their respective ministries. In their personal lives they were

people who were godly, full of integrity and meticulous in their day to day living. In their ministry, they were industrious seemingly almost to the point of being workaholics.

3.6.4.4 Extraordinary Ministry

Each of these people was involved in ministries that seem impossible to the average Christian. Two attitudes are observable at this point. First, since God is so big then nothing is impossible for Him to accomplish and second, they were fearless in standing before others. Bunyan was willing to go to jail, King was prepared to die, Spurgeon declared he would resign his post for his belief, Carey summed it up in his statement, “expect great things from God, attempt great things for God.”

3.6.4.5 Evangelistic fervour

Each of these men also believe in the need for every person to make a personal decision and response to God. Billy Graham is an outstanding evangelist whilst Carey stands tall as a missionary. But, even reading the lives of those who pastored churches, one observes how the churches in which they ministered grew numerically through the conversion of people of Christ.

3.6.4.6 Life investment into others – discipleship

Also evident is how each of these men invested their lives into other people. Mostly this was done informally but for others, such as Spurgeon and Graham, it has meant the commencement of formal training institutions. For King and Spurgeon it also meant involvement in social justice issues seeking better lives for the disadvantaged and marginalized.

3.6.4.7 Communication skills

Most have been exceptional orators and noted preachers. Practically all have been skilled authors. Here are men who not only experienced God but were able to effectively communicate it to others.

3.6.4.8 The Mystery of God

It would be safe to presume that these were not the only gifted Baptist ministers throughout history. In fact, it would be reasonable to hold the view that there were men and women who were equally gifted, and maybe more so, whom we know nothing about. A list could also be compiled of those who had input into the shaping of these lives. Yet, for some reason, God chose to make these men giants amongst us. To us it is a mystery why God should do so.

3.6.4.9 Community Impact

Most of these men also had a significant impact on the communities in which they served. Some were more localised, like Spurgeon, with the establishing of orphanages, others more widely known like Luther King and his battle against racial discrimination and harmony.

This chapter has shown the Baptist context in which Queensland Baptists minister. Having its roots in the separatist movement, English Baptists planted themselves firmly amongst the wider church. Their beliefs were not unique in themselves but their particular set of beliefs set them apart as a distinct movement. Baptists moved to Australia when it was settled and Queensland was one of their destinations. They brought their theology and church culture with them and established the Baptist

movement in Australia. There have been people of influence through Baptist history and the extent of their impact has been explored here. Having explored the context of ministry, attention is now turned to a more detailed examination of how ministers' spirituality works out within this environment.

CHAPTER 4

THE PRIMARY MATRIX

4.1 Overview

In assessing and evaluating spiritual formation it is necessary to acknowledge different forms of spirituality. It is then, helpful to have a tool or benchmark to identify, measure and compare the various types of spirituality. Tools to enable this process are not readily available. No previous study of Queensland Baptists ministers has been undertaken and, therefore, no historical comparison is possible. Actually it appears that no study of Baptist ministers in Australia (or even wider) has even been undertaken. Some studies have been undertaken of ministers generally (for example Leadership Survey) but it is necessary to have a tool that facilitates the required outcome.

The aim of this thesis is to not only describe Queensland Baptist Ministers' spirituality but to evaluate it and to put it into a form that will help ministers develop their own spirituality. An awareness of the variety of forms also will assist a minister in his/her ministry by catering for the needs of others in matters such as worship and sermon content. This study will also develop a transferable paradigm that will enable them to assist individuals in their congregation to develop their own spirituality.

In addition to describing the variety of forms of spirituality, it is also intended to look at the principles that give rise to the diverse practices. By doing this, it is anticipated

that strengths of our current formation will be highlighted, but it will also demonstrate deficiencies and weaknesses in what is also being undertaken. Too often, practices of spiritual formation are elucidated without due consideration being given to the overall construction of the formation. That is, the “how to” is given full attention whilst the “why” is normally ignored. Several dangers emerge from this practice.

First, little thought is given to a solid theological foundation. The link between theology and practice is evident. Second, evaluation of any practice is therefore subjective rather than objective (“if it works for others and works for me, it must be right”). This takes away from an organic approach. Third, asking “why?” results in wider possibilities and practices. This opens up new opportunities and experiences. Fourth, asking “why?” also implies “why not?” and allows the possibility for greater diversity in spiritual formation practices. Fifth, by looking at the system or paradigm of spiritual formation one can not only evaluate one’s own process, but one may also use this paradigm to assist others in their formation.

A number of factors influence one’s spirituality and each of these can and should be taken into consideration when assessing spirituality. However, it should be noted that the assortment of factors will have varying degrees of impact on the overall spirituality of a person. The variety of factors includes things such as religious and denominational affiliations, personality type, age, gender, ethnicity, culture, spiritual maturity, education, life experience and family of origin matters, just to mention a few. A person wanting to explore, at depth, their own spirituality needs to give appropriate consideration to these factors. Similarly, those involving themselves in

the lives of others as spiritual guides ought to take such matters into account in the lives of others.

In this study, it is impossible to give due attention to all these areas. It is not necessary to do so as many of these factors offer minor variations to more fundamental themes. The paradigm chosen for this exercise is that outlined by Urban T. Holmes.¹ This paradigm has been chosen for a specific reason in that it clearly outlines a position that I had already come to after many years of journeying through the make-up of this topic.

The two categories of “being” and “doing” had been present for some time in my thinking, but with further studies being undertaken with Eugene Peterson, at that time a visiting professor with Fuller Theological Seminary, a third category was added, that of “knowing”. Rather than find this three-part categorization as satisfying, it added further questioning and the thought that, perhaps, other dimensions may exist. It subsequently occurred to me that a fourth category - that of “encounter” or “engagement” - may also be present. The notion was confirmed with the discovery of Holmes’ writing. However, not only was it outlined, but it was integrated and explained as well. It essentially clarified what was present in this author’s mind in an underdeveloped manner as a result of earlier studies that had been undertaken.

Holmes has looked at spiritual experience through history. He has sought to answer the question: “how has Christian humanity throughout its history understood what it is

¹ Holmes, *A History of Christian Spirituality*, 3-5.

to seek God and to know him?”² In laying the foundation to his investigations he lists a phenomenology of prayer, a psychology of prayer, an anthropology of prayer and a sociology of prayer. His focus on prayer is because in describing a relationship with God “all the spiritual masters say that it involves a relationship between God and humanity that we call prayer.”³

In assessing Holmes’ paradigm, it is of interest to note that whilst he, an Episcopal priest, developed his paradigm to study the history of spirituality, others have employed it for their own purposes. Other authors have used Holmes’ paradigm as a base for their own writing on spirituality. These include Allan Sager,⁴ Henry Simmons,⁵ Corinne Ware⁶ and Kenneth Boa.⁷

It is the phenomenology of prayer that forms the basis of this study. The word “phenomenology” itself, can be understood in terms of the study of phenomena and, hence, an empirical study of the experiential aspects of one’s spirituality. By “phenomenology” Holmes means having a “way of describing what patterns of Christian spirituality look like.”⁸ Sager understands that the task of phenomenology is

² Ibid., 3.

³ Ibid., 2.

⁴ Sager, *Gospel-Centered Spirituality*.

⁵ Simmons, *In the Footsteps of the Mystics*.

⁶ Ware, *Discover Your Spiritual Type*.

⁷ Boa, *Conformed to His Image*.

⁸ Holmes, *A History of Christian Spirituality*, 3.

“to characterize the visible patterns of Christian spirituality.”⁹ Ware avoids the use of phenomenology, instead referring to “spiritual typology”¹⁰ which “provides a tool and a method by which to conceptualise and name spiritual experience within a basic framework.”¹¹ Holmes’ model enables this to be done.

In regard to identifying types of spirituality, Holmes is useful in seeking answers to two basic questions. First he asks, “Is your approach to God more a matter of the mind or of the heart?” and, second, “How do you best pray?”¹² The polarity in the second question is to advocate either the development of images or emptying of images. We now, briefly, look at various authors who build on Holmes’ model.

Allan H. Sager was professor for contextual education at Trinity Lutheran Seminary in Columbus, Ohio. The key to Sager’s use of Holmes’ work is, perhaps, best found in his statement, “While a gospel-centred spirituality says ‘no’ to any suggestion that human activity can add something to God’s grace, it says ‘yes’ to those pursuits that focus on Christ and therefore encourage a richer and deeper experience of that grace.”¹³ He, then, uses his own development of Holmes’ model to outline how that spiritual development may take place. One important point worth noting is Sager’s

⁹ Sager, *Gospel-Centered Spirituality*, 31.

¹⁰ Ware, *Discover Your Spiritual Type*, 7.

¹¹ *Ibid.*

¹² Simmons, *In the Footsteps of the Mystics*, 11.

¹³ Sager, *Gospel-Centered Spirituality*, 10.

development of a questionnaire¹⁴ to help one position oneself in Holmes' matrix. The questionnaire is found in Appendix 6.

Kenneth Boa also writes from an evangelical perspective although his denominational affiliation is uncertain. Boa has identified twelve different types of spirituality and has allocated each of the twelve types to the four quadrants that Holmes has elicited (refer p152). In doing so he has merely cited Sager and his development of Holmes. Boa himself has merely accepted Holmes and Sager and reproduced it without any development, assessment or alteration.

Henry C. Simmons was a Professor of the Presbyterian School of Christian Education in Richmond, Virginia, and used Holmes' paradigm to "introduce the reader to a wide variety of authors whose writings are known collectively as *The Classics of Western Spirituality*."¹⁵

Corrine Ware uses the paradigm for yet another purpose. Ware is a clinical and pastoral counsellor who earned her Doctor of Ministry from The Southern Baptist Theological Seminary in Louisville, Kentucky. Ware hasn't dissected Holmes' model but uses it as "a conceptual framework that could be used to determine type."¹⁶ She further states that "it provides a contemporary model that works in today's spiritual climate."¹⁷ At the end of her book, Ware produces three versions of her Spirituality

¹⁴ Ibid., 32-35.

¹⁵ Simmons, *In the Footsteps of the Mystics*, 3.

¹⁶ Ware, *Discover Your Spiritual Type*, xiii.

¹⁷ Ibid., 28.

Wheel Selector test. There is a basic test for Protestants followed by a Catholic version and a Jewish version, each with variations of language and setting for its particular use.

The flexibility of Holmes' work can be seen in that it was developed by an Episcopalian priest, used by Lutherans, Presbyterians and Baptists with variations for Catholics and Jews, at least. Initially established as a tool to study the history of spirituality, it has been extended as a tool to use as an introduction to spiritual reading and also for spiritual direction. As it may be applied across such a wide spectrum of belief and practice, it would, therefore, seem appropriate to use for this study.

More specifically, the following reasons delineate why this model has been selected. First, it "fits" with other study undertaken by the author of this thesis in the area of spirituality. A test of the value of a paradigm is whether it adequately functions in a heuristic manner for other situations.

Second, it is possible to lay a theological foundation to substantiate Holmes' position. Interestingly, Holmes fails to do this in this work. Nevertheless, an attempt will be made to provide a theological base to his model to give it some biblical understanding and precedence.

Third, Holmes has gone beyond the descriptors of formation to outline his paradigm, and, then, tests it by holding up a variety of spiritual masters against his thesis to validate his ideas.

Fourth, as the title of Holmes' book suggests, it is tested over history and in a variety of theological and cultural settings.

Fifth, it is tested by other authors. Simmons¹⁸ uses Holmes' paradigm in conjunction with the Myers-Briggs Temperament Indicators to help a person best assess their spiritual type and to construct a pattern for formation according to their Myers-Briggs assessment. Simmons is of further assistance by grouping some of the spiritual masters from history according to their spiritual type with quotes listed according to type under a variety of doctrinal issues such as love of God and neighbour, prayer, sin and forgiveness, presence of God, body and spirit and community of faith. Corinne Ware¹⁹ has based her work on Holmes as well. Interestingly whilst helping people to identify their own primary spirituality, her appeal is to an all round spirituality. She emphasises "Holmes' belief that each of the four types of authentic religious experience is needed as a part of a healthy whole."²⁰ Simmons supports this assertion by stating: "While each approach to the spiritual life has validity, no single one is likely to prove adequate. The more we find ourselves drawn consistently toward one approach, the more we need to have that approach challenged by its opposite."²¹ It is only in an all encompassing spirituality that one can fully appreciate and experience the presence of God in their life. Hence, Ware refers to "integration", that which comes naturally, and "individuation" or exploring new or different pathways.

¹⁸ Simmons, *In the Footsteps of the Mystics*.

¹⁹ Ware, *Discover Your Spiritual Type*.

²⁰ *Ibid.*, 9.

²¹ Simmons, *In the Footsteps of the Mystics*, 15.

The sixth reason that Holmes' model has been chosen is that it "delineates differences; it does not rank experience in terms of maturity."²² The exploration is not in terms of "how spiritual" but concerns itself with "what kind of spirituality". That is, Holmes looks at type or breadth rather than extent or depth of spirituality. It recognizes that the variety of expressions of Christian spirituality is not necessarily either good or bad but is simply different.

The seventh reason for considering Holmes' model is given by Holmes himself as his apology for his treatise. He suggests that a study of the history of spirituality will

(1) broaden the limitations of our own horizons; (2) free us to seek a pattern of discipline in the spiritual life that is most suited to our own life-style; (3) enable us to help others without demanding that they be like us; (4) enlighten and inspire us by the examples of those who have practiced the presence of God in heroic ways; and (5) enhance our skills that we might become competent spiritual guides or companions to others.²³

Nevertheless whilst Holmes' model or paradigm is helpful to define, describe and develop Queensland Baptists ministers' spiritual formation, one must also be conscious of its inadequacies and incompleteness. In addition, to those aspects alluded to already, one needs to be aware that Holmes was writing from an Episcopalian premise in an American context.

²² Ware, *Discover Your Spiritual Type*, xiii.

²³ Holmes, *A History of Christian Spirituality*, 3.

This thesis will use his basic paradigm, develop it for this context, and employ it in this dissertation. A number of basic issues are absent from Holmes' work. It has already been stated that a significant gap in Holmes' work is his failure to address theological issues. His defence may well be that this is an historical view of spirituality and the theological basis may be addressed elsewhere. His theological premise is succinctly stated in just a few sentences. "But to be spiritual means more than to be capable of receiving God into our lives. It means we are called to know God. One way of describing the act of knowing is to say that to be human is to be a bearer of the "Word of God". Be careful how we think of the "Word of God". Here, it means no more than God's self-disclosure. God communicates himself to us and we can receive that communication. How we receive that communication is another question."²⁴ With that succinct statement, Holmes has given a mere cursory glance to the nature of God, humanity, revelation and the divine - human relationship. He states that prayer is foundational to that relationship.

Other gaps also appear. In addition to the lack of a theological framework, there is no stated reason why these two continuums are selected. Is this some arbitrary estimation or are there grounds for choosing these? Why he chooses these two particular continuums is not established but they, through his work and the follow-up work of Simmons, Sager and others, ably demonstrate the adequacy of this system.

Neither is there an explanation for the resultant quadrants from the intersection of the two continuums. This thesis will endeavour to give appropriate explanations for these

²⁴ Ibid., 1.

matters. So whilst he discusses a phenomenology, a psychology, an anthropology and a sociology of prayer, no attention is given to a theology of prayer.

The matrix that Holmes uses as the basis of his evaluation of various forms of spirituality is outlined in his section entitled “A Phenomenology of Prayer.”²⁵

Phenomenology is, in essence, the systematic study of observable facts as distinct, for example, to ontology which is a philosophical or conceptual study of existence.

Holmes’ model or paradigm can be summarised in the following manner. It consists of two intersecting continuums resulting in four quadrants. Each of the quadrants identifies a particular type of spirituality.

The horizontal axis is the apophatic/kataphatic scale which raises “the question of the degree to which the ascetical method advocates an emptying (apophatic) technique of meditation or an imaginal (Kataphatic) technique of meditation.”²⁶ This concept is not original to Holmes. William Ames, writing between 1620 and 1622 speaks of “God as both *revelatus*, revealed or known, and *absconditus*, hidden or unknown.”²⁷ By *Deus absconditus*, Ames did not conclude that God had withdrawn but rather that He was beyond our ability to comprehend Him. Baptist theologian, Roger Olson, uses the terms “great” and “good” to describe the same fact. Regarding this duality he says that “our God is both glorious beyond our understanding (transcendent) and perfectly good

²⁵ Ibid., 3-5.

²⁶ Ibid., 4.

²⁷ John Dykstra Eusden, ed. *The Marrow of Theology: William Ames* (Grand Rapids: Baker Books, 1968), 21.

beyond any creaturely goodness”²⁸ and that Christian thought throughout history has swung between these two. For the former, he says that God is wholly other, immeasurable and incomprehensible. For the latter he states that God is also “near, self sacrificing, involved, kind and caring, compassionate lover and friend.”²⁹

Of this horizontal axis, Ware suggests that this raises the question of “how one conceptualises Divinity.”³⁰ Her emphasis is not on acts and objects that represent God, but “on the way God is viewed in our minds.”³¹ Consequently, she endeavours to offer alternatives to “apophatic” and “kataphatic” as “mystery” and “imaged” respectively. Simmons addresses these polarities as imaging and emptying of images.³² We need to embrace the paradox that God is both wholly other and personally present.

Holmes has used the vertical axis to delineate the speculative/affective scale where the speculative pole emphasises the mind, and the affective pole, the heart and emotions. Ware elaborates by defining this axis in terms of “how one goes about knowing – through the activity of the rational mind or by accessing feelings.”³³ The speculative pole may use concepts such as intellectual, cognitive, logic or

²⁸ Olson, *The Mosaic of Christian Belief*, 111.

²⁹ *Ibid.*, 114.

³⁰ Ware, *Discover Your Spiritual Type*, 31.

³¹ *Ibid.*, 32.

³² Simmons, *In the Footsteps of the Mystics*, 13.

³³ Ware, *Discover Your Spiritual Type*, 31.

accumulated facts. The affective pole embraces terms such as heart, feeling, instinct and intuition.

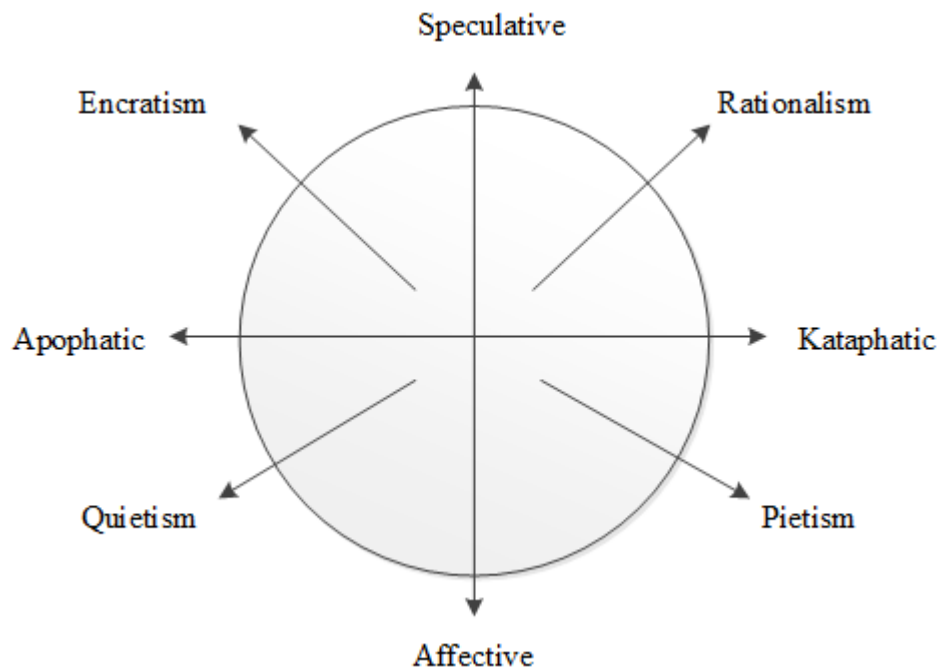
Once more it needs to be emphasised that these poles do “not represent better or worse, right or wrong. They simply describe patterns and preferences which are likely to appear in spiritual or ascetical methods which assist the quest for union with God.”³⁴

Holmes has gone further in naming an over-emphasis for each quadrant as rationalism (overemphasis on reason and knowledge), pietism (overemphasis on personal behaviour), quietism (overemphasis on contemplation where the mind and will are abandoned), and encratism (overemphasis on self-control and self discipline and religious activity).

Putting these axes together results in the following four quadrants as Holmes indicates.

³⁴ Simmons, *In the Footsteps of the Mystics*, 13.

Diagram 4.1 Holmes' Matrix of Spirituality



This diagram is useful in that it clearly demonstrates the four types of spirituality identified by Holmes: speculative/kataphatic, kataphatic/affective, affective/apophatic and apophatic/speculative. The circle, according to Holmes, is the circle of sensibility³⁵ which defines the boundary for “normal” functioning whilst venturing beyond the circle of sensibility results in excesses of rationalism (reason is the supreme source and authority), pietism (duty, responsibility and devotion to God), quietism (extreme forms of spiritual passivity), and encratism (characterised by abstinence, frugality and prohibition).

It is now possible to view the component parts in more detail. A perusal of the assembled paradigm immediately suggests there are eight principal features to be considered. There are four primary indicators which, in turn, result in a second tier of

³⁵ Holmes, *A History of Christian Spirituality*, 4.

categories. Of primary importance are the four extremities of the two continuums, namely Apophatic, Kataphatic, Speculative and Affective.

The second tier for consideration is the resultant four quadrants formed by the intersecting axes. When the apophatic-kataphatic continuum is placed as a horizontal axis and the speculative-affective continuum is placed as the vertical axis, four quadrants are formed. They are kataphatic/speculative, kataphatic/affective, apophatic/affective and apophatic/speculative

It is useful to see how the various authors have interpreted Holmes' continuums. The various interpretations add to the understanding of Holmes' thinking. This is seen in the table below. Other terms are also used in a variety of settings.

Table 4.1 Holmes' Categories Viewed by Others

Holmes 1979	Sager 1990	Simmons 1992	Ware 1995	Boa 2001
Apophatic	Apophatic: The Mystery of God	Emptying of images	Mystery	Apophatic: The Mystery of God
Kataphatic	Kataphatic: The Revealed God	Imaging	Imaging	Kataphatic: The Revealed God
Speculative	Mind: To Know God	Mind	Intellectual	Mind: To Know God
Affective	Heart: To sense God	Heart	Heartfelt	Heart: To sense God

It can be seen from the above Table that a variety of terms have been employed to express the same concept. Having established this, each component part will be considered in detail. The apophatic – kataphatic continuum will be considered first followed by the speculative – affective scale.

4.2 Apophatic-Kataphatic

4.2.1 Apophatic

For Holmes “apophatic” is defined as “the degree to which the ascetical method advocates an emptying technique of meditation.”³⁶ Holt has defined it as “an approach to spirituality that emphasise the mystery of God and therefore strips away all words and metaphors for God in order to meet God in silence and darkness.”³⁷ In essence, apophatic theology has, as its tenet, that human thought, language and concept is too limiting to hold an adequate comprehension of the nature of God and His attributes. Language that we would employ to describe God, such as good, love and truth, whilst in themselves, are correct, are, nevertheless, limited by our finite definition of such words. The infinite God cannot be adequately described in such limited terms. All of this points to the transcendence of God. In this regard Letham admits that “God is one in essence, three in persons, divided without separation, and united without confusion, In essence, he is incomprehensible and impossible to circumscribe.”³⁸ God is spirit; He does not have a visible body. He is invisible and unchangeable. Lethem then states “but these things give an idea only of what he is not, not of what he is. To explain the essence of anything, we must speak in positive terms, but in the case of God it is impossible to explain what he is.”³⁹ Packer writes that “God is distinct from his world, does not need it, and exceeds the grasp of any created

³⁶ Ibid.

³⁷ Bradley P. Holt, *Thirsty for God* (Minneapolis: Fortress Press, 2005), 211.

³⁸ Robert Letham, *The Holy Trinity* (Phillipsburg: P & R Publishing, 2004), 154.

³⁹ Ibid., 238.

intelligence that is found in it.”⁴⁰ All of this is to say that God is ineffable, that is, God is both infinitely great and infinitely good.

This all has a good biblical foundation. Isaiah, citing the words of God, wrote: “‘For my thoughts are not your thoughts, neither are your ways my ways,’ declares the LORD. ‘As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.’” (Isaiah 55:8-9). Paul wrote, “Oh, the depth of the riches of the wisdom and knowledge of God. How unsearchable his judgments, and his paths beyond tracing out. Who has known the mind of the Lord? Or who has been his counsellor? Who has ever given to God, that God should repay them? For from him and through him and for him are all things. To him be the glory forever. Amen.” (Romans 11:33-36) and again in writing to Timothy, Paul refers to God as “the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honour and might forever. Amen.” (1 Timothy 6:15-16). John, in his prologue succinctly states: “no one has ever seen God.” (John 1:18) Moses’ experience of God was to approach God in “the thick darkness” (Exodus 20:2) and “in a cloud” (Exodus 24:15). These biblical accounts affirm the rightness to view God as mystery and to talk about his incomprehensibility and ineffability.⁴¹

4.2.2 Kataphatic

The danger exists that we conceive God to be so great that He is unknowable, but this is not so. Some of the more significant words that Jesus spoke are found in John’s

⁴⁰ J.I. Packer in Ferguson and Wright, *New Dictionary of Theology*, 276.

⁴¹ Olson, *The Mosaic of Christian Belief*, 114ff.

Gospel when He said, “You are in me and I am in you.” (John 14:20). This stands in contrast to what has just been stated, that God is transcendent, unknowable and all mystery. Jesus had earlier declared, “I am in The Father and The Father is in me.” (John 14:11) and now restates that fact in verse 20 but adds the dimension of the inclusion of His disciples. Whatever else it may mean, it does refer to intimacy with and the immanence of God. Holmes states that this signifies “an imaginal (Kataphatic) technique of meditation.”⁴² Simmons affirms this as he states, “Some ascetical or spiritual methods advocate the development of images in meditation.”⁴³ Ware is more pedestrian in her statement that “it refers to the method of thinking most familiar to Western culture, that of imaging God as revealed and knowable.”⁴⁴

The Kataphatic approach may be understood as “an active attempt to image God by the use of one’s imagination and emotions.”⁴⁵ It should be added that it is not limited to these but also makes use of words to describe God. Whereas apophatic theology is an emptying of descriptors, believing that any attempt to do so limits God, the kataphatic approach is positive, insisting that it is possible, at least to some extent, to describe God. Kataphatic theology stops short of saying that God can be fully known or described, but it does affirm that what can be stated can be true of Him.

Kataphatic spirituality, by definition, speaks of God as imaged. Finding its origin or source in God, it therefore affirms that God is self-revealing, both in general

⁴² Holmes, *A History of Christian Spirituality*, 4.

⁴³ Simmons, *In the Footsteps of the Mystics*, 12.

⁴⁴ Ware, *Discover Your Spiritual Type*, 32.

⁴⁵ Holt, *Thirsty for God*, 75.

revelation through creation and special revelation that He has self-disclosed through the person of Jesus Christ. It is not necessary to hold to the view that the relationship between kataphatic and apophatic theology is a matter of progression. Ruffing states that

the progression theory assumes most people begin their spiritual itinerary aided by the beauty of nature, reflection upon the Gospels and the symbols of faith in the creed, the development of a personal affective relationship with Christ through meditation and contemplative prayer, and participation in the sacraments and the liturgical life of the Christian community. Eventually, persons will abandon this mediated path to God in their personal prayer for the self-emptying, knowing of unknowing, and dark contemplation of God more typical of apophatic mysticism.⁴⁶

Rather than opt for the either/or approach, Holmes' urges his readers to embrace the both/and of apophatic and kataphatic spirituality. That aside, it is possible to distinguish between the two forms and it is natural for a person to usually feel more at ease at one end of the spectrum rather than the other. In reality, no one would approach their spirituality in a purely and exclusively apophatic or kataphatic way, but there would be a blending with one or the other being predominant. Pseudo-Dionysius, who wrote in the fifth century, sought to assimilate both aspects in his "framework the threefold process of purgation (apophatic experience), illumination (kataphatic experience), and union (integration of the two)."⁴⁷

The two approaches may be seen in the biblical example of John the Baptist and Jesus as recorded in Luke's Gospel (7:33-55). It is said that John "came neither eating

⁴⁶ Ruffing in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 393.

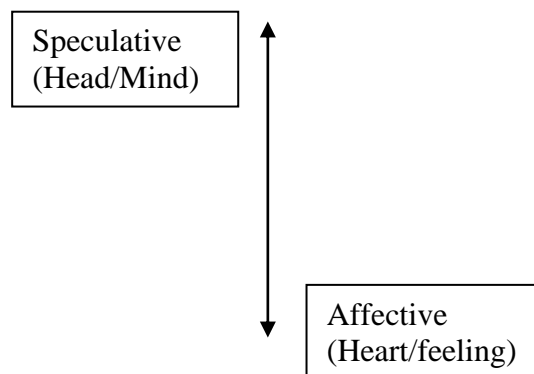
⁴⁷ Kent Ira Groff in Beasley-Topliffe, *Dictionary of Christian Spiritual Formation*, 221.

bread nor drinking wine.” (33) This could be understood in terms of emptying or the apophatic way contrasted with positive or kataphatic approach of Jesus who “came eating and drinking, and you say ‘Here is a glutton and drunkard, a friend of tax collectors and sinners’”(34). There are other occasions when Jesus practised an apophatic pathway , for example, His forty days in the desert fasting. (Matthew 4:1-2)

4.3 Speculative-Affective

The vertical axis, or speculative affective continuum, addresses the question of how one relates to God. This might be seen as how God is apprehended. The speculative (head/mind) versus the affective (heart/feeling) aspects can be seen in the following diagram.

Diagram 4.2 Speculative – Affective Axis



The two polarities are addressed in the same verse on a number of occasions. Some examples include:

1 Chronicles 28:9 “And you, my son Solomon, acknowledge the God of your father, and serve him with **wholehearted** devotion and with a willing **mind**, for

the LORD searches every **heart** and understands every motive behind the **thoughts.**”

Psalms 26:2 “Test me, O LORD, and try me, examine my heart and my mind.”

1 Samuel 2:35 “And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind.”

1 Kings 8:43 “if they repent with all their mind and with all their heart.”

1 Chronicles 22:19 “Now set your mind and heart to seek the LORD your God.”

Psalms 64:6 “For the inward mind and heart of a man are deep.”

Philippians 4:7 “And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

1 Peter 3:8 “Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.”

That references are made to both “mind” and “heart” is significant. Holmes does not give his definition of these terms but assumes an understanding in his writings. The various descriptors used throughout his book therefore serve as definitions and substantiate Holmes’ use of this axis.

4.3.1 Speculative Pole

It has already been stated that the speculative pole emphasises the mind, and that “knowing” is achieved through the rational mind or cognitive thinking. It is apparent that the mind is a key commodity in the New Testament. The following Greek words are translated as “mind” in the New Testament: *nous* with twenty-four occurrences, *synesis* which occurs only seven times, *dianoia* used fourteen times and *noema* with six occurrences. More infrequently used words are *ennoia*, *phronema* and *phronesis*.

No doubt the classic New Testament reference to the “mind” is found in Romans 12:2 “Be (continuously) changed, by the renewal of your mind (*nous*), so that you will recognise what God’s will is.” Since the mind is such a key player in spiritual renewal, one then needs to ask the subsequent question, what is it that I need to know?

James Emery White states there are certain things we should know and refers to this as “Christian Literacy.”⁴⁸ He then has three categories that form this, biblical literacy, historical literacy, and theological literacy.⁴⁹ He also outlines a curriculum for each of these areas. Roger Olson also addresses the topic of what we need to know or believe. He appeals to a more global Christian belief which he refers to as “The Great Tradition”. It is foundational to state that there must be certain beliefs that make Christianity truly Christian. It is more difficult to define exactly what those beliefs are. Olson goes on to state that “the core of apostolic and post-apostolic teachings that form the common consensus of the teaching of Christianity defines what it means

⁴⁸ James Emery White, *A Mind for God*, vol. InterVarsity Press (Downers Grove, 2006), 56.

⁴⁹ *Ibid.*, 56-59.

to be authentically Christian in terms of belief.”⁵⁰ He desires to alter Vincent of Lerins’ statement, “What has been believed by everyone (Christians) everywhere at all times”, by substituting for “everyone” “most Christian leaders and teachers”.⁵¹ Olson also proceeds to categorise the Great Tradition in three ways.⁵² He refers to dogma (Christian orthodoxy): denials of these would constitute heresy. Second, he refers to doctrines: beliefs that are important to a particular tradition or community such as a denomination but are not essential to Christianity itself. Third, there are opinions which are personal beliefs about which there is no general Christian consensus.

Paul’s statement in 1 Corinthians 2:16 that “we have the mind of Christ” is a bold and challenging statement. It is even more so if we accept the statement of Baptist thinker, Dallas Willard, who asserts that, “Jesus is the most intelligent man who ever lived”.⁵³ He goes on to say that “Jesus’ aim in utilising logic is not to win battles, but to achieve understanding or insight in his hearers.”⁵⁴

The mind therefore is an important part of our spirituality, and thinking has an important role to play in God’s economy. An over-emphasis results in an empty fundamentalism based on legalistic approaches to spirituality, but an under-emphasis results in a chaotic, free-for-all spirituality.

⁵⁰ Olson, *The Mosaic of Christian Belief*, 32.

⁵¹ *Ibid.*, 34.

⁵² *Ibid.*, 44-45.

⁵³ Willard, *The Great Omission*, 180.

⁵⁴ *Ibid.*, 183.

However, truth is not a matter of the mind for everyone. For others, it is more a matter of the heart.

4.3.2 Affective

A term which the Bible uses to describe the "real me" is the word "heart". In fact the King James Version of the Bible translates the Hebrew *nephesh* (soul) as heart on several occasions. H. Wheeler Robinson gives the following classification for the usage of the word:⁵⁵

- (a) Physical or figurative - 29 times
- (b) Personality, inner life, character in general - 257 times
- (c) Emotional states of consciousness - 166 times
(intoxication, joy or sorrow, anxiety, courage and fear, love)
- (d) Intellectual activities - 204 times
(attention, reflection, memory, understanding, technical skill)
- (e) Volition or purpose - 195 times.

The New Testament equivalent of *nephesh* is *psyche* and its usage largely corresponds with that of *nephesh* in the Old Testament. Paul tends to use *psyche* in different ways and “for the higher aspects of ordinary human life, and especially for the higher nature of a Christian, he uses *pneuma*.”⁵⁶ The New Testament usage is not consistent across writers. Cameron further points out the how Peter’s use of the word differs. He uses *psyche* to describe the total personality of humankind and “reserves *pneuma*, in its

⁵⁵ H. Wheeler Robinson as cited by B.O. Banwell in "Heart" in in *The New Bible Dictionary*, ed. J.D. Douglas (London: Inter-Varsity Press, 1962), 509.

⁵⁶ W.J. Cameron in *ibid.*, 1208.

human reference, for that part of man which survives death.”⁵⁷ It can be seen that sometimes these words are used interchangeably and, at other times, there appears to be a distinction.

To describe the "real me" one must also be aware of the "soul" of the person. The soul is the “real me”. It is the seat of my emotions. It is the place of my conscience. It “is not a part of human nature but characterises it in its totality, just as ‘flesh’ and ‘spirit’ do.”⁵⁸

As can be seen from this analysis, the “heart” or “soul” is the real person. I do not have a soul, I am a soul. It is that part of my whole make-up that I cannot do without. The real me, a soul, expresses myself through my body. Perhaps it is best seen in death.

When a person dies, their body may be there in its entirety, but the person is no longer there. A separation has taken place, a separation of body, soul and spirit.

In one way or another, the real me finds its expression through the body. This may be through actions or it may be through speech as Jesus declared in Luke 6:45: "The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks." So what is in our heart expresses itself to the outside world.

⁵⁷ W.J.Cameron in *ibid.*, 1208f.

⁵⁸ D.F. Wright in Ferguson and Wright, *New Dictionary of Theology*, 653.

Consequently we see that the place of the fruit of the Holy Spirit, as delineated in Galatians 5, is in the heart.

The word “heart” occurs more than 600 times in the Old Testament and over 200 times in the New Testament. The fact that it has such a high occurrence indicates the importance of it in the Bible. Reference to the heart can mean many different things. The obvious meaning of the “physical organ” appears in the Old Testament, but not the New. It can also, by context, indicate the centre of spiritual life, the soul, the source and centre of emotions and/or passions, amongst other things. Dallas Willard brings all these aspects together by stating that “the human heart, will or spirit is the executive centre of human life”.⁵⁹ The heart is internalised, and may be seen as subjective, nevertheless it is a controlling aspect of human behaviour.

4.4 Second Tier Considerations

As these form the four basic types of spirituality it is important to understand each of the types and their characteristics.

4.4.1 Kataphatic – speculative (Mastering God’s Word)

“Informing” (knowledge) is foundational to a good process of spiritual formation. Knowledge may lack in either wrong knowing (falsehood) or incomplete knowledge. The reality is that all of humanity has an incomplete knowledge - only God is omniscient. It is of paramount importance that every Christian has a thirst for knowledge. It is incumbent on every Christian to progress to the best of their ability in their quest to increase their mental awareness of God and His ways. There are

⁵⁹ Willard, *Renovation of the Heart*, 36.

those who are expert in this discipline and so are known as theologians or perhaps a related academic stream. Knowledge is not an end itself. The purpose of acquiring knowledge is always for the purpose of understanding.

Those who occupy this quadrant conceptualise God as revealed, and their method of knowing is defined by rational thought, logic or accumulated facts. This results in a spirituality that “encourages rational engagement with spiritual truth.”⁶⁰ This is the natural outflow of cognitive approach to a revealed God.

4.4.2 Kataphatic – affective (In-reach)

Knowledge applied always results in life transformation. Whilst much of this transformation takes place in the inner being, it also results in changes in the way in which a Christian engages in the world in which they live. This is particularly so in its expression in community. The kataphatic-affective (or revealed-heart) expression finds its application primarily in community. The Bible has no account of God’s people existing in permanent isolation of as an expression of their faith. The sense of community and of one’s faith lived out in community is the norm.

Those who find their home in this quadrant engage a revealed God but for them evaluating truth the heart or emotion takes precedence over the mind. This type of spirituality “encourages outward expression of inner change and transformation of society one life at a time.”⁶¹ This is an engaging spirituality.

⁶⁰ Boa, *Conformed to His Image*, 470.

⁶¹ Ibid.

4.4.3 Apophatic – affective (God’s Word mastering the individual)

This quadrant of spirituality is where true identity resides. This is the place of the authentic self. When one engages one’s heart with the all knowing and ever-present God, the result is a thorough discernment of the created being in the presence of the Creator. It is not enough for us to master the Word of God, the Word of God must also master us. This is mystery, that God should make His dwelling place within the hearts of His creation. This authentic self is exemplified in the example of the seven sons of Sceva when confrontation took place with an evil spirit. The spirit responded, “Jesus I know, and Paul I recognise, but who are you?” (Acts 19:15). The façade is removed, activity is irrelevant, knowledge is rendered powerless. It is the authentic self that comes to the fore for identification and where one aspires to intimacy with God.

This type of spirituality is characterized by those who engage the transcendent or ineffable God, but whose understanding of truth is a matter of the heart or feeling. This is the most mystical and subjective of the spiritual types and can result in an introspective spirituality. The contemplative finds themselves at home in this quadrant.

4.4.4 Apophatic – speculative (Outreach)

Mission is an important aspect of true spirituality. This is an active spirituality that has its interface with the world beyond the family of God. Dorr is helpful in offering two categories of missionary, “Those who focus primarily on the building up of the church both as a community and in its institution aspects; and those who are primarily

concerned not about the church but about certain key Christian values.”⁶² This latter group includes mission in areas such as health systems, education and human rights. Bevans and Schroeder further help identification of sub-sets within the former by outlining three types of theology in mission.⁶³ These are shown in their helpful table reproduced below.

Table 4.2 Outline of Three Types of Theology

	Type A Theology	Type B Theology	Type C Theology
Origin	Carthage	Alexandria	Antioch
Culture	Roman	Hellenistic	Near Eastern
Key figure	Tertullian	Origen	Irenaeus
Key word	Law	Truth	History
Trajectory	Augustine Anselm of Canterbury Aquinas Protestant Orthodoxy Fundamentalism Neo-Thomism	Abelard Scheiermacher Liberal Protestantism Mohler Lonergan Rahner	Francis of Assisi Early Luther Wesley Barth Teilhard de Chardin Gutierrez
Christology	Person: high	Person: Premodern: high Modern: low	Person: low
	Redemption: satisfaction	Redemption: exemplar model	Redemption: liberation
	Exclusive	Inclusive/modified pluralist	Inclusive/moderate pluralist
Ecclesiology	Institutional model	Mystical communion; sacrament	Herald/servant
Eschatology	Futurist	Realised	Inaugurated

⁶² Donal Dorr, *Mission in Today's World* (New York: Orbis Books, 2000), 194.

⁶³ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context* (New York: Orbis Books, 2004), 36ff.

	Individual	Individual	Historical
Salvation	Spiritual	Premodern: spiritual illumination Modern: holistic	Holistic
Anthropology	Negative Hierarchical	Positive Premodern: hierarchical Modern: equality	Positive Premodern: less hierarchical Modern: equality
Culture	Premodern: classicist Modern: empirical Counter-cultural or translation models	Premodern: classicist Modern; empirical Anthropological model	Premodern: classicist Modern: empirical Praxis or moderate counter-cultural models
Figures in mission	Francis Xavier	Cyril and Methodius	East Syrian monks
	William Carey	Matteo Ricci Max Warren John Mbiti	Francis of Assisi Liberation theologians

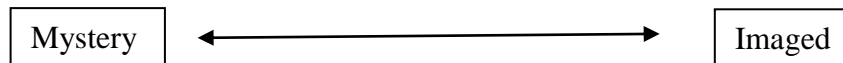
Of course, one needs to recognise that when one engages in mission, there is immediate confrontation with a different culture. Cross-cultural mission does not just occur with foreign countries. There is also the more subtle cross-cultural challenge when the Kingdom of God confronts the Kingdom of this world.

Those who find a natural approach to God who is mysterious and unknowable, and yet have a very cognitive understanding of truth are those who are likely to be the huge risk-takers in the economy of the Kingdom of God. This is the realm of the social reformers, prophets and church planters.

In all of these four second tier considerations is found genuine spirituality. One does not choose this form or that for the Bible clearly enunciates an holistic spirituality that includes all four areas. Each is a necessary component of a good, integral spiritual formation.

Similarly, the horizontal or apophatic/kataphatic axis also can be substantiated biblically.

Diagram 4.3 Apophatic – Kataphatic Axis



Perhaps the most outstanding example is Colossians 1:15 when speaking of Christ says, “He is the image of the invisible God, the firstborn of all creation.” Clear reference is made to both “imaged” and “invisible” (mystery) in the one verse. Other references also allude to this same axis, of how God is comprehended. Consider the following examples:

Colossians 1:15 “He is the image of the invisible God, the firstborn of all creation.”

Hebrews 1:3 “He is the radiance of the glory of God and the exact imprint of his nature.”

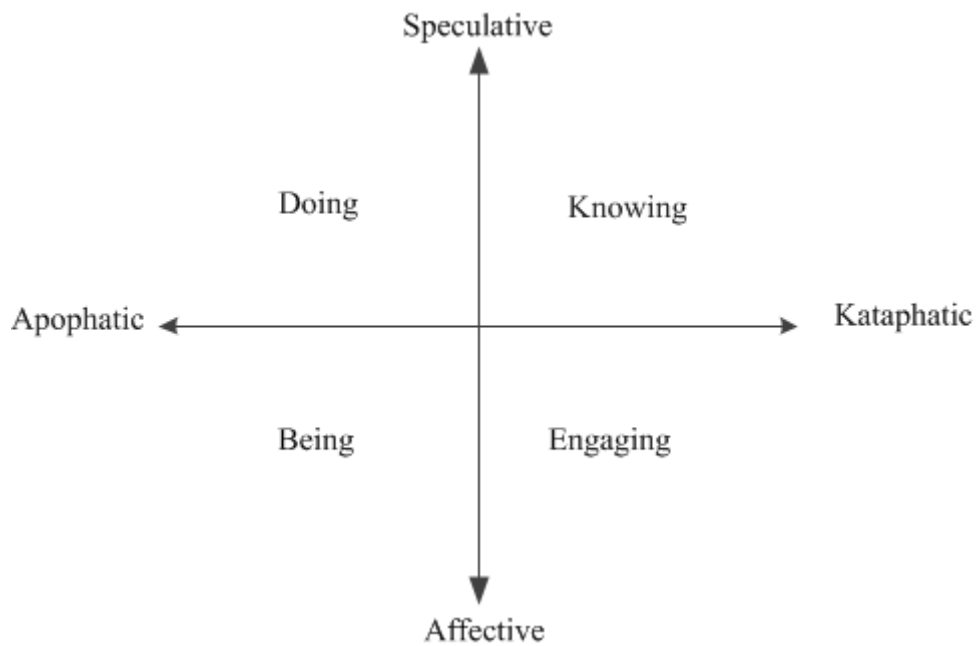
John 12:45 “And whoever sees me sees him who sent me.”

John 14:9 “Whoever has seen me has seen the Father.”

2 Corinthians 4:4 “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.”

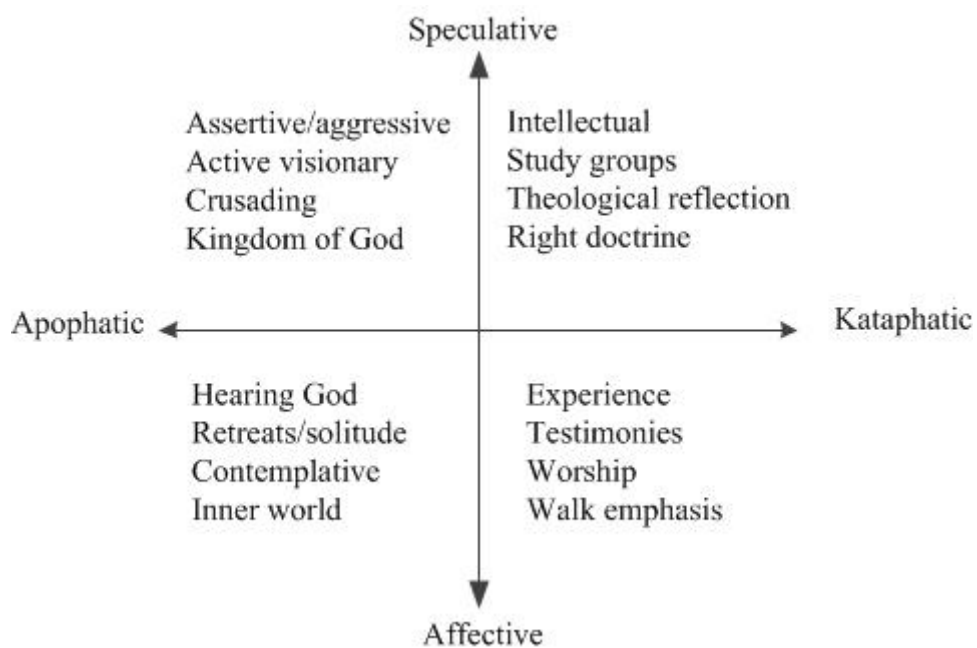
Having established the biblical base for the basic framework, it is, then, possible to explore the quadrants within Holmes' Circle of Sensibility adding the thinking of this writer to the basic concept espoused by Holmes. The sectors can be defined and identified in numerous ways. A key "action" can be attached to each quadrant in the following way. The speculative/kataphatic quadrant, commonly referred to as the head/imaged quadrant would claim the action "knowing". That is, when God is apprehended and comprehending is a cognitive manner, knowledge becomes paramount. The kataphatic/affective or imaged/heart quadrant would identify with the concept of "engaging". When God is apprehended in the heart (emotion), but comprehended as imaged or present, the response is one of engagement. The apophatic/affective or mystery/heart quadrant conceptualises "being" as paramount. When God is mystery and is treasured in one's heart, the state of being comes to the fore. Finally, the speculative/apophatic or head/mystery quadrant results in an action-based spirituality where "doing" is dominant. If one knows about and apprehends the all powerful God who ultimately is mystery or ineffable, then, great things will be expected from God and attempted for Him. These quadrants are shown in the diagram below.

Diagram 4.4 Four Quadrants



These quadrants can then be expanded once more to show the characteristics in the following diagram.

Diagram 4.5 Four Quadrants - Ministries



So far, the investigation of Holmes to substantiate the wider application of his treatise has only been undertaken with those who have based their work on his. That is, people have accepted Holmes’ work and then adapted and expanded it to meet their criteria. Of course, Holmes had used his paradigm to view the various forms of spirituality in his dissection of spiritual forms and movements throughout history. Now attention is turned to other writers of spirituality who have made reference to Holmes to gauge the applicability of Holmes’ writing to their work.

A convenient midpoint is Kenneth Boa. He has identified twelve forms or types of spirituality. Moving on from his descriptions, he then uses Holmes to substantiate his own work by placing each of his twelve facets into Holmes’ grid.⁶⁴ The result is shown in the table below.

Table 4.3 Boa’s Spirituality Type

Apophatic/Speculative	Kataphatic/Speculative
Corporate spirituality	Paradigm spirituality
Holistic spirituality	Motivated spirituality
Warfare spirituality	Nurturing spirituality
Apophatic/Affective	Kataphatic/Affective
Devotional spirituality	Relational spirituality
Disciplined spirituality	Exchanged life spirituality
Process spirituality	Spirit-filled spirituality

Gary Thomas⁶⁵ has endeavoured to educate Christians by pointing out that the “one size fits all” approach to spiritual formation is ineffective and may result in frustration to Christians seeking to develop their own journeys with Jesus. In his book, Thomas outlines nine different methods or pathways to assist Christians and encourages

⁶⁴ Boa, *Conformed to His Image*, 469.

⁶⁵ Thomas, *Sacred Pathways*.

people to explore both the variety of pathways and to identify the one or ones in which they feel most comfortable. Once again, these pathways are able to fit into Holmes’ grid and is shown in the table below.

Table 4.4 Thomas and Holmes

Apophatic/Speculative	Kataphatic/Speculative
Activists	Intellectuals Traditionalists
Apophatic/Affective	Kataphatic/Affective
Enthusiasts Contemplatives Naturalists Ascetics	Caregivers Sensates

Ben Campbell Johnson has examined pastoral identity and has encouraged pastors to seek authenticity in their own personhood and the conduct of their ministry. In seeking to identify spiritual forms, Johnson has asked the following six questions.⁶⁶ Where is this piety to be found – what is the setting? How is God mediated to human consciousness? How does this form of piety manifest itself in personal experience? What practices reinforce it? What type of personality would find it appropriate? What are its strengths and weaknesses? A part of his work identifies seven forms of devotion to God. Only six are included here as the seventh, Eastern piety, is not immediately relevant to this study. Once more, it is possible to place these in the appropriate quadrant of Holmes’ grid and is shown in the following Table.

⁶⁶ Johnson, *Pastoral Spirituality*, 68.

Table 4.5 Johnson and Holmes

Apophatic/Speculative	Kataphatic/Speculative
Activist	Evangelical Sacramental Academic
Apophatic/Affective	Kataphatic/Speculative
Ascetic	Charismatic

Holmes’ paradigm will be further tested alongside Thomas and Johnson in this study.

Question 24 in the survey conducted with Queensland Baptists ministers is a direct reference to Johnson’s seven types of spirituality whilst Question 25 lists the nine sacred pathways observed by Thomas. In each question, pastors were asked to identify which facets they mostly identified with as well as the facet they least identified with. Furthermore, the whole survey was able to be apportioned to Holmes’ grid.

Further characteristics can be seen in the following table adapted from unpublished lecture notes by Eugene Peterson.⁶⁷

Table 4.6 Spiritual Components

	1. <u>Mind</u>	2. <u>Soul</u>	3. <u>Body</u>	4. <u>Human spirit</u>
<u>Sector</u>	Head/imaged	Mystery/heart	Head/mystery	Imaged/heart
<u>Orientation</u>	Meditating	Contemplating	Acting	Engaging
<u>Discipline</u>	Theology	Prayer	Ethics	Community
<u>Extreme</u>	Rationalism	Quietism	Encratism	Pietism
<u>Overemphasis</u>	“If we get the	“If we get the	“If we get the	“If we get the

⁶⁷ Eugene Peterson lectured on *Spiritually and Ministry* in a DMin course at Fuller Theological Seminary in 1990. His three columns were ‘knowing’, ‘being’ and ‘doing’. This thesis has added a fourth column and altered some wording.

<u>results in</u>	idea about God right, we get God”	character right, we get God”	behaviour right, we get God”	relationships right, we get God”
<u>Dominant architecture</u>	Schools, universities, places of learning	Church, quiet places	Sports stadiums, hospitals, business	Home, safe places
<u>Exaggerated effects</u>	De-humanisation (more than human)	De-humanisation (denial of humanity)	De-humanisation (less than human)	De-humanisation (eulogise humanity)
<u>Central person</u>	Academic	Ascetic/mystic	Athlete, activist	Lover, counsellor
<u>Prominent</u>	Thinking	Being	Doing	Engaging
<u>Language</u>	Language II (Language <u>of</u> information)	Language I (Language <u>with</u> intimacy)	Language III (Language <u>for</u> motivation)	All three
<u>Change</u>	Brainwash	Free will	Train	Appeal
<u>View</u>	Visible (propositions)	Invisible (being/holiness)	Visible (moralise)	Invisible (feelings)
<u>Exponent</u>	Legalist	Pharisee	Moralist	Therapist

4.5 The Four Quadrants

Sager, Ware and Boa have all labelled the four quadrants in their own way. Simmons has assisted by listing a number of spiritual giants who fit into each category.

Table 4.7 Speculative/Kataphatic

	Holmes 1979	Sager 1990	Simmons 1992	Ware 1995	Boa 2001
Head/Imaging	Sp/Ka	Theological Renewal Reasons for belief Right thinking Prayer leading to insight	Jacob Boheme, Richard Rolle, Julian of Norwich, John Wesley, Francis de Sales, Francis of Assisi, Bernard of	A Head Spirituality Study groups Better sermons Theological reflection Language or word based prayer	Theological Renewal Reasons for belief Right thinking Prayer leading to insight Paradigm Motivated Nurturing

			Clairvaux		
Heart/ Imaging	Ka/Af	Personal Renewal Born again Holiness of life Feeling in worship Prayer leading to presence	Abraham Isaac Kook, Teresa of Avila, Augustine, Catherine of Sienna, Thomas Aquinas,	A Heart Spirituality Holiness of life Shared experience Transformation Testimony Prayer using words, informal and extemporaneous	Personal Renewal Born again Holiness of life Feeling in worship Prayer leading to presence Relational Exchanged life Spirit-filled
Heart/ Emptying	Ap/Af	The Inner Life Contemplation Inner peace Monastic life Prayer leading to mystical union	Gregory Palamas, William Law, Meister Eckhart, John of the Cross, Johannes Tauler, Origen, Martin Luther	A Mystic Spirituality Contemplative Introspective Intuitive Hearing from God rather than speaking to God	The Inner Life Contemplation Inner peace Monastic life Prayer leading to mystical union Devotional Disciplined Process
Head/ Emptying	Ap/Sp	Societal Regeneration Social action Justice, peace Relevance Prayer leading to witness	John Cassian, The Cloud of Unknowing, Rufus M Jones, Augustine, John Woolman	A Kingdom Spirituality Active visionary Deeply focused Crusading Assertive and aggressive Equate prayer and theology with action	Societal Regeneration Social action Justice, peace Relevance Prayer leading to witness Corporate Holistic Warfare

It is important to have a clear understanding of spiritual type. It is helpful to have an awareness of one's own spiritual type however it should not be understood in the way personality type is accepted. The latter identifies one's personality. Spiritual type identifies where one may be but also where one lacks in spirituality. The aim is for

spiritual wholeness, an all-round spirituality that embraces both spectrums and all quadrants.

It can therefore be seen that Holmes' matrix provides an appropriate measure or filter through which the practices of Queensland Baptists ministers may be assessed. It has the benefit of being able to offer a sound theological base and Homes has tested his template by viewing spiritual history through it. It has been tested in the contemporary scene by the authors referred to in this chapter. Thus it is with a degree of confidence that this may used as a tool in the examination of the spirituality of Queensland Baptists ministers.

CHAPTER 5

A QUICK RESPONSE

This chapter serves as a quick overview of the spirituality of Queensland Baptists ministers. It looks at Questions two, three and twelve in the survey. Question two asked whether the minister tended to approach God more as a matter of the heart or more as a process of the mind. Question three asked whether they envisaged God more as Spirit/mystery or more as imaged/revealed. These categories are based on Holmes observations' and delineations in his work. Question twelve gained short answer responses to twenty questions. After making some initial observations here, the following chapter explores more detailed responses. The responses to Questions two and three are shown in the table below.

Table 5.1 Ministers Heart or Mind

Most mind Little heart	0 (0%)	0 (0%)	1 (1.36%)	0 (0%)
More mind Less heart	0 (0%)	8 (10.81%)	20 (27.02%)	3 (4.05%)
More heart Less mind	1 (1.36%)	10 (13.51%)	23 (31.08%)	3 (4.05%)
Most heart Little mind	0 (0%)	0 (0%)	2 (2.70%)	2 (2.70%)
	Most mystery Little revealed	More mystery Less revealed	More revealed Less mystery	Most revealed Little mystery

Questions two and three give a good, broad overview of the ministers' spirituality. It gives a breakdown of spiritual type according to Holmes' paradigm. On the

heart/mind continuum, whilst most ministers indicated they were more mind (55.4%) than heart (42.3%), it can be seen that the frequency of the responses favoured the centre rather than the extremities. A total of 91.9% place themselves more towards the centre of the spectrum with just 6.8% indicating a more extreme position. It is also noted that either side of centre is nearly balanced with 50% on the mind side and 41.9% on the heart side. The mystery/imaged response is more pronounced with a mere 25.8% opting for the mystery end of the spectrum whilst the other 74.3% nominating the imaged end of the spectrum. Just one respondent was at the extremity of the mystery scale but 10.8% were at the extremity of the imaged scale. So whilst the head/heart scale was fairly balanced, the mystery/imaged scale is clearly skewed towards the revealed end of the spectrum. The lack of balance here is worthy of some consideration. The survey doesn't provide answers in this regard and so one is left to assume the reasons for this. Society makes little room for mystery, but with its scientific bent, is more prone to only accept the tangible or that which can be reproduced in the laboratory. Little room is made for the inexplicable and mystery is relegated to those areas that at this stage remain unexplored, but sooner or later a rational response will be evident. Theological education reinforces this approach. Whilst mystery is rightly acknowledged the method of assessment reduces one's thought processes to what can be produced in a written assignment or recalled for an examination. It is impossible to grade spirituality, much of which belongs in the realm of mystery. It is paramount that ministers recognise different types of spirituality both to cater for the spiritual needs of others as well as being able to offer guidance to those who are of a different ilk. It is also important to note how the ministers' responses are concentrated towards the centre of the matrix. This indicates that they are well within Holmes' circle of sensibility. Spiritual maturity always is

demonstrated by closeness to the centre whilst scores towards the extreme show immaturity or under-developed spirituality. In some cases it may also indicate a level of spiritual dysfunction.

A simplified representation is shown in the table below.

Table 5.2 Holmes and Queensland Baptists Ministers

Mind	Doing 11%	Knowing 33%
Heart	Being 15%	Engaging 41%
	Mystery	Revealed

A perusal of the above Table clearly shows the bias towards image/revealed and away from mystery. This is an area that will need to be addressed in due course. Further and wider studies might show that this is typical of ministers generally and Baptist ministers specifically but that is beyond the scope of this thesis. The concept of engaging has relating as an integral part of it so that fits within the pastoral role. Knowing would be typical of the teaching role hence the highest two representations do match the pastor-teacher model. These represent the two highest responses in the survey. If one was looking for balance, the lower two may be cause for a level of concern. Queensland Baptists appear to have a shortage of those who may be described in the ascetic model. There is a scarcity of those in the activist area. These would include those who have a concern for social justice and church planters. It would also be of interest to see how much correlation there is between this mix and the wider Queensland Baptists constituency, but this, too, is also beyond the scope of this thesis.

Question 12 consisted of 20 short-answer sentence completions. This question served the purpose of gaining a fragment of information on a range of miscellaneous topics but also served as a check for answers that were given in other parts of the survey. For example, Question 4 “When and where do you pray best?” and Question 5 “How do you know it is the best?” are supplemented by Question 12a “Prayer is...” Question 12e “I know I am close to God when:” is similar to Question 12o “I feel close to God when:” The important difference is in the words “know” and “feel”. Prayer is also explored in Question 16 (Prayer with Spouse), Question 27 (Recent spiritual experiences) and Question 28 (Personal spiritual practices). By spreading these questions through the survey it is anticipated that the respondents would be distracted by dissimilar questions and, hence, approach similar questions with a fresh mind rather than be primed by the questions that are on the same topic.

In a similar vein, the short-answer question asks directly what has been alluded to elsewhere. The whole survey is done with Baptist ministers. It therefore has this distinct bias built in to the survey. In so doing, the results paint a picture of what Baptist spirituality looks like, at least amongst ministers in Queensland. There is some priming done with the respondents in asking them in Question 29 which eminent Baptists have influenced their relationship with God, and Question 12v asks the question directly, “Baptist spirituality ...”

The twenty questions will be examined briefly in this section but, then, when and where appropriate, will be cross-referenced into the relevant parts of the thesis.

The beginning point was to assess the ministers’ views on the spirit world. Since the whole question revolves around spirituality, it is important to gauge their

understanding of this subject. The importance of this is seen in that Jesus stated that “God is spirit” (John 4:24). The Apostle Paul reminded his readers in 2 Corinthians 4:18 that “we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.” This is followed by the respondents’ views of God by asking them to respond to the Persons of the Trinity. The questions were separated throughout so there was a diversion in the thought pattern through other topics. The Ministers were not asked directly their views on the Trinity, but rather the three Persons of the Godhead. Following this, is an assessment of the speculative (mind) and affective (heart) continuum. This, combined with the next consideration of the feeling (apophatic) and knowing (kataphatic) continuum, forms Holmes’ matrix that has been used extensively in this thesis. Holmes uses the apophatic-kataphatic scale to relate to one’s method of praying and so the question on prayer follows on from this. The next two questions ask the respondents to consider their spirituality first in terms of development over the last five years and then in its outward expression. This is brought into focus in the next two questions which look positively towards holiness and then negatively towards sin.

Finally, the three building blocks of the Christian faith are examined, namely, faith, hope and love. The three questions are asked in a straightforward way, but, elsewhere an application of these three elements was also explored. They are grouped together in this assessment.

Question 12q The spirit world ...

The spirit world is widely discussed in both religious and secular world views. It is often denied by rational, western thinkers where intellectualism has supremacy. The

interest in the spirit world in today's society is most likely not only a reaction against intellectualism but also a reaction against organized religion. In a negative sense, the spiritual world can be grouped together under the heading of the occult. The word "occult" is from the Latin *occultus* which means hidden, secret, sinister, dark or secret. This finds expression in today's world in a number of ways including, but not limited to, such things as astrology, charms, clairvoyance, fortune-telling, Ouija boards, séances and teacup reading. Generally speaking, the church has had little to say on this topic. There is a need for the church to declare true Biblical supernaturalism, the reality of an authentic spiritual experience of a personal relationship with Jesus Christ and the indwelling Holy Spirit. Implicit in this relationship is the reality of prayer as a means of communication with the Father through (or in relationship with) the Son and in the experience of the Holy Spirit.

The spirit world, amongst Queensland Baptists, is largely understated and underrated. So whilst 73.0% of ministers in the survey say that the spirit world is real and powerful, 21.7% of respondents declare that the spirit world is unfamiliar to them and overlooked. Considering this is an open-ended question, one would be on solid territory to assess that the proportion would be significantly higher if the question - to grade their awareness or familiarity with the spirit world - were to be asked directly.

A total of 19.0% of respondents also recognize that this is the place of spiritual activity and warfare.

The area of the spiritual world is gaining acceptance in society and is often referred to outside traditional Christianity. One example where this is evident is in the local

shopping malls. It is not uncommon to see card readers, fortune tellers and the like offering their services to shoppers for a fee for service. It is extremely doubtful whether the same permission would be given to a local church who wanted to set up a stall offering a Bible reading and prayer. This whole area needs greater focus and attention by our churches generally and ministers in particular.

12g Relating to God as Father ... and 12l Relating to God as Son ... and 12s Relating to God as Holy Spirit ...

Even though these questions were separated in the survey to avoid priming, they are considered together here as respondents were asked how they related to each Person of the Trinity. The top responses are shown side by side in descending order in the following table.

Table 5.3 Queensland Baptists Ministers and the Trinity

Father	Son	Spirit
Privilege/special (28.4%)	Human aspect (21.6%)	God's presence/power (35.1%)
Father qualities (17.6%)	Friend/brother (14.9%)	God indwelling (14.9%)
Father/child intimacy (12.2%)	God Incarnate (12.2%)	Presence & indwelling (14.9%)
Struggle (12.2%)	Enlightening (12.2%)	Easy, comfortable (9.5%)
Comforting (6.8%)	See God (10.8%)	Awesome (6.8%)
	Saviour (10.8%)	

Whereas the previous set of questions approximated Holmes' vertical scale of speculative-affective, this set of questions applies to his horizontal axis of mystery-revealed or apophatic-kataphatic. In this set of questions, God as Father and as Holy Spirit put God more in the "mystery" zone where God as Son through the Lord Jesus, places God in the revealed zone. Jesus, as the true God-Man, fully God and fully human, takes on the more visible qualities. This is of interest, because although

Jesus' physical presence on earth was 2,000 years ago in history, His presence today - as the resurrected Christ - is not tangible, even though the ministers ascribed human attributes to Him.

In the observations about God as Father, the vast majority of responses were positive. That the relationship was special and a privilege was noted by the highest number of respondents and the nature of the relationship was highlighted as well. Many respondents highlighted familial characteristics of the Father-child relationship through such terms as intimacy, protection, security and comforting. Thus, human father-child relationship factors are rightly transferred to the Father God-child relationship. However, it would also appear that the human relationship has adversely affected the spiritual relationship in some instances. A number of respondents (12.2%) indicated that relating to God as Father was not easy, that it was a struggle sometimes marred by the relationship they had or have with their earthly father. Some wrote extensively on how their earthly father-child relationship impacts on their relationship with God as Father. The fact that one in ten ministers currently admit to finding this a struggle is a significant group. What might be added are two other groups: those who feel negative in terms of their relationship with their fathers but will not or cannot admit this is a problem, and those for whom this has been an issue, but who have been able to come to terms with it so it is no longer a problem.

Relating to God as Holy Spirit was assessed by 9.5% of ministers as being easy and comfortable. Having a large view of these responses probably indicates a far wider sense of comfortableness about the Holy Spirit. The Spirit is God indwelling and is God's presence at work in power. The Holy Spirit is God personally present in power

to fulfil all of God's plans purposed in love. Jonathan Edwards gives a formal definition of the Holy Spirit when he states that "the Holy Ghost is the deity subsisting in act, or in the divine essence flowing out and breathed forth in God's infinite love to and delight in Himself."¹

Relating to God as Son does have an "earthiness" about it. This is a meaningful relationship with the human aspect of God according to 21.6% of respondents. Another 10.8% observe that it allows them to see and know God. The nature of this relationship is spelled out by another 14.9% of respondents who relate to Jesus as Friend and/or Brother to them. Jesus is God incarnate and the second person of the Trinity according to another 12.2% of responses. There is a certain sense of reality in the approach to relating to God in this way.

There is significant difference in the ways ministers relate to God as Father, Son and Holy Spirit. If someone were to look at the components of the three relationships they would assume that this was three different relationships being discussed. To some degree this is correct, and yet there is only One God. This expresses something of the mystery of the Trinity, a topic addressed in the Nicene Creed or in the words of the Second London Baptist Confession of 1688, "In this divine and infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit, of one substance, power and eternity, each having the whole divine essence, yet the essence undivided."² This doctrine of the Trinity has caused some debate and discussion throughout Christian history with some parts of the church wanting to emphasise the

¹ Quoted in Piper, *Desiring God*, 294.

² Lumpkin, *Baptist Confessions of Faith*, 253.

three Persons and downplay the unity whilst others wish to do the opposite. As Baptist theologian, Olson observes, the outcome of the Council of Nicaea was “a virtual consensus among Christians that the God worshipped is three persons (*hypostaseis*) and one substance (*ousia*) or being.”³

Question 12m “In my heart I:” and Question 12k “My mind:”

These two questions, when considered together also find their place on Holmes’ Speculative/affective continuum similar to the previous pairing of Questions relating to a minister’s knowing and feeling close to God respectively. The higher frequency comments are shown in the following table in descending order.

Table 5.4 Heart and mind Responses

Mind	Heart
Often/should focus on God (23.1%)	Try to please God (23.1%)
Being renewed/transformed (23.1%)	Long to feel closer to God (21.8%)
Where spiritual battles are fought (20.4%)	I love/trust God (21.8%)
Hard to control/wanders (17.7%)	I long to be like God (19.0%)
Finite, busy, processing (14.9%)	I know I am a child of God (6.9%)

The Bible has no word for "brain", however the presence of the brain and its faculties are present throughout. The mind is the place of thinking, and mental apprehension. It is the place where thoughts and plans are carried out. It is the storehouse of knowledge by which we recognise and evaluate the events surrounding us. We can govern what is and isn't stored there by which we continue the process of evaluating

³ Olson, *The Mosaic of Christian Belief*, 138.

our environment. In itself it is neutral, neither good nor evil. However, its moral quality is subject to what it is exposed.

The place of the mind is often overlooked in the process of spiritual formation. The mind acts as a filter between the body (or senses) and the real me. If I receive information that is contrary to previous knowledge, I make a deliberate choice to either learn the new information or to reject it. Similarly, my thoughts are screened by “what I know” before they are acted out in word or deed. In spiritual terms, the mind is the beginning place of belief.

In response to Thomas who had first doubted His resurrection, Jesus declared "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed." (John 20:29).

The role of belief is important in the fourth Gospel. In fact, the word group occurs some eighty-eight times in the gospel. It often occurs as a command followed by a reason to believe in Jesus Christ. Some examples are:

John 1:12 “Yet to all who received him, to those who believed in his name, he gave the right to become children of God.”

John 2:23 “Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.”

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

John 3:36 “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.”

John 20:30-31 “ Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. (31) But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

Belief, in the Bible, is not merely head knowledge. It is "to be persuaded of, and hence, to place confidence in, to trust, signifies reliance upon, not mere credence." ⁴

The Greek word (*pisteuo*) is the word which is also translated as “faith”. It is, in essence, concerned with a personal relationship with a person or thing based on confidence and trustworthiness. Implicit in the concept is the reality of a personal, intimate relationship with God.

Mental development is constantly taking place both informally and formally. Formal development takes places through academic disciplines. Informal development takes place through interaction with one's surroundings. The mind can also be modified through other means such as brainwashing.

The qualities listed under the “mind” category demonstrate cognitive processes. It does show a great deal of mental activity. It is activity in the head: focus and thought patterns are alluded to, wandering thoughts and processing information or ideas. A reference to Romans 12:1-2 of the renewing of the mind is suggesting a change of paradigm through which information is processed. It is important that we have

⁴ McKnight, *The Jesus Creed*, 116.

adequate information and correct information and that we deal with this appropriately (2 Corinthians 10:4-5).

On the other hand, those processes listed in the heart column have more to do with emotions and impressions. The qualities mentioned here are more affective than volitional as evidenced by words such as *please, feel, love, trust, long*. Whereas the head picture is more activity and doing, the heart is more about relationship and intimacy. The head has more about activity that originates with “me” whereas the heart highlights a reaching out to God in relationship. However, the two columns do have aspects of commonality. Both areas are God-focussed, recognize their shortcomings and aspire to greater connectedness with God. In spite of this, clear contrast between these two polarities there is no doubting the spiritual fervour that exists in both areas.

Question 12e I know I am close to God when ... and Question 12o I feel close to God when ...

Whilst these two questions were separated in the survey, they are discussed together here for ease of comparison. The difference between knowing and feeling is discussed extensively elsewhere in this thesis on Holmes’ speculative/affective continuum. Thus, the knowing has to do with speculative, head, intellectual and cognition. The feeling has to do with affective, heart and intuition. So, in these two questions the ministers were asked to respond to their proximity to God both in the sense of knowing and feeling. The respective and comparative responses are shown side by side in the table below in descending order.

Table 5.5 Knowing and Feeling Close to God

Know	Feel
Sense God's presence (18.9%)	In times of prayer (16.2%)
Hear God's voice (13.5%)	See God at work (12.2%)
Obey/follow God (9.5%)	When I obey His will (10.8%)
Being used in ministry (9.5%)	In nature (9.5%)
Consistent spiritual life (9.5%)	In times of praise & worship (6.8%)
Have peace (9.5%)	Time alone with God (5.4%)
Praise & worship (9.5%)	Serve minister, used by God (5.4%)
Prayer life (9.5%)	Reading, studying Bible (5.4%)

The initial observation is that there is a lack of clarity in the minds of the respondents between thinking and feeling. Observing the “Know” responses, the highest two responses, sensing God’s presence and hearing God’s voice, are more subjective than objective and fit more in the affective or intuitive rather than the cognitive. The rest of the responses do fit reasonably within the knowing category. The real difficulty is that the two highest responses, totalling 32.4%, do not comfortably fit the cognitive category. On the other hand, all the responses for the “Feel” question are easily associated with the affective perspective. There is quite a range of responses, all of which appear to be reasonable responses to the question considering that this is self-evaluation.

Question 12a Prayer is ...

Three basic answers were given. Prayer is communication with God (60.8%), prayer is the essence of relationship (10.8%) and prayer is a spiritual discipline (6.8%). A further 10.8% of respondents gave combinations of these with the remainder giving either some miscellaneous response or did not complete the question.

Questions 12b In the past five years I have spiritually ...

An overwhelming 68.9% of respondents indicated they had grown, developed or matured spiritually. A further 10.8% indicated they had struggled or been challenged or stretched spiritually. Another 9.5% combined these two basic responses showing that 78.4% of ministers had indicated that they had grown spiritually during these times. Sadly, a disappointing 5.4% indicated they had not grown much. Recognizing this is a self-assessment and respondents were not asked to give reasons for their answers, means that the matter is unable to be explored beyond this point. It is important to note, once again, that this was an exercise in self-assessment and, hence, raises the question of accuracy of the respondents' self-perception.

Question 12p Outwardly, my spirituality ...

This question raises the issue of the degree of consistency between the minister's belief system and the outward expression of their spirituality. It is asking for an anecdotal response to the cognitive dissonance between the two. Two groups respond immediately to this approach: 5.4% say their outward show of their spirituality is better than what is happening internally; 9.5% indicate the reverse, stating that their internal spirituality is superior to its outward expression. It is difficult living with a large degree of cognitive dissonance. There is an understandable tendency, then, to adjust one area or the other to bring the two closer together to reduce the stress level. In this instance, there will be a propensity either to change the outward expression of the spirituality, or the internal belief system of spirituality in order to bring the two into alignment and, hence, reduce the stress factor. This is on the assumption that the level of stress is directly proportional to the degree of dissonance between the outward expression and the internal belief system. Where there is greater dissonance and

stress, 17.6% of respondents indicate that they are attempting to address the difference, thus reducing the stress. Another group (12.2% of respondents) indicate they are feeling the effects of the dissonance by saying it doesn't show and, that their spirituality is internalised. These are ones who will be sensing a degree of stress. There is a degree of comfort indicated by 21.6% who say that the outward expression reflects their heart in integrity, another 24.3% indicates that their spirituality does show in their actions or behaviour. Consequently, the response in this area could be shown in the table below.

Table 5.6 Spirituality and Dissonance

Level	High Dissonance (High Stress)	Addressing Dissonance (Addressing Stress)	Low Dissonance (Low Stress)
Characteristic	Better outward Better Inward Doesn't Show	Becoming evident	Reflects heart/integrity Shows in action Shows in speech
Percentage	27.1%	17.6%	51.3%

This Table can be used as a guide only and not, as is preferable, as something definitive. It is constructed only as a result of answers offered to an open-ended question and, so, can only really function as an indicator. If one wanted a more precise categorization the question, or possibly questions, would need to be designed with that end in mind. Moreover, one would or could expect a more precise delineation of categories than that offered above. Nevertheless, it is possible to make observations and have a reasonable discussion within these limitations offered. Implicit in all the responses is an understanding of a movement towards an expected position in the outward expression of one's spirituality, namely towards this higher

level of both being and doing. That higher level is also described in this section in Question 12h which asked for a completion of the sentence, “To me holiness ...” With the use of reply phrases like “describes God/Jesus” and “be like Jesus” and “lifestyle obedient to God”, there is a clear indication that there is a good understanding of the goal of transformation.

There is also value in noting where ministers place themselves on the transition from one place to the other. Again, it must be remembered, this is a subjective self-assessment. At worst it may merely discriminate between the pessimists, realists and optimists. However, it is reasonable to assume, because of the personality expectations on ministers, that there is a high degree of self-awareness. Consequently it is comforting to know just over half (51.3%) of the ministers surveyed would place themselves in a position of low cognitive dissonance and hence relatively low stress. A further 17.6% recognize the disparity between the two but give the appearance that they are addressing the issue by changing their behaviour rather than changing their internal spirituality or belief system.

It is the 27.1% of respondents, more than one in four, who might be placed in the “at risk” category, at least spiritually. Where there is a high amount of cognitive dissonance as indicated by the statements “better outward than inward” and “better inward than outward” and “doesn’t show”, there will be a level of discomfort with the dissonance and a desire to address it. This may be done positively by ensuring the inner spirituality is right and bringing the outward expression of that spirituality into alignments. Paul exhorts his readers in a number of places to follow this pattern. Colossians 3:5 says to “put to death, therefore, whatever belongs to your earthly

nature”. The Greek word used here is *nekroo* which means to mortify, or discipline by self-denial. Romans 8:13 gives another perspective where Paul wrote: “For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live”. Other passages include Romans 6:13, 1 Corinthians 6:11, Ephesians 4:21-22 and Philippians 3:19.

There is also a negative way in which the dissonance might be addressed. That is, by changing one’s belief system so as to conform to one’s behaviour. If one’s belief system is incorrect, this is to be commended. However if it is the behaviour that is incorrect, altering one’s belief system is to say the least, a dangerous move. This is when questioning of the authority of the Word of God comes into play or poor exegesis or where even eisegesis may become the norm and one settles for a sub-standard form of Christianity.

A clear understanding of the concept outlined here is essential for spiritual formation both at the personal level and in the spiritual guidance of others. Right belief plus right behaviour or a high degree of agreement or harmony between the two is central to good Christian living. This highlights, once more, the indispensable need to ensure a healthy theology. Whilst a right theology will not guarantee right behaviour, a wrong or poor theology can never produce it.

Question 12h To me holiness ...

There had been a variety of ways in which this question has been answered, all of which are true to the Bible. Some responses are theocentric whilst others are anthropocentric. This reflects the biblical injunction of 1 Peter 1:16 where it says,

“You shall be holy, for I am holy”, which captures both the holiness of God as an implicit understanding and the aspiration of humankind to be God-like. So 12.3% of respondents declare that holiness describes God or Jesus. Another 37.8% indicate that it is a lifestyle of obedience to God or that it means to be like God or Jesus.

Another contrast evident in the responses is that holiness is a current state as well as a process. Holiness does indicate that I am set apart by God according to 21.7% of ministers, whilst another 17.6% of ministers refer to holiness as a desire, longing or process. Both statements are accurate reflections of what the Bible teaches. In 2 Timothy 2:21 it refers to God’s people as “set apart as holy”, whilst Hebrews 12:4 says to “strive for peace with everyone and for the holiness,” indicating that this is something to be pursued by the people of God.

This question, therefore, becomes a foundational matter for spiritual formation. It pictures the goal of transformation, namely, being like God or Jesus. It also pronounces the current state of God’s people, that they are already positionally separated from the rest of the world for God. Third, it also indicates movement, a process of transformation from one’s current state towards Christ-likeness.

Question 12c Sin is ...

Whilst there were five basic answers (with just two combinations) to this question, the answers are clearly related to each other expressing similar views which are all, essentially, biblical. 18.9% expressed sin in terms of rebellion and the same number described it as separation from God. Another 14.9% defined it as disobedience or lawlessness, 13.5% as selfishness or choosing my way, with another 13.5% described it as the violation of God's holy standard.

One has to come to an adequate understanding of sin before the consequences of sin can be dealt with. The Bible defines sin in many places. "Everything that does not come from faith is sin." (Romans 14:23) "Sin is lawlessness." (1 John 3:4). These examples are two of many in the Bible. Sin is an attitude of a person to God. It is failure to trust God (John 16:9). It is a refusal to accept our complete dependence on the Creator. Sin may be defined as an irrational contention of one's independence in the presence of God. Sin, thus, attacks God's integrity. It maintains that He is not worthy of our trust. Sin aspires to divine status by claiming the sufficiency of our independence.

A helpful distinction is given by Watchman Nee between "sins" and "sin." Sins are many and are the acts of "omission or commission" that are contrary to God's standard of perfection. Sin, on the other hand, is the principle working within me causing these acts. "I need forgiveness for my sins, but I need also deliverance from the power of sin. The former touches my conscience, the latter my life."⁵ This rebellion against

⁵ Wright, *Free Church, Free State*, 10.

God needs to be dealt with in our lives. Christ dealt with sin on the cross but it needs to be appropriated in our lives. It is not automatically conferred upon the individual.

Questions 12i, 12t and 12f

The last set of questions is based on the three building blocks of the Christian life: faith, hope and love. These three practices appear together in a number of places in the New Testament.

Romans 5:2 “through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. ³Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴perseverance, character; and character, hope. ⁵And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

1 Corinthians 13:13 “And now these three remain: faith, hope and love. But the greatest of these is love.”

Galatians 5:5 “But by faith we eagerly await through the Spirit the righteousness for which we hope. ⁶For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.”

Colossians 1:4 “because we have heard of your faith in Christ Jesus and of the love you have for all the saints—⁵the faith and love that spring from the hope

that is stored up for you in heaven and that you have already heard about in the word of truth, the gospel.”

1 Thessalonians 1:3 “We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.”

Hebrews 6:10 “God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. ¹¹We want each of you to show this same diligence to the very end, in order to make your hope sure. ¹²We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.”

1 Peter 1:21 “Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.” ²²Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.”

That these three characteristics are linked together so frequently does indicate a distinct linkage between them. They do become building blocks for spirituality in giving quality of life by having someone to love, something to do (faith) and something to look forward to (hope).

Questions 12i I practice faith when I ...

Faith is foundational to Christian living. As the Epistle to the Hebrews 11:6 states, without faith it is impossible to please God. Consequently 17.6% of respondents say they practice faith always or in all situations. Another 10.8% give a similar response by saying they practice faith by living to please God. Trusting God was cited by 17.6% whilst 21.6% said faith was obedience and allowing God to lead or direct their living. Others talked about bold or courageous living, thus being stretched or stepping out of my comfort zone was mentioned by 20.3% of ministers. Hence, three aspects of faith can be delineated. First is saving faith, that of salvation, second is faith expressed in everyday living as daily dependence on God and third, those who may have a special gift of faith to do great things for God. This is reflected in the catch-cry of William Carey, the Baptist missionary discussed elsewhere in this thesis when he exclaimed: “Expect great things from God, attempt great things for God.”

Question 12n Talking to others about Jesus ...

Sharing of one’s faith with others in mission is fundamental to Christianity. The Great Commission given by Jesus to the church is present in all four Gospels and again recorded in Acts 1:8. Whilst there should be a holistic approach to mission, at the core is communicating the gospel message, talking about Jesus. The need for mission as a part of spirituality was dealt with in more detail in Section 4.4.4 Apophatic-Speculative Spirituality. A total of 71.7% of ministers indicate that doing this is easy. It is exciting and thrilling. Interestingly 2.7% of respondents say that it is easier to do this to groups and it is relatively hard to share their faith one-on-one with others. For 18.9% of ministers this is not easy or it is difficult to do.

Question 12t Hope ...

Of the three building blocks, faith, hope and love, hope appears to be the most often overlooked. Yet it is an essential ingredient to Christian life. Baptist theologian and author, John Piper, says that “without this hope for the future we get discouraged and depressed and our joy drains away.”⁶ Stating it positively, he writes that, “the whole Bible has this aim and this power: to create hope in the hearts of God’s people. And when hope abounds, the heart is filled with joy.”⁷ In the Bible, hope is not an illusion but an accurate description of a God-ordained future. In God’s economy, the clear inference of hope is that tomorrow will be better than today because God is in control.

The eschatological aspect of hope was the most favoured response of the ministers with 33.9% indicating that, for them, hope was future focussed. This included references to eternity and the second coming of Jesus Christ to earth. The second most favoured response had to do with the source of hope. That hope is only obtained through the death of Jesus Christ was mentioned by 19.0% of respondents. Closely allied to this response were another 16.2% of respondents who said that hope was only possible through God. Another 16.2% of respondents referred to the effect or impact of hope, that it was hope that keeps them going. This sustainability power of hope granting perseverance is an important factor. The realization that tomorrow will be better than today encourages the believer to persevere in any times of trouble. This future hope is held in the reality of eternity in the presence of the Lord Jesus Christ.

⁶ Piper, *Desiring God*, 127.

⁷ *Ibid.*, 128.

Questions 12d In my Christian life, I look forward to ...

This question has to do with hope. It is future focussed. Two of the five responses are eschatological. 25.7% of respondents nominated eternity, heaven or seeing Jesus whilst another 24.3% responded by saying they want to become more like Jesus. The remaining three groups were more focussed on the immediate future with 18.9% saying that they want to serve God by doing His will, another 9.5% looking forward to either personal or corporate worship and another 5.4% looking forward to fellowship or being with their faith community. Some respondents replied with combinations of these and if these are taken into consideration “becoming more like Jesus” jumps to the top of the list with 32.5% of the respondents citing this compared to 27.1% indicating eternity and heaven. It is a significant proportion of ministers that, in response to this question, specifically state a desire to be more Christ-like in their future. It would be safe to assume that 100% would agree with the statement had it been held out to them, but one in three have it clearly in the forefront of their life’s goals.

Question 12f Christian love is ...

The matters of faith, hope and love were explored in the survey. These three Christian graces are linked together in a number of places in the Bible. According to 1 Corinthians 13:13 the greatest of these three is love, so it demonstrates the importance of exploring ministers’ views on this matter. One in four (25.7%) of ministers indicated that Christian love is reflecting or demonstrating God’s love. Exactly what is meant here is not elaborated but the Bible does express the love of God in a number of places. God is love (1 John 4:8, 16). God loved the world and as an act of this love gave His Son (John 3:16) Ephesians 5:25 says Christ loved the

Church and gave Himself for her. These and many other verses give some idea of the nature of God's love and the command of Jesus to love others in the same way then applies (John 13:34-35). This command aspect was highlighted by 5.4%.

Closely following this thought, 24.3% of respondents indicated that love is an action expressed in doing things like in service or giving and this is in contrast to the 14.9% who said that love is an attitude such as care or concern. Both, of course, are valid and true love is not devoid of either. It is both an attitude and an action. Another aspect of Christian love that was highlighted is that it is unconditional. A total of 10.8% of ministers pointed this out in the survey.

Question 12j Christian community ...

This is a question regarding the church. It may be a local church or the wider church or even a part of the local church, but whenever Christians gather in community, it is an expression of the Church, the called out ones. The highest response was more in terms of an objective definition when 27.0% of respondents described it as God's family or the people of God. Just 4.1% added that it reflects God or reflects God's qualities. Another 9.5% talked in terms of function when they stated that Christian community is serving together. Elsewhere, in this thesis, a more developed ecclesiology is explored where various metaphors of the church are explored such as by Dulles⁸ and Warren.⁹

⁸ Dulles, *Models of the Church*.

⁹ Warren, *The Purpose Driven Church*.

A number of ministers expressed an attitude towards the faith community, 39.5% being a positive attitude and 17.6% expressing a negative attitude. Of those feeling positive, 25.9% indicated that it encourages, sustains and nourishes, 9.5% said it was awesome, good and positive and 4.1% listed terms like love, unity, and a deeper relationship. Not everyone was so glowing, however. “Disappoints”, “fallible” and “faulty” were descriptors given by 12.2% and another 5.4% used terms such as “not easy” and “hard work”. This range of responses brings a sense of reality to the Church. It is the body of Christ and people are justified in high expectations of it. Mostly these expectations are realised. However, the church has a distinctly human element and its fallibility is always present, sometimes clearly to the point of dysfunction. Sadly, sometimes ministers find themselves in such a setting on a minority of occasions. They may have even caused or contributed to the unsettled situation.

Questions 12r Baptist spirituality ...

Eight different responses were given to this sentence completion exercise. They are shown in the following Table in descending order.

Table 5.7 Views of Baptist Spirituality

Response	Frequency	%
Low, declining, under developed	14	18.9
Multi-faceted varied	12	16.2
Related to biblical truth	12	16.2
Is intellectual	9	12.2
No different, same as others	9	12.2
Tied to evangelism, salvation	6	8.2
Is balanced, sound	5	6.8
Improving	2	2.7

The highest response was a negative one. A total of 18.9% of respondents talked in pessimistic terms that Baptist spirituality was low, declining, under-developed and/or needs improving. As this negative view is held by almost one in five ministers, it has a certain significance that must be noted. It would be necessary to further investigate these respondents to gain a more accurate picture of their perception with, for instance, questions such as: Is their response personal? Does it relate to their respective ministry setting? Is it how they perceive Queensland Baptists as a whole? What is their definition of Baptist spirituality and by what gauge did they measure this?

On the positive side, more than one in five respondents completed the sentence in either positive or neutral terminology. Terms such as “balanced”, “improving”, and “related to Biblical truth” are clearly positive. Other statements including “multifaceted”, “varies”, “no different” or “the same as others” are quite neutral in content. One wonders at the 12.2% who said it was intellectual. It is difficult to ascertain whether their statement is positive (it is a reasonable spirituality and not esoteric), or negative (it is purely cognitive without engaging the whole person) or whether it is regarded as an objective statement of fact without either positive or negative values attached to it.

The scope of the views offered does show that, in fact, Baptist spirituality is multifaceted. Some have referred to it in qualitative terms whilst others have endeavoured to define or describe it in identifiable characteristics. There is no clear definition but everyone does have an opinion.

This chapter has drawn on data gathered in the survey to present an overview of the Queensland Baptists ministers' spirituality. From this process there are clear indications that the ministers are spiritual people and engaged in spiritual practices. It also indicates that there is room for development in the area of formation, as there appears to be very little in the way of a clearly articulated methodology. It is pleasing to see some strengths identified as well as some areas for development. It is suggested that an awareness of the paradigm suggested in this thesis would go a long way to enhance the development of the ministers' formation.

CHAPTER 6

BELIEFS AND PRACTICES OF QUEENSLAND BAPTISTS MINISTERS

This chapter examines in some detail, the beliefs and practices of ministers in areas of their spiritual formation. A theological foundation is important and this is the appropriate starting point. From this point, the chapter moves out to explore their views of the Scriptures, prayer and how they organise their spiritual formation.

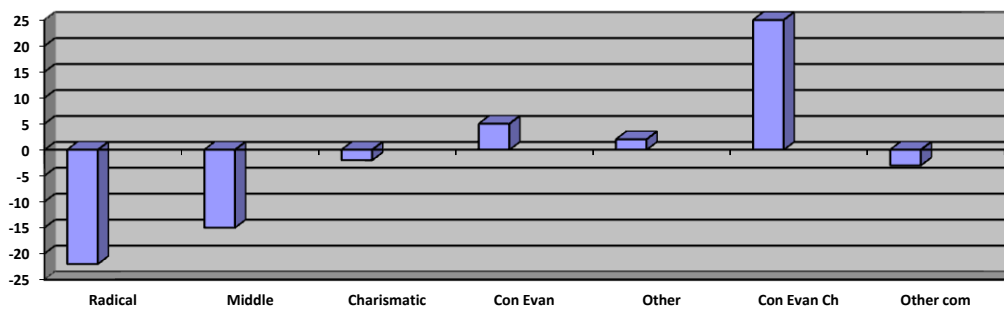
6.1 Starting Point

Whilst the previous chapter presented an overview of the spirituality of Queensland Baptists ministers, this chapter now examines some aspects in more detail. A person's beliefs will largely determine the manner in which they live their lives. Core beliefs will determine values or guiding principles which in turn shape decisions made. This is not only true for life generally but also specifically for spirituality. Because of a lack of any previous study on the spirituality of Queensland Baptists ministers, there is no benchmark to gauge the current position of ministers. In fact, there appears to be no definitive study undertaken in this area for Baptist ministers anywhere in the world. In 1981 Beasley-Murray and Wilkinson conducted a church growth survey in the Baptist Union of Great Britain.¹ Church growth/decline patterns were explored over a ten year period. Admittedly, this study is now some thirty years old and the focus of the study was on church growth not spirituality. However, the theological

¹ Beasley-Murray and Wilkinson, *Turning the Tide*.

position of the minister was surveyed and may offer, for our purposes, some limited insight. The results are reproduced in the graph below.² The categories listed were: radical, middle of the road, charismatic, conservative evangelical, other (specified by the respondent), conservative evangelical and charismatic, and finally, any other combination.

Diagram 6.1 Ministers' Theological View and Church Growth



Interestingly, those in the conservative evangelical category who have a charismatic dimension were those most likely to have a growing church. Very little information was able to be gained beyond this.

This section will deal with doctrinal beliefs and practices of Queensland Baptist ministers. A useful starting point is the Minimum Doctrinal Statement of the Baptist Union of Queensland (reproduced below). All candidates for ministry are required to give assent to this statement. A departure from this position by a minister results in automatic suspension of Registration as a minister.

² *ibid.*, 36-37.

The Statement is indeed a Minimum statement. There is nothing in it that is unique to Baptists. In fact, there would be many people of other denominations who would be content to adhere to this Statement. Generally held beliefs and practices of Queensland Baptists go beyond this statement but are not documented.

6.2 Minimum Doctrinal Statement

It is recognised that each Member of the Union has the liberty to interpret and administer the Laws of Christ; however, the following must be adhered to as a minimum doctrinal requirement for admission as a member and for continuation of membership of the Union: ³

- 6.2 (a) The Divine inspiration and supreme authority of the Old and New Testaments.
- 6.2 (b) The existence of one God in three persons - the Father, the Son and the Holy Spirit.
- 6.2 (c) The Deity, Incarnation and virgin birth of the Lord Jesus Christ, who is the Son of God, the Second Person in the Holy Trinity.
- 6.2 (d) The fallen sinful and lost condition of all people
- 6.2 (e) The salvation of people from the penalty and power of sin, through the perfect obedience of the Lord Jesus Christ, His atoning death, His resurrection from the dead, His ascension to the right hand of the Father and His unchanging Priesthood.
- 6.2 (f) The immediate work of the Holy Spirit in the regeneration of people, in their sanctification and in their preservation to the Heavenly Kingdom of the Lord Jesus Christ.
- 6.2 (g) The necessity, in order to obtain salvation, of repentance towards God and of faith in the Lord Jesus Christ.
- 6.2 (h) The resurrection of the dead and the final judgement of all people by the Lord Jesus Christ.
- 6.2 (i) The two ordinances of the Lord Jesus Christ - namely, Baptism and the Lord's Supper which are of perpetual obligation. Baptism being the immersion of Believers upon the profession of their Faith in the Lord Jesus Christ and a symbol of the fellowship of the regenerate in His death, burial and resurrection; the Lord's Supper being a memorial,

³ Constitution of the Baptist Union of Queensland

until He comes, of the sacrifice of the body and the blood of the Lord Jesus Christ.

To return to our concern here, implicit in the spiritual formation of Queensland Baptists Ministers are two things. First is that a particular cohort is delineated – Queensland Baptists Ministers, and second a process is defined – spiritual formation. The coming together of these two aspects demands serious consideration because what is being studied also exemplifies the role of the minister. That is, a primary function of a minister is spiritual formation and the basis of this study, as noted at various points in this thesis, is how do Queensland Baptists ministers engage with this process for themselves. It is important to discover whether there is any lack of connection between the two or whether in fact there is good symmetry between them. The focus of this thesis is on the more foundational aspect, that is, of the minister's own formation. If this is not in "a good place" it would not be unreasonable to assume that neither is their practice of being a spiritual guide to others.

The interaction between the two can be observed. Respondents were asked, "To what extent do the expectations of 'professional ministry' shape/impact your spirituality?" Only 5.4% of respondents replied that it had no impact, whilst a further 20.3% indicated that it had little impact. However, 48.6% replied that the impact was somewhat influential and a significant 24.3% said it had a significant influence. The connection between one's own spirituality and the conduct of the minister in the performance of his/her duties is therefore clearly established. Whilst there can be both positive and negative reasons for this, the responses here were largely negative as can be seen from the responses below. In a positive way, the impact can be one of accountability. A minister can only effectively carry out their pastoral duties to the

extent that their own spirituality is in order. A further positive aspect is that the minister's personal spirituality is at the core of their functioning and, so, to carry out their own spiritual formation is a part of their pastoral duties, and hence, done in ministry time. This is reflected in the manner in which ministers are remunerated for their services. Traditionally ministers are paid a stipend rather than a salary. Whereas a salary is a payment for work performed, a stipend was initially something given to meet living expenses in order to undertake a role that was normally unpaid. Ministry was seen as a lifestyle rather than employment and, in particular, a lifestyle that they would invest in the lives of others. These two points, accountability and time, are not readily enjoyed by many Christians who are seeking to grow in their spirituality.

There are however, many disadvantages as well, as revealed by the survey. Five basic reasons were given regarding how the expectations shape or impact spirituality. In order of greatest impact to least, they were (a) the felt sense of being an example, (b) a feeling that others had unrealistic expectations, (c) that spiritual practices can become "mechanical", the busyness of ministry crowds out intentional spiritual time and (d) the interaction of spirituality and ministry. The first and last of these five indicators may be either positive or negative. Being an example to one's parishioners may be positive in that it may be an accountability check, but negative if one receives this in terms of having to perform. The final indicator, the interaction of spirituality and ministry, can be a positive if ministry flows from one's personal spirituality but negative if one's ministry becomes a substitute for personal spirituality.

The three other matters are all negative. Sometimes unrealistic expectations from others is real, at other, times it may be assumed or result from a misunderstood

communication. No one demands or expects perfection from another, however each person does have a set standard which they may impose on the minister. The difficulty arises when everyone has their standards which differ from each other but, when they are all put together, the result is a formidable set of characteristics which is impossible to attain. It is tragic if a minister attempts to live up to the combined character traits held by his/her parishioners. Nevertheless, it is a reasonable expectation that a minister will have a high standard of spirituality and it is equally tragic if a minister ignores this and is tardy in their spirituality.

A second danger in the spirituality and ministry mix is that one's spirituality may become mechanical, especially in the public arena. The tendency can be, with the passage of time and experience in ministry, that familiarity overtakes dependence on the Spirit. This may especially be so when there is an expectation by parishioners and the minister feels pressured to perform irrespective of personal feelings, state of mind, health or spirituality. It can be difficult to conduct worship week after week whilst maintaining a high level of vibrant spirituality.

The third challenge in this area is the busyness of ministry. Early on in ministry one needs to learn to live with incompleteness. No matter how many hours one puts into ministry, there is always something else to do, something not yet complete. It is a recipe for disaster if a minister endeavours to meet everyone's need at all times. It is easy to fall into the trap of giving oneself to ministry which is public and observable, and neglect one's spiritual formation which is private and unseen. The minister needs a constant reminder that time spent in spiritual formation is never wasted.

Ministers were asked to respond to this open-ended question and, whilst the replies have been considered individually, some respondents gave combinations of these as their response. Consequently, the expectations were listed as follows in descending order in the table below.

Table 6.1 Felt Expectations

Reason	Frequency	Percentage
My sense of being an example	23	31.1
My sense of other's expectations	21	28.4
Spirituality and ministry interact	7	9.5
Example/unrealistic expectations	4	5.4
Example/Interaction	3	4.1

Only the top five categories are listed with the remaining seven being nominated only by two or less respondents. It is clear (nearly 60%) that the pressure of being an example and the unrealistic expectations of others are the main factors in adding pressure to the ministers. How this can be addressed demands an answer. Ultimately the answer lies in the minister having a confident self-assessment of his/her own personhood in Christ and in the developing intimacy of the spiritual relationship that exists with God. This raises and emphasizes the need for an adequate and prescribed system of spiritual formation.

6.3 The Ministers' View of the Bible

Spiritual formation implies a relationship between God and humanity. Christians believe that God has disclosed Himself to humanity. This is referred to as divine revelation. Divine revelation, "in the broadest possible sense is any way God communicates himself or something about himself to others. In a narrower sense it is

God's self-disclosure to creatures for the sake of their redemptive transformation.”⁴

It is axiomatic that God is self-revealing. The knowledge of God is not the result of a strenuous human search but of a manifestation of His grace and His desire to be known.

Christians have traditionally divided revelation into two aspects, general and special revelation. General revelation is, in essence, how God has revealed Himself through creation. Special revelation is how God has primarily revealed Himself through the Bible. This discussion is limited to special revelation.

The Baptist view of the Bible is not unique to them. The Church is indebted to John Wyclif (also spelled Wycliff or Wycliffe) (1329-84) who translated the Latin Vulgate into English in the 1380's. Wyclif believed the Bible ought to be available to every person in their own language. Wyclif was called the morning star of the Reformation. Now that the Bible was more readily available, increasing numbers of people were now studying the text and forming their own views on the Church. Baptists believe that the Bible is “both the true record of God's revelation to our world and the supreme written guide for our faith and practice today.”⁵ There is some variation in Baptist beliefs however when it comes to the mode of the Bible's inspiration and the interpretation of various passages. Baptists refer to the Bible as the Word of God but how do we relate Christ to Scripture? “Is it Christ through scripture, Christ within scripture, Christ before Scripture, even Christ above Scripture?”⁶ McKim rightly

⁴ Olson, *The Mosaic of Christian Belief*, 72.

⁵ Alliance, *We Baptists*, 23.

⁶ Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 114.

observes that “the different theologies have their own way of understanding the nature of Scripture and its appropriate interpretation. What a Christian theology says about the Bible will significantly affect its concerns and the rest of its approach in general.”⁷

The connection has been elsewhere noted between the Anabaptist Movement and what we understand to be Baptist today. McKim is helpful in outlining the Anabaptist view of Scripture and, in this regard, would find a strong connection with Baptists today. He outlines points of agreement and disagreement between the Anabaptists and other Protestant views.⁸ He says the points of agreement are:

1. The Bible holds a place of authority in the Church.
2. The Bible is meant to be understood. Scripture is understandable.
3. The Bible has some parts that are difficult to understand.
4. Special techniques for understanding are necessary to understand those parts.
5. Scripture interpretation should be undertaken in freedom from the structure of the church authorities who restrict interpretations.
6. The Bible should be obeyed.

He also lists areas of disagreement. These are:

1. The extent to which the Bible’s authority was applicable, particularly to public life.

⁷ McKim, *The Bible in Theology and Preaching*, 15.

⁸ *Ibid.*, 38.

2. The sharp distinction between the Old and New Testaments. For example, to the Anabaptist the Old Testament was shadow, the New, reality; the old was promise, Jesus was fulfilment.
3. The Anabaptists held that a precondition of being a follower of Jesus was necessary for a true understanding of Scripture.
4. That anyone who has made the commitment to obedience and has the Spirit of God can read Scripture with understanding.

This total view led to a mistrust of biblical scholarship. Whilst Protestants and, particularly in this instance, Baptists are encouraged to read the Bible for themselves and arrive at a personal understanding of what it is saying, Robinson lamented that whilst the “individual believer is encouraged to interpret it for himself, he often lacks the most elementary training for this.”⁹ Recognizing that this was written in 1946 one would be quite correct in assuming that it might be more so today.

Nevertheless, Baptists continue to affirm the autonomy of each local congregation to interpret the Scriptures under the guidance of the Holy Spirit, and to organise its affairs in obedience to the Lord Jesus Christ. “Baptist spiritualities, though varying in emphasis and expression are characteristically Christ-centred, biblically informed, and corporately expressed in discipleship to Christ.”¹⁰

⁹ Robinson, *The Life and Faith of the Baptists*, 171.

¹⁰ James Gordon "Spirituality and Scripture" in Fiddes, *Under the Rule of Christ: Dimensions of Baptist Spirituality*, 107.

All of this establishes how the view of the Bible is foundational for Queensland Baptists ministers in their spiritual formation. Whilst Queensland Baptists are generally regarded as being both conservative and evangelical in their theology, it is nevertheless important to establish this aspect. McKim¹¹ was helpful in this regard. He outlines twelve theological positions and for each theology delineates its particular view of the Bible. These appear in the following table.

Table 6.2 Theological Views of the Bible

Theology	Description
Liberal	Scripture as experience . God revealed Himself through fallible humans who have written, edited copied and translated it. This means we find varying degrees of inspiration in the Bible.
Fundamentalist	Scripture as proposition . Every statement in the Bible is factual. It is completely accurate on all matters of science, history, geography etc.
Scholastic	Scripture as doctrine . God “dictated” His message to the writers. He guided both the thoughts and the language of the writers.
Neo-Orthodox	Scripture as witness . The Bible is God’s Word to the extent He speaks through it. It becomes authentic and authoritative through the work of the Holy Spirit.
Neo-Evangelical	Scripture as message . The Bible is completely trustworthy and is able to accomplish its purpose of enabling people to enter into a relationship with Jesus Christ.
Existential	Scripture as living encounter . Biblical writers wrote as living witnesses to the revelation they encountered. Consequently the Bible presents a collage of religious symbols witnessed to by the writers with the climax being the symbol of “Jesus as the Christ.”
Process	Scripture as unfolding action . Reality stresses “becoming” rather than “being”. Scripture may be a source for “doctrine”, but it derives its authority from its concurrence with one’s own self-evident experience.
Narrative	Scripture as stories that shape . Stories have power to shape consciousness, belief, and action. The Scriptures provide the central set of metaphors by which one’s vision and life can be shaped.

¹¹ McKim, *The Bible in Theology and Preaching*.

Liberation	Scripture as the foundation for freedom . The “poor”, who are so prominent throughout the Bible are the starting point for theological reflection. How the Bible functions in Christian community is more important than questions of revelation, inspiration etc. They serve as a foundation for freedom.
Black	Scripture as liberation for the oppressed . The central theme in the Bible is liberation from slavery/oppression. It is praxis, not theory. The exodus is a metaphor for the whole of life.
Asian	Scripture as stories for freedom . Theology and humanity go together like fish and water. Therefore Christians read and study the Scriptures, reinterpreting them in the light of their own contexts and experiences which then gives insights for survival.
Feminist	Scripture as the mother of models . The Bible has been written by men and is an expression of a patriarchal society. Consequently substantial hermeneutical or interpretive problems must be overcome to gain a proper view of doctrine and theology.

Each of these views was put to the ministers and they were asked to state their response to each statement on the scale of strongly disagree, disagree, agree, or strongly agree. This forced choice response demanded an agree-disagree response with no possibility of a middle position.

The results were as follows. The results are shown as the basic agree-disagree. It should be noted that these positions are not mutually exclusive and it is to be expected that one or more views would be emphasized with shadings of some of the other categories being evident.

Table 6.3 Theological Views

Theology	Strongly disagree	Disagree	Total negative	Agree	Strongly agree	Total positive
Liberal	52.7	27.0	79.7	14.9	2.7	17.6
Fundamentalist	6.8	40.5	47.3	28.4	20.3	48.7
Scholastic	2.7	27.0	29.7	39.2	28.4	67.6
Neo-Orthodox	16.2	21.6	37.8	25.7	32.4	58.1
Neo-Evangelical	0	0	0	10.8	87.8	98.6

Existential	6.8	27.0	33.8	37.8	23.0	60.8
Process	37.8	48.6	86.4	8.1	0	8.1
Narrative	5.4	23.0	28.4	54.1	14.9	69.0
Liberation	23.0	51.4	74.4	17.6	2.7	20.3
Black	23.0	35.1	58.1	33.8	4.1	37.9
Asian	18.9	44.6	63.5	28.4	4.1	32.5
Feminist	41.9	41.9	83.8	10.8	0	10.8

Some prior observations need to be made before entering into a full discussion of these responses. First, whilst McKim wrote a full chapter on each of these theologies, the survey respondents only had a sentence or two to react to. It could be argued that the descriptions given failed to fully satisfy McKim's definitive analysis of each theological viewpoint of Scripture. The brief description given here attempts to summarize a whole chapter into a few short statements.

The second observation that needs to be made is that the questionnaire respondents were asked to give their ranked opinion on each and every description. Another way of assessing their views, for example, could have been to ask which three descriptions most closely defined their view of Scripture and which three did they feel least described their opinion. The advantage, had it been done in this manner, would have been a clear ranking of the order in which these views were held. What has been beneficial in the way in which it has been asked is that it does give a ranking of sorts, but it does give a good view of the blending of the different views.

A third observation is that a statement needed to be considered in its entirety. There would no doubt have been those who could have accepted some points but wanted to reject other points of any particular description.

Another point of interest are the theological terms used and the definition applied to each. These are McKim's terms and definitions and one wonders, had the questionnaire merely listed the theology without the definition, whether the outcome would have been the same. Taking these observations into consideration, the results from the survey may now be perused. It is clear what is not the position of ministers. Process, feminist and liberal theologies attract very little attention. This study is more concerned with what is the position of ministers for their formation. If only the "strongly agree" count is tabulated - the result, in order, is Neo-evangelical, Neo-orthodox and scholastic. If the "Strongly agree" and "Agree" results are added together the result is then Neo-evangelical, Narrative and Scholastic. A strong count in the "Agree" section for Narrative theology (54.1%) displaces the Neo-orthodox theology from the top three. Nevertheless, it can be shown these views form the mosaic of belief concerning ministers' views of the Bible. This strong view of the Bible comes as no surprise. For Registration as a Queensland Baptists minister, every candidate must give assent to the Statement of Belief of Queensland Baptists. The opening statement of the Minimum Doctrinal Statement is, "4.1(a) The Divine inspiration and supreme authority of the Old and New Testaments."

It may seem surprising that the fundamentalist category does not rate more highly as its "cousin" neo-evangelical rates first. A perusal of the table does actually show a very strong support for the fundamentalist view of the Scriptures. Words such as "plenary", "infallible" and "inerrancy" would find comfort not only in a fundamentalist theology but also amongst the vast majority of Queensland Baptists ministers. However, there would be a rapid departure from the fundamentalist exclusivism, militancy and anti-intellectualism that often accompanies it.

Evangelical spirituality (also known as piety) stands apart from fundamentalism. David Bebbington, quoted by Randall, states that the four pillars of evangelicalism are “conversionism, crucicentrism, biblicism and activism.”¹² Hunter says that evangelicals “can be identified by their adherence to 1. The belief that the Bible is the inerrant Word of God, 2. The belief in the divinity of Christ, and 3. The belief in the efficacy of Christ’s life, death and physical resurrection for the salvation of human souls.”¹³ With regard to the Bible, evangelicalism is “deeply committed to the centrality of the Bible, to its power by the Holy Spirit with special reference to preaching, to its final authority in all matters of doctrine and life, and to the necessity of interpreting it as naturally as possible and disseminating it widely in the vernacular.”¹⁴ Rennie goes on to say that “the Bible is not only central to the theological enterprise, but it is meditated upon and prayed over as well as studied.”¹⁵

Because of the very similar views that fundamentalism and evangelicalism have towards Scripture, the two terms became synonymous and so it was Harold Ockenga who first used the term the “new evangelicalism” in 1947.¹⁶

Now whilst the term “fundamentalism” is normally a standalone category, often evangelicalism and neo-evangelicalism are used synonymously. An anecdotal

¹² D Bebbington cit Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 289.

¹³ Hunter cit McKim, *The Bible in Theology and Preaching*, 88.

¹⁴ Rennie in Ferguson and Wright, *New Dictionary of Theology*, 239.

¹⁵ *Ibid.*, 240.

¹⁶ McKim, *The Bible in Theology and Preaching*, 87.

awareness of the positioning of Queensland Baptists theologically would place them comfortably in the evangelical or neo-evangelical section of the theological spectrum. This survey would be supportive of this view.

6.4 The Minister at Prayer

The question “when and where do you pray best?” is asking the ministers to cite their ideal praying circumstances, situation and/or environment. This is an important question to ask as it is dealing with the core of one’s spirituality, namely, that of communication with God. It is not asking the ministers to give a theology or philosophy of prayer but rather to give an empirical and practical response to the question asking them when and where they find it most satisfying to engage in the prayer act. Twenty-three or 31.08% stated just one criteria whilst the remainder, over two-thirds, nominated a combination of factors. Forty-three different sets of criteria were nominated as being the ideal setting for prayer. Considering there were only 74 respondents, one is immediately made aware of the great variety of ideal conditions for effective prayer. This is pleasing and encouraging. It is of great comfort to the novice pray-er that there is no set course for prayer, but one is free to experiment with a larger variety of prayer conditions and to continue to do so until one is satisfied that they have discovered when and how they best engage in prayer.

More than twelve different criteria were nominated as per the table below.

Table 6.4 Best Prayer Singular

Criteria	Frequency
Morning	34
Alone	15
Outdoors	14

Indoors/office	13
In a group	12
Home	12
Quiet place	9
Issues/crisis	8
Always/throughout day	7
Before bed	4
Walking	4
Other	5
Total	137

Seventy-four respondents nominated 137 aspects of over twelve criteria. That the total number is more than 74 is because most respondents nominated a combination of the separate elements.

It is not surprising that morning prayer figures in more than half of the respondent's answers. What is surprising is that it is not more prominent. There is much teaching about the advantages of early morning prayer, mostly citing the example of Jesus and His practice of early morning prayer (Matthew 14:23; Mark 1:35; 6:46; Luke 5:16). It is often argued that this demonstrates priority, sets the agenda for the day and gives God the best part of the day. Unless one is a morning person, this last point could be argued and, most certainly, would be by the four people who nominated "before bed" as their best time. Night prayer is also important. Jesus spent the whole night praying before He selected His disciples (Luke 6:12). Obviously Jesus saw this appointment as so critical that it demanded a whole night's prayer, of communion with the Father before the public nomination of the twelve.

The "alone" place is nominated as the second most frequent aspect. Closely allied with the "alone" category is the quiet place. More than likely the quiet place is alone but, no doubt, groups or couples can also find a quiet place. Since the number is not specified it is necessary to leave it as a standalone category. Alone with God is the

place of intimacy between God and the individual. It is most likely that in these undisturbed quiet places (Psalm 23:2), one is most likely to hear the soft whisper of God (I Kings 19:12).

Contrasted with the alone category are the twelve ministers who declare they pray better in a group. There may be a number of reasons for this and the following are merely suggestions since reasons were not sought. In a group there is accountability. If it is an organized group prayer meeting, the pray-er has indicated that he or she will make it an appointed time to meet. There is also accountability with regards to ensuring that I fulfil the purpose of the time together, that is, to pray. In addition to accountability, there can also be a level of stimulation in prayer. This can not only be a stimulus to pray but as one engages with others in prayer, the language used, the approach taken, the views expressed, the topics prayed for can also add to one's own praying. In this regard, the use of a prayer book, catechism, devotional book or similar, even when used alone, may also be interpreted as praying with others as many of these aspects just referred to also impact one's praying.

There are some cautionary aspects that need to be noted by those who pray best in a group setting. Some may pray best in a group because of the presence of the visual and physical presence of another. Prayer invites us to engage with the Invisible One in supernatural communication and this aspect alone of prayer is a matter first of faith but also of discipline and practice. Second, group prayer may be used as a safeguard to avoid the intimate and deeply personal topics that may be addressed alone with God. Prayer may remain at a superficial or even a level of depth but fail to reach into the innermost parts of the soul where the real "stuff" of spiritual formation needs to be

addressed with the Holy God. A third danger could also be noted, that of laziness.

For some, it may be easier to live off the prayers of others rather to do the hard work of thinking through and formulating my own expressions of the soul to God.

Another contrast in where one prays is that of praying outdoors versus that of praying indoors. Almost the same number of people nominated each with fourteen specifically nominating outdoors and thirteen, indoors. Twelve people also nominated the imprecise category of at home. Is this indoors at home or outside at home? This is unknown but more than likely inside. Of course, there may be other favourite places such as on a verandah or patio which may be both inside and outside. Whilst some find the comfort and surrounds more satisfying for prayer, others find the outdoors, in touch with the Creator's handiwork, more stimulating.

Eight ministers said they prayed best when faced with issues or a crisis. Times like this force everyone to more fervent prayer. The reality is that all of life is a crisis. If we took the words of Jesus seriously in John 15:5 where He declared that we are powerless to do anything without Him, we could recognize the moment by moment critical nature of the whole of life. Jesus had earlier stated (John 5:19, 30) that this was His method of living, that He only spoke and acted the will of the Father. This should be an aspect of Jesus' life and prayer that should be a model for us.

Just seven respondents nominated they pray best throughout the day. This model of prayer of practising the presence of God has been highlighted in a book by that name by Brother Lawrence (Nicholas Herman 1605-1691). This method of prayer acknowledges God's constant presence and a desire to engage with Him in ongoing

conversation throughout the daily activities. Of course, this is one application of the biblical injunction to pray without ceasing (I Thessalonians 5:17). Others have also applied this in other ways. Smith Wigglesworth (1859-1947) an early English Pentecostal evangelist has been quoted as saying, "I never pray for more than half an hour, but I never go more than a half hour without prayer."¹⁷ There is an attempt to go beyond the habit of prayer to live in the spirit of prayer.

To this point, only the individual categories have been examined. The ministers were asked when and how do you pray best and the result was not only individual categories but combinations of the categories. Consequently, when one peruses these responses, it can immediately be observed that there is a vast array of practices, 43 in all. The top six are shown in the table below.

Table 6.5 Best Prayer Combination

Setting	Frequency	Percentage
Group	8	10.8
Morning/home	6	8.1
Morning/outdoors	4	5.4
Morning/indoors	3	4.1
Alone	3	4.1
Issues/crisis	3	4.1

At the other end of the frequency spectrum, 28 people were alone in their individual practice of prayer and a further eight were paired with another respondent. This vast array demonstrates the wide variety of practice and little is to be gained by dissecting

¹⁷ "Smith Wigglesworth," http://www.prayermagazine.net/index.php?option=com_content&view=article&id=225:smith-wigglesworth&catid=25:lifegivenovercont&Itemid=111.

the results. It is probably noteworthy that, in the more common practices, morning is present in half of the six most frequent aspects including combinations.

Whilst it is informative to be able to make these observations of best practice for prayer for ministers, it is another challenge to actually benchmark this custom by asking the respondents why they consider this to be their best practice for prayer.

This empirical study results in a subjective response to the question. It is the respondent's self assessment and there is no possibility of either qualifying or quantifying the responses. They are subjective in nature and demonstrate a pragmatic approach. The respondents are, in effect, stating that their response is the best for them because it works best for them. It is impossible to argue with that response.

This is underlined by the absence of a benchmark listed in the Bible. Nowhere in the Bible does Jesus (or anyone else for that matter) indicate the best approach to prayer.

In all, six basic reasons were given as to why the ministers considered their approach to prayer the best. A further four individual and miscellaneous reasons were given.

However, with these six basic reasons, ministers either listed them individually (six times) or in combination (seven times) giving a total of thirteen responses.

The six core responses are shown in the table below in descending order.

Table 6.6 Identifying Best Prayer Singular

Benchmark	Frequency	Percentage
Most fully involved/passionate	22	29.7
Sense God's presence	20	27.0
Least distractions	19	25.7
Communicate/hear God	14	18.9
Fits rhythm of life	9	12.2
Best time for reflection	3	4.1
Miscellaneous	4	5.4
Total	91	

Once more, a perusal of the above table indicates 91 responses for 74 respondents. This is because freedom was given to nominate more than one response. All the responses are plausible, make good sense and one can readily understand why the respondents replied as they have done. Just the top three responses exceed a 25% count with none exceeding 30%. Thus, whilst they are a significant response in relation to the overall results, none could really be described as overwhelming. Nevertheless they are all insightful and useful for giving instruction in the prayer life. One interesting omission is that no one has declared a particular aspect of prayer as being the best because it works in terms of results such as a power encounter or answered prayer, for example. All the results appear to be either relational (enhanced interaction with God) or personal (I enter prayer best in this way).

The combinations add to this dimension just discussed. The top seven are listed in descending order. The remaining seven categories are mentioned in just one or two instances.

Table 6.7 Identifying Best Prayer Combination

Combination	Frequency	Percentage
Sense of God's presence	12	16.2
Most fully involve	12	16.2
Communicate/hear God	10	13.5
Least distractions	8	10.8
Lest distractions/fully involved *	8	10.8
Fits rhythm of life	8	10.8
Sense God's presence/hear God *	4	5.4

A couple of notable observations can be made. The fact that there are fourteen responses indicates a wide response. It is also significant that there are no standout responses. Only two come in over 15% of total responses (16.2%) which is certainly not a convincing argument for a preferred benchmark for successful prayer. Also, in

the top seven responses only two (each marked with *) are combinations, the rest are individual markers. Consequently it can be seen that no clear pattern exists.

This glimpse into the prayer life of Queensland Baptists Ministers, whilst significant is also limited. Many other aspects could have been explored including asking questions such as: How often do you pray? What posture/s do you use in prayer? Do you use a prayer or devotional book? If so, what is it? This list is by no means exhaustive and numerous other areas could also be examined.

These questions have sought to discover something of the quality of the minister's prayer life by asking when and where they pray best and why they believe it to be so. In responding, it can be seen that there is a wide diversity of practice but, within the diversity, some significant aspects are observable. The diversity can be seen as an encouragement to others in acknowledging there is no set pattern to follow but each person can embrace the invitation to explore and settle on their own pattern for prayer.

6.5 What Ministers say about God

An important starting point is to gain an understanding of the ministers' perception of the God with whom they are relating. Foundational to relationship and intimacy is awareness of the person with whom the relationship is forming. First, one needs to know about the other person. As the person's attributes become known one responds either positively or negatively to that person. If one receives the attributes positively, and providing the sense is mutual, then a warmth is expressed and the possibility of relationship becomes reality as a result of choice. Because I know you, and am inclined to your attributes, I open myself to you and invite you to enter into a mutual

relationship. This is true not only at a human to human level but also the relationship between humanity and God. As one becomes aware of God’s attributes one then makes an assessment resulting in a decision to either accept or reject Him. It is, therefore, essential that one has sufficient, accurate information to make an informed decision. Sadly, too many people either have no or little information or inaccurate information on which they base their decision. To gain insight into this, the open-ended question was posed to describe God in twenty-five words or less. From these descriptions, eleven qualities were often mentioned with some other characteristics mentioned only once by some of the ministers. Because the question was open-ended and respondents were invited to submit a paragraph, more than one characteristic was mentioned in each of the answers. The purpose of the word limit was to avoid any theological treatise and, instead, to gain an overall, first impression picture. The research looked for recurring themes in the responses and the frequency in which they occurred. The negative of this approach is that just because a respondent didn’t list a particular descriptor does not automatically mean that they don’t think that the particular characteristic is aptly applied to God. The qualities, with their frequency, are listed in order from most mentioned to least mentioned.

Table 6.8 Descriptors of God

Quality	Frequency	Percentage
Creator	64	86.5
Relational	39	52.7
Revealed in Christ	29	39.2
Loving	28	37.8
Just	21	28.4
Sovereign	20	27.0
Omnipotent	16	21.6
Eternal	14	18.9
Trinity	13	17.6
Omniscient	9	12.2
Omnipresent	6	8.1
Other	12	16.2

There are no surprises in the responses. There is quite a variety of responses. The breadth of responses may be a surprise to some observers but it must be remembered that ministers do not operate with a creed so there should not be a stock-standard response.

Other qualities mentioned in just a sprinkling of instances included that God was revealed in the Bible, he is perfect, infinite, Spirit and is holy. One could also observe qualities of God that are not mentioned. Qualities such as immanent and transcendent are absent. So, too, are references to His goodness and grace, His immutability and providence. The list could go on but suffice to say that the list is not exhaustive and cannot be understood as a total theology of the nature of God.

In reality, all of these observations fit clearly within Baptist doctrinal boundaries and can be supported by Scripture. All of the qualities are central tenets to mainline or orthodox Christianity. That eleven characteristics are mentioned demonstrates a breadth in an understanding of the nature of God. Some observations regarding this can be noted. It may, on the one hand, be a surprise that there is such a broad response. More than likely this is due to the fact that Queensland Baptists is not a creedal church. Hence, there is not a formula that can be quoted such as the Nicene Creed that gives a clear and definitive description of God. On the other hand, the breadth of descriptors more than likely does express each minister's personal observation and experience of God. The qualities each minister has listed are more than likely those qualities that have impressed him or her and reveal those aspects of God to which they relate most comfortably. There are, of course, advantages and disadvantages to this observed response. A creed such as the Apostles' Creed, which

was developed between the second and ninth centuries, is a statement that has been carefully and theologically considered and thoroughly tested over a period of time. It, therefore, has a clearly objective aspect to it. Contrasted with this are the more pithy twenty-five words or less statements offered by the ministers which, whilst personal, are more representative of a subjective observation and/or response to God. However, the response could also be viewed quite positively. The response given is not a rote one, offered in some mechanical or repetitious manner. It is a personal and real response which is authentic in substance. Consequently, there is value in making comment about the elements that have been noted.

If one wishes to be pedantic, the survey questions asked how the minister would describe God to another person. One might argue, therefore, that the responses might be strictly understood more in terms of “these are my understandings of God that you should be aware of” rather than “this is my personal observation and experience of God for me”. This distinction is too pedantic and, had both questions been asked, the subjective estimate is that the responses would almost always be synonymous.

It has already been stated the responses are all well within standard Christian belief. There is no doubt in the writer’s mind that had all these qualities been put to each of the respondents and they were asked whether this was one of God’s traits, there would have been a 100% positive response to all of these listed. This then results in the question why did the respondents list some qualities and not others? Why are some qualities listed more frequently (the highest at 86.5%) whilst other elements were only mentioned by one respondent? A further follow-up question could have been in the

survey asking why the respondents gave the answers they did? Because this wasn't done, one can only surmise why the questions were answered in this manner.

The question that asked the respondents to describe God assumes the existence of God. The respondents were not asked to defend God's existence, nor were they asked why they believed God does exist. Whilst these questions are real and valid in some settings, they are beyond the scope of this thesis.

A solid theology could be built on the four most mentioned attributes of God. He is Creator, relational, revealed in Christ and loving. It is quite probable that the opening words of the Bible in Genesis 1:1, "In the beginning God created", have clearly influenced the 86.5% of ministers who responded with the descriptor that God is creator. This seminal statement is foundational to everything that follows, both in the Scriptures but also in spirituality. "In the beginning" states source and origin. It is where everything started. Furthermore the Bible states that at the commencement of everything, God was there and not passively, but actively creating "in freedom and with purpose"¹⁸

The second most rated attribute is that God desires to enter into a relationship with the ultimate aspect of His creation, humanity. He has not created and withdrawn from His act but seeks to be actively and intimately involved with those whom He created. The nature of that relationship is in the fourth tenet, that He is a loving God. Love itself implies a plurality. Narcissism is not true love at all but self-preoccupation or selfishness. Of course, there is a plurality in the Godhead where there is a Trinity of

¹⁸ Olson, *The Mosaic of Christian Belief*, 157.

personhood, but, in the creative act, God expresses His love to His creatures so the Bible accurately declares that “God is love” (I John 4:8, 16). Love not only implies plurality of persons but it also implies choice. The object of one’s love is love’s choice. To remove the element of choice from love is to void love, it is not love at all. The Bible states on many occasions that God chose us (John 15:16, 2 Thessalonians 2:13, 1 Pet 1:2). In Ephesians 1:4 the two concepts of love and choice are linked when it states “For He chose us in Him ... in love”. This aspect of love’s choice has emotion and passion removed from its content in Malachi 1:2-3 where it quotes God as saying, “I loved Jacob, but I hated Esau”. Clearly this is an act of volition rather than an emotive act. Right from the beginning of humankind it is stated that God would walk in the cool of the evening (Genesis 3:8) to relate with Adam and Eve. Fellowship, or relationship, between God and humankind is present throughout the Bible and is made possible “through the presence of the Holy Spirit.”¹⁹

The other attribute stated is that God is revealed in Christ. This is a significant point. Baptists hold that both the eternity and deity of Jesus is declared in the Bible by direct statements and implications in a number of places throughout the Bible.²⁰ Jesus is declared numerous times to be the God-Man, fully human and at the same time fully divine. Passages such as John 1:14, 1 Timothy 3:16 and Hebrews 1:1-3 all testify to the fact that Jesus was significantly different to those around Him. Then there are the direct claims that Jesus made. In John 8:58, He declared, “before Abraham was born, I am.” and again when speaking to Phillip, He said, “The one who has seen me has

¹⁹ B. Edgar, *The Message Of the Trinity* (Leicester: Inter-Varsity Press, 2004), 48.

²⁰ For a Baptist Christology see Olson, *The Mosaic of Christian Belief*, 223ff.

seen the Father.” (John 14:9). Jesus is pivotal to our relationship with God. His incarnation fulfils several purposes. He reveals the Father to humankind (Mathew 11:27; John 1:18, 14:9; Romans 5:8; 1 John 3:16). He also came to provide a sacrifice for sin and thus make a relationship with God possible (Mark 10:45; John 3:16; Hebrews 10:1-10; John 1:29).

Taking these two points alone, that Jesus reveals the Father and that He has made a relationship with God possible, demonstrates the critical place that Christ has in one’s spirituality and the reasons for the foundational positioning in a description of God.

6.6 Theological Starting Point

The first question in the survey asked respondents to describe God in twenty-words or less. A few questions later two closely allied questions were then asked. Question 8 asked respondents to list three or four theological principles that are central to their spirituality. Then Question 9 asked respondents to list their most important theological starting point. In listing the theological principles, a total of thirteen tenets were listed. Whilst all respondents listed three or four tenets, no two respondents listed exactly the same combination. The thirteen tenets cited are listed in numerical order in the table below.

Table 6.9 Theological Starting Point

Principle	Frequency	Percentage
Forgiveness	41	55.4
God is love	30	40.5
Relationship with God	28	37.8
Sovereignty of God	28	37.8
Christ	23	31.1
Sanctification	20	27.0
Holy Spirit	18	24.3

God has a plan for life	17	23.0
Bible	15	20.3
Grace	9	12.2
God as Father	8	10.8
One God/Trinity	7	9.5
Heaven/Hope	2	2.7

Once again, there are no real surprises in the responses given. All are widely accepted tenets of the Christian faith and, had each of the tenets been put to each of the respondents, one could make an anecdotal assessment that each tenet would receive 100% endorsement. A more thorough investigation could explore the reason these were cited. It is also possible to now explore whether or not there is any correlation between responses to Question 1 and Question 8, and if there is, to what extent? But, first, we can examine the response to Question 9 which asked which was the most important or central tenet. These are listed in the Table below. It needs to be noted that some respondents managed to squeeze in two thoughts into their one central tenet.

Table 6.10 Priority Starting Point

Most Important	Frequency	Percentage
God is love	22	29.7
Bible	9	12.2
Relationship with God	8	10.8
Sovereignty of God	7	9.5
Christ	4	5.4
Forgiveness	4	5.4
Heaven/Hope	4	5.4
God is love/Bible	3	4.1
Holy Spirit	3	4.1
God has a plan for life	3	4.1
God is love/Heaven/Hope	2	2.7
God is love/Forgiveness	1	1.4
Christ/Sovereignty	1	1.4
Bible/Sovereignty	1	1.4

When the respondents were asked to list their most important theological starting point, one might express surprise at the diversity of responses. The 74 respondents had fourteen different responses with the highest (29.7%) citing “God is love” and at the other extremity, three respondents giving separate and lone responses. It is of interest to note that all the theological principles that were listed in Question 8 were also listed as the most important starting point by at least one person. However, the frequency of listing a particular principle does not translate to the frequency of listing the tenet as the most important starting point. There are, however, similarities as shown in the Table below for the most mentioned.

Table 6.11 Comparison of God Descriptors and Theological Starting Point

Most Important	Q.9 Frequency	Q.8 Frequency
God is love	22 (29.7%)	30 (40.5%)
Bible	9 (12.2%)	15 (20.3%)
Relationship with God	8 (10.8%)	28 (37.8%)
Sovereignty of God	7 (9.5%)	28 (37.8%)

The list does make compelling reading and demands some attention. Nothing mentioned is unique to Baptists and would probably be a satisfactory outline of conservative evangelical theology. Whilst it is beyond the scope of this thesis, an interesting comparison could be made with ministers of other denominations.

The four top items can also be placed in the proposed matrix. This is shown in the table below.

Table 6.12 Holmes and Theological Starting Point

Quadrant	Premise
Speculative – Kataphatic	Bible
Affective – Kataphatic	Relationship with God
Affective – Apophatic	God is love
Speculative - Apophatic	Sovereignty of God

6.7 Significant Others in Spiritual Development

Question 10 asked respondents what person/s has/have been important in their spiritual development. A total of 10 categories were listed as significant others. It can be noted that some listed “both parents” whilst others nominated “mother” or “father” separately. If these are grouped together, the categories are reduced to eight. These are shown in the table below in numerical order from highest to least. It needs to be noted that respondents were invited to nominate more than one person so the total result adds up to more than 100%. It is also worth noting that thirty-five respondents nominated one person, 22 nominated two, eight nominated three and nine respondents nominated four significant others as influencing their spiritual growth.

Table 6.13 Significant Others

Category	Frequency	Percentage
Parents	31	41.9
Pastor/mentor	29	39.2
Lay leader	20	27.0
Spouse	15	20.3
College Faculty	15	20.3
Colleague	9	12.2
Other family member	8	10.8
Retreat Group	3	4.1

The question failed to ask whether the person of influence was over the duration of one's entire life, in recent times or currently. To specify this time factor would have added a degree of clarity to the responses given. This would particularly influence responses in the role of parents (whole of life) compared with current influences such as spouse or retreat group. The college faculty was nominated by 20.3% and it would be of value to note how recently these respondents were graduates of the College.

If the parents were singled out, as some respondents did, the result would be both parents (18.9%), mother (16.2%) and father (6.8%). Not enough is known about the respondents and why they gave this particular response. An initial perusal of these results as a whole indicates a very disappointing result for the influence that fathers have had on the spiritual development of the respondents as a stand-alone influence. Add the father in with Father and Mother together, it becomes a more respectable 25.7%. Further study could be done in this area alone, namely, the parental influence of the spiritual development of our pastors. A follow-up area could well be why did some ministers not list their parents given they could nominate more than one category. One clear response may well be that their parents showed no interest in spiritual matters and it was only outside of the nuclear family that the respondents were influenced in their spiritual leanings.

Another poor result is the impact of retreat groups. Although well in decline at the moment, retreat groups for ministers were very prominent in the period 1985-2005. A significant number of ministers belonged to a retreat group and there were numerous reports of the positive influence of these groups. Reports were anecdotal as no formal study was conducted on their influence. Once more, it is not known how many

respondents have been members of such a groups or why those who had belonged to a group did not nominate it as an important part of their spiritual development.

The local church setting is a standout positive factor for spiritual nurture. A pastor/mentor (39.2%) plus a lay leader (27.0%) giving a total of 66.2% response to the local church as being a very important place for spiritual development. That two-thirds of our ministers were impacted here also stands as a great encouragement and incentive for our current churches and ministers to maintain the standard as they realize that they are potentially having a significant input into the lives of their current congregants. It is no surprise that the pastor is a significant person for the spiritual development of a person. This is their primary role. It is also an affirmation for our current ministers as well as a timely reminder of the importance of their role.

6.8 Educate Self About Spiritual Life

Very little formal instruction is given to ministers regarding how to maintain and develop their own spirituality. The transition from the Accreditation of Ministers to the Registration of ministers has meant a number of changes. Amongst these changes has been the inclusion of a Personal Ministry Development Plan and the requirement for each minister to have a mentor. In both of these areas there is a spiritual aspect, but, still, the main focus is on ministry rather than spiritual formation. The Personal Ministry Development Plan is divided into five sections, the first being “Personal and Spiritual Development and Support,” but this is specious when it comes to intentional spiritual formation as insufficient weight is devoted to it. Beyond the fulfilment of this requirement is the question whether ministers have given themselves

wholeheartedly to this, or whether they have merely acquiesced to the demand to fulfil this necessary requirement.

In this survey the minister was asked, “How do you educate yourself about the spiritual life?” The question is open-ended in that no prompts were given as a starter. In addition one may observe that the concept of education is learning and may be more academic than pragmatic. However, from the answers given, it does appear that ministers understood the question to require a response that was not merely theoretical but also had personal application associated with it. In descending order, the responses were as shown in the following table.

Table 6.14 Self Education about the Spiritual Life Singular

Method	Frequency	Percentage
Bible reading	50	67.6
Spiritual Books	30	40.5
Meditation & Reflection	20	27.0
Discussion with others	17	23.0
Reading (not specified)	17	23.0
Prayer	12	16.2
Experiences	10	13.5
Observe & listen to others	9	12.2
Sermons	8	10.8
Spiritual Director	4	5.4
Spiritual Disciplines	3	4.1

The above table shows the score for individual responses and the vast majority of respondents gave combined responses. In fact, the 74 respondents gave a total of 46 different responses. Only eleven ministers gave single category responses, meaning that 63 gave responses that were combinations of the above. The greatest frequency, including the combinations, is shown in the table below.

Table 6.15 Self Education about the Spiritual Life Combination

Combination	Frequency	Percentage
Bible reading & Spiritual Books	9	12.2
Bible reading	6	8.1
Bible reading & prayer	4	5.4
Bible reading & listen to others	3	4.1
Bible reading & meditation	3	4.1
Read (unspecified) & discussion	3	4.1

It is pleasing to see that the Bible heads this list. Where this study falls short is that this was not further explored. There would be value in being aware of the variety of approaches that are employed by ministers as they seek instruction from the Bible. In general discussion with ministers, one becomes aware of a number of approaches. For example, at one end of the spectrum are those who aim to read through the entire Bible each year. There are subsets within this group. Some begin at Genesis and read through to Revelation whilst others will have a daily routine of the Psalms plus readings from both Old and New Testaments designed to cover the entire Bible. At the other end of the spectrum are those who will stay with a passage of Scripture and meditate on it until they sense they have satisfactorily exhausted or digested its meaning for them at their stage of the journey before moving on to another passage. Consequently, they may stay with a passage for a number of days, weeks or even months. The former pattern will go for breadth, the latter for depth. Both are valid. There are countless other methodologies including the systematic study of a particular book of the Bible, a character study or a thematic study on a particular doctrine, for example. This does require further study at some particular time.

The reading of spiritual book is the second most mentioned tool. In fact, if the reading of unspecified books (23%) was added to this category (40.5%) it would be even more significant at a combined 63.5%, but still remain second to reading the

Bible. Once again, which books or authors are not specified, nonetheless, the importance of reading is evident. Authors can become mentors of sorts as they give input into a person's life. The obvious downside is that it becomes a monologue of sorts with the author sharing his or her particular views without being able to direct the conversation to any particular individual.

When combinations are perused, the reading of spiritual books plus Bible reading comes in at the top category for educating the spiritual life. This is a good combination as it has the strength of the Bible plus the input of significant men and women who are of the calibre to commit their thoughts to the print media. Authors and subject matter of books was not specifically canvassed in this survey. This would be an important addition to any future study.

Individually, the third most listed tools were meditation and reflection. These were not listed by anyone on their own, however in combination with others facets, they accounted for 27% of the respondents. Reflection and meditation can take several forms. In essence, they are forms of listening prayer through engagement with particular passages of Scripture or thought. They represent the desire to internalize objective truth through movement from head to heart.

The remaining eight exercises listed all scored below 25% of the respondents. All are valid methods of spiritual exercises and one cannot help but be disappointed by the apparent low scoring of some of the matters listed. It might be understandable that a mere 10.8% are impacted by sermons as ministers are mostly on the delivery side of the pulpit rather than the hearing side. However, with the ease of accessing sermons

either on compact disc or as podcasts, it is somewhat surprising that ministers don't make better use of these facilities to access some of the world's best preachers and teachers. It is also disappointing that only 5.4% of respondents regard a spiritual director as a significant means for being educated about the spiritual life. Spiritual direction is not a regular practice in Baptist circles. This is probably an indicator of a highly privatised spirituality where it is seen as a personal relationship with God without input or interference from another who may ask the hard questions of one's spiritual journey. Sadly, this also means that if a minister is not receiving spiritual direction then he or she has no model on which to base their ministry as a spiritual guide to others. One would also hope that more than 4.1% of ministers would engage in spiritual disciplines for the purpose of education of the spiritual life. Of course, it could be reasonably argued that all aspects highlighted are in fact spiritual disciplines and hence 100% would be a more accurate assessment. Having said that, it is disappointing that a paltry 4.1% see these disciplines as important for their spiritual growth. There are many disciplines beyond those mentioned that could also be explored and adopted.

The positive side in all of this is that ministers are actively engaged in educating themselves about the spiritual life. That eleven different methods are listed and 46 different combinations cited means there is not only a vast array of tools available, but also that one can also pick and choose from these for a methodology that best suits each individual. How this can be best made to fit one's individual spiritual type will be discussed in a later chapter.

6.9 Organize daily schedule for spirituality

Ministers are in control of ordering their own week, or at least they should be. It has already been observed that ministry impacts a minister's spirituality and that unrealistic expectations of others (28.4%) is a major factor. Interestingly, busyness was a factor but only a relatively minor one with only 2.7% of ministers raising it as an issue. Looking at just these two factors it is fairly safe to assume that most ministers have a fair understanding of ordering their week so as to reflect their priorities regarding their relationship with God. The ministers were asked, "How do you order your day, your week and your life so that your use of time matches what you think about your relationship with God?" This open-ended question brought six basic responses, but 32 of the respondents listed two or more (the maximum was four) of the basic practices in combination with others as making up their strategy. The basic practices are shown in descending order in the table below.

Table 6.16 Scheduling Spiritual Development Singular

Practice	Frequency	Percentage
Daily devotions	43	58.1
Practice presence of God	21	25.4
Balance/prioritise time	16	21.6
Diarise/plan	12	16.2
Worship/Sabbath/retreat	12	16.2
Accountability person group	2	2.7
Other	5	6.8

The problem with open-ended questions is that respondents reply with what answers that immediately come to mind. It would be interesting to ask the same respondents which of these practices they engage in, in order to demonstrate the priority of their relationship with God, and list all six practices shown in Table 6.15. This could be a simple yes/no response or it could be a graduated scale from "not at all" to "every

day” or “frequently”. It would be expected that the results may be higher in all of the categories. Nevertheless, the method employed does give the result of what immediately comes to mind.

There are no surprises in the responses cited and there appear to be no obvious omissions. Had these practices been listed, it is safe to assume that the response would be higher in all categories. Most respondents listed more than one of these as their practice. The more commonly practised groupings are shown in the following table.

Table 6.17 Scheduling Spiritual Development Combination

Combination	Frequency	Percentage
Daily devotions	17	23.0
Practice God’s presence	10	13.5
Daily devotions & Practice God’s presence	8	10.8
Daily devotions & worship etc	8	10.8
Plan/diary	5	6.8
Daily devotions & balance time	4	5.4
Balance time	4	5.4

Only the top seven of twenty-two practices cited are listed, but this shows that no practice or combination of practices on their own have been nominated by even 25% of the respondents noting that when listed with others, daily devotions (58.1%) and practising God’s presence (28.4%) do receive significant attention.

Daily devotions are the highest response both as an individual practice as well as in combination with other aspects of one’s routine. The exact nature of these daily devotions is not explored but, no doubt, it includes prayer plus the reading of Scriptures plus the possibility of the use of a prayer book, lectionary or other

devotional material. Whatever the practice, this ought to be an integral part of the daily habits of all Christians, including ministers.

Practising the presence of God is an intriguing phrase. This is so because God is omnipresent. Not only is God present throughout the universe, but the Bible declares that He resides in the believer (2 Corinthians 11:10, 13:3; Galatians 2:20).

Consequently, it can be seen that God's presence is not the issue, but the recognition and acknowledgement of His presence is. Whilst 13.5% nominate this practice alone, a significant 28.4% nominate this as a practice either on its own or in concert with others. It is a significant habit to consciously live in the real presence of God.

Nominating the use of time is the third highest listing. If planning and use of diary were added to this, it would be even more significant. It is a dangerous position to assume that spiritual formation will just take place automatically. Time needs to be made to ensure that it happens. Time spent in pursuit of enhancing one's relationship with God is never wasted.

Closely allied with this is time taken for worship, Sabbath or retreat. Luke 5:16 records that Jesus often withdrew to lonely places for prayer. It is important to get away from life's distractions, busyness and noise to spend time alone with God. Not only does this have a biblical precedent but it is a practice that has been kept by spiritual masters throughout time.

There is one notable omission from the list, that of ministry. All of the practices nominated mostly reflect the direct interaction between the minister and God and what is absent is what the minister does for God. The way that a minister goes about conducting his/her ministry is also, in essence, very spiritual and should have been included at some point. It is intriguing why it is not mentioned. The most likely reason is that it is not regarded as overly spiritual, a matter that does need to be addressed. This thesis will do so later when outlining a paradigm for minister's spiritual formation.

It is pleasing to see that the ministers regard their relationship with God as being so important that it is reflected in their time management practices. Whether this be in their daily routine or overall life organizing, the evidence is there that this is an important factor of their organizing of their lives.

Overall then, this chapter has explored questions where respondents have gone into greater depth in explaining their spirituality. It also exhibits the breadth of the minister's experience as well. Their practices are wide ranging. This is pleasing to see. However, there appears to be little evidence of systematic approach, nor of a planned strategy to their spiritual formation. It appears to be pragmatic and experimental, that is, see what does and doesn't work and stay with what does work. There is a positive to this. Traditional evangelical approaches to spiritual formation have been limited to Bible reading, prayer fellowship and witnessing. This chapter has demonstrated there is a willingness to go beyond the boundaries of these limitations to explore practices at a deeper and broader level. A proposed way ahead will be explored in the following chapters.

CHAPTER 7

SPIRITUAL TYPE

7.1 Categorising spirituality

Foundational to this thesis is the premise that there are various types of spirituality. Often, these are identified and classified with little thought given as to how they have arisen. Spirituality can be organized in a variety of ways. Two examples are raised here, first by Johnson and then by Thomas. In the survey, ministers were asked in separate questions which spiritual grouping they most identified with.

7.2 Question 24

This question explores spiritual type as outlined by Ben Campell Johnson.¹ Johnson entitled his book “Pastoral Spirituality” a title which indicates adequately the focus of his work in that he is writing primarily for pastors to help them in their spirituality.

He defines his matrix as

The spirituality of the pastor flows from a relationship with God, mediated and formed in a community of faith, expressed in the world in a limited period of time as the minister seeks to fulfil her or his destiny. These different elements – God, self, church, time, community, and destiny – form the matrix within which, from which, and into which spirituality is formed.²

Furthermore, in focussing more specifically on spirituality, he refers to Urban

Holmes’ definition of spirituality in terms of human capacity for relationship that

¹ Johnson, *Pastoral Spirituality*.

² *Ibid.*, 23.

transcends the senses. This relationship is perceived by the subject as going beyond the subject's efforts and is "given substance in the historical setting and exhibits itself in creative action in the world."³ It can be seen from these ideas that Johnson has taken a broad approach to this topic, whereas the question asked of the respondents related only to spiritual type.

Johnson actually identifies seven types of spirituality: evangelical, charismatic, sacramental, activist, academic, ascetic and Eastern. When he speaks of Eastern spirituality, he is not referring to Eastern Christian churches but to the Eastern religions. It seems extraordinary that a Christian writer, writing for Christian ministers, should include Eastern piety as a type of spirituality. It does exemplify the danger of crossing the boundary when spirituality becomes an end in itself, and the fundamentals of Baptist orthodox belief lose their relevancy. The other six types are predictable and fit comfortably within mainstream Christianity. What is of interest is that he has identified particular personality types from the Myers-Briggs profiling as fitting best with various spiritual types. Johnson understands evangelical piety as being where persons encounter God through the Bible, when people set aside a daily regimen of Bible reading and prayer.

Charismatic piety is similar to evangelical piety but emphasises "the gift of activity in the body of Christ."⁴ Sacramental piety indicates that the presence of God is mediated through the sacraments and liturgy. This is extended through the sacramental life of recognition of the church year and so on. Activist piety meets God

³ Quoted in *ibid.*, 24.

⁴ *Ibid.*, 70.

in action. This action may be ministry or missional but also includes social service, social justice and political action. Academic piety appeals to those “who think about God and systemize their thoughts and express their relationship with God through the mind.”⁵ Those who practice ascetic piety live a life of contemplation and self-denial as an expression of devotion to God. Finally, Johnson lists Eastern piety. In this approach “the seeker usually pictures God as part of the self; to get in touch with the self is to get in touch with God.”⁶ This is found, for example, in Buddhism and Johnson does acknowledge that this approach lacks a centre in Jesus Christ noting that “for a Christian, Christ is the source, the norm, and the goal of spirituality.”⁷

It is perplexing that Johnson includes Eastern spirituality. If he is considering Christian spirituality, it ought to be omitted. If he is considering all forms of spirituality, both Christian and non-Christian, one wonders why Eastern spirituality was singled out and others ignored? Johnson’s work has other limitations that can be noted. He has observed these seven types of spirituality but has not investigated why they occur and how they come into existence. There is no theological foundation to them, but they present merely as observable features of spirituality. Another limitation is that he assumes that a person will identify their spiritual type and then develop or remain in that stream. A far better approach would be an holistic one, encouraging ministers to develop an all-round spirituality by exploring and developing those areas that appear to be deficient in their spiritual make-up. These limitations act as a counterbalance to the obvious benefits of Johnson’s approach in,

⁵ Ibid., 72.

⁶ Ibid., 73.

⁷ Ibid.

first identifying the variety of spiritual types and, second, aligning them with personality type. Another obvious benefit is his identifying strengths and weaknesses for each spiritual type.

When Queensland Baptists ministers were surveyed, all seven spiritual types were presented in summary form in a single sentence. Respondents were, first, asked to identify up to three statements which most effectively describe the way they express and understand their devotion to God and, second, they were asked to identify the statement which least represented their spirituality. Only two respondents nominated one statement, fifteen nominated two statements and the remaining 57 respondents nominated three statements. The frequency of responses, in descending order, appears in the table below.

Table 7.1 Most Identification with Johnson

Spiritual type	Frequency	Percentage
evangelical	71	95.9
charismatic	57	77.02
ascetic	33	44.59
academic	27	36.48
activist	6	8.10
Eastern	6	8.10
sacramental	3	4.05

The frequency combined totals more than the 74 respondents because respondents were asked to list up to three types of piety that described them. It is not surprising that 96% of the respondents identify with the evangelical stream as this is clearly what Queensland Baptists as a whole would identify themselves as. A further 77% of respondents define themselves in the charismatic stream. It needs to be noted that the definition given in the survey, reflecting Johnson’s definition, is a “soft” charismatic

in that it focuses on the work of the Holy Spirit in the life of the believer, and no mention is made of the use of the sign gifts in this instance. Beyond these two spiritual types, identification drops below the 50% mark with both the ascetic (44.9%) and academic (36.48%) having a healthy and significant minority (more than one in three). The final three come in at less than one in ten with the activist and Eastern spiritualities both recording 8.10% each and the sacramental approach registered a mere 4.05%. It is somewhat surprising that the activist scores so low as one would expect that our church planters and entrepreneurial pastors would also fit in this category. However, once again in keeping with Johnson's definition, this was limited to social service and political action. Recognizing this limitation, one tends to acknowledge the low score is in keeping with the definition.

It is worth commenting on Johnson's observations regarding the strengths and weaknesses of the two highest spirituality formats. He rightly observes that a key strength of evangelical piety is its intentionality to build on biblical revelation. He adds that "it creates a passionate people, willing to work and sacrifice their lives for Jesus Christ."⁸ It is worthwhile for the Board of Queensland Baptists to note this strength and to discover in what ways this may be able to be capitalised upon for the advancement of the denomination. However, one needs to also be aware of the corresponding weakness. Johnson observed that one clear weakness is a tendency towards legalism but then declares that "sometimes the form of spirituality remains after the life of the Spirit has gone out of it."⁹ This dire warning stands as a huge warning sign for our ministers and churches.

⁸ Ibid., 69.

⁹ Ibid.

This weakness finds a counteraction in the second most common form of spirituality observed, that of the charismatic. Here the strength is found in the immediate experience of God. The shared experience of the Spirit combined with a supernatural world view not only combats legalism and nominality but stimulates these people towards obedience to God where risk and sacrifice are acceptable. Nominality is a term used by Eddie Gibbs to describe people who are Christians “in name only... they want the label without the liabilities.”¹⁰ However, the weakness of the charismatic lies within its tendency to accept intuition, feeling and experience as evidence of the work of the Spirit whilst neglecting the substantive input of reasoned doctrinal and biblical input. These two spiritual forms combine together to give a formidable force for the sake of the gospel. However, if the pastors and churches are limited to these two, a severe deficiency remains unaddressed.

The pastors were also asked to list which form of spirituality was least like them. In this instance, they were asked to nominate just one of the pieties listed. The result is shown in the table below.

Table 7.2 Least Identification With Johnson

Spiritual type	Frequency	%
charismatic	1	
ascetic	1	
academic	2	
evangelical	3	
activist	9	
sacramental	10	
Eastern	49	

(Note: four respondents circled two responses)

¹⁰ Moreland, *The Soul*, 13.

Of particular note are the sacramental and Eastern pieties as rating the highest in the “least like me” category. This is consistent with the former questions when these two forms scored the least in that part of the question. Once more, one needs to consider what is being missed in a significant way in these two pieties?

Sacramental piety brings objectivity. Whilst the worshipper may lack authenticity or a depth of spirituality, the sacraments remain consistently the same. Eastern piety demands control over the body and its appetites and calls for introspection and rest. These key elements need to be captured at some point.

One final point needing attention is the placement of these different forms of spirituality in Holmes’ paradigm. This is shown in the table below.

Table 7.3 Johnson and Holmes

<p>DOING Activist (8.10%)</p>	<p>THINKING Evangelical (95.94%) Academic (36.48%)</p>
<p>BEING Sacramental Ascetic (44.59%) Eastern (8.10%)</p>	<p>ENGAGING Charismatic (77.02%)</p>

The relevance and importance of this division is discussed elsewhere.

7.3 Question 25

Question 25 is similar to Question 24 in that it explores spiritual type. Whereas Question 24 was based on the work of Ben Campbell Johnson,¹¹ Question 25 is based on the observations made by Gary Thomas.¹² It is of interest to do some comparing and contrasting of these two authors. First it is admirable that both authors have attempted to systematise spiritual formation. Both have had an empirical and historical approach to making their observations. They have stated what they observe and have legitimised their observations by seeking out similar spiritual practices both historically and in their contemporary settings. Johnson does virtually no theological substantiation of his spiritual pieties, whereas Thomas does. However, in this instance, it appears more that Thomas has categorized spiritual types and then looked for biblical examples rather than allowing for the spiritual types to emerge either from a theological framework or biblical precedent. Both authors also assume that a person will identify their own spiritual type and remain within this type, seeking to develop and maximise its potential. In so doing, they fail to encourage people to explore other areas and so develop an all round spirituality. Both authors make a valuable contribution to the study of spiritual type in these ways.

However, there are important differences to note as well. As indicated in the title to his book, Johnson is writing primarily for clergy and aims his comments appropriately. On the other hand, Thomas is writing for the wider Christian community and is aimed more at the laity and is written in that context. Johnson also appears to be articulating actual spiritual type or the essence of one's spirituality. On

¹¹ Johnson, *Pastoral Spirituality*.

¹² Thomas, *Sacred Pathways*.

the other hand, Thomas appears to assume a common spirituality but identifies these various pathways to assist or undergird one’s spirituality. He indicates that these pathways are a “matter of spiritual nutrition.”¹³ In so saying, he likens these pathways to prescription medicine, that one form of medication does not fix all ailments, but rather one makes a diagnosis and treats the ailment with appropriate medication. He applies this analogy to spiritual formation highlighting the need for the various ‘nutritional elements’ to be applied in Christian living.

One also notes the different spiritual types that are suggested. Immediately one observes that Johnson outlines seven types, Thomas nine. Some are common, some overlap in their elemental form whilst others are decidedly distinctive to their particular author. This is shown in the table below.

Table 7.4 Johnson and Thomas Compared

	Johnson	Thomas
Same	Sacramental Academic Ascetic	Ritual & symbol Mind Solitude & simplicity
Similar	Charismatic Activist	Mystery & celebration Confrontation
Different	Evangelical Eastern	Nature Senses Loving others Adoration

From the table it can be seen that there are three clear parallels, another two which are similar and may in fact be the same, whilst Johnson has two areas unique to him and Thomas four. Those that are the same or similar demand little comment other than to note that they appear in both lists. It is the differences that draw attention. The

¹³ Ibid., 15.

absence of “evangelical” from Thomas’ list, at first glance, seems to be a glaring omission and yet from a closer perusal of what Thomas advocates, it appears that this is a stance he assumes. For instance, he writes, “it is neither wise nor scriptural to pursue God apart from the community of faith. Our individual expressions of faith must be joined to corporate worship with the body of Christ.”¹⁴ This statement, along with others, would indicate that Thomas actually writes from an evangelical standpoint which is therefore assumed rather than highlighted as a separate spiritual type. Given this, it is not surprising that Thomas would make no reference to Eastern spirituality as he would regard it as being an illegitimate form, hence not to be considered.

Thomas lists four pathways that do not easily fit alongside Johnson’s list. These are Nature, senses, Loving others and adoration. The “senses” is a borderline case as it nearly fits into Johnson’s sacramental type. The sensates depend on the senses in their spirituality. Certainly sacramental spirituality uses the senses but is more objective and external in their practice. However, it appears that whilst the effects are similar, the source of the attitude is somewhat different.

The fact that Johnson has not included these four attributes is not an issue. As stated previously, Johnson appears to be more global in his approach and identifies his spiritual types as types of piety whereas Thomas names his types as pathways, a more pedantic approach to spiritual formation.

¹⁴ Ibid., 16f.

Attention can now be directed to Thomas' nine pathways.¹⁵ These are:

1. **Naturalists** – Involves loving God out of doors. They learn to seek God by surrounding themselves with all that He has made. They believe that nature proclaims “God is.” Examples include Hagar in the desert, Abraham on a mountain, Jacob at a river crossing, some of the disciples by the Sea of Galilee.

2. **Sensates** – Sensate spirituality loves God with the senses. It involves becoming lost in the awe, beauty and splendour of God. It is drawn to the liturgical, the majestic, the grand. It may include incense, architecture, classical music and formal language send their heart soaring. Some examples are Ezekiel, feels wind, sees lightning, hears sound of wings, eats a scroll; John.

3. **Traditionalists** - This type of spirituality loves God through ritual and symbol. It is fed by ritual, symbols, sacrament and sacrifice. Traditionalists are disciplined in their life of faith. They need structure. Examples of this type of spirituality include Abraham, Solomon, Ezra, Peter and John observed set times of prayer.

4. **Ascetics** – Ascetics enjoy loving God in solitude and simplicity. They want no distractions. They pray in silence and solitude, fast. Their world is normally internalised. Examples include Daniel, Joel, John the Baptist.

5. **Activists** – This type of spirituality loves God through confrontation. They define worship as standing against evil, and calling sinners to repentance. They serve a God

¹⁵ Ibid.

of justice. They adopt social or evangelistic causes. They live their beliefs even if it means confrontation. Some examples are Moses, Elijah, Elisha, Habakkuk, Paul.

6. **Caregivers** – Caregivers love God by loving others. They see Christ in the poor and needy. Faith is built by interacting with others. It is love in action. Examples are Mordecai, John, James.

7. **Enthusiasts** – This type of spirituality show loving God with mystery and celebration. They experience excitement and mystery in worship. They are inspired by joyful celebration. These people are cheerleaders for God and the Christian life. They don't just want to know concepts but to experience them, feel them and be moved by them. They clap, shout and dance. Good examples are Joseph and David.

8. **Contemplatives** – Contemplatives love God through adoration. For them, spirituality is a "Divine romance". They have images of a loving Father and Bridegroom. They seek to love God with the purest, deepest and brightest love imaginable. Examples include David, the Shulamite woman, and Mary.

9. **Intellectuals** – This type of spirituality love God with the mind. They enjoy academic study. They live in the world of concepts. "Faith" is something to be understood as much as experienced. Theological discussion is a part of their spirituality. Some examples are the Levites, Solomon, Jude.

The survey asked respondents to nominate up to three statements that effectively described the way they connected with God. Two people nominated just one

pathway, a further eight nominated two pathways and the remaining 64 respondents took advantage and nominated three pathways. A total of 39 different combinations were nominated with the highest nominated combination receiving just six respondents which strongly indicates a high diversity of approaches to spirituality. The responses, noted individually appear in the following Table listed from most to least frequently mentioned.

Table 7.5 Identification With Sacred Pathways Singular

Pathway	Frequency	Percentage
(1) Outdoors	40	54.05
(6) Loving others	38	51.35
(9) Mind	32	43.24
(4) Solitude	31	41.89
(7) Mystery and celebration	27	36.48
(8) Adoration	19	25.67
(5) Confrontation	8	10.81
(2) Senses	6	8.11
(3) Ritual and symbol	4	5.41

Only two of the pathways scored above 50%, and not convincingly so. The appeal to nature as a favoured pathway was the highest score and no doubt a desire to meet God in the midst of His creation. Loving others came in at a close second yielding a 51.35% response. Neither of these appears in Johnson’s list so a comparison cannot be made here. The “mind” at 43.24% came in third highest with solitude and simplicity fourth with 41.89%. Interestingly, these two were reversed in Johnson’s list with ascetic coming in fourth (44.59%) and academic coming in fifth with 36.48%. The percentage can be somewhat misleading and the frequency gives a fairer response. Using raw numbers for academic/mind, the Johnson scale scored 27 and the Thomas scale 32. Looking at the score for ascetic/solitude, the scores were 33 and 31 respectively. Perusing the raw data, one sees the results are closer together. It is

impossible to explain the discrepancy except for the fact that the language used in the two lists is somewhat different. The use of “mind” is softer than “academic” with the latter probably being unfairly tarnished with being too theoretical or heady. The top six responses all scored in the range of 25% to slightly above 50% whilst the bottom three scored in the range of 10% or below.

The highest combination of three pathways is shown in the following table.

Table 7.6 Identification With Sacred Pathways Combination

Combination	Frequency	Percentage
Outdoors, loving, mind	6	8.1
Solitude, loving, mystery	5	6.8
Solitude, loving, mind	5	6.8
Outdoors, solitude, loving	4	5.4
Loving, mystery, adoration	4	5.4

Whereas “outdoors” featured when listed individually, it only appears in two combinations here. However, loving others appears in combination in all five lists. Solitude and simplicity is the second most rated in combinations with 14 respondents. Whether it is looking at the individual pathways or looking at the combinations, love in action or interacting with others is a key ingredient in the spiritual pathways of ministers.

Respondents were also asked to list the pathway which was least like them. Although they were asked to nominate just one, eight listed more than one which does have a slight impact on the result. A further three made no response. The result is shown in the following table.

Table 7.7 Pathway Least Identified

Pathway	Frequency	Percentage
Ritual	31	41.89
Confrontation	16	21.62
Mystery	8	10.81
Adoration	7	9.46
Senses	6	8.10
Mind	6	8.10
Solitude	4	5.40
Outdoors	1	1.35
Loving others	1	1.35

Remembering that it is the least like the respondent that is being examined, there is a high level of correlation between Thomas' list and Johnson's. In Johnson's list, Eastern piety was most mentioned as least like the respondents, but this category is not in Johnson's list. The next two were sacramental (10 respondents) and activist (9 respondents). Here in Thomas' list, ritual (or sacramental) is the most on the list followed by confrontation (activist) with 16 respondents. With this high level of correlation, one can be quite satisfied that these two pieties or pathways do not find a nesting place amongst Queensland Baptists ministers.

Thomas concludes his book by using a garden as a metaphor for the spiritual life.¹⁶ He likens each of the pathways to things that are used to tend the garden. If the garden is not tended to, then there is a poor yield. On the other hand, if one carefully tends their garden, a healthy crop results. In the same way, one's spirituality must be carefully looked after by discovering what pathways are best used to nourish one's spiritual life. Then, one must make the time to give attention to these.

¹⁶ Ibid., 223.

It is also important as a part of this thesis to see where these pathways fit into Holmes' paradigm. This is shown in the table below.

Table 7.8 Holmes and Thomas

DOING Confrontation Mystery & celebration	THINKING Mind
BEING Senses Ritual & symbol Outdoors Solitude & simplicity	ENGAGING Loving others Adoration

The place of spiritual type is important for formation. Both Johnson and Thomas have taken a broad view of spiritual type and volunteered their own categories and pathways. These are valuable for awareness and greatly assist in spiritual formation. However, they merely make comment on different spiritualities without adequately giving a basis for their existence. They also leave room for development in discerning a way forward and give little assistance in assisting people to discover in which category they may fit.

The survey conducted amongst Queensland Baptists ministers enabled this thesis to discover where ministers find most and least benefit in their formation. It was also possible to align these respective categories with the paradigm offered by Holmes. Consequently, it is now possible to further develop the scenario of Queensland Baptists ministers' spiritual formation.

CHAPTER 8

HOW PASTORS PRACTISE THE PRESENCE

The difficulty in assessing the spiritual formation of Queensland Baptist ministers is the absence of a benchmark by which any comparison or measure can be made. It seems incredible that, to this point, there has not been any investigation into the spiritual state of Queensland Baptist ministers. The Ministers' spiritual formation has been largely assumed. Until recent times, the theological training has given it scant regard. The general sense was to give theological students or ministry candidates information. It was assumed that they would then be able to apply this information to their own spiritual formation and then be able to offer spiritual guidance and counsel to their parishioners. Those assessing candidate's suitability for ministry have only given it a passing glance. There has been no accountability to ensure or evaluate any ongoing formation.

What is true for Queensland Baptists appears, at least anecdotally, to be consistent with other Baptist Unions and Conventions worldwide. A search for similar studies has failed to reveal any substantive examination of Baptist clergy spiritual formation. Consequently, to some extent, this study must be seen as seminal in this regard, laying a foundation for evaluation and subsequent studies in this area.

Whilst this is so for Baptist clergy, studies have been undertaken in other settings. One basic study was reported in *Leadership Magazine*.¹ *Leadership* is a respected evangelical magazine produced by *Christianity Today*, a ministry established by world-renowned evangelist, Billy Graham in 1956. It is a Not-For-Profit ministry with no denominational affiliation.

The survey was reported in 1993. The purpose, scope and methodology was reported as, “to inquire into the spiritual health of its readers, *Leadership* randomly selected 749 subscribers (and a statistically significant 58 percent responded) and surveyed what ostensibly seemed to be the unquantifiable: how church leaders practice the presence of God.”² This study amongst Queensland Baptists ministers has a total of 74 respondents.

Whilst the *Leadership* article does address the topic of ministers’ spiritual formation, it still has a number of limitations:

The study was reported in 1993, nearly twenty years prior to this survey being undertaken. Consequently any Christian-culture variants in the last two decades will not be apparent in this study.

The study was conducted in the United States. Whilst the magazine enjoys a worldwide market, it would be reasonable to assume that the respondents were overwhelmingly, if not exclusively, residents of the United States. Subtle variants

¹ Goetz, "How Pastors Practice the Presence of God."

² *Ibid.*, 28.

both in secular and church culture exist between Australia and the United States. This skews the results somewhat in looking for a suitable benchmark for Queensland Baptists.

The study was conducted cross-denominationally. Whilst the vast majority of respondents would be Protestant and evangelical (the target group of the magazine), the spread across the denominations results in a loss of common Baptist practice. However, it is interesting to note that the author of the article interacts with five reactors to the study's findings, three of which are Baptist. The reactors are: Dallas Willard, a former Baptist Minister, now Professor of Philosophy at University of Southern California; prolific author, John Piper, minister of the significant Bethlehem Baptist Church in Minneapolis; and Roger Barrier, pastor of the Casas Adobes Baptist Church, Tucson, Arizona. The Non-Baptist reactors are: Charles Mueller (Lutheran); and Wayne Jacobsen, raised in a Baptist home, but pastors in an independent church.

The study was written up in a popular, magazine style rather than for academia. Consequently, whilst some methodology is given to validate the article, much is missing so that it is limited as a true benchmark.

The article is magazine-length, six pages including tables and diagrams, and so addresses limited topics at a reasonably superficial level.

Having noted the limitations, the article does present as a starting point for a comparative study. The fact that it is an enquiry into the spiritual formation of ministers is noted, albeit with limitations on its thoroughness of reporting. The vast majority of respondents would be Protestant and evangelical and it would not be too extreme to assume that a significant number of Baptist ministers would be amongst those who were surveyed. Added to the primary functions of the survey is that three of the five reactors to the study are Baptist and a fourth had Baptist roots. Their favourable response in the article indicates that the results are viewed through a baptistic framework.

As stated, the results were written up in a popular “magazine style” for easy perusal. Whilst this means that some data are reported in detail, the raw figures are not present. To ensure flow in the article, not all figures are reported in the same format and results have been rounded up to whole numbers. This is further complicated in that it appears all the respondents answered all the questions or the percentages refer only to those who provided answers as in each case they add up to 100%.

In this thesis there were some questions not answered by those participating. As the number of participants who did not answer every question is a small minority and the number of questions not answered also is a small minority, the setback is relatively minor. Nevertheless, it does need to be noted.

For the purpose of comparison, the questions were reproduced in the survey for this study as accurately as possible. In some cases the questions were more precise in their format to fit in with the rest of this exercise. By asking the same questions, this

study cannot only provide insight into the practices of Queensland Baptists Ministers, but also demonstrate a comparison with the Leadership Survey.

It does need to be noted that the Leadership Survey is merely an observation and little or no critical assessment or evaluation is made concerning the practices. That is, nowhere is it stated where practices are helpful or unhelpful, or whether they ought to be increased or have greater emphasis. Neither is there the suggestion of a preferred model. Consequently, what is accomplished here is to compare and contrast two observational studies with the possibility of adding a dimension to the formulation of a paradigm for ministers to evaluate and improve their own spiritual formation. The following areas are highlighted and comparisons made between the two studies.

8.1 Relating to God

Recognizing our belief that God is a Living Being, self revealing and relating, it is appropriate to ask, as a foundational expression, ways in which God communicates to pastors. Eleven options were given with respondents asked to rate the frequency of each method. A glaring omission is the possibility that God can communicate through creation or General Revelation. The eleven possibilities are listed in the Table below.

Table 8.1 Ways God communicates to Pastors

	<u>No reply</u>	<u>Daily</u>		<u>At least weekly</u>		<u>A few times a year</u>		<u>Once or rarely</u>		<u>Never</u>	
		<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>
By shaping my thoughts & feelings	1.36	47	32.4 3	28	50.00	20	14.8 6	1	1.36	4	0
Through the Bible	0	43	45.9 5	45	47.30	10	5.40	1	1.36	1	0

By giving strong urges, feelings, convictions	2.70	15	14.86	28	39.19	43	39.19	10	4.05	4	0
Through worship	0	10	8.10	44	51.35	43	40.54	2	0	1	0
Through sermons & teachings	0	5	0	62	56.76	30	41.89	0	1.36	3	0
Through coincidences	0	5	1.36	15	21.62	57	60.81	16	16.21	7	0
Through other people's example or advice	0	5	2.70	33	28.38	58	62.16	3	6.76	1	0
Through suffering	0	2	0	5	6.76	53	48.65	31	44.59	9	0
Through voices or visions	0	0	0	1	2.70	8	10.81	34	54.05	57	32.43
Through a mystical, indescribable experience	1.36	0	0	1	2.70	9	13.51	41	63.51	49	18.92
Through a miracle or unexplainable circumstance	0	0	1.36	1	4.05	19	39.19	48	55.40	32	0

It is sufficient to note the highest ranking both for the Leadership Survey and also for Queensland Baptist Ministers. The rankings, according to daily occurrences are:

Table 8.2 God Communicating Daily

Rank	Leadership	Queensland Baptists
1	By shaping my thoughts and feelings	Through the Bible
2	Through the Bible	By shaping my thoughts and feelings
3	By giving strong urges, feelings,	By giving strong urges, feelings,
4	convictions	convictions
5	Through worship	Through worship
	Through sermons and teachings	Through other people's example or
	Through coincidences	advice
	Through other people's example or	
	advice	

(Note for the leadership Survey three items equalled fifth ranking)

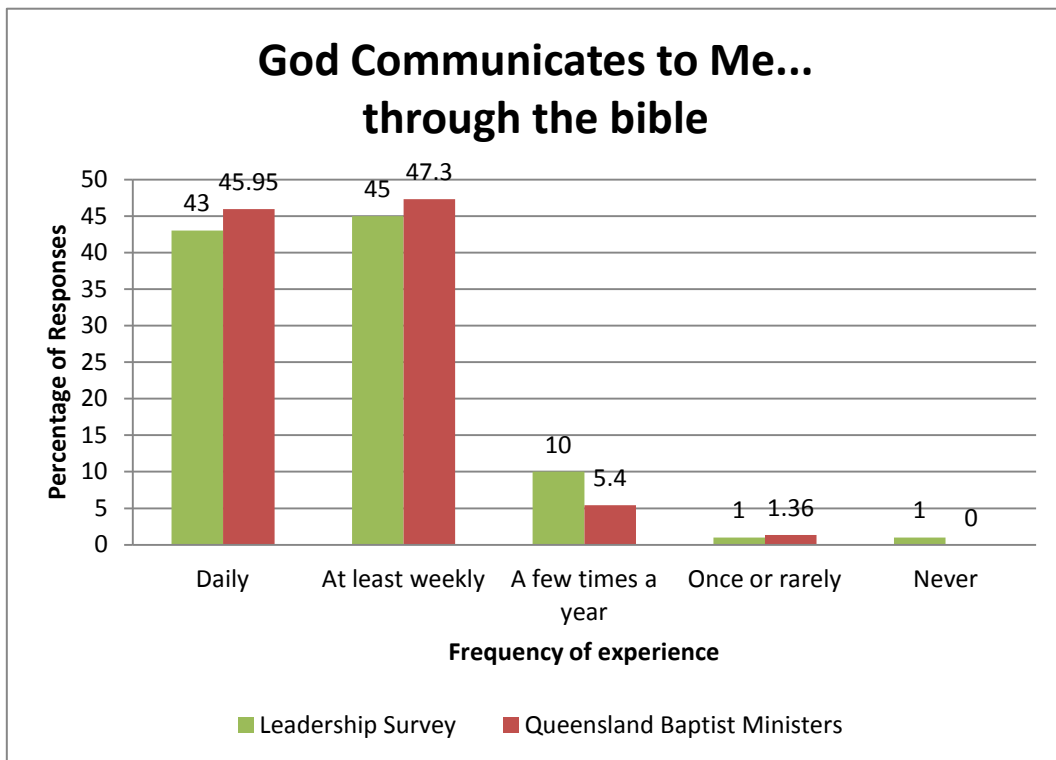
If the tally for “daily” and “at least weekly” are added together, then the ranking looks as follows:

Table 8.3 God Communicating Daily and Weekly Combined

Rank	Leadership	Queensland Baptists
1	Through the Bible	Through the Bible
2	By shaping my thoughts and	By shaping my thoughts and feelings
3	feelings	Through worship
4	Through coincidences	Through sermons and teachings
5	Through sermons and teachings	By giving strong urges, feelings,
	Through worship	convictions

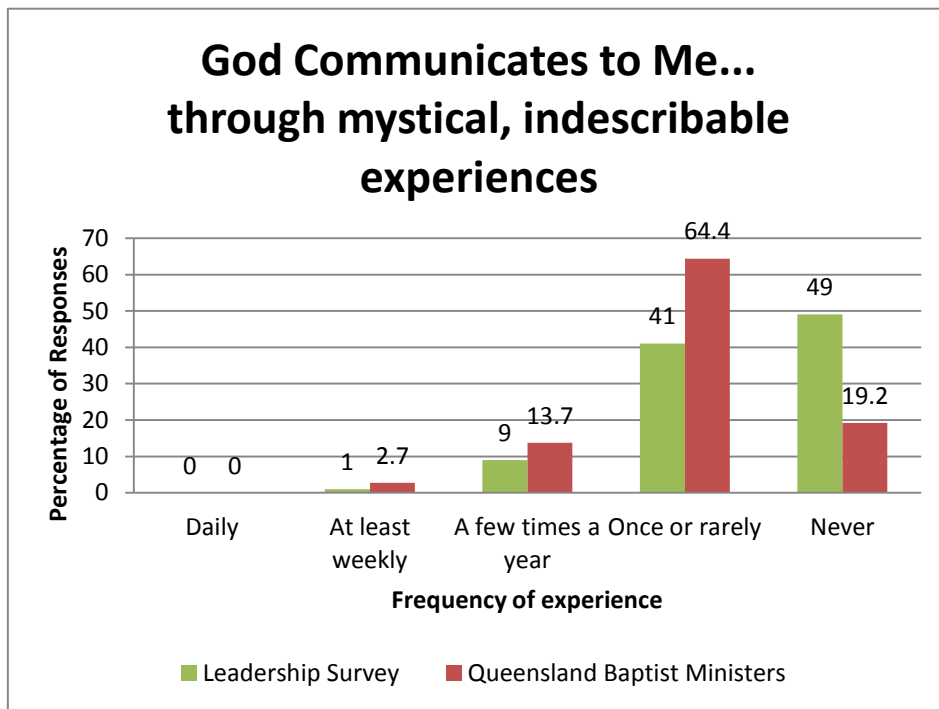
It should not be surprising that the Bible rates the highest in both fields when the top two categories are combined. What is surprising is its secondary rating in the daily occurrence for the Leadership Survey. The Bible is commonly referred to as the Word of God and so should be highly regarded as the most objective form of God communicating with humanity. It would probably be fair to say that it is from biblical knowledge and awareness that the majority of other formats find their source. It is safely assumed that the indwelling Spirit of God takes what is known of the Word of God and applies it, or communicates the application through the other aspects.

Diagram 8.1 God Communicating Through the Bible



It is noteworthy that the more subjective ways God communicates rate the least in both spheres. Communications such as voices, visions, mystical experiences, miracles and unexplainable circumstances do not rate highly. There may be several reasons why this is so. The more objective forms that issue from the Bible make these less necessary. God has communicated enough through the Bible to keep His followers occupied for a lifetime. Of course it is possible that God has communicated in these other ways. Our rationally trained minds have failed to recognize God's voice when He does speak. Nevertheless, it needs to be pointed out that, amongst Baptist Ministers, the overwhelming majority would testify that there has been a time in their Christian life when they believe that God has spoken to them in these subjective ways. By comparison, the Leadership Survey reports a far more significant minority who would testify to an experience of God in this way.

Diagram 8.2 God Communicating Through Experiences



In summary it can be stated that God communicates to Queensland Baptists primarily through the Bible. A total of 93.25% say they hear from God at least weekly and nearly half of these would say it is a daily occurrence. Issuing out of this, would be the work of the Holy Spirit shaping thoughts and feelings. The input of God through godly others, through sermons and teaching, is likewise acknowledged. Whilst these more objective forms of communication appear to be the norm, there is also considerable acknowledgement and comfort that God will speak to the individual in a more subjective manner.

There was no significant difference between the Leadership Survey and the reported experiences of Queensland Baptists Ministers.

8.2 Recent Spiritual Experiences

Table 8.4 Recent Spiritual Experiences of Pastor

	<u>No reply</u>	<u>Daily</u>		<u>At least weekly</u>		<u>A few times a year</u>		<u>Once or rarely</u>		<u>Never</u>	
		<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>	<i>LS</i>	<i>QB</i>
An answered prayer	1.36	61	8.10	34	52.70	5	35.14	0	2.70	0	0
The presence of God	0	57	33.79	22	29.72	15	24.32	1	12.17	5	0
The gift of tongues	0	14	2.70	3	8.11	5	4.05	5	10.81	73	74.32
A demonic influence	2.70	9	0	11	4.05	31	27.03	9	44.59	40	21.62
A word of prophecy	0	7	0	11	2.70	21	22.97	4	45.95	57	28.38
A healing	0	4	1.36	19	0	44	28.38	10	54.05	23	16.21
Providential intervention that can't be explained	1.36	4	1.36	12	2.70	46	48.65	10	37.84	28	8.11
A dream or vision from God	0	3	0	7	1.36	25	21.62	13	48.65	52	28.38
A voice from God	1.36	3	1.36	3	1.36	13	16.21	12	39.19	69	40.54
An angel	1.36	1	0	2	0	8	0	9	13.51	80	85.14
A mystical encounter impossible to describe	1.36	1	1.36	3	0	18	14.86	13	41.89	65	40.54

The top two mentioned spiritual experiences are shown in the following Table.

Table 8.5 Top Two Recent Spiritual Experiences

Rank	Leadership	Queensland Baptists
1	An answered prayer	The presence of God
2	The presence of God	An answered prayer
3	A healing	The gift of tongues
4	A demonic influence	Providential intervention that can't be explained
5	A word of prophecy	A demonic influence

Related to the ways God communicates to pastors are the “God moments” or spiritual experiences of pastors. Answered prayer and the presence of God were the top two experiences of both groups, however, the order was reversed. Whilst answered prayer was paramount for the Leadership Study, the presence of God was rated first by Queensland Baptist Ministers. It is pedantic to differentiate on these points. It is to be assumed that the God who is present should also communicate by way of answered prayer. In addition to prayer, pastors are seeing God at work in other supernatural ways and it is at this point the two groups experienced notable variation. For the Leadership group, the next three noted experiences were a healing, a demonic influence and a word of prophecy. For Baptist pastors, the next three were the gift of tongues, providential intervention that can't be explained, and a demonic influence. The presence of the gift of tongues in Baptist circles is somewhat surprising in ranking yet, when examined, amounts to only 10% of the survey, a minority, albeit a notable one.

8.3 Spiritual Practices

Table 8.6 The Daily Spiritual Practices of Pastors

Daily	LS	<i>QB</i>
Prayer	83	<i>93.24</i>
Scripture Reading	66	<i>74.32</i>
Devotional reading	35	<i>56.76</i>

Table 8.7 The Weekly Spiritual Practices of Pastors

At Least Monthly	LS	<i>QB Weekly</i>
Self examination/ repentance	72	<i>41.89</i>
Solitude & meditation	57	<i>31.08</i>
Scripture memory	33	<i>18.92</i>
Journaling	32	<i>10.81</i>

Table 8.8 The Irregular Spiritual Practices of Pastors

A few times a year	LS	<i>QB</i>
Self denial/ abstinence	47	<i>44.59</i>
Spiritual retreats	42	<i>60.81</i>
Fasting	31	<i>32.43</i>

The ways in which God communicates with pastors, combined with spiritual experiences, exemplify the core of spirituality. These are an attestation to the intimate relationship between Creator and created being. It is an expression of relationship. Spiritual disciplines are actions undertaken to enhance the intimacy of the relationship, and so pastors were quizzed on their personal practices of a variety of spiritual disciplines. Both the scope and regularity of the disciplines were explored. It is not surprising that prayer and Scripture reading topped the list in both groups as a daily practice. What is surprising is that neither discipline rated 100% in either group as being an everyday practice. Devotional reading was also rated highly as a daily

practice by both groups. Beyond these three disciplines there was very little correlation.

It is worth noting that spiritual retreat was high on the Queensland Baptists Ministers practices with over 60% of ministers indicating this was a part of their spiritual regimen. This is, no doubt, due to the fact that a Spiritual Renewal Retreat Movement began some time during the 1980's for ministers. Each group consisted of up to ten members and ran on a three year cycle. After three years the group multiplied by forming two groups of five, each group reaching out to, and inviting, five new members. This meant that the numbers of participants increased over time with the formation of new groups. Anecdotally, these groups were an invaluable contributor to the spiritual and ministry formation of our ministers. Sadly, the functioning of these groups has fallen away over recent years, and so it will be interesting to see if there are any observable effects of this. It needs to be noted that the question merely asks about spiritual retreats and does not differentiate between personal and group retreats.

8.4 Meeting with others

The survey also asked the question: Have you ever met with someone else specifically to help you grow spiritually? Of those completing the Leadership Survey, 83% replied in the affirmative. This compares with 85.16% of respondents in the survey for this thesis. When asked how helpful this was, 97% of the respondents to the Leadership Survey indicated it was somewhat helpful. The survey for this thesis was able to break the responses down further and is shown in the Table below.

Table 8.9 Benefit of Seeking Help

No response	9.46
Unhelpful	0
No benefit	0
Somewhat effective	41.89
Very effective	48.65

Similar to the Leadership Survey, respondents declared the benefit of seeking help for spiritual growth was a positive one. Whilst just under 10% did not respond to the question, no one indicated either neutral or negative effects from seeking help.

Respondents were also asked whom they searched out for help and how often they met with this person. The results are shown in the following Tables.

Table 8.10 Where Pastors Go for Spiritual Help

	LS	<i>QB</i>
A friend	68	<i>52.70</i>
A small group	53	<i>44.59</i>
A pastor	43	<i>40.54</i>
A mentor	36	<i>47.30</i>
A Christian counsellor	19	<i>8.11</i>
A spiritual director	11	<i>5.40</i>
Other		<i>10.81</i>

Table 8.11 How often did you meet in the last year?

<i>Not stated</i>	<i>16.22</i>
<i>01-20</i>	<i>58.11</i>
<i>21-40</i>	<i>9.46</i>
<i>41-60</i>	<i>14.86</i>
<i>61 +</i>	<i>1.35</i>

Of those who responded average was 20.08 times met together

Allied with retreats is the concept of meeting with another person or persons specifically to aid in spiritual growth. There was very little difference in response with 83% of the Leadership study and 85.16% of the Queensland Baptists study responding in the affirmative. Of the Leadership group, 97% indicated this had been “somewhat helpful”. The Baptist study is somewhat difficult to decipher. 48.65% found the experience to be very effective and another 41.89% claimed it was somewhat effective – a total of 90.55%. Other respondents did not give any indication, even though the options “no benefit” and “unhelpful” were there. However, it is important to note that even ministers recognize the value and importance of having a spiritual guide, director, companion or someone similar to assist them in their spiritual journey. It is also significant to note that one in four of Queensland Baptist Ministers claimed to have availed themselves of this more than twenty times in the last year.

8.5 Praying with spouse

A particular human relationship that needs to be explored is the spiritual tracking one experiences with one’s spouse. The question was asked, other than table grace, how often do you pray with your spouse? The results for both the Leadership Survey and Queensland Baptists are shown in the following table.

Table 8.12 Frequency of Prayer with Spouse

Percentage	LS	<i>QB</i>
No response		<i>2.70</i>
Daily	20	<i>35.13</i>
Weekly	49	<i>31.08</i>
Monthly	15	<i>24.32</i>
Rarely or never	20	<i>6.76</i>

How important do you think it is to have devotions or regular prayer with your spouse?

Table 8.13 Importance of Prayer with Spouse

Percentage	LS	<i>QB</i>
No response		4.05
Very important	54	54.05
Somewhat important	38	36.49
Not important	8	5.40

The husband-wife relationship is the most important of all human relationships, so it is paramount that this relationship be explored for its spiritual dimension. The Leadership Survey zeroes in on the shared prayer life. This is a common practice and goes unchallenged. If this was the only connection spiritually, the results are disappointing. Daily prayer is practised by one in five in the Leadership Survey and one in three for Queensland Baptists. Add this figure to the weekly occurrence and it lifts to 69% and 66% respectively, approximately two in three marriages. One in five pastors in the Leadership Survey and a mere 6.76% of Queensland Baptists ministers say that they rarely or never pray with their spouse. The survey results do not give any reason or clarity for this discrepancy. The remainder of respondents average praying monthly together.

There appears to be some dissonance between this response and the reported answers to the question of how important you think it is to have devotions or regular prayer with our spouse? Over half replied “very important” and, if “somewhat important” is added in, this lifts to 90% in both surveys. What is considered important is apparently not being practiced. Further investigation would need to be undertaken to accurately

describe why this dissonance is occurring. These possibilities are offered but would need to be tested to assess their validity.

8.5.1 Triangulation

The most intimate of relationships, that of God and a person now has a third person of similar but different intimacy. Normally the relationship is simple, God-person, a two-way relationship. Add a third person, the spouse, and the setting becomes far more complex. First, are the three persons in the relationship with their own respective personalities, experiences and so on. Second, there are now six relationships: God-spouse A (and reciprocated), God-spouse B (and reciprocated) and spouse-spouse (and reciprocated). The natures of these relationships vary from person to person and can be explored. Third, is the observation that one makes on the relationship of the other two. This may mean all three are included or one may be excluded in relationship. So it can be seen that the dynamic is altered considerably and becomes more complex, especially when it is considered that all the relationships are expected to be intimate, open and transparent. It may well be that a person may pray about things they don't want their spouse to know about - and it may well be, albeit futile, that a person may be happy for their spouse to know something they wish they could keep from God.

8.5.2 Rhythm

The rhythm of life may add a complication to the practicality of having quality time together with God. If one spouse is a "night person" and the other a "morning person," there is difficulty in meshing lifestyles to accommodate each other when spouses are able to give the best of themselves both to each other and to God.

8.5.3 Stage

For most couples, marriage begins with two and, for empty-nesters, ends with two. In between are the disrupted years of having children in the home. From birth (even during pregnancy) lifestyles go through massive change and to find regular, uninterrupted time to spend with God becomes a near impossibility.

8.5.4 Lifestyle

It is not common for a husband and wife to have their respective lifestyles mirror each other. Differing family roles, work commitments, social commitments, church and community roles often mean that shared, quality time is nearly impossible to schedule on a regular basis.

8.5.5 Spiritual type

The one-size-fits-all approach is a myth when it comes to spirituality. Issues need to be addressed such as praying aloud or silently, prayer list or spontaneity, sitting or kneeling, extended or short time, devotional book or thought sharing, these are just a few of the innumerable issues that may arise.

8.5.6 Journey

God has each person on a journey and it may well be that the husband and wife are at different places on that pathway. Baptist author, Fil Anderson, reflects on his own story and struggles on his own journey and adds that spiritual directors have helped him “identify the particular path on which God is leading me without telling me the

way.”³ Of course this may well be an advantage but it will also present its challenges. This goes beyond spiritual maturity to where one or other may be experiencing times of doubt or dryness, joy or elation. The struggles and issues, as well as growth spurts and new insights, might be being experienced by one spouse and not the other.

Each of these difficulties comes into view even when pastor and spouse desire to pray together. Innumerable further difficulties could also be mentioned when there is an unwillingness to pray together. Marriage difficulties and personal spiritual issues may be just a couple to mention.

None of these issues is insurmountable and with creativity and flexibility would be able to be adequately addressed. However, the question needs to be reiterated: why does the survey focus in on praying together? There are numerous other spiritual disciplines that could capture the attention of the spousal couple where by mutual agreement husband and wife could track together spiritually. Disciplines such as devotional reading, Scripture memory and fasting, just to name a few, are examples where spirituality may be shared. Perhaps a more accurate question could be: “How do you and your spouse engage with each other on your spiritual journey?” A more accurate (and less guilt ridden) response may be forthcoming.

³ Fil Anderson, *Running on Empty* (Colorado Springs: Waterbrook Press, 2004), 143.

8.6 Obstacles to Growth

Respondents were further asked to nominate issues that presented as obstacles to their growth. This is asked both in The Leadership Survey and for this thesis. The responses are shown in the table below.

Table 8.14 Obstacles to Growth

	L.S.	QB
Busyness	83	74.3
Lack of Discipline	73	55.4
Interruptions	47	29.7
Sin	33	28.4
Anger	17	12.2
Previous experiences		10.8
Doubt		9.5

Because respondents were invited to nominate more than one category, the numbers add up to more than 100%. It is noteworthy that, although the percentages vary in each Survey, the ratings come out in the same order: busyness, lack of discipline, interruptions, sin and anger. Busyness is without a doubt the biggest issue and needs to be addressed. Some ministers wear “busyness” as a badge of honour as an indicator of strong commitment and the need to be needed. Other points of interest are two obstacles not mentioned in the Leadership Survey, but raised by Queensland Baptists ministers. The two matters raised were past experiences (10.85) and doubt (9.5%). Although not high in comparison with the other categories, nevertheless that one in ten raise these issues does indicate a level of significance. Strategies to address these issues need to be explored and skills to deal with these matters need to be given to ministers in order to remove these obstacles that are retarding spiritual growth.

8.7 Spiritual Warfare

Spiritual warfare is not often discussed amongst Queensland Baptists. This is probably due to our tendency towards a “heady” theology and spirituality. Despite this, it is a matter that ministers do experience. The Leadership Survey merely asked: “Compared to five years ago, how often do you think about spiritual warfare?” Their indication is that 74% indicated “more” or “a lot more”. A wider response was sought from Queensland Baptists with the response shown below.

Table 8.15 Thinking About Spiritual Warfare

A lot more	4.1
More	44.6
Same	44.6
Less	6.8

This response is considerably less than the Leadership response but indicates matters worth noting. This has asked for variation in the last five years and does not indicate quantity. Consequently, one scenario may well be that Queensland Baptists, in quantity, may still think more about spiritual warfare than their leadership counterparts. They may be better educated and more experienced in this area. Of course, the reverse may be true. However, it can be noted that amongst Queensland Baptists there has been very little movement in consideration over the last five years.

8.8 Spiritual Dryness

Two questions were asked in relation to spiritual dryness: recent experiences and frequency. The Leadership Survey respondents indicated that 81% had experienced some dryness in the past month. For Queensland Baptists responding to experiences in

the last month, 56.8% replied in the affirmative. This is considerably lower in percentage terms (24.2%) than the Leadership Survey, but still more than half of the ministers had this experience.

When questioned regarding the frequency of these times, the Leadership Survey 73% of respondents indicated they experienced times of spiritual drought or emptiness “occasionally” or “often”. For Queensland Baptists ministers, when asked about the frequency of these episodes, the ministers’ responses were as the table shown.

Table 8.16 Incidence of Spiritual Dryness

No Response	13.5
Rarely	32.4
Occasionally	33.8
3-6 times/year	10.8
Often	9.5

Once again these figures appear to be significantly lower than the Leadership Survey. One can only speculate why this is so. However, it is still worth noting that this is a part of a minister’s experience. The view from the average attendee may be of some surprise that ministers would experience these episodes of low spirituality or times when intimacy with God is lacking. The anonymity of a survey may allow ministers to be more vulnerable, but it is also important that they are real and authentic with their parishioners in declaring first, that this is a normal part of the spiritual journey, but, second, that they can offer ways in which this situation can be addressed. It is also important that ministers are honest with themselves in naming their current state. Further, it is important that they can be open and honest with their colleagues or trusted others who may walk with them through this part of the journey. This area is open-ended and demands further study exploring not only the frequency of these

bouts, but the length of time and strategies for dealing with them. In its most desperate form, it may be described as the “dark night of the soul”, a term coined by Saint John of The Cross (1542-91).⁴

Spiritual drought may be closely linked to what Johnson calls pastoral stagnation.⁵

He lists a number of symptoms that indicate that this is what the minister is experiencing. These are:⁶

1. Activity increases, filling consciousness with trivial tasks but leaving little awareness of God.
2. Tiredness prevails; every action requires more and more effort.
3. There are feelings of disorientation and loss of clear direction.
4. Joy in ministry is lost; duty prevails.
5. Life and ministry seem ambiguous; nothing feels right.
6. The future seems lost, bleak and hopeless, which causes depression.
7. Preaching has a dullness akin to prerecording and continues from habit, with little sense of the presence and reality of God.
8. Encounters with holy things do not stir up the soul.
9. Doubts are ever-present: of oneself, of one’s competency, of the faith, and sometimes of God.
10. God recedes from consciousness and seems unreal, distant, or absent.

⁴ Thomas Moore, *Dark Nights of the Soul* (New York: Gotham Books, 2004), xvi.

⁵ Johnson, *Pastoral Spirituality*, 17.

⁶ *Ibid.*, 17f.

11. Prayer is sparse, professional or non-existent.
12. Preaching becomes increasingly abstract, deals with issues without reference to faith, and seems belaboured and dull.
13. Conversation about personal faith and the experience of God is avoided.

8.9 Final comparison

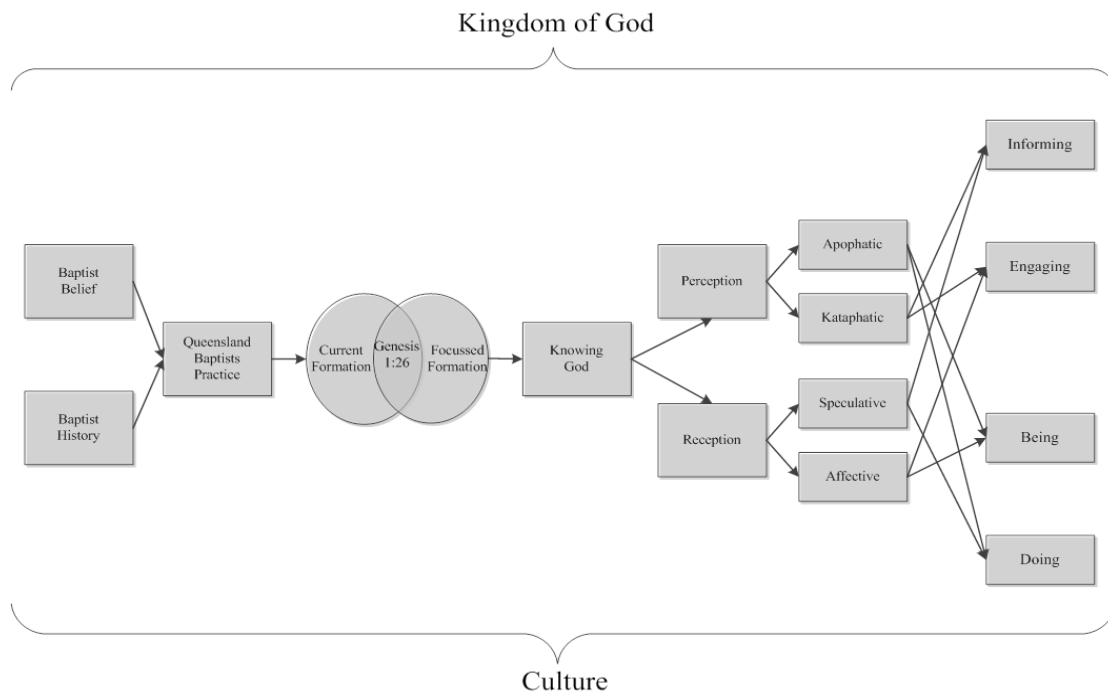
The Leadership Survey, despite its limitations, is a useful benchmark for interaction with this thesis. The figures do show some variation but the general trend is evident and similar in both instances. Despite some discrepancies, this demonstrates a level of similarity amongst clergy, both internationally and interdenominationally.

CHAPTER 9

A MATRIX FOR QUEENSLAND BAPTISTS MINISTERS

The purpose of this thesis is to develop a paradigm that can help ministers in their own spiritual formation. The following diagram illustrates the methodology used to arrive at the paradigm as well as depicting the paradigm as a part of a flow chart. The paradigm is presented in a variant form elsewhere as intersecting axes. This is an alternate presentation of the right hand side of the flow chart from “Knowing God.”

Diagram 9.1 Methodology Flow Chart



The diagram above shows that both Baptist belief and history have shaped Queensland Baptists. Whilst this shows the background for the movement as a whole, it is also applicable on the individual level. That is, a person’s belief and history shape

their current context. This has generally shaped the current methodology and practice of spiritual formation undertaken by ministers. The circles of current formation and focussed formation are intersected by the common ground of aspiring to reclaim the image of God. From this issues the desire to know God experientially and the resultant component parts of this. These are explored elsewhere in this thesis.

9.1 General Guidelines

It is apparent that most ministers do not have a holistic and deliberate approach to their spiritual formation. This view is reached both from a perusal of the survey results as well as my anecdotal observation of Queensland Baptists ministers.

A significant part of this observation has been as a member of the Ministerial Services committee that assesses and monitors candidates applying for vocational ministry.

The initial application process is an extended one taking close to two years to complete. Once accepted, candidates undergo further interviewing after a period of time in ministry and, then, once more immediately prior to ordination. Seven interviews covering different areas are examined during this time. Two of these have particular application to this thesis. Of primary interest is “personal faith development and expression” and to a lesser extent, “sense of call to ministry.” These observations have taken place for over fifteen years and have resulted from reading written responses and questioning of candidates as well as reading referees’ observations of the candidates in these areas. In addition to these functions has been my involvement with ministers’ spiritual retreats over fifteen years and the observation of ministers in my current role as General Superintendent of Queensland Baptists. Consequently, these observations are based on the results of the survey and my personal experience

in engaging with candidates for the ministry and my observation of ministers in their setting.

Attention now turns to the way ahead. Data has been gathered about the current spiritual practices of Queensland Baptists ministers. The Baptist movement has been examined from an historical perspective. Current Baptist practices have also been explored. Numerous authors, Baptist and non-Baptist, historical and contemporary, have been interacted with. Now, gathering all of this information together, a proposed way ahead for ministers is offered. A number of criteria is required for this to be an effective paradigm. In essence, the aim is to systemize what is already present and then to develop the model so that the resultant framework is more effective and efficient in spiritual transformation. It is important to ensure one knows where one is heading in this quest for spirituality. If we lose sight of the goal it is easy to fall into error. If we lose sight of the goal often the means to the goal becomes the goal or focus of our attention. The pursuit of spirituality is always Christ. In essence, Christian spirituality is encounter with the divine Being, God. Spirituality is not tied to a pattern of life but to the Divine presence of Christ. Put another way, the aspiration of those seeking to be spiritual is one of intimacy with Christ. It is of grave concern that sections of evangelical spirituality have lost intimacy with the Father. Somehow, God is here, yet not. The love of God is preached but there is always more of the love of God to be known. We preach that "Abba Father", is an intimate term, yet fail to intimately call Him "Daddy." Of course in our culture, most people grow beyond calling their father "Daddy" yet Abba is a term that "could be used between children and their father for a whole lifetime and carries no connotation of childishness."¹ Whilst an apophatic

¹ Wright, *God on the Inside*, 103.

spirituality might be argued at this point, the argument of this thesis is for an all-round spirituality that embraces both the apophatic and kataphatic aspects. They should not be seen as mutually exclusive and, so, to embrace one without the other is erroneous.

It is important to grasp an essential “mission statement” of spiritual formation. Biblically it can be expressed in the words of Colossians 1:28 "to present every person mature - full-grown, fully initiated, complete and perfect - in Christ - " (Amplified Bible). The notion of maturity is common in the epistles. Paul distinguishes *nepioi*, those beginners in the faith ("babes in Christ") who are fed only milk, and the *teleioi*, those more "mature" Christians who can receive solid food (1 Corinthians 3:1-2, cf 2:6, 13-16; Ephesians 4:13-15; cf Colossians 1:10). Hence, this process needs to be one that will help foster the growth of ministers' spirituality.

In practical terms we may say that the process of spirituality is ceasing to be a person as others see me and becoming instead the person as God sees me.

Consequently the paradigm should not necessarily be something that is completely brand-new. It is clearly acknowledged that spiritual formation is taking place albeit in a largely *ad hoc* manner. The aim is to take whatever is already there and to build on what is currently in existence. Another requirement is that there should not be a programmed approach. It has been more than adequately shown that there is a reasonable amount of diversity amongst ministers and so a “one size fits all” approach will not work. The aim will be to propose a framework which can then be developed organically by each individual minister so they can arrive at a model which they can own and call their personal model of spirituality.

This, then, calls for diversity. The framework needs to be flexible to allow the expression of diversity of personality, experience and spirituality. However there ought to be a common thread that does bring about a connection. Unity does not mean uniformity. There ought to be a recognizable togetherness and yet sufficient space to celebrate the diversity that does exist. The paradigm must also be functional at all levels. In other words, it should be able to be applied to the minister or ministers, the leadership and the congregation as well. It also ought to be able to be used irrespective of one's age or of one's spiritual experience or maturity. It ought to be functional in day to day living as well. It ought to be pragmatic and experiential. It is of no value having a spirituality that is "so heavenly minded it is of no earthly use". In reality, true spirituality is very grounded, the more heavenly minded it is gives greater earthly value. A further approach is that it is able to be lived in community. The primary community is the church. However, subsets of the church exist in small groups and retreat groups. The minister's family, both nuclear and extended, also offers a group environment. It must also be goal focussed. This raises several issues. The goal needs to be identified, clarified and substantiated. The current position also needs to be ascertained. Movement, in the form of journey is described which also involves change. Change dynamics is often overlooked in describing spiritual formation. Finally, in this more general sense, the paradigm needs to be a transferable concept. It shouldn't be just a pattern for ministers' own personal use. It must be something by which they are able to assist others in their spiritual walk. It should be an effective tool in their kit to use, as pastors, in assisting their parishioners in their daily walk with God. In fact, the transferable concept should have another application. It should also be able to be used as a filter to not only assess individual

forms of spirituality, but be applicable in evaluating denominations and movements, especially the Queensland Baptists denomination or movement.

There are some more specific requirements that need to be adhered to. The paradigm must be overtly Christian. Peeling away this level and moving to the next, it must also belong to the evangelical stream of Christianity. To be even more specific, it must fit comfortably within the Baptist framework of belief and practice. Another requirement is that it be God focussed. Becoming a Christian involves a change in the focus of control from self to God. Hence, spiritual formation needs to be more about orientating the self towards God rather than becoming more self-centric.

Again, the paradigm needs to focus on relationship rather than technique or form.

The essence of the God-person connection is relationship, a Father-child relationship and, so, the process must enhance and deepen this relationship. The main constituent of a relationship is communication. Hence the process here must focus on how the communication skills of speaking and listening can be enhanced. This means that the place of prayer and the Scriptures come also into prominence. This raises the question of how attention given to these two practices can be intensified and beneficial for the minister. How these are enhanced through the appropriate use of relevant spiritual disciplines also becomes important.

A further consideration is that the paradigm must be personal. Spiritual formation has progressed beyond the “one size fits all” concept to where it must be relevant and meaningful to the individual. There needs to be a progression beyond knowing about God to actually knowing God. “Knowing about” precedes actual knowing. However,

if one does not progress beyond the “knowing about”, one is left with a lifeless form of spirituality which is no more than a mirage. It may look like spirituality but it is not real. This is most evident in one’s prayer life. Real prayer moves beyond a monologue to dialogue, to conversational prayer of both speaking to God and hearing Him speak. The Christian must be able to be certain that hearing God is not just the result of a subjective imagination but is actually the voice or word of God that one is responding to. Hence, discernment becomes paramount.

Whilst change has been referred to in the macro requirements, it deserves revisiting at the personal level. “What” changes becomes as important as “how” the change occurs. Is the change according to stages? Is it incremental? Is it more diffused? Is it linear, infused or even multifaceted? All of these matters will be given due consideration.

It is important to consider the place of a paradigm in spiritual formation. It ought not be introduced too soon in the Christian’s life. The concept of growth and development of spirituality is overtly stated throughout The New Testament, particularly in Paul’s writings. A clear example is in I Corinthians where he writes, “Brother, I was not able to speak to you as spiritual people but as people of the flesh, as babies in Christ. I gave you milk to drink, not solid food because you were not ready for it.” (I Corinthians 3:1-2). Here he makes a distinction between immature and mature Christians using physical stages of development as an analogy. For the purposes of this thesis, three stages of formation are suggested: program, principle and paradigm. For the new Christian, a more programmed approach to spiritual formation is required. The reading of Scripture is pre-determined, prayer outlined the

need for fellowship is established and promptings for sharing one's new-found faith is outlined. At this beginning stage, the approach is prescriptive as new habits are engendered into this fledgling life to form a solid foundation. As maturity becomes apparent and habits are established, the next stage, that of principles, is now engaged. This is far less prescriptive, but the same ingredients or principles remain. The process remains but the content has now become more flexible, and determined by the Christian themselves.

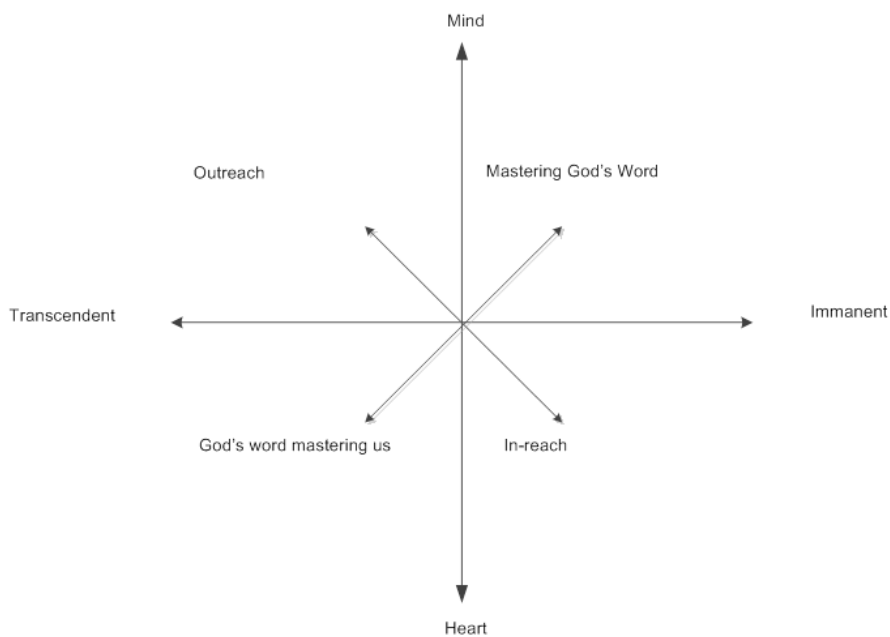
This third stage is more technical and it is assumed that Queensland Baptists ministers are at a level of spiritual maturity to enter into this stage. Even though the same principles are still present, the paradigm is more technical in that it gives a theological foundation for the previous two stages, identifies a "comfort zone" and "growth zone" for the formation and offers a framework to assess other forms of spirituality and to discern and evaluate other individual's spirituality, and thus assist them on their journey with the Lord Jesus.

The paradigm is now outlined. The diagram at the beginning of this chapter is produced as a flow chart demonstrating progressive development. The same ingredients are reproduced below in a static manner to show the paradigm as it can be applied to construct a meaningful pathway for spiritual formation and forms the paradigm for this thesis.

The theological framework is foundational. Knowing God involves both one's perception of Him (apophatic and kataphetic) as well as one's reception of Him (speculative and affective). These two theological tenets, when placed in two

intersecting continuums, results in four practical outworking: informing (mastering God’s Word), being (God’s Word mastering me), engaging (in-reach) and doing (outreach). Whilst these quadrants emerge from the theological foundation and are significant in themselves (as seen elsewhere), it is also of value to note the opposite aspects of the quadrants and the push-pull effect of them. The opposites are required to ensure both balance and completeness. Engaging with people of faith is of itself, incomplete without engaging with the world. In a similar manner, it is incomplete to have knowledge of the Word of God without it impacting the way in which one lives.

Diagram 9.2 Paradigm for Spiritual Formation



For a quick assessment Corinne Ware’s spirituality questionnaire (Appendix 6) can be undertaken so as to determine one’s spiritual type. This will indicate the person’s “comfort zone” or spiritual type. It will also reveal the person’s weakness.

Remembering that an all-round spirituality is the goal, it will give spirituality areas to develop and specific exercises ought to be undertaken to develop these.

The application of this paradigm is far reaching. It can become a check list in prayer, preaching, orders of worship, giving spiritual counsel and guidance to others and so on. It can become the basis of assessment for the whole of life.

It has already been stated that much has been written about spiritual maturity but spiritual type has lacked attention. There have been attempts in the last generation to identify and define or describe spiritual type. As this has been investigated two basic examples of spiritual type are Gary Thomas ² in *Sacred Pathways* where he identifies nine distinct preferences for spiritual development, and Ben Campbell Johnson in *Pastoral Spirituality* who identified seven types of pastoral piety. While both approaches are useful, having their basis in empirical observations, they are limited on account of their anecdotal foundation. The third approach, favoured in this thesis, is that of Urban Holmes. It may be argued that his approach is not dissimilar from either Thomas or Johnson, as he made his analysis on a perusal of spirituality history. However, there is a distinct difference in that Holmes' model can clearly fit within a theological framework. It also has as an added benefit that it presents as a basic framework that is readily adaptable to the development of a framework for individual needs. For example, both Thomas' and Johnson's works stand alone - however if one were to begin with Holmes, it is soon evident that Thomas' and Johnson's typologies can be placed within Holmes' paradigm. This is the beauty of Holmes' approach insofar as it expresses principles that can be applied in any setting.

There is another important aspect to Holmes' paradigm that is often overlooked by those examining spiritual type, even by those who have adapted Holmes' work for

² Thomas, *Sacred Pathways*.

their own setting. Holmes' two intersecting continuums, and the resultant four quadrants, enable all types of spirituality to be categorized into one of these types. However, Holmes draws a "circle of sensibility"³ with the intersection of the axes as the epicentre of spirituality. He argues that the opposite quadrants give balance and serve "as a corrective to an exaggerated form of prayer."⁴ Corinne Ware adds to this. She states that identifying our spiritual type according to Holmes' model we have "opportunity to grow by (1) acknowledging and strengthening our present gifts, (2) growing towards our opposite quadrant, and (3) appreciating more perceptively the quadrants on either side of our dominant type."⁵ These two comments affirm what others appear to overlook. Both Holmes and Ware appeal for an all-round spirituality. They acknowledge spiritual type, but appeal to the believer to develop the areas of spirituality that appear to be not them. This is in contrast to other writers whose basic philosophy is for a person to discover their spirituality and develop it and to discard all other types. An holistic spirituality, on the basis of Holmes' work, points to the importance of recognising that: 1. There are distinct spiritual types; 2. There needs to be an expression of all types to most accurately reflect the Personality of the Godhead; 3. Individuals, congregations and even denominations are an expression of a particular spiritual type and 4. In our quest for Christ-likeness it is therefore important to develop an all-round spirituality for each believer. This aspect of spiritual type is also important to note as a contrast to personality type. Those advocating personality type generally agree that personality is essentially consistent with a person through their life. Some writers endeavour, then, to match personality

³ Holmes, *A History of Christian Spirituality*, 4.

⁴ *Ibid.*, 5.

⁵ Ware, *Discover Your Spiritual Type*, 45.

type to spiritual type. Whilst there is some degree of correlation, people like Holmes and Ware would advocate a growing of spirituality by developing all areas of spiritual type in aspiration to spiritual maturity.

The application of this is clear for each minister. It is preferable for the minister to have a theological understanding of the basis for spiritual type as discussed in this thesis. The pastor should then determine what his or her spiritual type may be. The easiest way to accomplish this is by undertaking one or more of the spiritual type tests included as an Appendix to this thesis. It is also important for ministers to have a good awareness of other types of spirituality. There are several reasons for this. It does give authenticity to different types of spirituality. Not everyone is the same and the diversity is cause for celebration. It should also impact the way worship services are conducted. Offering a variety of worship experiences will fulfil the needs of the varieties of spirituality in the congregation. It will also give a fuller and fairer representation of God. It should also impact on sermon content as well.

John Ackerman has also developed Holmes' paradigm and names the four quadrants as thinking, feeling, being and doing.⁶ Ware named the four quadrants or spiritual types as head, heart, mystic and kingdom spirituality.⁷ Sager refers to the same quadrants as theological renewal, personal renewal, the inner life and societal regeneration.⁸ Boa uses Sager's terms but adds paradigm spirituality, relational

⁶ Ackerman, *Listening to God*, 46.

⁷ Ware, *Discover Your Spiritual Type*, 27ff.

⁸ Sager, *Gospel-Centered Spirituality*, 36.

spirituality, devotional spirituality and corporate spirituality.⁹ To have spiritual type identified in these terms is refreshing and challenges typical stereotypes. These terms refer to spiritual type in uncomplicated terms and stands as a testimony to the fact that spiritual life can be expressed in a number of ways. Ministers should be affirmed in their individual expression of spirituality that they are just as spiritual whether their expression is primarily that of an academic, relating to others, a mystic or an activity engaged in mission. Whilst this model or paradigm of spiritual type is preferred, it is also beneficial to identify where the minister is placed in both Johnson's and Thomas' model. Thomas' sacred pathways is particularly useful in assisting the minister to enhance his/her spirituality. It ought to be remembered that there is value in exploring all nine pathways and not to limit oneself to the one/s from which they derive benefit or comfort.

A number of other issues also emerge for consideration. The following have been identified as significant.

9.1.1 The Issue of Time

The problem of the "I want it now." syndrome, is not only a society sickness, it is also an evangelical sickness as well. However, one-minute spiritual depth does not exist. Psalm 1:3 likens the godly person to a "tree planted by streams of water." Trees take years to grow. The large forest tree may take many decades to reach maturity. It never happens in an instant. Likewise, with the depth of spirituality, it only comes with time.

⁹ Boa, *Conformed to His Image*, 471.

9.1.2 The Issue of Intimacy

This has been mentioned earlier, but it is raised again in this context. Whilst preaching a personal indwelling Christ, evangelicals appear to be reluctant to live in the reality of that intimacy. There is a common belief that God speaks only through the Bible and then to people generally rather than to an individual. There is a reluctance to personalise God's Word to oneself for fear of subjectivity. Spiritual formation is about developing a relationship with God “who may seem very distant and unknowable at times, and yet is present to us as friend, often in unexpected ways and seemingly hopeless situations.”¹⁰

9.1.3 The Issue of the "Amen"

This applies to the approach to the daily disciplines of life. Evangelicals have emphasised the required “Morning Watch” or “Daily Devotions” to the extent that God has been omitted from the rest of the day. The attitude has been taught that I do my morning devotions (and be prepared for a bad day if I don't), and then get on with the realities of my daily living. Instead of the “amen” being an affirmation of what is said to carry me through the day, it has come to be a synonym for “The End.” It is an inherent weakness of humanity that we tend to divide life into two: the sacred and the secular. Our tendency then is to be crossing back and forth “so that we live a divided instead of a unified life.”¹¹ Our example is Jesus Christ and He knew nothing of this divided world. Rather, His life was lived in obedience to the Father.

¹⁰ E.C. Sellner, *Mentoring: The Ministry of Spiritual Kinship* (Notre Dame: Ave Maria Press, 1990), 18.

¹¹ A.W. Tozer, *The Pursuit of God* (London: Marshall, Morgan and Scott, 1961), 117.

9.1.4 The Issue of Direction

Evangelicals tend to promote only one reason why Christians don't progress in their spiritual lives. The tendency is to look in the past rather than to look to the future. They look for sin in the person's life. It rarely occurs to them that instead of something holding a person back there may be an issue of: "Where is the road that leads me on from here?" Barry and Connolly emphasise that the fundamental issue for spiritual direction is the relationship with God and the "underlying questions: 'Who is God for me, and who am I for him?'"¹² This, then, highlights the need for progress, to move forward in this essential relationship with God.

9.1.5 The Issue of Commitment to Grow

Conversion is a point of crisis, but it is more than this. It is also a process. Too often evangelicals have sold Christianity as a once only decision for Christ. Hinson observes that "Baptist spirituality shifted focus from the total process of being reformed and transformed in the image of God to the front end of the process, or conversion."¹³ It is a decision to hand over the control of the rest of my life to Christ. The new Christian needs to grow in that decision. They are born a spiritual baby and need to grow into maturity. This change is known as sanctification and outlines the change that takes place in the Christian to "enable him or her to break with the old, sinful patterns of living and to live a new, holy life in the power of God."¹⁴

¹² Barry and Connolly, *The Practice of Spiritual Direction*, 5.

¹³ Hinson, *Baptist Spirituality*, 31.

¹⁴ Wright, *God on the Inside*, 107.

9.1.6 The Issue of Mystery

Evangelicals have often felt uncomfortable with the unknown. The need to have doctrine in order and place in a watertight compartment is often the norm. The idea of God working in an extraordinary way belongs to yesteryear. They have too often emphasised the need for an apologia (1 Peter 3:15), and are reluctant to make way for God to work in His mysterious way (Deuteronomy 29:29). In many ways, the whole of life has an element of mystery about it. Somehow the “dust of the earth and the breath of heaven are joined in a mysterious union that only death can separate.”¹⁵ Mystery goes beyond that to everyday life. Our humanity prevents us from fully knowing the mind of God, a reality in which we live.

9.1.7 The Issue of Weakness

Generally, weakness is seen as an abomination to the evangelical. They are good at putting on a facade that says - "I am going strong." The tendency may even be to celebrate other's weaknesses and delight that we are not like them. Yet, inwardly, one knows the truth. One knows that we struggle as much as, if not more than, those around us. And we are fearful of admitting it lest others delight in our struggles. Yet, “because our inner being is an orderly realm where, even in the disorder of brokenness, God has provided a methodical path of recovery.”¹⁶ Where is the open, accepting, caring community that allows me to open my life and be vulnerable without judgement? Where is the celebratory community that journeys together to the point of realisation that God's strength is made perfect in my weakness?

¹⁵ Ken Gire, *Windows of the Soul* (Grand Rapids: Zondervan, 1996), 48.

¹⁶ Dallas Willard and Don Simpson, *Revolution of Character* (Nottingham: Inter-Carsity Press, 2006), 19.

All of these variations and considerations may be overwhelming. It is not possible to give an ordered chart to the process of spiritual formation. It is a multifaceted matter with a variety of entry points and pathways. This makes a programmed approach impossible. Hence, one must have a solid grasp of the entire spiritual formation process so as to be able to plot an individual pathway that is both theologically correct and personally applicable.

One also needs to have a clear awareness and belief that there is no single formula for spiritual formation. Our heavenly Father is the God of the unique and He has a distinctive journey for each individual. It is easy to fall into the trap of believing that what is right for me is right for others. Something of the various broad groupings of spiritual formation are given in the following examples.

The ascetic begins with the body and its practices. The word "ascetic" is taken from the Greek *askesis* and means training. In secular literature it was used of both physical and moral training. Pushed to the extreme, the ascetic says: "If I get my behaviour right, I get God." Essentially, the ascetic begins the process of spiritual formation with the outward practice of spiritual disciplines in order to create the conditions for God to "grow the person."

The mystic begins in the heart. Mysticism is a difficult term to define as it is used in a variety of contexts. It effectively portrays some supernatural interchange between one's spirit and God which impacts one's personality resulting in a perceived Christ-

likeness. Essentially a mystic pronounces that "If I get my experience right, I get God."

The conservative evangelical, generally, has elevated the place of the mind beyond that of the other two. Concerned with ensuring right doctrine, being and doing are sometimes overlooked. The person who starts here says, "If I get my thinking about God right, I get God."

Obviously, no one area is more important than the other. The three areas constantly interact with each other and there is a mutual dependency between them. There must be congruency between all three areas in spiritual formation as well as a development or growth in each area. In this model, the mind is an important link in the chain. It is neither of superior or inferior importance, but is often overlooked in the process. The area of knowing connects who I am and what I do and acts similar to a filter or regulator.

"The main thing is to keep the main thing the main thing." This statement has been attributed to various people but the relevance of the statement applies to spiritual formation. Another way of posing this question is to ask, "What business are you in?" The purpose of these two statements is to bring into focus the goal or purpose of spiritual formation. This needs to be clearly established so as to ensure right processes. Spirituality takes on many concepts in the contemporary world and one must be careful not to extend beyond the boundary of spiritual formation for Queensland Baptists ministers. In answering these questions, a minister will not only

bring his or her own spirituality into focus, but will also assist in setting the pattern for ministry.

Whilst there is not a single statement in the Bible that gives a clear goal for spiritual formation, there are several verses that are very similar and point to a common theme. For example Jeremiah 9:23-24 says, “This is what the Lord says, ‘Let not the wise boast of their wisdom or the strong boast of their strength or the rich boast of their riches, but let the one who boasts boast about this: that they have the understanding to know me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight’, declares the Lord.” This passage easily divides into two sections: the wrong and right principles to use as guidelines for living. The negatives are stated first and list three common principles by which people still measure success in life – wisdom, strength and riches. Wisdom refers to mental capacity, mental achievement and the like. Strength refers to the physical aspect of the body and its achievements and may well refer to capacity now as well as longevity. Riches refer to social accomplishment for the accumulation of wealth and are a societal gauge of success. These three common misconceptions are then contrasted with the positive, the God-determined life-principles. Understanding and knowing are basic elements in any relationship. The Hebrew word for understand (*tavun*) finds its root meaning in “*banah*” which means to build. In order to build something, one must first have the ability to plan, gather and construct. The Hebrew word for know is *yada* which has a far deeper meaning than our English word to know. In English if we know someone, we may merely know of his or her existence and be aware of a few facts concerning the person. In ancient Hebrew, to know someone was far more personal and intimate. At times it is extremely intimate. For example, in Genesis 4:1 where it says that

Adam “knew” his wife Eve, it strongly implies a sexual relationship. So here, in Jeremiah, life’s guiding principle of knowing God is not merely a gathering of facts but entering into a personal and intimate relationship with God. Consequently, it may be stated from these verses that spiritual formation is both a gaining of understanding of God and entering into a deep, personal and intimate relationship with Him. Three aspects of the character of God are highlighted, kindness, justice and righteousness. These personal qualities will also be taken on by His followers.

A New Testament example is Galatians 4:19 which reads, “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.” In passing one is immediately faced with the question of what does a man know and understand about childbirth. Of course, there can be a vicarious understanding gained through the testimony of mothers who have experienced childbirth or perhaps even by personal observation. A number of parallels can be noted. Paul highlights the pain associated with both acts: childbirth and spiritual formation. It is even more apparent as Paul wrote in an era before pain relief medication was available. He also notes the repetition of the process through the word “again”. It is unclear whether the “again” refers to the same birth process like the contractions leading up to the actual birth or whether he may actually be referring to multiple births in that he has experienced this pain on previous occasions with other people and now is encountering the same thing once more. No doubt other parallels could also be made. Reference could be made to process, growth and development, types of delivery and even to the practice of birth control, the failure to embark on the formation process, but all of these, whilst relevant, move beyond the text. What is important here is the “baby”. Paul’s ministry is to deliver Christ in them. This is not the only place it refers to the indwelling

Christ. To the church at Colossae he wrote: “To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.” (Colossians 1:27) In Ephesians 3:17, he says, in part, “so that Christ may dwell in our hearts through faith.” This in turn follows on from the teaching of the Lord Jesus in this regard. It is summarized in the words of Christ in John 14:20 when He stated: “In that day you will know that I am in my Father, and you in me, and I in you.” The following chapter has, as its theme, abiding in Christ resulting in fruitfulness. Verse five says, “whoever abides in me and I in him, it is he that bears much fruit.” Associated with this abiding is abiding in love (15:9-10). Thus, from these three thoughts, it can be determined, concerning the indwelling Christ, that this brings about hope, issues out of faith and results in actions of love. Faith, hope and love are interconnected through the indwelling Christ.

The indwelling Christ has its roots back in the creation story. Genesis 1:26-27 relates the account of the creation of humankind. “Then God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea.’ So God created man in His own image, in the image of God he created him, male and female He created them.” This original intention of God’s creative act was thwarted with the introduction of sin into the human race thus marring God’s intention.

Without doubt, one aspect of the desired outcome of spiritual formation is to be set firmly back on the pathway to reclaim the original intention of the image of God.

In mapping out a process for a pastors’ spirituality, it is beneficial to outline the basic essentials of what needs to be covered. One runs the risk in so doing of apparently

omitting certain essentials. However the following needs to be noted. First, it is assumed that a formal theological education has already been undertaken. In so doing a grasp of essential theology and doctrine has been studied and assimilated. Second, the focus in this thesis is spiritual formation and, so, only those matters associated with spiritual formation are discussed here. There are many other aspects to good Christian living, doctrinal and practical, that are not discussed here. A third aspect also needs mentioning. What is being presented is a generic paradigm that may apply in the vast majority, if not all, situations. Obviously, when dealing with individuals other matters that are only pertinent to a particular individual will become evident and will need to be dealt with in that circumstance.

A number of areas need exploration. These include: an adequate theology; appropriate practice, spiritual type, spiritual disciplines, prayer and, companions on the journey.

With regards to an adequate theology, it needs to be stated that the theological matters raised here apply only to spiritual formation and it is assumed that a broader formal theological education has taken place. Therefore, included in this part are the foundational issues of God's being; nature of humanity; basis of relationship between God and humanity outlining the process of regeneration and sanctification; the foundation of that relationship; and communication of God to person and person to God.

Good theology results in good practice. Attention is turned to the matters of prayer and reading Scripture. Practices which enhance these are called spiritual disciplines,

and the role and range of these are also explored together with the subject of spiritual type.

Finally, companions on the journey will be outlined. There are a range of companions that will be mentioned. These will include both groups and individuals. Often, one only thinks of people as companions on the journey and connected relationships, but books, and perhaps particular authors, can also be regarded as good friends to assist and journey alongside in developing one's spirituality.

As a postscript to these matters, limits of spiritual formation will also be outlined. These stand both as recognitions of our humanity and as a warning not to proceed beyond particular boundaries as well.

9.2 An Adequate Theology

Most Baptists have a particular view of the Bible. Olson remarks that Scripture “has a divine origin and possesses divine authority because of its unique inspiration.”¹⁷

Wright adds: “the Scriptures, by reason of their inspiration, are altogether reliable in fulfilling their central purpose, bearing witness to Jesus Christ.”¹⁸ Willard makes the point that “ultimately the Word of God is God speaking.”¹⁹ These three Baptist writers all portray the importance of the Bible and its appropriate application to the lives of Christians. It is from the Bible that a theology is developed.

¹⁷ Olson, *The Mosaic of Christian Belief*, 94.

¹⁸ Wright, *God on the Inside*, 50.

¹⁹ Willard, *The Spirit of the Disciplines*, 177.

Every minister ought to have a good grasp of theology. This is an essential foundation for true spiritual formation. A wrong or poor foundation results in faulty practices and a malformed or deformed spirituality. Every minister ought to have a solid grasp of essential theology. He or she should be aware of important theological themes, the range of views on these themes, the views on each theme that go beyond conventional Christian thinking but also the particular aspects of the theme that can unite us as Christians. It is also assumed in this context that the accepted theological viewpoint is in the spectrum of a conservative, evangelical and Baptist approach. It is in the scope of this thesis to do a detailed analysis of important theological themes that impact on spiritual formation. These are to be found in other places but are highly recommended to be explored. A thorough understanding of the Bible ought to be accompanied by a good library of solid theological tomes that cover theological issues both from an historical and a contemporary approach.²⁰

It is essential that one has a good grasp of the nature of God.²¹ This has been referred to elsewhere in this dissertation to some degree. A sound understanding of the three Persons of the Trinity, how they relate to each other and to humankind is required. It is also important to have an awareness of the attributes of God, and particularly, in this setting, both the immanence and transcendence of God. It is also paramount to have a good understanding of the finished work of Christ on Calvary, the offer of forgiveness as an act of grace and the work of the Holy Spirit in the believer in transformation.

²⁰ A helpful booklist can be found in White, *A Mind for God*, InterVarsity Press, 101ff.

²¹ A Baptist perspective on these matters are put forward in Olson, *The Mosaic of Christian Belief*.

Humankind is the pinnacle of God's creation. It is stated that humankind was created in the image of God or the *imago Dei*. There have been various interpretations and understandings of the nature of *imago Dei*. Among the more recognizable is, first, that humanity physically embodies the image of God. A second view is that the image of God refers to the Trinitarian nature of God. Augustine was a champion of this view pointing to memory, intelligence and will as being those aspects that represented God. Thirdly, others consider that the image of God refers to the dominion that humanity has over the rest of creation. A fourth approach centres on the idea of humanity in relationship. That is, just as the Trinity demonstrates intimate fellowship, in the same way humanity was created to enjoy relationship and not to live in isolation. Fifth, a view favoured by this writer, is that the image of God is to be understood in ethical and cognitive terms. God is holy and righteous and God's intent was that His creation should reflect this. The presence of sin has marred this and the process of regeneration and sanctification is God's method of reclaiming His original intent. It needs to be emphasized that God is not in the self-improvement business. This is not a twelve-step program. God's methodology is the new birth, to implant the Spirit of God into the believer.

The Bible is adamant that salvation is a gift of grace. Passages such as Ephesians 2:8-10 leave little room for alternative understandings. Numerous other passages also declared the same truth. However, becoming a member of God's family is not the end but the beginning of journey with Christ. As the Ephesian passage states, "we have been created in Christ Jesus to do good works." (Ephesians 2:10). The order is important. Good works do not precede our salvation but rather are natural outcomes of it. The Bible affirms that salvation results in many changes, including that of one's

behaviour. This is not a legalistic change but rather one caused by relationship. Paul, again in Ephesians says, “find out what pleases the Lord”. (Ephesians 5:10) and “understand what the Lord’s will is” (Ephesians 5:17). Implied in these verses is a truth that characterizes every intimate relationship, one lives to please the other. These changes are a part of the spiritual formation process.

9.3 Appropriate Practice

One’s character determines one’s conduct. Consequently, as one’s character undergoes transformation by the Spirit of God so too one’s behaviour alters. It is necessary to understand how this change occurs. It is not a matter of personal improvement or self discipline but rather an act of God. The Apostle Paul gives us a hint into how this occurs, for example, when he was writing to the church at Corinth. In talking about this growth, he said: “I planted the seed. Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God who makes it grow.” (1 Corinthians 3:6-7). Two things are apparent here. First, the change that occurs is a cooperative effort between God and Paul and Apollos. Second, whilst Paul and Apollos create the condition for growth, only God can deliver the actual growth. Both of these aspects are relevant for spiritual formation. It is a cooperative effort between God and the individual and, second, the individual must create the conditions for growth whilst God does the actual growing. It must be clear what is God’s role and what is the role of the individual, and not to get the two roles confused.

9.4 Spiritual Disciplines

Associated with spiritual type are spiritual disciplines. The word “discipline” tends to conjure up negative thoughts but this is not the case when contemplating spiritual disciplines. A spiritual discipline is a practice or habit that is undertaken to assist in the cultivation of spiritual development. Richard Foster wrote that “the desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people.”²² These words were first written some thirty-five years ago and if the need existed then, it has not abated. In fact, the church probably more desperately needs people of depth today than ever before. Superficiality is an issue for today’s church. The opportunity is there for ministers to go beyond the immature Christian stage to become men and women of depth. Spiritual disciplines assist in making this possible. Generally speaking, a spiritual discipline is something we are able to do to assist us in accomplishing something that is beyond our capacity in a direct effort. For example, in Matthew 26:41 Jesus said to Peter James and John, “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.” The temptation was beyond their ability to cope but the watching and praying became a stepping stone to accomplishing this. This is the manner in which spiritual disciplines function. These have been outlined by a number of authors including Willard²³ and Foster.²⁴

There are numerous disciplines and they may be categorized in various ways. Baptist author, Dallas Willard refers to disciplines of abstinence (solitude, silence, fasting,

²² R. Foster, *Celebration of Discipline* (London: Hodder and Stoughton, 1978), 1.

²³ Willard, *The Spirit of the Disciplines*.

²⁴ Foster, *Celebration of Discipline*.

frugality, chastity, secrecy, sacrifice) and engagement (study, worship, celebration, service, prayer, fellowship, confession, submission).²⁵ Richard Foster groups them as inward disciplines (meditation, prayer, fasting, study), outward disciplines (simplicity, solitude, submission, service) and corporate disciplines (confession, worship, guidance, celebration).²⁶ These divisions also give to us a list of possible disciplines with which to engage. The list is by no means exhaustive, and others have added other disciplines to their spirituality. It needs to be noted that most, if not all, authors include prayer and Bible reading as disciplines. It is this writer's preference not to do so but to separate them out as standalone functions of spiritual vitality. There are a few reasons for taking this stance. Disciplines assist in the cultivation of spiritual development, whereas prayer and Bible reading are communication tools with God which form the foundation of relationship. Spiritual disciplines are optional. Prayer and Bible reading are mandatory. Each person decides which spiritual disciplines they will employ whilst discarding the rest. The Christian has no such choice whether or not to engage in Prayer and Bible reading. These two practices may stand alone whereas the disciplines may be engaged to assist us in our prayer and Bible reading. Nevertheless, it is incumbent on the minister to have an awareness of the disciplines and to familiarize him/herself with them and seek to implement them in their own life. Numerous books have been written on the topic but Willard and Foster make a good starting point for exploration.

²⁵ Willard, *The Spirit of the Disciplines*, 158.

²⁶ Foster, *Celebration of Discipline*.

9.5 Prayer

It is not the intention to give an expanded seminar on the topic of prayer. There are already many excellent books that do so. Among these are: *Praying God's Word*;²⁷ *Prayer*;²⁸ *The Pastor in Prayer*;²⁹ and *E.M. Bounds on Prayer*.³⁰ It is intended to make some comments on this important topic. There is a popular quote doing the circuit at this time. "I have never prayed for more than ten minutes; but I have never gone for more than ten minutes without praying." The time varies from ten, to fifteen to twenty minutes or even half an hour. The quote is attributed to Baptist preacher, Charles Spurgeon (1834-1892) and also to English Pentecostal evangelist Smith Wigglesworth (1859-1942). For this exercise, the source is not as important as the content. Contrast this statement with another, this time attributed to Martin Luther. There is some doubt whether or not he actually said it, but he is often quoted as saying, "I have so much to do that I shall spend the first three hours in prayer". Once again the origin of the statement is not as important as the statement itself. In these two statements are two models of prayer: first it is brief but regular praying and, second, it suggests a model of setting aside significant blocks of time on a daily basis. That two spiritual giants should model differing methodologies of prayer is liberating. It frees the minister to explore their own particular preference for talking with God. The natural tendency will be to opt towards one or the other, but there is no reason why the approach should not be a both/and one taking parts of both, either on a

²⁷ Beth Moore, *Praying God's Word* (Nashville: Broadman and Holman, 2000).

²⁸ O. Hallesby, *Prayer* (Minneapolis: Augsburg, 1994).

²⁹ Charles Haddon Spurgeon, *The Pastor in Prayer* (Pasadena: Pilgrim Publications, 1971).

³⁰ E.M. Bounds, *The Complete Works of E.M. Bounds on Prayer* (Grand Rapids: Baker Books, 1990).

regular basis or as the situation demands. What also may be considered a mildly controversial opinion is the best time to pray. Mostly writers on prayer advocate for the early morning. Various patterns exist in the Bible. Daniel's practice was to regularly pray three times each day (Daniel 6:10). There were occasions when Jesus prayed all night (Luke 6:12). It is easier to pray in a crisis or when faced with a critical decision. At times prayers were uttered in public, other times people withdrew to quiet alone places. There is no clear pattern in the Bible. What is important is first that we do pray and then that we give our best time to God, the time when we can focus the best on our conversation with Him. It may be important to foster the attitude that many situations we face are important and so need input from God and to recognize that without God we can do nothing (John 15:5) and thus making all of life a "crisis" event. Prayer acknowledges our need of God and negates our self-reliance. It is more than talking to God, it also involves listening to Him.

9.6 Biography or Journey³¹

The aspect of "journey" can be applied in the following ways.

9.6.1 Life's Journey

This is where one explores one's history from origin to the present. This is not something to be rushed but to be pondered and explored. The things we remember (and sometimes the things we have forgotten or repressed) are the significant things that have shaped us into the person we are in the present.

³¹ M. Robert Mulholland, *Invitation to a Journey* (Downers Grove: InterVarsity Press, 1993).

9.6.2 Period Journey

This will cover the period of time in the immediate past. If one is meeting with a spiritual director or retreat group, it will refer to the journey that one has travelled since they last met.

9.6.3 Daily Journey

Daily journey refers more in depth to the experiences of the day. It will include the daily rule of life or regular, but to it will be added the experiences of the day, the people encountered, the thoughts and ambitions of the heart. It is that which we offer up to the Father at the end of the day.

9.6.4 Journey Themes

A helpful exercise has been to look for a central theme or themes in each of these journeys. Each journey may be one of struggle or ease, pain or delight, sorrow or joy. Irrespective of the experience one must come to the point of seeing God in these situations. It is helpful to ask where was/is God here? What was/is He trying to say to me through it?

9.7 Vision

Someone once stated, "It is not so important what a man is but what he is becoming, for he shall be what he is becoming." The concept of journey is implicit in this statement. It is interested in knowing on what road is this person travelling? Is it the right road? Where will it take them? Who are their companions? How difficult will it be? Who put them on this track?

9.8 The Christian Drama

A spiritual director or spiritual friend must have a good Biblical knowledge.

Biography and vision must be viewed through Biblical truth. For example, what does the Bible say about forgiveness? What about restitution? What is God's view of ambition? How do I hear God's voice for the future? Is a rhythm of life evident? In this regard the work of Walter Brueggeman is helpful.³² His observation is that many of the Psalms can be categorised according to three phases of life: orientation, disorientation and new orientation. His explanation is that life is settled, God allows an occurrence in life to disrupt the *status quo* which then leads to a new, higher level of life. He observes this also in the life of Jesus as recorded in Philippians 2:5-11.³³ The first phase of "orientation" ("Though he was in the form of God...") is followed by "disorientation" ("emptied himself...") and then new "orientation" ("Therefore God has highly exalted Him.") This cyclical rhythm is useful in observing the spiritual life and the associated Psalms are helpful for processing the stages and the movements from one phase to the next.

9.9 The Next Step

A fundamental truth in spiritual formation is that I don't do the growing. However, I must create an environment in which growth can occur. The environment is the place of the spiritual disciplines. This is where I foster those things that enable God to get through to me and me to get through to God. It is a created environment of intimacy. Any environment of intimacy is constructed by those involved. What is intimate to some is not to others. This is also true in our relationship with God. Hence the

³² Walter Brueggemann, *The Message of the Psalms* (Minneapolis: Augsburg Publishing House, 1984).

³³ *Ibid.*, 11.

different types of spirituality. Almost anything can be regarded as a discipline. The classics have been categorised in many ways.

9.10 Developing a Rule of Life

A Rule of Life is a set pattern or practice whereby your life with God is nurtured and deepened. Often one or more of the classic spiritual disciplines will be included but a Rule is not the sum of the disciplines. It is the “context” in which I live my life. It should be organic not imposed. It should include daily routines and habits as well as other intermittent acts (eg retreats). A Rule of Life should include a *credo*, a statement of personal belief.³⁴ This *credo* ought not be what I believe in “my head”, but what I hold to in “my heart.” That is, if someone were to follow me around for a week, what would they say my beliefs were on account of my actions? It should contain not only theological propositions, but also my values and my relationships. For example, faith can be expressed as trust in God and what is actually believed and can “thus be understood to have both volitional and intellectual elements.”³⁵

The Rule of Life should be adaptable and flexible. It should be shared with another for the purpose of accountability. It should be regularly reviewed and, if necessary, altered. One should start small and not be too ambitious.

This chapter has proposed a paradigm for Queensland Baptists to peruse and implement for their own spiritual formation. It has taken aspects from the survey and

³⁴ See, for example, Karl Rahner, *Foundations of Christian Faith* (New York: The Crossroad Publishing Company, 1978), 448ff.

³⁵ Alister E. McGrath, *Christian Spirituality* (Malden: Blackwell Publishing, 1999), 29.

integrated them into Holmes' paradigm. The implementation of these principles ensures intentionality and progress in formation. It also sets a pattern that may be used for the spiritual guidance of others.

CHAPTER 10

A TRANSFERABLE CONCEPT

10.1 The Minister as a Spiritual Guide

10.1.1 The Minister's Primary Role: spiritual care of others

Various models for the pastor are offered today. Some of these are encountered in society, others viewed historically, some are self-imposed, others are parishioners' expectations. The fact that there are so many models is indicative that there is no clear prescriptive formula exhibited in the Bible. Messer observes that "just as ninety-six images of the church can be identified in the New Testament, so also there exists a plethora of Christian ministry in today's Christian literature."¹ Common images include priest (mediating between God and humanity), pastor (shepherding God's flock) and theologian (explaining and teaching the Word of God). A current model of ministry is that of chief executive officer where the minister is seen as the leader of a corporate church guiding it in a particular direction. This last model has inherent dangers. Spiritual leadership is not being a giant in the spiritual self and being able to accomplish astonishing deeds. True spiritual leadership is being able to initiate others into the spiritual life and be able to guide and direct them accordingly. The former is leading spiritually, the latter is genuine spiritual leadership. However it outworks itself, "we are not private practitioners, but representatives called by God,

¹ D.E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989), 21.

confirmed by the church, and in covenant with colleagues.”² In terms of the Great Commission, the minister is to be a disciple-maker and this is to be accomplished by going, baptising and teaching obedience to the commands of Jesus. Another way of expressing this is in Paul’s words to the church at Corinth when he commanded them to “be imitators of me, as I am of Christ.” (I Corinthians 11:1). Therefore, it needs to be clearly understood, that whatever form ministry takes, its primary purpose is that of spiritual formation.

10.1.2 The Local Church: a greenhouse for spiritual growth

It is important to understand the place of the church in spiritual formation. Ministers are, too often, guilty of behaving as though the church is the central place of activity for the Christian. This appears to be somewhat contrary to the high priestly prayer of Jesus recorded in John 17. One of the themes of the prayer of Jesus for His disciples is to pray for their position in the world. The theme is one of praying for all disciples who are in the world but not of the world. So the phrases “they are still in the world (11) and “they are not of the world (14) and “my prayer is not that you take them out of the world” (15) AND “I have sent them into the world “ (18) all point to the fact that Jesus’ positioning of the Christian is firmly placed in the context of the world. The Greek word for church, *ecclesia*, is literally translated as “the called out ones”. In the context of John 17, it is asserted that the calling out is a temporary arrangement. Certainly in a positional sense the church always remains the called out, but in a day to day functioning the Christian oscillates from the world to the gathered church. In this sense, the church functions as “greenhouse”. A greenhouse is a building that

² Ibid., 15.

provides a controlled environment to enhance the growth of plants. It is a nurturing environment where variables such as moisture, light and heat are adjusted to create ideal conditions for plants to grow prior to being put out into the “real” world. In the same way, the gathered church provides a “controlled” environment for the growth of Christians before being sent into the world for their God-given mission.

10.1.3 Starting point: a relationship with Christ

The gospel of Christ is a spiritual reality. The gospel, literally “good news”, is that Jesus invites us to trust Him and enter into a personal and intimate relationship with Him. The process by which initiation into this becomes possible is known as evangelism. Like all relationships, the fact of the relationship is established firmly, but growth in intimacy is an ongoing process. This is variously known as discipleship or spiritual formation. It is this overall process that the minister invests his/her life into the lives of others.

10.1.4 Process: Discipleship

A key passage of Scripture for discipleship is the Great Commission as it is recorded in Matthew 28:16-20. In verses 19 and 20 are four “doing” words, go, make, disciples, baptizing and teaching. The significance of these words is lost in the English translation. The verb is *matheteusate*, or make disciples. The other words, *poreuthentes* (going), *baptidzontes* (baptising) and *didaskontes* (teaching) are all participles. The participle is called a verbal adjective and its purpose here is to indicate how the disciple-making is to be done. Hence, the command here could read, “Make disciples by going, baptising and teaching”. The second point of clarification in this commission is the substance of the teaching. It is not merely an academic

exercise. Rather disciple making consists, in part, of teaching these apprentice Christians to obey the commands of Jesus. Hence, our goal is to be like Jesus. This was Paul's exhortation to the Roman Church to "clothe yourselves with the Lord Jesus Christ" (Romans 13:14).

10.1.5 Identifying spiritual type in others

This thesis has outlined a number of approaches to spiritual type. It has opted for Holmes' approach as the preferred model. It is necessary for pastors to be aware of these various approaches to spiritual type. It is easy for the minister to opt for a default position that if it works for the minister then it ought to work for others. This narrow approach is dangerous and can leave the parishioner who is seeking spiritual counsel disillusioned, confused and dissatisfied. A willingness to assist others engage in a spiritual formation that is distinct from their own is a necessary part of the spiritual guidance of others.

10.1.6 Nudging them along the pathway

Sadly, spiritual direction is a foreign concept in Queensland Baptists domain. It has been practiced, of course, but without the intentionality it demands. It has been more incidental than focussed and to receive spiritual direction is just as alien in practice.

Goodacre comments that "the most positive use of spiritual direction is in two specific areas: understanding ourselves in the light of God, and growth in the life of faith and prayer."³ Of the practice, Rufting says that the spiritual director "serves as guide,

³ Goodacre in Wakefield, *The Westminster Dictionary of Christian Spirituality*, 115.

conversation partners, and a co-discerner with another who seeks to explore, reflect on, and grow in his/her spiritual life.”⁴ Baptist writer, Peter Lord, laments the absence of spiritual direction given by pastors. He comments that “the term spiritual director is very rare in the religious culture and tradition of most of us. Not only is the term practically unknown, but the function is rarely practised. The result is that many Christians have never left spiritual infancy. They had no guide for the journey.”⁵ He goes on to describe the characteristics of a spiritual director (maturity, transparency, exemplification, unconditional love, patience, availability and submission) and describes their function (developing Christ-consciousness, interpreting life’s events and experiences, hearing confession/granting God’s forgiveness, recognising danger, encouraging, instructing/facilitating change and providing friendship). There is no doubting that Queensland Baptists would be much stronger by embracing this practice in both receiving and giving.

10.2 A Denominational Approach

10.2.1 A macro view of Queensland Baptists

The opportunity now exists to apply this paradigm across Queensland Baptists as a whole. The model here is flexible and can be applied both organisationally as well as with individuals. The primary focus of this thesis has been to examine the spirituality of ministers. The previous section has examined how pastors can use this paradigm as they minister to other people in their charge. This model is one that can permeate the

⁴ Rufting in Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 242.

⁵ P. Lord, *Soul Care* (Grand Rapids: Baker Book House, 1990), 230.

Denomination at all levels. An organisational statement that has been attributed to various authors states that the main thing is to keep the main thing the main thing. A similar business-type question asks what business are we in? These two statements bring into focus the need to discern and state the key function and purpose of Queensland Baptists. This should, in essence, be no different from the church universal, both historical and contemporary. The Bible states the primary purpose in various ways and places but Jeremiah 9:24 states it succinctly when it indicates that the epitome of life is to understand and know the Lord. True spirituality is encounter with the divine Being. All other spiritual activity flows out from this. The most essential aspect of our life and ministry, expressed in contemporary language, is to help people connect with Jesus. Consequently, a test of our activity is this: if we don't do it in the Name of Jesus then we don't do it.

The value of the proposed paradigm is that it can be applied to levels beyond the personal. This thesis has focussed on the personal realm. Reference has been made to its applicability for the local church but it can also be applied at a denominational level. Given our context, it is appropriate to explore how it can be applied to Queensland Baptists. If the denomination were to do so, the evident benefits would contribute to promoting an improved movement. It would certainly give a solid foundation that is theologically sound and one that would result in an all round spirituality. This all-rounded spirituality should ensure a well-balanced ministry ensuring that all areas of ministry are adequately covered. Towards this outcome, the paradigm acts as both a check list for what is and isn't being covered as well as presenting an aspirational model for what should and could be for Queensland Baptists. Again, the wider acceptance of this model would also have a unifying

effect. This would be in two ways, vertically and horizontally. Vertically, there would be widespread awareness that this is a paradigm adopted by the denomination and applied to the Board, the various ministries, ministers and churches. It is a model adopted and accepted at all levels. Horizontally it would be seen as a “one in, all in” practice, that this has wide acceptance across Queensland. This adds to our overall functioning, a model that can assist in accountability and can act both as a benchmark for evaluation and a tool for assessment. So it can be seen that this is a useful paradigm both for our identity and functioning.

10.2.2 Hurdles

Sadly, there are some significant hurdles to overcome to implement this model.

Whilst not admitting defeat, it is reasonable to assume that it will never gain 100% across Queensland Baptists. It also needs to be acknowledged that it is not a matter that can be legislated but rather the implementation will be “model and influence” resulting in a period of years for it to be widely adopted. There will be the early adopters, followed by the majority and then the laggards. The following hindrances are noted as matters that will need to be taken into consideration and addressed.

10.2.2.1 Baptist Policy

Baptists continue to stress the autonomy of the local church. Whilst this is a reasonable concept in most instances, it is sometimes so fiercely protected it negatively impacts the spiritual lives of its members and attendees. An extreme position held by a very small minority of ministers and churches seemingly appears to be that, if something is suggested or offered from the denominational office, it is immediately suspect and the normal response is the opposite action. There is

probably not a great deal that can be done in this instance other than to persevere in relationship with a view to enlisting them sometime in the future.

10.2.2.2 The Already Engaged

Those who decline the opportunity to engage in this exercise are not all in the negative ilk. There are some churches who have already established their processes for spiritual formation and are reluctant to engage in any serious change. This is an acceptable position but one would hope they might maintain a level of openness to some time in the future, when a review is undertaken, that there might be a willingness to engage with this paradigm.

10.2.2.3 Diversity of Spirituality

If one were to consider the spectrum of belief and practice of the wider Christian church, Queensland Baptists would appear to fit in quite a narrow band on that spectrum, there is, nevertheless, still some diversity amongst our churches and ministers. Most, if not all, would describe themselves as conservative and evangelical theologically with a contemporary approach to ministry. Whilst small in number, there are two distinct groups that emphasize a particular theological bent. One is more Reformed theologically whilst the other is more renewal or tending towards the charismatic or neo-pentecostal part of the spectrum. Terminologies are difficult to define but the former would tend to emphasize the Word and minimize other areas of spirituality, whilst the latter emphasize the Spirit to the neglect of other areas.

Balance and a holistic approach is what should be our aim. There is another whole subset that needs increasing attention that is the ethnic and multicultural churches.

The proportion of these churches is increasing significantly with nearly one in eight of the churches conducting their services in a language other than English.

10.2.2.4 Misconceptions about Spirituality

Whilst discipleship is a term that Baptists embrace, for whatever reason, spirituality and spiritual formation are not received with the same enthusiasm. There should be no difference. Discipleship is generally and traditionally limited to basic Bible reading, prayer, witnessing and fellowship. Spiritual formation is often regarded with a degree of indifference or suspicion. It is often thought to be synonymous with mysticism and regarded as only inward focussed with little or no regard for mission. This thesis clearly demonstrates that such thinking is erroneous and that true spirituality is definitely missional.

10.2.2.5 Geographic Hindrances

The decentralized nature of Queensland always presents a difficulty for effective communication with ministers and churches. Isolated churches have virtually no contact with other churches as distances between them are large and travel is relatively expensive. It is a challenge to bring ministers together for discussion, education and development and virtually impossible to do so with churches. This is a constant issue for Queensland Baptists (in fact for all Queensland organisations) and one which we have needed to learn to live with.

10.2.2.6 Nominality

Nominality is a term used by Eddie Gibbs. By this he means people who are Christian “in name only”⁶ and who lack the vitality of Christian faith. One of the weaknesses of evangelicalism and its conversion emphasis has been the diminishing of the importance of the ongoing journey of faith. The thought that once a person has been saved there is little else to be added to the Christian life has been too prevalent and has resulted in too many weak and immature Christians. It is fallacious to say that anything beyond the act of conversion amounts to a works’ theology, and Christians who have accepted this substandard theology have missed out on the blessing of a vibrant Christian life. This represents a modern form of Antinomianism. The balance between Law and Gospel has caused constant debate over the years. Kung and Barth agree that “justification was both by the imputation of Christ’s righteousness and by an infusion of his righteousness resulting in moral transformation.”⁷ The Spirit of God, through His sovereignty, can break through this attitude, but proper teaching in this area to educate people will also add substance to our spirituality.

10.2.3 Attitudes and actions that assist

The situation is not all negative. There are enough positives to more than compensate for the difficulties that have already been outlined. In fact, the possibilities are quite encouraging as can be seen from the following support concepts.

⁶ Moreland, *The Soul*, 13.

⁷ Quoted by W.R. Godfrey in Ferguson and Wright, *New Dictionary of Theology*, 380.

10.2.3.1 A United Denomination

Queensland Baptists have experienced an extended time of good stability. Significant issues that were the experience of the period from around 1985-1995 have been laid to rest and put behind us. Perceptions of the organisational arm as being administratively based have been replaced with a ministry emphasis. Trust levels are high and the relationship levels are secure. Over the last ten years, significant reviews have been undertaken with a number of ministry departments including camping, Queensland Baptists Care, Queensland Baptists Youth, Ethnic ministries, Training, Baplink (the financial investment arm of the Denomination), and Mission to Queensland (church planting). The outcome of these reviews has been to bring about a fresh and renewed ministry focus to the overall functioning of Queensland Baptists. In 2004 the Board adopted a new inspirational approach to lead our churches. The slogan, "Queensland Baptists, following Jesus" was adopted with four progressive steps of "Higher: encountering God;" "Deeper: imitating Jesus;" "Better: intentional Ministry;" and "Wider: extending God's Kingdom." It was always advocated that all four subsets needed to be present at all times, but one of these was emphasized each successive year. These themes were presented as principles rather than as a program which gave churches enough latitude to adopt and apply them in their own context. Because this thematic approach has been gaining in acceptance, the movement is ready to accept a change in emphasis.

10.2.3.2 A Heart for God

One of the outcomes of the thematic approach has been a greater heart or more passion for God amongst Queensland Baptists. The evidence for this is not quantifiable but is gathered anecdotally from leaders who work consistently with

churches. They report more significant conversations about God, a greater prayer emphasis, greater cooperation between churches, an increased desire for mission including church planting and an increased sense of the presence of God in worship.

10.2.3.3 Commitment to grow spiritually

The approach of the Board of Queensland Baptists has been one where spiritual formation has been emphasized. This has been expressed in the two phases of, first, encountering God and second, imitating Christ. These concepts have been widely received. The way these two phases have been presented has been somewhat vague and now the opportunity is here to be able to present spiritual formation in a more definitive way.

10.2.3.4 Willingness to be led

It has been noted earlier that the autonomy of Baptist churches works against us. However, in recent years a great deal of trust has been built between the leaders and pastors and churches. Whilst there are still those who are ardent supporters of their autonomy, there has been an increasing openness to hear from the Board and be guided by them. It is important to observe that what is being presented is not a program but a paradigm which still allows sufficient latitude for churches to fill in the details for their own particular setting.

10.2.4 Implementation: A Macro View

In seeking to implement this model, a few major themes need to be observed.

10.2.4.1 A Board that Shepherds

Leadership receives a lot of attention in today's church. Numerous books have been written on the topic. Most of these have very valuable insights. A danger exists, and some authors fall into the trap, of approaching Christian leadership with a secular mindset. At worst, secular leadership styles and practices are merely presented in a forced biblical framework. At best, it is presented in terms of servant leadership. This term was first coined by Robert Greenleaf in his book by that name.⁸ He suggests that the servant leader is a servant first. He indicates this is observable by "other people's highest priority needs are being served. The best test, and difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"⁹ Certainly, servant leadership is more Christ-like than autocratic leadership. However, it needs to be pointed out that the word set of lead/leading/leader occurs very infrequently in the Bible. Alternatively the Bible does have plenty examples of quality, spiritual leaders. It does have a lot to say about serving. In terms of giving direction, Jesus uses the term "shepherd".¹⁰ The difference is subtle and one may be accused of being pedantic in differentiating between the two terms. A study of leadership is beyond the scope of this thesis but the word picture is significant. The shepherd is clearly articulated in 1 Peter 5:1-11. Some key words in this passage include oversee, willing, serve, examples, humility.

⁸ Murray, *The Naked Anabaptist*.

⁹ Ibid., 13.

¹⁰ Michael Youssef, *The Leadership Style of Jesus* (Wheaton: Victor Books, 1986), 27.

The distinction can be made and it is important that the Board functions primarily in the role of shepherds to Queensland Baptists.

10.2.4.2 A Ministry Team that Guides

The Ministry Team consists of a number of individuals appointed by either the Assembly or the Board. It is led by the General Superintendent. A key interface between the Board and ministers and churches are the Regional Consultants. It is important that they reflect the shepherding Board and also have a clear working knowledge of the paradigm. Adequate equipping needs to take place to ensure they have the capacity to do this.

10.2.4.3 Departments that follow

Queensland Baptists have a number of Ministry Departments. It is essential that they reflect this model as well. Key Departments include two Colleges, Carinity (social service arm) as well as aged-focus ministries.

10.2.4.4 Ministers are key

The ministers are key people in the local church. They act as gatekeepers controlling the flow of information between the Denomination and the churches – in both directions. Consequently, it is necessary to ensure that special consideration is given to the ministers. This is the focus of this thesis so it is essential that its contents be conveyed to all ministers.

10.2.5 Implementation: A detailed approach

Several strategies can be employed. Details of these strategies are listed below.

10.2.5.2 Queensland Baptists' Board

The Board not only needs to adopt this paradigm but also to model it in its functioning. It needs to be a key promoter of the concept giving it a wholehearted endorsement. One way of modelling this will be to engage in its own spiritual retreat. The Board needs to be seen as guiding shepherds not as a secular ruling or governing Board. A retreat has been set in the Board's schedule.

10.2.5.3 Engaging Ministers

It will be necessary to bring ministers together to inform and engage them with this model. Thirteen meetings have been scheduled throughout the State.

10.2.5.4 Preaching

Queensland Baptists ministry team are frequently invited to preach in our churches. The theme of knowing God and spiritual formation needs to be the theme of any such preaching.

10.2.5.4 Ministry Departments

Each Department needs to be required to articulate how they will implement the model in their respective ministry areas.

10.2.5.5 A New Position

The Executive Committee of the Baptist Union of Queensland at its meeting held on 13 December 1990, agreed to appoint a person with the partial responsibility to “bring a deepening spiritual life emphasis to churches” (minutes of meeting). The role was to include:

1. Personal influence through preaching and pastoral care to church leaders,
2. Arranging special ministry periods in churches,
3. Arranging leaders and preachers to give such ministry in the churches,
4. Setting up pastors retreats,
5. Setting up Pastor and Leader Conferences,

It has already been pointed out that, when it came time for implementation, instead of a full-time position, the position was made part-time and for just two years.

The time is right to revisit this position. Queensland Baptists are currently well resourced with quality personnel and it is not necessary to consider a full-time role. A part-time role on a three year contract with appropriate reviews would be adequate to launch and establish this new emphasis. The Board needs to give this due consideration.

This chapter has looked at the broader context in which Queensland Baptists minister. Starting from the minister, it has moved out in concentric circles to the Queensland Baptists denomination. This clarifies that the minister does not practice their spiritual formation in isolation but rather in the context of the whole. The pastor functions as a

spiritual guide within the local church setting but each local church is a part of the whole of Queensland Baptists. If the denominational; setting is conducive to healthy spiritual formation it will then assist the minister to function in an appropriate manner.

CHAPTER 11

CONCLUDING THOUGHTS

Ministry

Pastoral ministry is many faceted and there are numerous books that cover the wider role of leadership generally and pastoral ministry in particular. Included amongst the books on pastoral ministry are *Five Smooth Stones for Pastoral Work*; ¹ *The 21st Century Pastor*; ² *Pastors of Promise*; ³ *The Heart of a Great Pastor*; ⁴ and from Baptist author, John Piper, *Brothers, We are Not Professionals*. ⁵ This thesis has focussed on the core matter of personal spiritual formation and then, in a secondary function, to give spiritual guidance to others.

11.1 Summary Statement

This study sets out to explore the practice of spiritual formation amongst Queensland Baptists ministers. It has demonstrated that this is a key component of ministers' practice; however, it has also shown the approach is more *ad hoc* than planned. Where there is planning, it is more empirical and pragmatic rather than theologically

¹ Peterson, *Five Smooth Stones for Pastoral Work*.

² D. Fisher, *The 21st Century Pastor* (Grand Rapids: Zondervan Publishing House, 1996).

³ Jack Hayford, *Pastors of Promise* (Ventura: Regal, 1997).

⁴ H.B. London and Neil B Wiseman, *The Heart of a Great Pastor* (Ventura: Regal, 2006).

⁵ Piper, *Brothers We Are Not Professionals*.

grounded and systematic in its approach. By this I mean that ministers tend to take, broadly speaking, a “what works” or pragmatic approach to formation rather than one that is more considered. Consequently, there is little explicit and articulated theological base for the approach to, or process of, spiritual formation, even though the content is theologically and biblically sound.

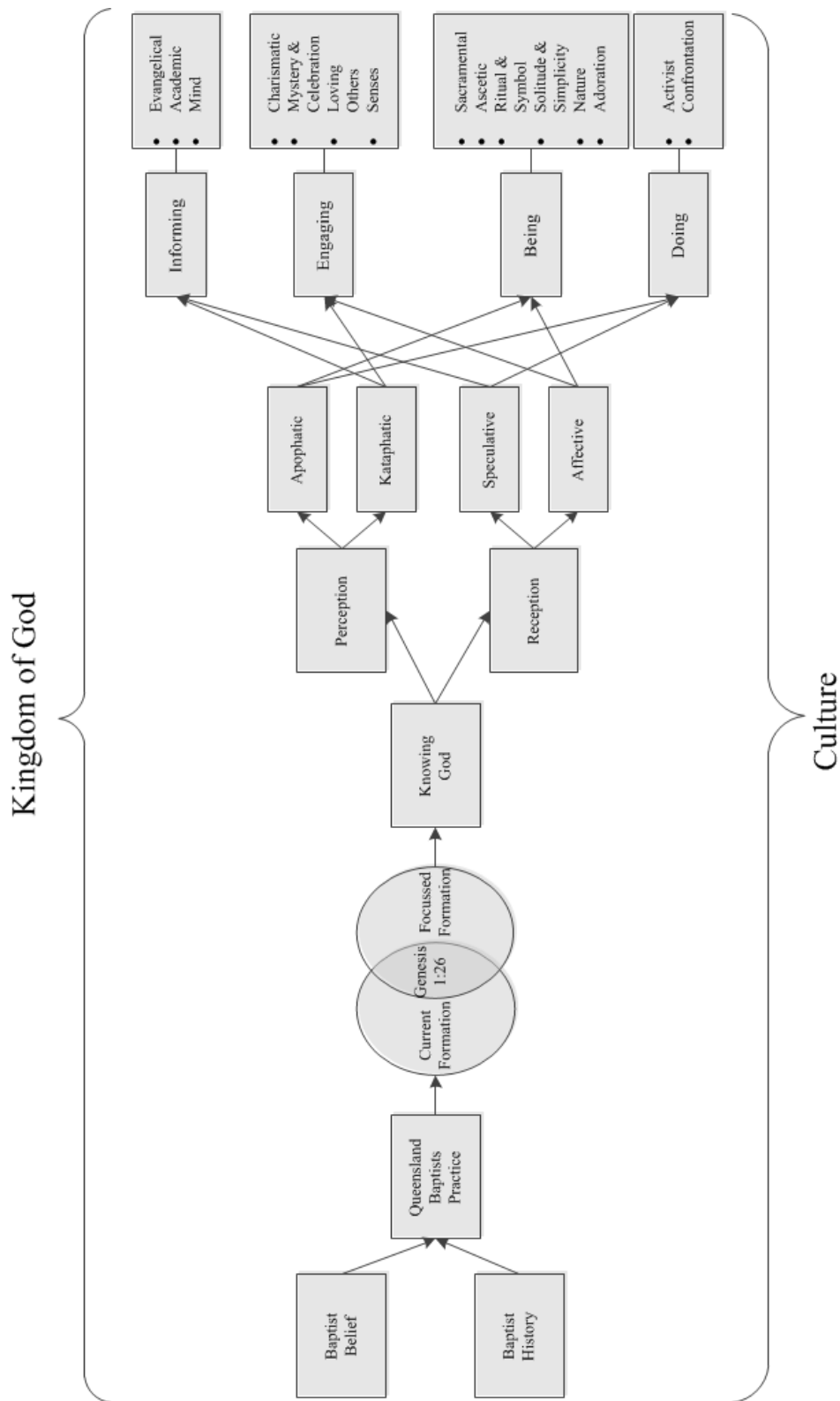
There is a variety of reasons for this. As noted earlier spiritual formation has received scant attention in evangelical circles generally and this is definitely the case in the Baptist tradition. The emphasis has been on right understanding of the Bible resulting in correct doctrine. This emphasis on knowing about God has lessened the focus on actually knowing God. Conversionism has been the focus and often deemed as an end point, rather than as the beginning of a lifelong journey into intimacy with God. Another reason for this under-developed formation is the absence of models. Because of the low priority given to spiritual formation, little attention has been given to an intentional approach to it. Consequently, it has not been taught in the local church or in our Colleges. Furthermore, it has not been practised. Very few of our ministers have availed themselves of spiritual direction. For those that have, it has been in more recent time and it has proven to be beneficial.

This thesis has made use of Holmes’ paradigm of his phenomenology of prayer. It has been useful in two ways. First, it has been a useful tool in assisting to analyse the current status of spiritual formation and, second, it forms the base in offering a way forward for those ministers who choose to be more intentional about their own spiritual formation. Whilst other paradigms do exist and may be preferred by some others, Holmes has many positive aspects to recommend it. First, it is possible to give

the paradigm a solid theological foundation. His horizontal axis is the apophatic/kataphatic scale. This pictures the meditative process as emptying/imaging respectively, particularly as one meditates upon God. One aspect of this is the transcendence and immanence of God, two theologically sustainable tenets with a both/and approach, rather than an either/or view. The vertical scale addresses the sense of approaching God or connecting. Holmes names this axis as the speculative/affective scale whilst others have adopted the terms head/heart.

Another asset of Holmes' paradigm is that it envisages an all-round or holistic spirituality. Sadly spirituality has often been viewed only in terms of mysticism and asceticism. Holmes avoids this limited view with an all-round approach in recognising that true spirituality involves knowing, engaging, being and doing. All four aspects are valid expressions of spirituality and in the ideal setting, all four find equal and prominent expression in and through a person's life.

Diagram 11.1 Thesis Overview



The diagram above, which has taken Holmes thoughts and applied them to the Queensland Baptists setting, shows the outline of the thesis. It is not a flow chart as such showing progression but rather is an overlay, similar to a jigsaw puzzle, demonstrating how the component parts fit together to form the whole.

For this exercise, the beginning point is Genesis 1:26, “Then God said, ‘Let us make man in our image, in our likeness.’” The creation story takes a turn at this point. Up until the creation of humankind, the Bible records that God commanded the environment into place, as though He were creating the backdrop for the ultimate masterpiece of His secretive act. The shift occurs in creation from being “out there” to creating humankind that resembled, and continues to resemble, in image and likeness, the Trinity.

Genesis 3 records when sin entered the world resulting in death. Death does not mean annihilation but separation. Consequently, sin resulted in separation from God, in relationship with each other and self, in the breakdown of wholeness. Paul’s letter to the church succinctly states the reversal of this process. In Ephesians 1:10 Paul outlines the mystery to which he had referred in the previous verse in which God states His purpose was in Christ “to bring all things in heaven and on earth together under one head, even Christ.” Whilst this will come to full fruition at the end of this age, the process has already begun. This is, in essence, what spiritual formation is about. The Bible expresses this transformation in a variety of ways. God’s injunction to humanity is that humankind ought to reflect the character of God in terms of holiness. His statement, “Be holy, because I am holy” (Leviticus 11:44-43; 1 Peter 1:16) is a reminder that our destiny lies in holiness, akin to the Spirit of God.

This thesis has outlined this process for Queensland Baptists ministers. It has approached this from three directions. It has explored the history of the Baptist movement from its beginnings in Holland, to England, to Australia and then finally to Queensland. This has enabled an understanding through the lens of history of how Queensland Baptists arrived to where it is today. Second, the thesis also explored Baptist beliefs. This is not easy because the movement has no formally accepted creed as do many denominations, hence there is a spectrum of belief, rather than a clearly defined list of tenets. There is, however, a high degree of commonality within the belief system and so a core set of beliefs is able to be documented. Third, alongside the history and belief system, are the current practices of Queensland Baptists ministers. Obviously the history and beliefs set the tone for the practices but it needs to be observed this is set out within the context of contemporary society. Other factors such as personal history, personality type and the like also influence current practice. The awareness of Baptist ministers' practices was gained through a survey developed for this thesis. A range of material was gathered and Holmes' paradigm was used to systematise the results. This paradigm not only helped to systematically view the current practices but also gives an outline for ministers to develop their own spirituality in an ongoing manner. It is of even further assistance in that it gives a matrix to assist ministers in offering spiritual guidance to their parishioners.

11.3 Limitations and future research

This study has its limitations in a number of areas. It is limited to the current status of Queensland Baptists ministers. No previous study has been undertaken in this way so it is not possible to gauge any changes either in terms of positive development or

regression. It is also limited in that there is no comparison with Baptist ministers elsewhere as it appears that no similar study has been done amongst Baptist ministers anywhere, worldwide. It is also limited to the clergy. The spirituality of the laity has not been explored.

Each of these limitations also suggests topics for future studies to be undertaken.

Further study in doing a comparison with a wider group of clergy would be of benefit for Queensland Baptists. Two possibilities come to mind. First, a study into the spirituality of the pastors of other Baptist Unions and Conventions would position Queensland Baptists ministers in the wider Baptist context. This comparison would not be to rate our “goodness” but rather to see what could be learnt from clergy with a similar history and set of beliefs but in a different cultural context. A second option would be to do a comparative study with clergy of other denominations. If this were done, for example, in the Queensland context, the study would be done within a common cultural context but with a varied faith history and belief emphasis. Finally, benefit would be gained by further developing a study in the wider Queensland Baptists context by going beyond the clergy and exploring the spirituality of the laity. Anecdotal comments are frequently heard about the disconnection between our training institutions and everyday life experiences both in the churches and in the secular setting of Christians. To further explore whether there is congruency between the spirituality of the minister and his/her people is a study that needs to be undertaken.

11.4 Summary of Observations

This thesis contained both quantitative and qualitative research. The survey revealed a number of strengths but also showed there were a number of areas which required attention. The strengths and weaknesses are listed below and a section then follows with policy implications and recommendations.

11.4.1 Strengths

- (a) There is a heart for God amongst the ministers. The survey revealed that the ministers put considerable thought and effort into their relationship with God.
- (b) The Word of God has high priority in their life and ministry. They have a high view of Scripture regarding its inspiration and the place it takes in their devotional life and application for ministry.
- (c) From subjective observation there is an increasing emphasis on prayer. There is a greater realisation of our dependence on God and our need to communicate with Him through prayer.
- (d) There is a positive personal awareness of the presence of God that is both transcendent and immanent. There is a strong desire to connect with God in a personal intimate manner. There is a growing willingness to explore aspects of spirituality beyond the traditional prayer, Bible reading, fellowship and witness.
- (e) There is a heart for community contact and awareness. There is an increasing number of pastors and churches engaging with community groups and activities.

11.4.2 Weaknesses

There are no alarming gaps in the spirituality of Queensland Baptists ministers. It is a situation of making something that is good even better.

- (a) When “spirituality” is mentioned, the default position is normally to think of the mystic or ascetic. There is a general failure to recognise an all-round spirituality that embraces nurture, fellowship, worship and mission.
- (b) Our conversionist stance has placed a major emphasis on getting right with God, followed by right character and behaviour. Little emphasis has been given to developing an increasing intimate relationship with God that both speaks to and hears Him.
- (c) Little emphasis has been given to intentional spiritual formation. Pastors’ spiritual retreats have been in decline for several years and there has been very little focus on any other intentional formation. Spiritual direction is largely a foreign concept with only the occasional pastor in availing himself or herself of a director.
- (d) The central issue of spiritual formation is overlooked for more peripheral matters. One major distraction is activity. There are voices that yell out for activity (goals, objectives, plans and the like) whilst neglecting the more important waiting on God to see what He might say and how and where He may direct.
- (e) In our efforts to reach out to the world we may defer to conformity to the world’s lifestyle. There is a push against “becoming so heavenly minded that we are of no earthly use”. The greater danger is that we might become so earthly minded that we are of no heavenly use.
- (f) There is a lack of good spiritual leadership in our churches. There is a good sense of taking leadership principles with spiritual overtones and putting this into practice. From observation it would appear there is a lack of ministers leading people to be intimately involved with God and to walk with Him. This

has some substantiation in the latest National Church Life Survey (2011) where “spiritual growth” was cited by 34% of respondents as an issue which needed attention in the next twelve months.

11.5 Policy Implications and Recommendations

A number of recommendations are offered with a view to improving the spirituality of our ministers and subsequently, Queensland Baptists as a whole.

11.5.1 Spiritual Type

- (a) That there is an identifiable variety of spiritual types is not widely known amongst Queensland Baptists. There are various ways of describing these but the preferred method is that offered by Holmes. It is recommended that this is taught throughout Queensland Baptists emphasising first, the diversity of spiritual types and second, that each minister be able to identify his/her own type.
- (b) Associated with spiritual type is that the ministers will be able to develop a pathway of appropriate spiritual disciplines in accordance with their respective spirituality.

11.5.2 Spiritual Formation

- (a) The first recommendation in this category is that ministers would develop their own personal rule of life. A rule of life documents matters of spiritual formation that ministers will intentionally undertake for their own development. It is normally brief, but details daily habits of devotion, spiritual

disciplines and other spiritual practices the ministers will engage in as a function of their spirituality.

- (b) Spiritual direction for pastors functions at two levels. The first level is as recipients of spiritual direction. This recommendation is that pastors first avail themselves of this ministry. The obvious difficulty with the implementation of this recommendation is the apparent dearth of spiritual directors. Thus, ministers will, by necessity, need to go beyond the Baptist movement and perhaps beyond Queensland to seek out an appropriate director. The second aspect of this recommendation is that all ministers ought to receive basic equipping in spiritual direction to assist them in their ministry. Since this is elemental to Christian living, it is essential that this is undertaken.
- (c) Ministers' spiritual retreats need to be re-vitalised. This ministry was once highly regarded and participation in them greatly desired. Their emphasis and functioning has degenerated over the last several years. If this ministry were re-invigorated, it would add considerably to the spirituality of our ministers.
- (d) Because the implementation of these points is considerable, it is also further recommended that a field minister for spiritual development be appointed to assist and oversee their implementation. The person would need to have the appropriate gifting and skills for this position, which would most likely be a part time role.

11.5.3 Prayer and Scripture

These two practices are foundational to the Christian life.

- (a) First is the recommendation that there is a systematic approach to helping ministers to develop and maintain a healthy devotional life of prayer and

Scripture reading. This is to go beyond the “professional” approach of sermon preparation and study to seeking to know the presence of God, and dialogue with Him through these disciplines.

- (b) It is also recommended that pastors give due consideration to the place of public prayer in worship services. This is where prayer not only takes place, but is also modelled and taught to the congregants.
- (c) The practice of corporate prayer at all levels of gathering of Queensland Baptists is maintained and given true priority. That the practice of calling Queensland Baptists together specifically for prayer is continued.

11.5.4 Holmes’ Paradigm

The importance of Holmes’ paradigm for this exercise has already been affirmed.

The following recommendations therefore apply.

- (a) The foundation of Holmes’ paradigm is taught and understood in its elemental forms, the two axes of apophatic/kataphatic and speculative/affective along with the resultant four quadrants. It is essential this does not become merely an academic tool, but rather ministers apply it organically in their own setting.
- (b) Informing (kataphatic/speculative). It is recommended that this type of spirituality be affirmed as valid. It is further recommended that the adage that Baptists are “people of the Book” be reclaimed and an intentionality is developed for increasing Biblical literacy.
- (c) Engaging (kataphatic/affective). It is affirmed that this is a strength of Queensland Baptists ministers. It is recommended that collegiality amongst

ministers be affirmed and strengthened through ministers' gatherings at all levels.

- (d) Being (apophatic/affective). This is a weaker area for ministers and it is recommended that ministers intentionally explore this area of spirituality. To re-introduce retreats for ministers would go a long way in addressing this underperformance.
- (e) Doing (apophatic/speculative). This is also an area where ministers are lacking and it is recommended that this also be explored. It is recommended that ministers explore areas such as mission, evangelism, church planting and social justice, activities that find their niche in this quadrant.
- (f) A retreat exercise has been developed to enable people to explore this model of spirituality. It is reproduced as Appendix 2.

11.5.5 Identity

From personal observation and for whatever reason, there appears to be a reluctance to own and identify with the name "Baptist". Whilst this was not specifically surveyed, it is consistent with aspects of the survey. For example, the section on Baptist personalities revealed that few were able to clearly identify some of the personalities as being Baptist. There is no reason to do so. Our heritage and belief system is something for which we can be grateful and own courageously.

- (a) It is recommended that the Baptist history and principles subject taught at Malyon College be affirmed and be a requirement (or its equivalent) for Registration as a Queensland Baptists minister.
- (b) It is recommended that Baptist identify be further affirmed and highlighted throughout our movement. Our history and principles are currently being taught

in the College, and to this could be added Baptist identity, Baptist authors and thinkers and contemporary Baptist issues. Places where this can be highlighted other than our College ought also to be explored.

11.5.6 Ministry Areas

- (a) There are a number of areas within Queensland Baptists and all should seek to list their ministries according to the Holmes' paradigm. For most this will merely mean realigning what is already present rather than an entire restructure. It will, however, serve as a check for any gaps.

This thesis has sought to examine the spirituality of Queensland Baptists ministers. The study found its niche in the area of practical theology and employed both quantitative and qualitative data to evaluate their spirituality. By using the paradigm proposed by Holmes, it was possible not only to systematise the data, but also use it to evaluate it as well. The further use of the paradigm became evident in that this also set out a model by which ministers are able to effectively give spiritual guidance to their parishioners. The wider constituency of Queensland Baptists can be assured of the spirituality of their ministers, but also be aware that there is the possibility of further development to the glory of God and the extension of His Kingdom.

APPENDICES

Appendix 1	Research: General Survey (David Loder)
Appendix 2	Retreat Exercise
Appendix 3	Structural and Spiritual Research and Review Committee
Appendix 4	Executive Minutes
Appendix 5	Annual Report Extract
Appendix 6	Spiritual Type Test - Ware
Appendix 7	Spiritual Type Test – Sager
Appendix 8	Ethics Approval
Appendix 9	Letter to Participants

Appendix 1 – Research: General Survey (David Loder)

1. The word “spirituality” is used to describe an orientation in one’s approach to God. The following questions explore spirituality. There are no right and wrong answers although some answers will be more complete than others, and some elements will be more or less integrated into the whole.
 2. Please try to respond to all items, but do not feel that you must do so. If you choose not to respond to any particular item, I would like to ask you to indicate briefly why you are not providing a response (Is the item upsetting? Is it not worth considering? etc).
However, it is fine simply to leave an item entirely blank if that is your preference.
 3. You will need to allow about one hour to complete the survey.
 4. Please limit your answers to the space provided.
-

1. In twenty-five words or less how would you describe God to someone?
2. Do you tend to approach God more as a matter of the heart or more as a process the mind? (circle one)

Mostly heart Little mind	More heart Less mind	More mind Less heart	Mostly mind Little heart
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3. Do you tend to envisage God more as Spirit/mystery or more as imaged/revealed in Christ? (circle one)

Mostly mystery Little revealed	More mystery Less revealed	More revealed Less mystery	Mostly revealed Little mystery
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4. Where and when do you pray best?
5. How do you know it is the best?
6. How do you educate yourself about the spiritual life?
7. How do you order your day, your week, and your life so that your use of time matches what you think about your relationship to God?

8. What three or four theological principles are most central to your spirituality?
 - a.
 - b.
 - c.
 - d.

9. What is your most important theological starting point?

10. What person/s has/have been important in the development of your spirituality? Why?

11. What author/s has/have been important in the development of your spirituality? Why?

12. Sentence completion. Complete these sentences to express your real feelings, beliefs and/or practices. Work as quickly as you can. Complete all sentences. Limit your answers to the space provided.
 - a. Prayer is
 - b. In the past five years, I have spiritually
 - c. Sin is
 - d. In my Christian life, I look forward to
 - e. I know I am close to God when
 - f. Christian love is
 - g. Relating to God as "Father"
 - h. To me, holiness
 - i. I practice faith when I
 - j. Christian community
 - k. My mind

- l. Relating to God as “Son”
- m. In my heart, I
- n. Talking to others about Jesus
- o. I feel close to God when
- p. Outwardly, my spirituality
- q. The spirit world
- r. Baptist spirituality
- s. Relating to God as “Holy Spirit”
- t. Hope

13. Have you ever met with someone else in the last year specifically to help you grow spiritually? YES/NO

If “yes” the places I go for spiritual help: (check all that apply).

- A friend*
- A small group*
- A pastor*
- A mentor*
- A Christian counsellor*
- A spiritual director*
- Other . . .*

14. How effective has it been to meet with another person? (circle one)

Unhelpful	No benefit	Somewhat effective	Very effective
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15. How many times did you meet with this person in the last year? _____

16. Praying with your spouse:

Other than table grace, how often do you pray with your spouse? (circle one)

Daily	At least weekly	A few times a year	Once or rarely	Never
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How important do you think it is to have devotions or regular prayer with your spouse?

(circle one)

Not important	Somewhat important	Very important
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17. What are the obstacles to your spiritual growth? (check all that apply).

- Anger*
- Busyness*
- Doubt*
- Interruptions*
- Lack of discipline*
- Previous life experiences*
- Sin*
- Other . . .*

18. Compared with five years ago, how often do you think about spiritual warfare? (circle one)

A lot less	Less	Same	More	A lot more
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19. Within the last month have you experienced any spiritual drought or emptiness? (circle one) YES/NO

20. How often do you experience spells of spiritual drought or emptiness?

21. To what extent do the expectations of “professional ministry” shape/impact your spirituality?

none	little	somewhat	much
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How does it do this?

22. (a) Spiritual Development (circle appropriate answer for each statement)

Consistently living out faith principles	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Engage social issues with Christian perspective	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Interact with contemporary Christian thought	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Intimacy with the Godhead	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Knowing the content of your Bible	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Leading your family spiritually	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Maintaining healthy relationships	Not developed at all	Not too developed	About average	Highly developed	Completely developed

Regularly practice spiritual disciplines other than prayer & Bible reading	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Serving other people	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Sharing your faith with others	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Understand essential Christian doctrines	Not developed at all	Not too developed	About average	Highly developed	Completely developed
Worshipping God	Not developed at all	Not too developed	About average	Highly developed	Completely developed

22. (b) From the above list, name the single aspect of your spiritual life you would most like to improve:

23. Your view of the Bible: (circle appropriate answer for each statement)

Scripture as experience. God revealed Himself through fallible humans who have written, edited copied and translated it. This means we find varying degrees of inspiration in the Bible.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as proposition. Every statement in the Bible is factual. It is completely accurate on all matters of science, history, geography etc.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as doctrine. God “dictated” His message to the writers. He guided both the thoughts and the language of the writers.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as witness. The Bible is God’s Word to the extent He speaks through it. It becomes authentic and authoritative through the work of the Holy Spirit.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as message. The Bible is completely trustworthy and is able to accomplish its purpose of enabling people to enter into a relationship with Jesus Christ.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as living encounter. Biblical writers wrote as living witnesses to the revelation they encountered. Consequently the Bible presents a collage of religious symbols witnessed to by the	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>

writers with the climax being the symbol of “Jesus as the Christ.”				
Scripture as unfolding action. Reality stresses “becoming” rather than “being”. Scripture may be a source for “doctrine”, but it derives its authority from its concurrence with one’s own self-evident experience.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as stories that shape. Stories have power to shape consciousness, belief, and action. The Scriptures provide the central set of metaphors by which one’s vision and life can be shaped.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as the foundation for freedom. The poor”, who are so prominent throughout the Bible are the starting point for theological reflection. How the Bible functions in Christian community is more important than questions of revelation, inspiration etc. They serve as a foundation for freedom.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as liberation for the oppressed. The central theme in the Bible is liberation from slavery/oppression. It is praxis, not theory. The exodus is a metaphor for the whole of life.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as stories for freedom. Theology and humanity go together like fish and water. Therefore Christians read and study the Scriptures, reinterpreting them in the light of their own contexts and experiences which then gives insights for survival.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
Scripture as the mother of models. The Bible has been written by men and is an expression of a patriarchal society. Consequently substantial hermeneutical or interpretive problems must be overcome to gain a proper view of doctrine and theology.	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>

24. (a) Circle up to three statements below which most effectively describe the way you express and understand your devotion to God.
- a. By reading the Scriptures, understanding the authoritative message, discerning the will of God, and doing the will of God, I experience true and vital spirituality.
 - b. My spirituality is associated with the gift of the Holy Spirit and the Spirit's present activity in the body of Christ. I experience God in the immediate presence of the Spirit. The Bible mediates this experience, but the experience also is drawn from study and sharing groups, praise services and worship.
 - c. The presence of God is mediated through the sacraments and the liturgy. In eating the bread and drinking the wine, I encounter the real presence. Liturgical prayers and the celebrations of the church year offer additional channels of God's Spirit.
 - d. I meet God more in social service and political action than I do in church or religious practices. God is already at work in the world and I meet Him best by joining in that divine action in the world.
 - e. I relate best with God when I think about Him and systemise my thoughts. I express my relationship with Him through my mind. I like to research and thoughtfully reflect on God.
 - f. I like to meet God in a regular pattern of daily prayers, spiritual literature and mental prayer. Contemplation and self-denial are apt expressions of my devotion to God.
 - g. I usually picture God as a part of my self – to get in touch with the self is to get in touch with God. Transcendence is within me.

24. (b) Which of the above statements is least like you?

25. (a) Circle up to three statements below which most effectively describe the way you “connect” with God:

- a. Loving God out of doors. Learn to seek God by surrounding themselves with all that He has made. Believe that nature proclaims “God is”
- b. Loving God with the senses. Lost in the awe, beauty and splendour of God. Drawn to the liturgical, the majestic, the grand. Incense, architecture, classical music and formal language send their heart soaring.
- c. Loving God through ritual and symbol. Fed by ritual, symbols, sacrament and sacrifice. Disciplined in their life of faith. Need structure.
- d. Loving God in solitude and simplicity. No distractions. Pray in silence and solitude, fast. Internal world.
- e. Loving God through confrontation. Define worship as standing against evil and calling sinners to repentance. Serve a God of justice. Adopt social or evangelistic causes. Live their beliefs even if it means confrontation.
- f. Loving God by loving others. See Christ in the poor and needy. Faith is built by interacting with others. Love in action.
- g. Loving God with mystery and celebration. Experience excitement and mystery in worship. Inspired by joyful celebration. Cheerleaders for God and the Christian life. They don’t just want to know concepts but to experience them, feel them and be moved by them. Clap, shout and dance.
- h. Loving God through adoration. “Divine romance”. Images of a loving Father and Bridegroom. They seek to love God with the purest, deepest and brightest love imaginable.

- i. Loving God with the mind. Academic study. Live in the world of concepts.

“Faith” is something to be understood as much as experienced. Enjoy theological discussion.

25. (b) Which of the above statements is least like you?

26. Relating to God:

The ways God communicates to me: (circle appropriate answer for each statement)

By giving strong urges, feelings, convictions	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
By shaping my thoughts and feelings	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through “coincidences”	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through a miracle or unexplainable circumstance	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through a mystical, indescribable experience	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through other people’s example or advice	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through sermons and teachings	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through suffering	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through the Bible	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through voices or visions	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Through worship	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Other	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>

27. Recent spiritual experiences I have had include: (circle appropriate answer for each statement)

An answered prayer	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
A demonic influence		<i>At least</i>	<i>A few times</i>	<i>Once or</i>	

	<i>Daily</i>	<i>weekly</i>	<i>a year</i>	<i>rarely</i>	<i>Never</i>
A dream or vision from God	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
A healing	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
A mystical encounter impossible to describe	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
A voice from God	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
A word of prophecy	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
An angel	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Providential intervention that can't be explained	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
The gift of tongues	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
The presence of God	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Other	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>

28. My personal (not professional) spiritual practices include: (circle appropriate answer for each statement)

Devotional reading	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Fasting	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Journaling	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Prayer	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Scripture memory	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Scripture reading	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Self-denial/abstinence	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Self-examination/repentance	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Solitude and meditation	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Spiritual retreats	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Other:	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>
Other:	<i>Daily</i>	<i>At least weekly</i>	<i>A few times a year</i>	<i>Once or rarely</i>	<i>Never</i>

29. Which of the following Baptist preachers/pastors/theologians/authors have influenced you in your relationship with God. (circle appropriate answer for each person)

Beasley-Murray, George	<i>none/little/average/much</i>	Meyer, F.B.	<i>none/little/average/much</i>
Blackaby, Henry	<i>none/little/average/much</i>	Pawson, David	<i>none/little/average/much</i>
Bunyan, John	<i>none/little/average/much</i>	Piper, John	<i>none/little/average/much</i>
Carey, William	<i>none/little/average/much</i>	Spurgeon, Charles H	<i>none/little/average/much</i>
Chambers, Oswald	<i>none/little/average/much</i>	Warren, Rick	<i>none/little/average/much</i>
Falwell, Jerry	<i>none/little/average/much</i>	Willard, Dallas	<i>none/little/average/much</i>
Graham, Billy	<i>none/little/average/much</i>	Other:	<i>none/little/average/much</i>
Grenz, Stanley	<i>none/little/average/much</i>	Other:	<i>none/little/average/much</i>
Judson, Adoniram	<i>none/little/average/much</i>	Other:	<i>none/little/average/much</i>

King Jr, Martin Luther	<i>none/little/average/much</i>	Other:	<i>none/little/average/much</i>
Latourette, Kenneth Scott	<i>none/little/average/much</i>	Other:	<i>none/little/average/much</i>

30. OTHER: Describe any other processes and/or techniques, not elsewhere reflected in the survey, whereby you seek to develop your spirituality.

OPTIONAL:

Factual Data

1. Generation:
 - Senior (born 1926 or earlier)
 - Builder (born 1927-1945)
 - Baby Boomer (born 1946-1964)
 - Baby Buster (born 1965-1983)
 - Mosaic (born 1984 or later)
2. Place of birth
3. Number of siblings
4. Marital Status
5. Number of children
6. Years since coming to faith in Christ
7. Ethnic, racial identifications
8. Always Baptist? YES/NO. If no, what other affiliation?
9. Education standard
 - High School
 - Trade
 - Diploma
 - Degree
 - Masters
 - Doctorate
10. Current residence is rural/regional town or city/urban or city
11. Years in pastoral ministry
12. Accreditation:

- | | | |
|--|--|--|
| <input type="checkbox"/> RMO Retired Minister
Ordained | <input type="checkbox"/> MOS Minister
Ordained Special
Service | <input type="checkbox"/> MU Minister
Unordained |
| <input type="checkbox"/> RMU Retired Minister
Unordained | <input type="checkbox"/> SPA Student Pastor
Class Work Complete | <input type="checkbox"/> PA Pastoral Assistant |
| <input type="checkbox"/> MOM Minister
Ordained Missionary | <input type="checkbox"/> SPB Student Pastor
Class Work Incomplete | |
| <input type="checkbox"/> MUP Minister
Unordained
Provisional | <input type="checkbox"/> MO Minister Ordained | |

13. Current role:

- | | | |
|--|---|---|
| <input type="checkbox"/> Senior pastor of a team | <input type="checkbox"/> Solo pastor | <input type="checkbox"/> Associate pastor |
| <input type="checkbox"/> Denominational role | <input type="checkbox"/> Para Church role | <input type="checkbox"/> Missionary |
| <input type="checkbox"/> Other: | | |

14. Stipend (circle appropriate): Do you receive (a) below / (b) recommended / (c) above that recommended by Queensland Baptists?

15. Myers-Briggs Temperament (if known):

I would like to do an individual, one-on-one follow-up interview with some pastors to explore these and related issues at greater depth. If you are willing to be a part of this next stage of the research, please indicate by completing the following:

I am willing to be a part of the next stage of this research project into the spiritual formation of Queensland Baptists Pastors.

Name:

Address:

Phone:

Email:

Signed:

Appendix 2 – Retreat Exercise

Part A

A. Purpose

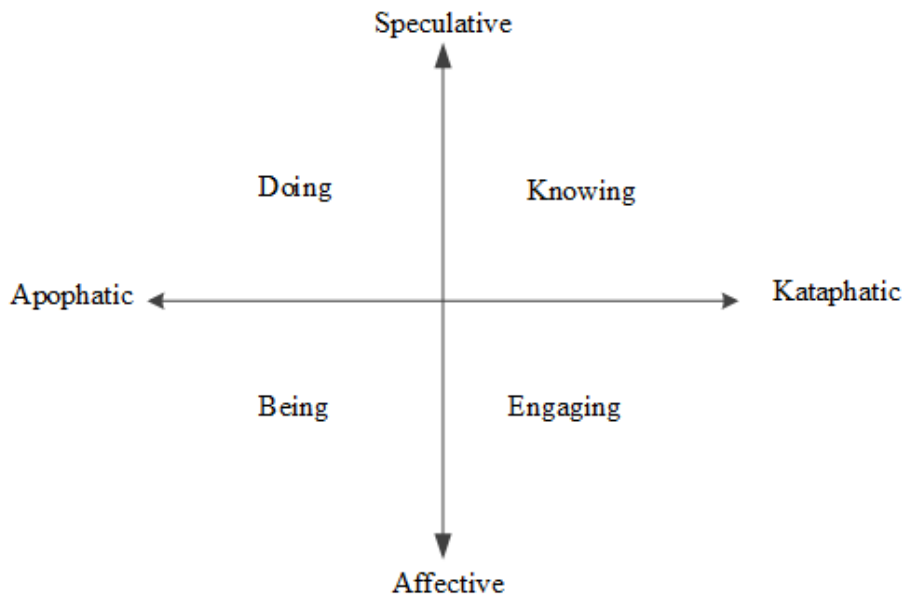
The purpose of the exercise is to

1. Help people explore the variety ways of both viewing and receiving God
2. Identify their own particular biases in this regard and determine spiritual type
3. The time can be varied but a minimum of twenty minutes at each station should be considered.

B. Process

1. This exercise is divided into two parts. Part A identifies spiritual type and Part B applies the spiritual type to spiritual formation and ministry.
2. This may be done individually or as a small group exercise. Physical space will limit the number of participants.
3. The time can be varied for each part but a minimum of 1.5 hours is suggested for each Part.
4. Because of the extended time, seats ought to be available for the participants at each Station. An extra, empty seat ought to be at the Kataphatic Station.
5. The exercise is best conducted in an area where the participants are able to physically move to a different setting to place themselves in that environment.

6. The layout ought to be two intersecting continuums, like the four points, resulting in four quadrants.



7. The suggested order is:
- ❖ Apophatic (west)
 - ❖ Kataphatic (east)
 - ❖ Speculative (north)
 - ❖ Affective (south)
8. Apophatic. Move to the Apophatic Station. Reflect on and/or discuss the passages, Spend time in prayer, with eyes closed, to the God who cannot be seen. Prayer should focus on adoration and worship.
8. Kataphatic. Move to the Kataphatic Station. Reflect on and/or discuss the passages, Spend time in prayer, with eyes open, noting the presence of the empty chair. Contemplate the presence of Jesus symbolised by the empty chair. Prayer should be conversational in style.

9. Position on the continuum. Explain that the apophatic and kataphatic forms of prayer are neither right nor wrong. Both are correct. We find ourselves not exclusively one nor the other but find our dwelling place somewhere on the continuum preferring either the apophatic or kataphatic form. Invite the participants to stand where they think they would place themselves on the continuum. Because this is a self-assessment exercise, it is not possible to compare one person with another. Discuss.

10. Speculative. Move to the Speculative Station. Observe that much of our awareness of God comes through our thoughts and mind. Invite the participants to discuss their thoughts about God. How did they arrive at these conclusions? Favourite verse/s about God? Theological starting point? The verses may be read aloud and participants invited to reflect on the verses and their significance.

11. Affective. Move to the Affective Station. Invite a period of silence to acknowledging the indwelling Spirit of Christ. I am in Christ; Christ is me. After a period of silent reflection invite comment on the sense and emotion of the experience. The verses may be read aloud and participants invited to reflect on the verses and their significance.

12. Position on the continuum. Explain that the speculative and affective ways of approaching God are neither right nor wrong. Both are correct. We find ourselves not exclusively one nor the other but find our dwelling place somewhere on the continuum preferring either the speculative or affective form. Invite the participants to stand where they think they would place themselves on the continuum. Because

this is a self-assessment exercise, it is not possible to compare one person with another. Discuss.

13. Quadrant. By observing where a person stands on each continuum, it is now possible to stand in one of the four quadrants. Ask participants to identify which quadrant and invite them to stand in that quadrant. Discuss.

Part B Questions for Reflection

Here are some starting questions. Don't limit yourself to these.

1. Mastering God's Word

- a. What is my approach to God's Word?
- b. How do I understand and apply the following approaches: reading, studying, meditating, contemplating, memorising?
- c. What theological themes am I deliberating upon, that is, systemising my thinking about God and His ways?

2. God's Word Mastering Me

- a. In what ways are you living to please God (Ephesians 5:10)?
- b. How are you being changed more into the image of Jesus through the Spirit(1 John 3:1-3)?
- c. If Satan were to "torpedo" your relationship with God right now, in what area of your life would this be?

3. In-reach

- a. How/where do you "fit" in your faith community – Mentor? Spiritual Director? Confidante? Peer group? Mentee? Fellowship group?
- b. To whom are you accountable? Who is it that asks you the hard questions and you are able to respond honestly?
- c. How are you "tracking" spiritually with your spouse? What intentional activities are you engaging in together?

- d. What awkward relationships are you in at the moment? How have you contributed to it/them? How will you respond?

4. Outreach

- a. In what ways do you engage with the world around you?
- b. What injustices do you observe? Who are the marginalised you see? What are you doing about it?
- c. Do you desire to share the Good News with others? In particular, with whom? How are you moving towards that point of being able to do so? Who may God be bringing into your sphere of influence for this purpose?
- d. What is it about God and your experience of Him that you cannot contain and are impelled to talk about with others?

Appendix 3 – Structural and Spiritual Research and Review Committee

The charter given to the S.S.R.R.C. related not only to the organizational and structural aspects of our denomination, but also the spiritual life of our churches. This report endeavours to address our spirituality, both weaknesses and strengths. We have tried to be objective and offer this report out of concern and love.

Strengths

First, we wish to thank God for the Spiritual life and vitality that is to be found in a number of people and churches. The following strengths are noted.

1. The Word of God is central and loved and there is seen in both the ministry of our Pastors and the life of our churches a desire to obey it.
2. We have noted an increasing emphasis upon prayer. The ministry of the Prayer Seminars and the use of Prayer Triplets and the Comprehensive Prayer Guide have a good effect. We would urge a continuing growth in the prayer ministry and especially prayer for revival.
3. There is a greater openness, freedom, and joy, in worship, in many churches, regardless of their theological emphasis. There is a misconception abroad that “worship” styles vary greatly in our churches. Those who move around our churches have noticed that there is, with some few exceptions, a reasonably common approach to worship.

4. Within the local church, people are growing in their relationship with God and in spiritual maturity. This is demonstrated in people growing in their care of one another and in practical expressions of love and concern.
5. There is an increased emphasis upon a personal awareness of God and His holiness and this is to be encouraged among our people. Cooperation with Solomon Island Churches and Church leaders, Mapleton Leadership Conference, pastors' Renewal Retreats, Video Prayer Seminars and Queensland Baptist Women's Fellowship camps have given stimulus, inspiration and challenge to a growing number of pastors and churches.
6. There is an increasing emphasis on "preparing God's people for works of service" (Eph. 4:12). The spiritual gifts of members are being identified and developed. We would encourage the growth of this trend.
7. The majority of churches are growing by conversion and baptism as well as by transfer. This represents the true cutting edge of the church. We also note an increasing commitment within the local church to church planting, often in cooperation with the Urban Mission Group and Mission to Queensland. The Murrie Evangelical Churches are another encouraging expression of this.
8. There has been some movement toward greater openness and cooperation between neighbouring churches, especially in the country but also in the city. This is to be commended and encouraged.

Weaknesses

We observe a number of weaknesses which concern us in our people and churches. These appear to grow out of a lack of real understanding of the Kingdom of God and its principles, owing to a widespread lack of systematic Bible teaching at all levels in our churches. This has resulted in a distinct lack of commitment to the Lordship of Christ and a failure to recognise that the Kingdom of God is broader and bigger than any one church or denomination. This spiritual immaturity is revealed in a number of the following ways.

1. Division and disharmony within the church. This is aggravated by a common failure to follow the teaching of the Lord in Matthew 18:15-22. This failure is common to church leaders and people alike.
2. Decision making deteriorates into majority rule with attendant dissatisfaction and hurt.
3. Conformity to the world's standards in life style. Material pressures and pleasure orientated goals are leading to a compromise of Biblical standards in personal values and behaviour and a lack of commitment to outreach to and involvement in the local community.
4. A widespread low level of commitment to worldwide mission.
5. Undue emphasis is placed on peripheral issues while the great central issues are neglected.
6. An emphasis upon the gifts of the Spirit that often neglects the fruit of the Spirit. A balance between the two is desirable, and if one is to be emphasised let it be the fruit.

We have welcomed the growing emphasis upon gifts but in seeking to identify giftedness we would not want to see faithful service overlooked.

7. A low level of financial commitment to the local church and the cooperative budget.
8. There appears to be a dearth of strong spiritual leadership in some of our churches. The committee notes a serious lack of good “mentors” among senior pastors. We do not have many pastors with long pastoral experience.
9. On occasions, team ministries have been formed either prematurely or with a lack of recognition that are complementary rather than similar gifts make for a stronger team.
10. Autonomy has been confused with independence which has resulted in the isolation and non-cooperation of neighbouring churches. It also tends to perpetuate smallness.

1. PRAYER

The Bible emphasises by injunction, example, teaching and narrative the practice of personal and corporate prayer as essential to communion with the Lord and empowering by Him for life and service.

RECOMMENDATIONS

- 1.1 A systematic approach to helping members of our congregations to develop and maintain a healthy personal prayer and devotional life.
- 1.2 The continued promotion and use of the video prayer seminars currently in use.
- 1.3 The teaching and practice of persistent intercessory prayer in our churches.
- 1.4 The return to a place of importance of the practice of public and corporate prayer at all levels of our gathering.
- 1.5 Attention to the essential elements in public prayer of adoration, confession, thanksgiving and intercession, including prayer for our government and community leaders. (1 Tim 2:12).
- 1.6 The training of worship leaders in public prayer.

2. SYSTEMATIC BIBLE TEACHING AND PREACHING

A progressive and systematic introduction to the Scriptures is essential to Christian growth. It is essential that learning should happen in an environment and manner that will issue in change and action and not merely intellectual assent to truth.

RECOMMENDATIONS

- 2.1 That preaching in our churches be planned and systematic Bible teaching delivered with relevance to the needs of the people.
- 2.2 That teaching and learning whatever the structure (eg All Age Sunday School, Home Groups) should be based on a systematic Bible centred curriculum and not be ad hoc.
- 2.3 That within the local church a responsible group be charged with the task of recommending the courses of study and the selection and/or preparation of the teaching materials.
- 2.4 That teachers or leaders of classes or groups be adequately trained and prepared by competent persons for the task, both generally and for specific assignments.

3. SPIRITUAL FRUIT AND GIFTS

The apostle Paul told Timothy that God has given us a spirit of love, power and self-control. To emphasise the importance of spiritual gifts to the neglect of fruit may lead to an emphasis on power, which without the other two loses its authority. To emphasis fruit to the detriment of gifts may lead to a church, ordered and warm but lacking power. The Holy Spirit is the spirit of all three.

RECOMMENDATIONS

- 3.1 That planned and systematic Bible teaching in our churches takes note of the validity of both fruit and gifts as important aspects of life in the Spirit.
- 3.2 That the pastors and leaders of local churches facilitate means whereby members of the congregation may apply this teaching in personal and church life.

3.3 That pastors and churches recognize that from church to church and person to person there will exist differences in understanding and interpretation of the Scriptures concerning spiritual gifts and accept one another in Christ despite these differences.

4. CONGREGATIONAL SINGING

Musicological research supports the contention that what the church sings both reflects and affects its theology and practice. We affirm the value of doctrinally sound hymns and songs.

RECOMMENDATIONS

4.1 The balanced use of doctrinally sound older hymns, scripture songs and emerging new hymns.

4.2 A mature approach to the updating of terminology and tunes where this will aid understanding and usage.

4.3 The writing of objective truth into new hymns.

5. EQUIPPING LEADERS FOR PUBLIC WORSHIP

The ministries of leading public worship and preaching are solemn responsibilities, not to be taken lightly.

RECOMMENDATIONS

5.1 That in local churches people with proven ability or potential and willingness to be trained be selected and trained to participate in leading public worship and preaching.

5.2 That within the School of Ministry, the College implement training for pastors in training others for leadership in public ministry.

6. PUBLIC BIBLE READING

The understanding and application of Bible truth is basic to all else.

RECOMMENDATIONS

- 6.1 That the reading of the Scriptures always be given a significant place in public worship.
- 6.2 That each local congregation agree on a translation to be used publicly; that members of the congregation be encouraged to bring that translation to worship; and that copies be provided at the entrance of the church building for those who do not have their own.
- 6.3 That the scripture to be read be an integral part of the service related to the theme or preaching and to the point in the service at which it is read (eg Call to Worship, preceding a song or sermon).
- 6.4 That whoever reads the Scripture in public worship be able to read audibly and with appropriate expression; that the passage be available to the person in advance and if appropriate the Pastor or leader go over the passage with the reader.

7. CROSSING FRIENDSHIP BRIDGES

We acknowledge our failure to use the friendship bridges already built to win others to Christ.

RECOMMENDATIONS

- 7.1 That the pastor, or a member of the pastoral team, as the key to evangelism in the church be responsible to equip members of the congregation in practical methods of sharing faith in Jesus Christ such as “Continuing Witness Training”.

- 7.2 That the Advisory, Credentials and Candidates Committee ask all candidate for ministry to testify to their experience in personal witnessing and evangelism.
- 7.3 That members of our congregation be regularly encouraged to bring unsaved people to church services.
- 7.4 That pastors preach the gospel regularly during the morning and evening services.

8. LEADERSHIP DEVELOPMENT AND MENTORING

RECOMMENDATIONS

- 8.1 That the Leadership Development Ministry Group make available for implementation in all churches a leadership development model which will take people from elementary discipleship to mature leadership whether in a voluntary or full-time capacity.
- 8.2 That the Leadership Development Ministry Group and all churches take note of the need to develop mentoring processes by which potential leaders, student pastors and inexperienced pastors can be assisted in mastering the essential elements of ministry.
- 8.3 That the Continuing Education Committee of the college continue leadership development workshops for pastors who have graduated from Theological College without this type of training.

9. MASTERLIFE

RECOMMENDATIONS

- 9.1 That churches urgently consider adopting the Masterlife program of discipleship training or its equivalent and set aside one of their best leaders to train for and lead the first one-year program.

9.2 That the Masterlife program be a compulsory element of the first year course in the Baptist Theological College of Queensland.

10. TEAM MINISTRIES

RECOMMENDATIONS

10.1 That churches be encouraged to look for a second pastor when the morning service attendance reaches 100-150 adults.

10.2 That team members be chosen on the basis of complementary rather than similar gifts.

10.3 That a definite job description for each team member be agreed on.

10.4 That existing team members be given a major part in the choice of additions.

10.5 That strong consideration be given to the first team member added having fits in and responsibility for evangelism and church growth.

10.6 That one of the pastoral team be appointed to lead the team and be designated Senior Pastor.

10.7 That churches give some consideration to appointing gifted members of the congregation to the pastoral team.

10.8 That the Advisory, Credentials and Candidates Committee prepare a set of guidelines for churches desiring to move into team ministry.

11. HARMONY AND UNITY IN THE CHURCHES

The Bible is clear. The distinctive Christian mark is love for one another. The enemy will capitalize on every difference.

RECOMMENDATIONS

That where division and disharmony exist within the local church the parties to the dispute implement the Biblical principles of reconciliation in Matthew 18:15-22, and that people communicate with each other over hurts and differences, including doctrinal differences rather than talking to others.

12. COOPERATION AND INTERDEPENDENCE BETWEEN CHURCHES

Independence is very difficult to justify from Scripture. Interdependence would be much more typical of the New Testament Church. We encourage a spirit of cooperation between the churches.

RECOMMENDATIONS

- 12.1 That Area Pastors' Conferences continue in the country churches and as a matter of urgency be introduced into the metropolitan churches and that where Area Superintendents have been appointed they be responsible for organizing, interaction and interdependence.
- 12.2 That Area Superintendents in consultation with local churches identify needs and concerns that may be relieved by cooperation, interaction and interdependence.
- 12.3 That, where necessary, the appointment of new Area Superintendents be warmly encouraged.
- 12.4 That Area Meetings of the Union Executive Committee continue.
- 12.5 That neighbouring local churches cooperate in church planting and in meeting local social needs.

Appendix 4 – Executive Committee Minutes 13 December 1990

(k) That, in order to bring a deepening spiritual life emphasis to churches and to increase preventative pastoral care to both Pastors and Churches, we recommend, through Council to Assembly, that the Superintendency team be increased by one as from 1st January, 1992 and by a further one, as from 1st January, 1993. Such appointments are, generally, in line with the decision of Assembly 1989 to appoint Area Superintendents.

The role of the first appointee is set out as follows:-

- (i) Personal influence through preaching and pastoral care to church leaders;
- (ii) Arranging special ministry periods in churches;
- (iii) Arranging leaders and preaches to give such ministry in the churches;
- (iv) Setting up Pastor Retreats;
- (v) Setting up Pastor and Leader Conferences;
- (vi) Partnerships.

The role of second appointee would be as Brisbane Area Superintendent.

The funding of these recommendations would be, initially, from the Forward Thrust Appeal with a gradual transition to responsibility from the Cooperative Budget (as set out in attachment to these Minutes);

Minutes of Executive Committee Meeting

17 January 1991 at 6.45pm

1. Forward Thrust – Following the presentation of a report by the General Superintendent it was agreed that:-
 - (i) It be recommended to the half-yearly Assembly that Rev John Tanner be appointed to the Superintendency team (in the area of spiritual development of pastors and churches, together with church planting and evangelism – title yet to be determined) on a half-time basis with half-time salary and allowances and that we share him with the Evangelical Alliance, with the arrangement subject to the normal annual review process, from 1st January, 1992.

Appendix 5 – Annual Reports 1992-1993

Rev.Dr.John Tanner (Field Minister – Spiritual Development):

John Tanner has directed his efforts towards the improvement of the quality of spiritual life of our people. His speaking ministry has involved – Local church conferences/workshops on prayer; Camps (often two per month); Sunday preaching on specific topics; Regional Pastor and Wives Conferences; Mapleton Leadership Conference 1993.

John organised the Pentecost Prayer Summit and conducted a three day workshop on Prayer for Spiritual Awakening. Some joint initiatives with the Department of Mission are planned for late 1993. John has also been involved in some pastoral care ministry at the request of pastors.

Three churches are planning to send short-term ministry teams to work alongside the Fiji Baptist Mission and a small group will visit India at the invitation of Dr. Theodore Williams of the Indian Evangelical Mission.

John visited the United States during April to complete all requirements for his Doctorate in Missiology and to research the availability of relevant post-graduate studies to Queensland pastors.

John will conclude his ministry with the Union in December 1993.

Appendix 6 – Discover Your Spiritual Type

The Spirituality Wheel

Spirituality Type Selector Test

Basic Test

Corinne Ware, D. Min.

The purpose of this exercise is to DRAW A PICTURE of your experience of corporate worship and compare it to the picture of your own personal style of spirituality.

Before you start, look at the last page of the test. You will see two circles, each divided into quadrants numbered 1, 2, 3, and 4. Each quadrant stands for a type of spiritual expression. In the top circle, you will “draw a picture” of spiritual experience in your particular congregation. In the bottom circle, you will “draw a picture” of your personal style.

Congregational Style

Read through the first set of statements (starting below) and select the one(s) that describe what you do in your worshipping group. *You may select none or more than one if you wish.* Notice the number that goes with your chosen statement. On the *top* wheel on the last page of the test, find the numbered quadrant that matches the number of your chosen statement. In that quadrant draw a line (A spoke going from the centre to the outside edge of the circle). If you’ve chosen two statements, draw two spokes, each in a different quadrant. Before you go on to the next set of statements, fill in the “personal style” wheel for the first set.

Personal Style

Read through the first set of statements a second time. Now choose the statement or statements that describe what you *personally* prefer as part of your spiritual experience. *You may select one statement or more than one.* Match the chosen statement number with the quadrant number in the lower circle. In that quadrant draw a spoke-line. If you've chosen two statements, draw two spokes, each in a different quadrant. The result is a portrait of your personal style, which you can compare with the experience you have in your worship group.

The Order of Service

1. A carefully planned and orderly worship program is a glory to God.
2. A deeply moving and spontaneous meeting is a glory to God.
3. Simplicity and some silence are important elements needed for worship.
4. It is not a service, but ordering ourselves to God's service that is important.

Time

1. Stick to announced beginning and ending times of worship services.
2. It is important to extend the meeting time if one feels led to do so.
3. All time is god's time. A sense of timelessness is important.
4. Gather whenever and as long as you need to in order to accomplish the task.

Prayer

1. Words express poetic praise; we ask for knowledge and guidance.
2. Let words and feelings evoke God's presence in this moment.
3. Empty the mind of distractions and simply BE in the presence of the Holy.
4. My life and my work are my prayer.

Music

1. Music and lyrics express praise to God and belief about God.
2. Singing warms and unites us and expresses the soul's deepest heart.
3. Chant and tone bring the soul to quietness and union with God.
4. Songs can mobilize and inspire to greater effort and dedication.

Preaching

1. The Word of God, rightly proclaimed, is the centrepiece of worship.
2. The gospel movingly preached is the power of God to change lives.
3. Proclamation is heard when the Spirit of God speaks to the inward heart.
4. What we do is our "preaching" and speaks louder than anything we say.

Emphasis

1. A central purpose is that we fulfil our vocation (calling) to the world.
2. A central purpose is that we learn to walk in holiness with the Lord.
3. A central purpose is that we be one with the Creator.
4. A central purpose if that we obey God's will completely.

Support of Causes

(If necessary, circle the words that apply and select categories with the most circles.)

1. Support seminaries, publishing houses, scholarship, preaching to others.
2. Support evangelism, missions, spreading the word on television and radio.
3. Support places of retreat, spiritual direction, liturgical reform.
4. Support political action to establish justice in society and its institutions.

Criticism

1. Sometimes we (I) are said to be too intellectual, dogmatic, and “dry”.
2. Sometimes we (I) are said to be too emotional, dogmatic, anti-intellectual.
3. Sometimes we (I) are said to be escaping from the world and are not realistic.
4. Sometimes we (I) are said to have tunnel vision and are too moralistic.

Dominating Themes

(If necessary, circle the words that apply and select categories with the most circles.)

1. Discernment, discipline, knowledge, order, grace, justification.
2. Love, conversion, witness, spontaneity, sanctification.
3. Poverty, humility, wisdom, letting go, transcendence.
4. Simplicity, purity of heart, action, temperance, obedience, martyrdom.

Membership Criteria

(What the congregation believes is necessary; what you believe is necessary.)

1. Assent to doctrine; baptism, endorsement by group.
2. A personal inward experience of God; baptism; public declaration.
3. All who face Godward are incorporated in the Holy.
4. Solidarity with humankind is membership in God’s kingdom.

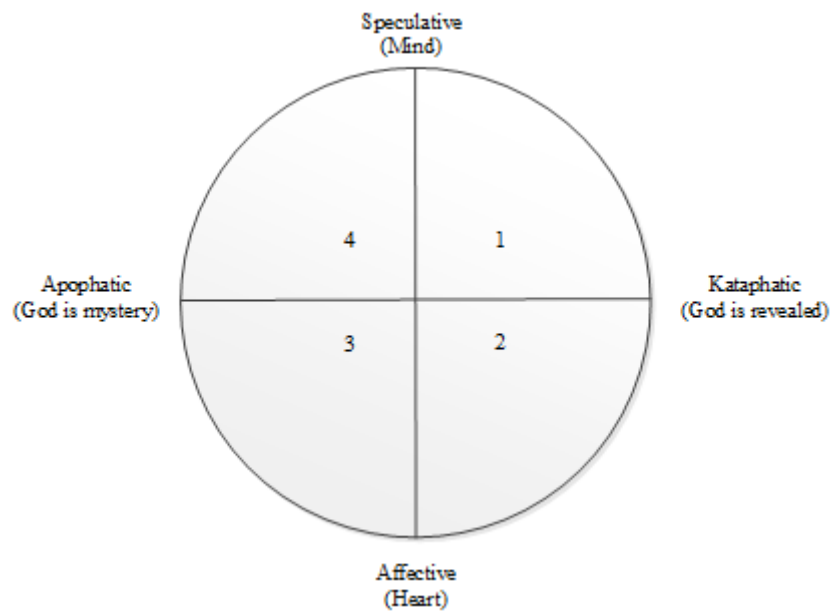
Ritual and Liturgy

1. Ritual and liturgy evoke memory and presence, teaching traditional truths.
2. Liturgy and ritual ceremonies are not of great importance.
3. Ritual and liturgy are ways in which God becomes present to us.
4. Ritual and liturgy are one way we make statements about inner conviction.

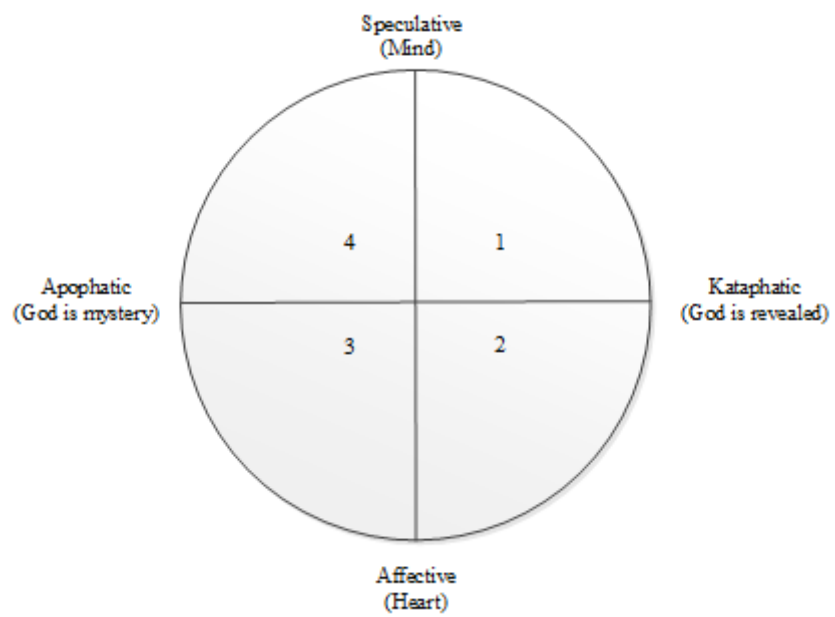
Concept of God

1. God is revealed in scripture, sacrament, and in Jesus Christ and his cross.
2. I can feel that God is real and that Christ lives in my heart.
3. God is mystery and can be grasped for but not completely known.
4. We participate in the mystery of God when we become co-creators with God in the world.

Personal Type



Congregational Type



Appendix 7 – A Foundation for Christian Spirituality

Spirituality Types

Spiritual preferences and habits come in patterns, in combinations. Described below are four patterns you can use to study your preferred spirituality style. This exercise is not a test. There are no right or wrong patterns. Which pattern best describes you? Read across the page and circle that sentence, phrase, or word in each coupling that comes closest to describing your preferences or habits. Choose only one of each pairing in this forced-choice inventory.

A

I prefer to think of God as revealed and knowable.	I prefer to think of God as hidden in mystery.
I prefer to focus on the similarities that exist between God and God's creatures.	I prefer to focus on the radical differences between God and God's creatures.
Concepts, images, and symbols help to make God real to me.	Only dark, silent love can comprehend the incomprehensible God.
The good news requires me to use my intellect in an affirmative way.	The good news is that God can be experienced in a relationship of mystical love.
Meditation on God's Word leads me to illumination of God's will.	Contemplation of God's Being leads me to union with God.

Which word or phrase in each across-the-page pairing appeals to you more? Think what the word or phrase means rather than how it looks or how it sounds.

B

Detachment	Attachment
Spending time with God	Doing things for God
Letting go	Taking charge
Seeing ordinary things as God might see them	Desiring the extraordinary to experience God
Floating	Swimming
Seeking the God of consolations	Seeking the consolations of God

Continue this inventory of spirituality types by determining which pattern describes you best. Circle one of each coupling, reading across the page.

C

What the church most needs is better sermons and study groups.	What the church most needs is more experiential worship and small-group relations.
I enjoy thinking about God and the things of God.	I enjoy feeling the presence and caring of God.
The illumination of the mind is central to spirituality.	The illumination of the heart is central to spirituality.
God has a good path into my life through my will.	God has a good path into my life through my intuition.
I value truth.	I value feelings.

A final section follows. Continue the same practice of choosing one preference from each coupling.

D

Devoted	Determined
I more often let my heart rule my head	I more often let my head rule my heart.
Touching	Convincing
I usually value sentiment more than logic.	I usually value logic more than sentiment.
Compassion	Foresight
Whenever possible, I try to be a person of real feeling.	Whenever possible, I try to be a consistently reasonable person.

Scoring Guide

Count the number of sentences you circled in the left column of Section A and add that number to the number of words and phrases you circled in the right column of Section B.

Write that total here: _____

Count the number of sentences you circled in the right column of Section A and add that number to the number of words and phrases you circled in the left column of Section B.

Write that total here: _____

(The sum of the two “totals” should be 11.)

If the number in your first blank is a 6 or 7, circle: K-

If the number in our first blank is an 8 or 9, circle: K

If the number in your first blank is a 10 or 11, circle: K+

If the number in your first blank is 1 to 5, simply proceed with your scoring.

If the number in your second blank is a 6 or 7, circle: A-

If the number in your second blank is an 8 or 9, circle: A

If the number in your second blank is a 10 or 11, circle: A+

(You should have either a K or an A scoring, not one of each.)

Next count the number of sentences or words you circled in the left column of Section C and add that number to the number of items you circled in the right column of Section D.

Write that total here: _____

Count the number of sentences of words you circled in the right column of Section C and add that number to the number of items you circled in the left column of Section D.

Write that total here: _____

(The sum of these two “totals” should be 11.)

If the number in your third blank is a 6 or 7, circle: M-

If the number in our third blank is an 8 or 9, circle: M

If the number in your third blank is a 10 or 11, circle: M+

If the number in your third blank is 1 to 5, simply proceed with your scoring.

If the number in your fourth blank is a 6 or 7, circle: H-

If the number in our fourth blank is an 8 or 9, circle: H

If the number in your fourth blank is a 10 or 11, circle: H+

(You should have either an M or an H scoring, not one of each.)

Circle below the composite of the two letter scores you circled above.

K-/M-	K-/M	K-/M+	K-/H-	K-/H	K-/H+
K/M-	K/M	K/M+	K/H-	K/H	K/H+
K+/M-	K+/M	K+/M+	K+/H-	K+/H	K+/H+
A-/M-	A-/M	A-/M+	A-/H-	A-/H	A-/H+
A/M-	A/M	A/M+	A/H-	A/H	A/H+
A+/M-	A+/M	A+/M+	A+/H-	A+/H	A+/H+

Appendix 8 – Ethics Approval

Human Research Ethics Committee

Progress / Final / Extension Report Form

The *National Statement on Ethical Conduct in Research Involving Humans* (1999) requires Human Research Ethics Committees to monitor compliance with the conditions, both standard and special, under which research protocols have been approved.

The AVCC and NHMRC jointly require Universities to retain research data for five (5) years from the date of publication. If publication is not intended, data should be retained for five (5) years from the conclusion of the project. For Australian Catholic University requirements in relation to the security and disposal of data, see *Guidelines for Applicants to the Human Research Ethics Committee (HREC)*, Part B, Section 8.

The HREC must report annually on these matters to the Australian Health Ethics Committee.

There is also a requirement that annual progress reports and a final report be provided on all projects. Such reports may be audited by the NHMRC at any time.

1. This form is available upon request via email or on the Internet at: <http://www.acu.edu.au/research>
2. All questions must be answered. If a question does not apply, indicate N/A.
3. Within thirty [30] days of receipt of this notice, please return the completed Progress / Final / Extension Report form to your nearest Research Services Officer:

VICTORIA
Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: 03 9953 3158
Fax: 03 9953 3315

NEW SOUTH WALES, ACT and QUEENSLAND
Research Services
Australian Catholic University
Brisbane Campus
PO Box 456
VIRGINIA QLD 4014
Tel: 07 3623 7429
Fax: 07 3623 7328

Section 1: *[To be completed by the local Research Services Officer]*

- 1.1** HREC Register No: **Q200506 16**
- 1.2** Approval End Date: **30 March 2007**
- 1.3** Name of Principal Investigator / **Dr Gerard Hall**
Supervisor:
Name of Student Researcher(s): **Rev Dr David Loder**
- 1.4** School: **Theology**
- 1.5** Project Title: ***Spiritual Formation of Queensland Baptists ministers***
- Signature of Research Services Officer: **Kylie** **L 19 March 2007**
Pashley

Section 2: [To be completed by the Principal Investigator or by the Supervisor and Student Researcher.]

2.1 Status of Research Project:

- Ethics approval for this project was granted for more than one year, and contact with participants or access to their records is continuing. I request **renewal** of the approval. The proposed Expiry Date for contact with participants is: [redacted].
- Ethics approval for this project was granted for one year or less, and contact with participants or access to their records is still required. I request an **extension** of the Expiry Date to: [redacted].
- Contact with participants ceased on the **30 June 2006** but the project is still ongoing. The proposed Expiry Date of the project is the **2010**.
- Project was completed on the [redacted] and this is the final report.
- Project was commenced but was **abandoned** on [redacted].
[Give brief reasons why the project was abandoned.]
[redacted]
- Project was **never commenced** because:
[redacted]

2.2 Project Title (if different from the title in Section 1.5 above)

[redacted]

2.3 Project Report

2.3.1 In relation to the research protocol as approved by the HREC, have any of the following variations occurred?

- | | YES | NO |
|---|--------------------------|-------------------------------------|
| • New Investigators or Researchers? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| • Anticipated duration of the project? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| • Research design, procedures, project particulars, Information Letter to Participants, Consent Forms, instruments (e.g., surveys, questionnaires)? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| • Participant care and feedback? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| • Security and storage of data? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |

2.3.2 If you have answered "Yes", to any of points in question 2.3.1, please attach a copy of the relevant changes, together with a brief account of the reasons for such changes.

2.4 Participant Withdrawal

2.4.1 Did any of the participants withdraw their participation and/or consent at any stage? YES NO

2.4.2 If "YES", how many withdrew?
[If known, briefly list the reasons for their withdrawal and attach a copy of any relevant correspondence.]
[redacted]

2.5 Incidents

2.5.1 Did any incidents with participants arise during or after the conduct of the research? YES NO

If "YES", please describe the incident, the manner in which it was dealt with, and the final result.
[redacted]

<p>2.5.2 Did any of the participants complain or express concerns about the project?</p> <p>If “YES”, please indicate the nature of the complaint/s or concern/s and attach copies of any relevant documentation.</p> <p>_____</p>	<p style="text-align: center;">YES NO</p> <p style="text-align: center;"><input type="checkbox"/> <input checked="" type="checkbox"/></p>
<p>2.5.3 Did any of the participants complain or express concerns about the way they had been treated?</p> <p>If “YES”, please indicate the nature of the complaint(s) or concern(s) and attach copies of any relevant documentation.</p> <p>_____</p>	<p style="text-align: center;">YES NO</p> <p style="text-align: center;"><input type="checkbox"/> <input checked="" type="checkbox"/></p>
<p>2.5.4 Have the incidents / complaints / concerns described above been reported to the HREC?</p> <p>Please indicate what other action has been taken in response to these incidents / complaints / concerns.</p> <p>_____</p>	<p style="text-align: center;">YES NO</p> <p style="text-align: center;"><input type="checkbox"/> <input type="checkbox"/></p>
<p>2.6 <u>Publication of Research Results</u></p>	
<p>2.6.1 Are you intending at this stage to disseminate the results of your research in any way (e.g., seminar or conference presentation, publication in a journal, dissemination to other researchers in the area of research interest)?</p>	<p style="text-align: center;">YES NO</p> <p style="text-align: center;"><input type="checkbox"/> <input checked="" type="checkbox"/></p>
<p>2.6.2 If “YES”, please give details.</p> <p>_____</p>	
<p>2.7 <u>Retention and Security of Data</u> [For requirements in relation to the security and disposal of data, see <i>Guidelines for Applicants to the Human Research Ethics Committee (HREC)</i>, Part B, Section 8.]</p>	
<p>2.7.1 How are the data being retained (e.g., in locked cabinets)?</p> <p><i>In locked cabinet</i></p>	
<p>2.7.2 Where are the data being retained?</p> <p><i>At this stage in my locked work office at Qld Baptists Centre Gaythorne</i></p>	
<p>2.8 <u>Further Comments</u> <i>If there are any other ethical issues relating to your research, please comment on them here</i></p> <p>_____</p>	
<p>2.9 <u>Information Letter to Participants, Consent Form</u> [In keeping with quality audit procedures, the HREC may audit projects and the storage of data at any time.]</p> <p>If your project has been designated by the HREC as “<i>more than minimal risk</i>”, you are required to attach herewith:</p> <p><input type="checkbox"/> One copy of the <i>Information Letter</i> which was sent to participants, and</p> <p><input type="checkbox"/> One copy of the <i>Consent Form</i> which was sent to the participants to complete and return to you.</p> <p style="text-align: right;">YES NO</p> <p style="text-align: right;"><input type="checkbox"/> <input type="checkbox"/></p> <p>Are these attached to this Report Form?</p> <p>If “NO”, please explain:</p> <p>_____</p>	

2.10**Certification**

I certify that the information provided by me in this Progress / Final Report is an accurate account of the conduct of the above research project for which I am responsible. The research activities have been conducted in accordance with the National Statement on Ethical Conduct in Research Involving Humans and the Joint NHMRC / AVCC Statement and Guidelines on Research Practice

Full Name (block letters)**Signature****Date**

Principal Investigator or Supervisor

David William Loder

Student Researcher

22.06.2007

TO BE COMPLETED BY CHAIR / DEPUTY CHAIR OF HREC

- Project extension is approved to ____ / ____ / ____.
- Renewal approved to ____ / ____ / ____.
- Data collection appears to have been conducted in accordance with the approved protocols. A Final Report is due at completion of the Project
- Project appears to have been conducted in accordance with the approved protocols and this is the Final Report.
- Project abandoned/never commenced (please circle)
- The following concerns/comments should be referred to the Principal Investigator or

Supervisor:

Signed: _____

Date ____ / ____ / ____.

PRIVACY STATEMENT:

Australian Catholic University is committed to ensuring the privacy of all information it collects. Personal information supplied to the University will only be used for administrative and educational purposes of the institution. Personal information collected by the University will only be disclosed to third parties with the written consent of the person concerned, unless otherwise prescribed by law. For further information, please see the University's Statement on Privacy http://www.acu.edu.au/privacy_policy.cfm.

Appendix 9 – Letter to Participants

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: The Spiritual Formation Of Queensland Baptist Pastors
NAMES OF PRINCIPAL SUPERVISOR: Dr Gerard Hall
NAME OF STUDENT RESEARCHER: Rev Dr David Loder
NAME OF PROGRAMME IN WHICH ENROLLED: Doctor of Philosophy

Dear Participant

You are invited to complete the attached questionnaire to help me in my study programme.

This survey will form an important foundation for my PhD studies into how Queensland Baptist pastors grow and develop in their relationship with God. Beyond this survey I will also interview a number of pastors in a one-to-one setting.

I am asking you to complete the survey and return it in the attached pre-paid envelope. It should take about 60 minutes to complete.

The survey may be useful to you as you reflect on the questions asked. It will be of further benefit to Queensland Baptist pastors as a model of spiritual formation is explored and formulated. It is anticipated that this will be a transferable model that will be able to be used in ministry within Queensland Baptist churches. It is also anticipated that the results will be published when completed.

Completion of this survey is not compulsory. At any time during the study you may refuse consent altogether without having to justify that decision, or to withdraw consent and discontinue participation in the study at any time without giving a reason.

I want to assure you that your responses will be held in the strictest confidence. You should not include any identifying mark/s on your response sheet. Once the data has been collated, the survey forms will be destroyed.

Any questions regarding this project should be directed to the Supervisor or the Student Researcher

Dr Gerard Hall sm
(07) 3623 7254
or email G.Hall@mcauley.acu.edu.au
School of Theology
Australian Catholic University P. O. Box 456
Virginia Qld 4014

Rev Dr David Loder
(07) 3354 5615
or email davidl@qb.com.au
Queensland Baptist Services Group
PO Box 6166
Mitchelton Qld 4053

I plan to give feedback to Queensland Baptists Ministers from time to time on the findings of the study. If at any time you wish to have an update, please contact me.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Investigator or Supervisor and Student Researcher has (have) not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Unit.

Chair, HREC
C/o Research Services
Australian Catholic University
Brisbane Campus
PO Box 456
Virginia QLD 4014
Tel: 07 3623 7294
Fax: 07 3623 7328

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in this project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to the Investigator or Student Researcher.

.....
Signatures of student researcher

.....
Principal Investigator

CONSENT FORM

Copy for Researcher/ Copy for Participant

TITLE OF PROJECT: The Spiritual Formation Of Queensland Baptist Pastors
NAMES OF PRINCIPAL INVESTIGATORS or SUPERVISORS: Dr Gerard Hall
NAME OF STUDENT RESEARCHER [if applicable]: Rev Dr David Loder

I (*the participant*) have read (*or, where appropriate, have had read to me*) and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I understand that this process will involve my participation in completing a written survey, realising that I can withdraw my consent at any time without comment or penalty. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

I understand that if I participate in an interview that the interview may be taped with my knowledge and permission and I agree to the interview being audiotaped.

NAME OF PARTICIPANT:
(block letters)

SIGNATUREDATE/...../.....

SIGNATURE OF PRINCIPAL INVESTIGATOR or SUPERVISOR:

DATE...../...../.....

[and, if applicable]

SIGNATURE OF STUDENT RESEARCHER:

DATE:/...../.....

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