THE EFFECT OF THE EMERGING PARADIGM OF DIVERSITY ON THE CHURCH AND ITS LEADERSHIP

Submitted by

Andrew Peters, Adv. Cert. Account., Cert IV Wk Train & Assess.,

Th.L., B.Theol., M.A. (Theol). FAIM.

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Doctor of Philosophy

School of Theology

Faculty of Theology and Philosophy

Australian Catholic University

Research Services

McAuley Campus

PO Box 456

Virginia QLD 4014

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Statement of 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.

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

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

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Signed: _   *Date:* _ _ _ _ _ _ _ _ _ _ _

Abstract

Aims and Problems

Between the 1950s and 1990s, a paradigm-change occurred at foundational levels that has had global effect. In this research, I address a number of problems, related to leadership in the church, which have arisen out of this paradigm-change.

The first problem relates to the validity of clerical leadership in the new paradigm. The immense effect of the current paradigm-change upon the church led some leadership gurus to propose a change in the locus of leadership in the church, from the clergy to laity. They implied that the clerical leadership was responsible for the deplorable state of the church, and were not appropriately situated to, or capable of, leading the church in the new paradigm.

The second problem relates to the reaction and resistance of the community of faith to the current paradigm-change, reflected in its reversion to, and retention of, the toxic operational and communicative structures of the old Christendom paradigm. This suggests that the church faces the danger of resisting God's activity and purpose in the midst of this paradigm-change.

The third problem relates to the hiatus in leadership and decision-making, due to the catastrophic nature of the paradigm-change and the subsequent confusion between clerical and lay leaders as to who is in control of what aspects of the church's life. Overwhelmed by this, the church is tempted to withdraw even further into its private religious enclave.

I propose that the clerical leadership of the church could be well situated to, and capable of, effectively leading the church in the emerging paradigm of diversity if it adopted the new leadership framework established by the paradigm-change. This would see a transformation of the church's operational and communicative structures, without the loss of its centred values and beliefs, and a reduction in the hiatus in leadership and decision-making.

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Chapter One
Introduction

This is a work in Practical Theology. It applies the insights of business and other disciplines to the life and leadership of the Christian Church at the beginning of the third millennium. In particular, I employ the notion of 'paradigm-change' as an effective tool for understanding the world in which we live and the kinds of responses Church leaders need to make to be effective agents of the Gospel. It assumes that the last fifty to sixty years have seen tumultuous change in a broad range of political, social and cultural arenas at a global level. The 1900s reflect a period of major social and cultural changes including world wars, economic collapse and recovery, decolonization, major technical changes, scientific discoveries about the universe and changes to the perception of the rights of minority groups, especially in the role of women in the work place, home and church. The intention of this work is not to delve specifically into these areas, as important as they are, but explore whether there are other forces at work, at a global level, that have influenced the changes experienced in these political, social and cultural arenas. Since the terms 'paradigm' and 'paradigm change/shift' have become common currency in almost every discipline, I explore the nomenclature of these terms, their interpretations and the nature of what they are trying to describe. This exploration lays the foundation, then, upon which I investigate the nature of leadership needed in the church for it to be effective in a rapidly changing world.

The latter part of the twentieth century saw immense changes occur at a global level. These changes were extensive in their effect. They affected both developed and developing countries in economic, social and cultural terms and affected all aspects of life.[1] These changes, commonly referred to in paradigmatic terms, delineate the movement from one paradigm to another.[2] In the arenas of both business and church leadership, awareness of the force of these changes occurred in two waves. The first occurred in the 1960s and 70s with management gurus warning of deep foundational changes that would affect the way organizations operate.

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[1] Peter Drucker, *The Age of Discontinuity, Guidelines to Our Changing Society* (New Brunswick: Transaction Publishers, 1992; reprint, 2003), xiii-xiv. Peter Kaldor and others, *Winds of Change* (Homebush West, Sydney: Lancer, 1994), xiii.

[2] These terms, initially applied to the scientific community in Thomas Kuhn's work *The Structure of Scientific Revolutions,* subsequently broadened to include other disciplines, including "sociology, anthropology, linguistics, psychology, business studies and theology". Thomas Nickels, ed., *Thomas Kuhn* (Cambridge: Cambridge University Press, 2003), 1. Erich Von Dietze, *Paradigms Explained: Rethinking Thomas Kuhn's Philosophy of Science* (Westport, Connecticut: Praeger, 2001), 30.

At the same time, Christian writers flagged a loss of the *status quo* of the church and the advent of a post-Christian era.[3]

The second wave occurred in the late 1980s and 90s with a call by management gurus for a total revision of how organizations operate.[4] At the same time, Christian writers were proposing changes to the leadership structures of the church, with power moving from clerical leadership to the laity.[5] However, they made these proposals, concerning the leadership of the church, without a clear indication of the nature of the emerging paradigm that was replacing the long-standing Christendom paradigm. The extensive nature and longevity of this paradigm, lasting from the time of Constantine until the mid-twentieth century (as I argue along with Mead and Metz), poses a formidable barrier for the church.[6] The lack of clarity about the nature of this paradigm-change and its effect upon the church's ministry and leadership has prompted this research.

The research title, *The Effect of the Emerging Paradigm of Diversity on the Church and its Leadership*, aims not simply to focus upon leadership in the church, but also on how such leadership specifically relates to the recent paradigm-change and the new paradigm that is emerging from it. The meaning or definition of terms contained in the title and other key terms used in the dissertation are as follows:

- *Paradigm* is traditionally defined as a model or pattern of doing something. However, the changes that have occurred at a global level suggest a much deeper level of change than simply that of adopting better models or patterns. The depth of these changes suggests that they have occurred at foundational levels. I propose that a paradigm, redefined, is the *foundation* upon which all entities rest and operate, as well as the *benchmark* or *standard* that assesses their effectiveness.[7]

- *Paradigm-change* refers to a significant change in the paradigmatic entity itself or its replacement by an entirely different paradigm. This means that the new foundational paradigm is quite different to the one that preceded it. Such changes contain

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[3] Peter Drucker, *The New Realities*, 1st ed. (London: Manderin Paperbacks, 1990). Drucker, *Age of Discontinuity*. Francis Schaeffer, *The Church at the End of the Twentieth Century* (London: Hodder and Stoughton, 1995), 98-100.

[4] Charles Handy, *The Age of Unreason* (London: Business Books Ltd, 1989). Charles Handy, *Beyond Certainty: The Changing Worlds of Organisations* (London: Hutchinson, 1995).

[5] Protestant and Catholic - Loren Mead and Anne Rowthorn - proposed changing the locus of power from the clergy to the laity. Loren Mead, *Transforming Congregations for the Future* (New York: Alban Institute Publications, 1994). Anne Rowthorn, *The Liberation of the Laity* (Connecticut: Morehouse-Barlow, 1986).

[6] Loren Mead, *The Once and Future Church* (New York: Alban Institute Publications, 1991), 8, 10, 14, 25-26. Johnann Baptist Metz, "Theology in the New Paradigm: Political Theology," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 364.

[7] Entities refer primarily to organisations and groups, but can also relate to individuals.

significant levels of discontinuity because the very foundations themselves have changed.

- *Paradigm-shift* refers to a change of locus or place of a paradigm without there being any significant change to the paradigmatic entity itself. Such changes contain a certain level of continuity because the foundations themselves have not changed.

- *Incommensurability* means "not commensurable, having no common measure or standard of comparison".[8]

- *Discontinuous change* refers to a certain element of catastrophic movement about change and that it may have no relationship to any process used before, nor builds upon anything that has happened in the past.

- *Christendom paradigm* (*corpus Christianum*) refers to the paradigm that began with the Christ-event and fully emerged from the time of the conversion of Constantine in 313 A.D. onwards. It lasted for one and a half millennium. Its nomenclature reflects its imperial nature, where, to be a full member of society, one also had to be a member of the church.[9]

- *Current paradigm-change* refers to the proposed paradigm-change that has occurred at foundational levels over the last fifty to sixty years.

- *Emerging paradigm of diversity* refers to the paradigm that is emerging from the current paradigm-change. I have proposed the name *paradigm of diversity* to indicate its nature.

- *Diversity* refers to any collective mixture characterized by similarities *and* differences. In reference to human beings, it acknowledges the bringing together of a broad range of individual human attributes, abilities, skills and contributions to that collective mixture without the enforcement of uniformity, conformity and centralization by a pre-existing homogeneous whole or group.

  The definition of diversity goes beyond the bounds of equal employment opportunity, affirmative action and diversity management, which encompasses the *inclusion* of race, gender, ethnic group, education, age and more. This is because inclusion-focused definitions presuppose a pre-existing dominating homogeneous whole to which others are added – e.g. under sixty-year old white males being the norm to which others are added.[10] Adopting a collective mixture understanding of diversity, without a presupposed homogeneous whole, allows the nature of the mix to influence all aspects of an organization's operational and communicative structures. For instance, an Anglican church organizing a "youth rock mass" within its liturgical and sacramental

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[8] JRL. Bernard and others, *Macquarie Abc Dictionary, Australia's National Dictionary*, First ed. (Sydney: The Macquarie Library, 2003), 292.

[9] Mead, *Once and Future Church*, 8, 10, 13, 14, 25-26. Metz, 364. Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (London: SPCK, 1986), 101. "*Corpus Christianum*, a single society in which the whole of public and private life was to be controlled by the Christian revelation".

[10] R. Roosevelt Thomas Jr, "Diversity and Organization of the Future," in *The Organization of the Future*, ed. Frances Hesselbein, Marshall Goldsmith, and Richard Beckhard (San Franscico: Jossey-Bass Publishers, 1997), 330-331. Jennifer Oyler and Michael Pryor, "Workplace Diversity in the United States: The Perspective of Peter Drucker," *Journal of Managment History* 15, no. 4 (2009): 425.

structures, whilst attempting to be inclusive, is quite different to a rock mass arising as the dominant expression of liturgical and sacramental worship within a specific parish. This is because the first involves a pre-existing older generation doing something for its youth, whilst the second acknowledges that such worship is enjoyed by many people irrespective of age, gender, race, etc., as a normal aspect of Anglican worship.[11]

- *Pathological states* – the phrase is used in sections contrasting the Christendom paradigm to the emerging paradigm of diversity. Its use does not intend to diminish or demean the Christendom paradigm (for it has lasted for a millennium and a half, and assisted the growth of the church for most of that period), but note the possibility of pathological states present in the old paradigm that affect the appropriate transition to the new.

- *Hyksos paradigm* refers to the period of Hyksos control of Palestine and Egypt from 1750 to 1550 B.C. where Hyksos rulers overthrew Egyptian control towards the end of the 13th and 14th Dynasties of Egyptian Pharaohs. Formerly, leaders of small Semitic tribes arising out of Asia, they ruled as Pharaohs of the 15th Dynasty.

- *The Hellenism paradigm* was the paradigm that came into force just before the time of Alexander the Great and extended beyond the time of Constantine. *Hellenism* was the politics, language, culture, and lifestyle of an advancing Greek ideology and society that had developed over a thousand years before Alexander the Great.

- *Community of faith* is used in a generic sense, without implying continuity or homogeneity between the various groups to which it is applied. It is used to refer to the patriarchs, the nation of Israel during the period of the Joseph/Exodus stories, the various Jewish groups in the second temple period, the church in the Christendom paradigm and the church today.

- *The church* is used in a generic sense when the ramifications of the changes that have occurred through the current paradigm-change apply to all denominations and churches. However, when it comes to the correlation between what management leaders achieve in business and what I propose clerical leaders can achieve in the church, my reflection arises from my own experience of lay and clerical ministry in the traditions of the Anglican and Assemblies of God (AOG) churches in Australia.

- *God's activity and purpose* refers to the *interpretation* of the interaction of God with the community of faith during paradigm-changes, reflected in the biblical texts. It addresses God's intention for that community through the dynamics of the paradigm-change it experienced. A comprehensive interpretation of the divine purpose and activity in the current paradigm-change goes beyond the scope of this research. However, I propose some indications as to the direction such interpretation might take, which relates to the effect of the extensive nature of diversity on the community of faith.

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[11] For instance, Hillsong Church's music sprung out of a Pentecostal environment in which certain parts of the denomination had great suspicion of rock music.

- *Leadership* refers to the overall leadership of the church at the local level. Although I argue a case for lay leadership, I am primarily concerned with the place of clerical leadership in the church, especially at the local level.

- *Local Church* refers to the church at parish level, although not necessarily limited to geographical boundaries that that term implies.

- *New worldview or framework* refers to an entirely different perception of reality or understanding of the way things work. Although the material world itself may or may not change, a paradigm-change produces an entirely different operational and communicative world or structure within which a scientist or clerical leader works.[12]

- *Homeostatic security* refers to the adherence to the patterns and ways of doing things, developed by a community or group of people in their relationship, which has the tendency to continue doing things in the same way, despite a variety of external and internal catalysts that call for change.

- *Tacit goals and rules* are underlying goals and rules operating in a group of people that are not openly expressed, but understood, implied or inferred. Their establishment occurs through the agreements that people make over time, non-consciously, about what they are trying to do. They continue to control the group's activity because they remain the focus or focal target of the group.[13]

- *Synergy* means to work together. It refers to two or more people working in synchronization with one another, where both are doing more than simply focusing on their own work or their own part in a greater work. They focus on a common goal, as well as how to assist one another to reach that goal.[14]

- *The Christ-event* refers to the effect Jesus the Messiah had upon Israel through his life, ministry and teaching and the emergence of a new community of faith in the wake of his death, resurrection and ascension.

- *Mission of the Church* refers to the responsibility of the church to proclaim the good news of the kingdom of God and its realization in and through Jesus Christ. It also includes the means by which that proclamation occurs. Gerard Hall's three metaphors for contemporary mission encapsulate those means. They are 'sending out', 'in-gathering', and 'solidarity with people'. The first acknowledges the church's mission to its external environment; the second recognises the character and nature of the internal life of the church that is essential for that mission; and the third recognises the need for dialogue with the cultures in which the seed of the gospel is to be planted not imposed. [15]

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[12] Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970), 6, 111.

[13] George Parsons and Speed B. Leas, *Understanding Your Congregation as a System* (New York: Alban Institute Publications, 1994), 11, 17. Michael Polanyi and Henry Prosch, *Meaning* (Chicago: University of Chicago Press, 1975), 34-35, 38.

[14] Mark Latash, *Synergy* (New York: Oxford University Press, 2008), 5.

[15] Gerard Hall, "Christian Mission Today," *Compass: A Review of Topical Theology* 41, no. 3 (2007): 4-5. Without dismissing the importance of conversion and church planting Hall notes that, there are some important caveats to the new concept of evangelisation that affirms people's freedom, which includes respect for their consciences, as well as their cultural and religious identities. This sees the proclamation of

- *Dynamics* is used throughout the research as a generic term to describe the operational forces at work in a paradigm without defining the specific nature of those forces.

- *Contingency theory* proposes that there are contextual or situational variables that influence the effectiveness of leadership in achieving organisational goals or purposes. It recognises that organisations are interacting networks of functional elements bound together for a common purpose. The effectiveness or efficiency of an organisation is dependent on the appropriate balance being struck by the various elements and their interaction with one another.

- *Systems Theory* engages the leader in seeing his or her organisation as a *system* or *whole*. It involves addressing the interrelationships between the different parts, elements or subsystems of that system and its relationship to its external environment.

- *Praxis* involves three specific things: theory or conceptual analysis, concrete action and transforming change of the world through that action. It involves theory and practice, along with reflection and action that needs to take seriously the context or environment in which such concrete action is taking place.[16]

One of the key aspects of this research is identifying the type of leadership dynamics needed by clerical leaders to lead the church effectively in its mission and purpose in the emerging paradigm of diversity. However, this investigation is not simply about finding a myriad of effective leadership principles or processes for clerical leaders to use. Our experience so far, of the fluidity of this paradigm-change and the emerging paradigm arising from it, suggests that it may not be possible to produce accurately such a list of leadership principles. Rather, this investigation seeks to find out why such principles and processes work. It is primarily about understanding the nature of the emerging paradigm of diversity and its dynamics. It is from that understanding that we can begin to recognise the new framework of leadership from which clerical leaders can operate to lead the church effectively in its mission and purpose.

Thus, the research investigates two important issues that contribute to providing a foundation upon which clerical leaders can adequately assess and implement leadership dynamics in a new paradigm. They are: 1/ the nature of the new paradigm that is emerging from the current paradigm-change; and 2/ the effect that paradigm-change has on the community of faith. The first establishes clarity about the external context in which the church and its leadership operates. The second establishes clarity about its mission and purpose. Because of the importance of these two issues, I dedicate a substantial part of the research investigation to

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the gospel as an action of invitation rather than imposition. It involves planting the seed of the gospel within their cultures without the imposition of our own.

[16] H.M Conn, "Liberation Theology," in *New Dictionary of Theology*, ed. S.B Ferguson and David F Wright (Downers Grove: InterVarsity Press, 2000), 389. Gerben Heitink, *Practical Theology* (Grand Rapids: William B. Eerdmans Publishing Co, 1999), 8-9.

establishing this foundation. The research then culminates in the investigation of the nature of leadership required by clerical leaders to lead the church effectively in its mission and purpose. Its purpose is not to provide a multitudinous number of leadership techniques for clerical leaders to use, but insight into the leadership principles most likely to work because they key into the foundational dynamics of the emerging paradigm of diversity.

Necessity and Timeliness of the Research

The outworking of the immense changes that have occurred at a global level challenges the church, as it enters the third millennium. What these changes mean for the church, its ministry and leadership, is hindered by the opaque appearance of both the paradigm-change that has occurred and the new paradigm that is emerging from it. At a number of levels, we have attempted changes in leadership structures in the church without fully understanding the depth of the current paradigm-change, or the nature of the new paradigm. This included proposals from church leadership gurus to restructure the leadership of the church by moving authority and power from the clergy to the laity.[17] The proposal of these changes occurred despite the acknowledgement that the understanding of the emerging paradigm was still opaque and its identity obscure. This lack of clarity, as well as the proposed changes to the church's leadership structure, has had a negative effect upon the church's life, ministry and leadership. This was in addition to the tumultuous effect of the paradigm-change itself.

The church entered into this period of paradigm-change hampered by an existing withdrawal or retreat into what Thomas O'Meara and Lesslie Newbigin refer to as an "inward life of grace" or "private world of religion".[18] The lack of clarity, noted above, does not help the church's predisposition for such retreat at a point where it has the potential to break free from its inward focus and move towards effectively fulfilling its mission and purpose. The temptation for the church is not only to step back from making changes that would bring a greater effectiveness in its mission and purpose, but also to bypass any real attempt to understand the nature of the emerging paradigm and the potential it provides. I propose that this can lead to an ongoing retention of inadequate operational and communicative structures at a point where the church needs to engage the structures of the new paradigm.

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[17] Mead, *Once and Future Church*, 5-6, 57, 59. Mead, *Transforming Congregations*, 96-97.
[18] O'Meara .T, *Theology of Ministry* (New York: Paulist Press, 1983), 125. Newbigin, 61.

Although the church and its leaders may have been slow to respond to the demands made upon it by the current paradigm-change, there have been some significant attempts to address its mission. One attempt was the Anglican Church's declaration that the 1990s was to be a decade of evangelism.[19] In 1995, Archbishop Rayner noted that halfway through the decade there were mixed results for this endeavour. Whilst it was bearing fruit in some congregations, it saw other congregations turn in on themselves and become more resistant to changes that would make them effective in the church's mission. He then muted the purpose of the declaration itself, reorientating the decade to simply a change of direction. He also muted the effective results in evangelism gained by other denominations, especially those he termed "Pentecostal churches and some free-wheeling protestant churches". He noted that they were simply capitalising on a 'Protestant supermarket' mentality, and warned against following current religious fashion, whose short-term success may not stand the test of time.[20]

The growth in attendance by 11% of the Anglican Diocese of Sydney, between 1991 and 2001, highlights the mixed nature of these results. This is because the growth in attendance of Anglican Church in Australia as a whole declined by 7% during the same period. The Sydney Diocese's results also contrasted with other mainstream denominations, such as the Lutheran and Uniting churches that also experienced declines by 18% and 22% respectively. The Catholic Church also saw a decline of 13% between 1996 and 2001. The forecast of a short-term success not standing the test of time is not evident to date with Pentecostal denominations such as the AOG growing by 30% between 1991 and 2001. Although some of the growth of Pentecostal churches is due to influx from other denominations, they only relate to a small percentage of total growth made by those churches.[21]

These figures show mixed results when a denomination such as the Anglican Church of Australia took serious its call to mission. However, those results contribute to the picture of a more serious trend in church attendance that saw a significant decline between 1950 and 1980 - from 44% to 25% (refers to regular or frequent attendance).[22] It then evened out for a short period before beginning to drop again in the 1990s. The 1996 and 2001 surveys by NCLS saw

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[19] I was part of a Victorian Anglican inter-Diocesan task force related to this decade.

[20] Keith Rayner, *Presidential Address: Proceedings of the Tenth General Synod 1995* (Sydney: The Anglican Church of Australia General Synod, 1995), 16.

[21] John Bellamy and Keith Castle, "2001 Church Attendance Estimates, 2004," p. 7, NCLS Research, Sydney. These figures compare weekly rather than regular attendance. Kaldor and others, 126, 242. Tthe 1991 NCLS survey notes that 16.5% of that growth occurred through people switching from mainstream churches

[22] Kaldor and others, 263. Percentage of all Australians attending church: 1950 – 44%; 1960 – 41%; 1970 – 36%; 1980 – 25%; 1990 – 25%.

an additional decline of mainstream churches, including the Catholic Church, and a continued growth in Pentecostal churches.[23] A further indication of the fragility of the church's situation is seen in the varying sizes of Anglican and Protestant congregations in Australia noted by the 1991 National Church Life Survey (adjusted for non-participants – Figure 8:1).

Figure 8.1 THE VARYING SIZE OF CONGREGATIONS - OVERALL PROFILE
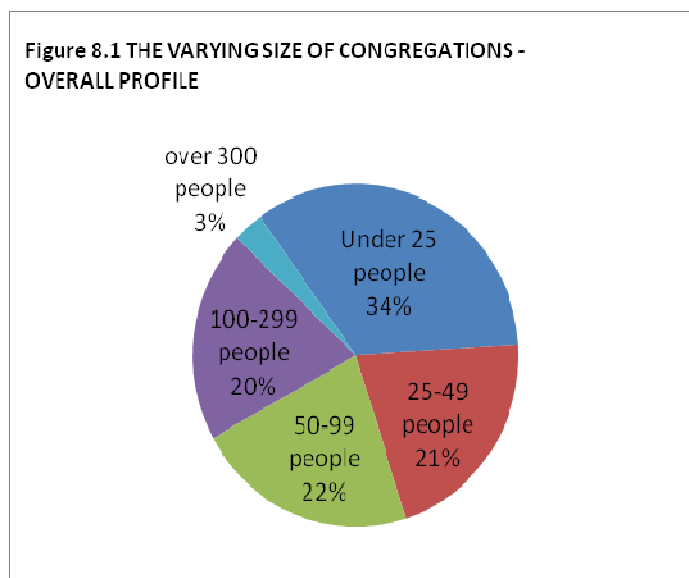
In 1991, over 75% of Anglican and Protestant congregations in Australia consisted of fewer than 100 people, with 56% being under 50 people.[24]

At a diocesan level, Bishop Jonathan Holland in his dissertation on the 'golden years' for the Church of England in the Diocese of Brisbane notes that the decade of immense growth in the 1950s began to decline in the mid-Sixties. This occurred in numerical and financial dimensions that were evident not only in attendance at worship, but also in a variety of areas from confirmation numbers to the number of those training for ordination. He points out that although numerical and financial advances or declines might be indicators of how well or poorly the church is carrying out its mission, they are not the sole measurement of its fidelity to that mission.[25] The value of the NCLS approach to the assessment of church life is its broad focus upon different aspects of church life that indicate that numbers are not the only gauge of

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[23] Bellamy and Castle, p. 7.

[24] Peter Kaldor and John Bellamy, *Shaping the Future: Characteristics of Vital Congregation* (Adelaide: Openbook Publishers, 1997), 71.

[25] Jonathan Holland, "The Past Is a Foreign Country: A History of the Church of England in the Diocese of Brisbane, 1950-1970" (University of Queensland, 2007), 425-426.

church vitality. There also needs to be a consideration of the spiritual, relational and ministry development of the church's members, as well as the social and political welfare of the community in which the church dwells. Although these aspects are harder to evaluate than numbers they play a significant role in the church's mission, as noted earlier in Gerard Hall's three metaphors for contemporary mission of *sending out*, *in-gathering* and *solidarity with people*.[26]

However, the extent of decline, noted in the statistics above, suggest that the church has not come to grips with the extent of the effect the current paradigm-change has had on its organisational and communicative structures. Although this does not explain all the difficulties the church faces, it does contribute significantly to that problem. For the clerical leadership of the church these changes have been accompanied with increasing levels of stress, anxiety, and uncertainty, along with an increasing ambiguity in their roles as leaders and shepherds.[27] It has also seen clerical leadership withdraw from reasonable levels of risk-taking in establishing the vision of their churches and developing the ministry and leadership of the laity. For some clerical leaders it simply meant that they were treading water until some real direction might come as to what they should do. For others, it fermented an ongoing frustration as all their efforts continued to produce so little evident fruit. Pertinent to the work of this dissertation is my own ministry and church background and the functional ecclesiology from which it operates.

Functional Ecclesiology and Autobiographical Background

For over thirty years, I have been a priest, pastor, evangelist and educator in the Anglican and AOG churches in Australia. Converted out of atheism, due to Anglican and Pentecostal influences, my early Christian development involved reflection and interaction with Pentecostal (AOG), evangelical (Anglican) and catholic (Anglican) theologies and community life. My formal theological and ministry training involved study at Moore College, Sydney (Calvinist, evangelical); Trinity College and United Faculty of Theology, Melbourne (Anglo-catholic, liberal theology); and Ridley College (Evangelical). I am currently completing a PhD with the Australian Catholic University. I have also held lay and

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[26] The NCLS surveys do address these areas and attempt to collate them into trends occurring in churches and denominations throughout Australia.

[27] John Thomas, *Tillich* (London: Continuum, 2000), 158. Dean Hoge, Jackson Caroll, and Francis Scheets, *Patterns of Parish Leadership* (Kansas City: Sheed and Ward, 1988), 17.

ordained leadership positions in the Anglican Church of Australia and the AOG Church in Australia.

I have held lay and ordained leadership roles in the Anglican Church for over thirty-five years. I held lay leadership roles as Warden and Lay Reader (Preacher) during in the mid 1970s. I have been an ordained Anglican priest since 1981 and have been a Rector/Priest-in-Charge (Senior Pastor) and Associate Priest in Anglican Churches, from 1981 to 1999 and 2003 to now. These have been in Victorian country, Melbourne and Brisbane parishes. In addition, I held various Diocesan and Provincial positions, including member of Bishop-in-Council, Chairperson of the Diocesan Education Commission, Chairperson of the Diocesan Prayer Committee, and member of the Victorian Provincial Ecumenical Affairs Committee, during that time. For significant periods of my ministry, I have also held leadership roles in the AOG Church in Australia. As a lay leader, in the mid 1970s, I was Director of Evangelism and Drug Education for Teen Challenge in Kings Cross. This involved a strong speaking and preaching role as an evangelist in Sydney and N.S.W. country districts. As an ordained pastor, from 1999 to 2002, I was Ministry Development Pastor of Garden City Christian Church, Brisbane (congregation of 2,000 people). This involved the development of a pastoral team of over twenty pastors and three hundred lay leaders.

In addition, I have held a number of academic leadership roles in AOG colleges. In 1999, I was Head of Faculty for Ministry Formation at Southern Cross Bible College (Melbourne), which included the pastoral training of seventy lay shepherds from Richmond AOG (church of 2,000 people). From 2000 to 2002, I was Principal of Garden City College of Ministries, Brisbane. During this period, we took the college from vocational to higher education training. I have also done consultant and project development work for Hillsong International Leadership College in Sydney in the area of organisational and leadership dynamics. Although, it is not unusual for AOG colleges to have part-time Anglican lecturers in areas such as theology and church history, it was quite unusual for one to train prospective AOG pastors, evangelists, missionaries in ministry dynamics and pastoral ministry. The reason for holding these positions was my strengths in ministry development and pastoral training, our affinity with the AOG Church, and our belief that our Lord Jesus Christ was leading us to serve His Church where it needed us. I also hold a similar affinity with the Anglican Church of Australia. These strengths and experience in the development of ministry leaders and teams

over a number of years, along with my studies for the PhD, also qualified me as a Fellow of the Australian Institute of Management.

As noted above, I have worked and dwelt within Christian communities that held pentecostal, evangelical and catholic theological views and worship styles for significant periods of my spiritual, ministry and leadership life. Movement between, and engagement with, these communities was not due to discontent with any of these communities or an eclectic approach to theology, ministry and church life. It also did not evolve from seeking a lowest common denominator for unity. Although there are essential theological and Christological truths that are vital to our agreement as Christians, it is also important that we recognise and benefit from the unique strengths we each hold. When we do this, it opens up a new potential for us all to fulfil God's purpose and destiny. I propose that rather than focusing upon each other's weaknesses, we work to challenge, develop and grow each other's strengths.

Neither the Anglican nor AOG Church in Australia are monochrome in their theological and worship style. Both Churches have strongholds of traditional and contemporary forms of church life, including musical styles, as well as formal and casual approaches to worship that receive criticism from across the denominations, as well as within the denominations themselves. My intention is not to unite these two denominations, at least in the traditional sense of unity, but to see us learn from one another as we sow the seed of the gospel into a forlorn and lost world. This can only occur if we see true unity in the form of a multiplicity of churches – including traditional and contemporary, liturgical and free-worship, sacramental and spiritual - all focused on fulfilling the divine will and purpose, whatever form that might take.

In this regard, I do not see a multiplicity of churches as an aberration of ecclesial norm or of the divine will and purpose, but as a reflection of a Trinitarian interaction of unity and diversity.[28] In Chapter Ten, under the heading *New Paradigm Leadership and Ecclesiastical Structure*, I argue a case for the unity of the church seen as the coming together of unique and diverse communities of people who retain their multiplicity in the very process of unity. The real exploration of this multiplicity, however, for the purposes of this dissertation, must be limited to the two churches I have noted – the Anglican and AOG churches. Even though I have interacted with other denominational leaders over the years, these two clearly remain the

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[28] John Macquarie, *Principles of Christian Theology* (London: SCM Press Ltd, 1966), 176.

primary source of my own ministry and leadership development. As such, they form a significant underlying driver for the work of this dissertation.

Personally, I have received significant insight from the different streams of church life I have experienced, first, from my evangelical friends who taught me to argue a case for my theology and biblical insights whilst remaining friends in the process. Second, from the Anglo-Catholic Bishop John Hazelwood who ordained me as a deacon and priest, and gave me a deep respect for, and experience of, the presence of God in that ordination and the sacramental life stemming out from it. Third, from Ps Brian Houston and the Hillsong church, and Ps Phil Hills and Ps Bruce Hills from Richmond AOG, who stirred up new hope and ministry potential in us when we really needed it, as well as giving us an understanding of the corporate and organizational aspects of large churches. Along with this was their openness that allowed us to sow back into the AOG church the evolution of the blessing that they had given to us. Although there are positive outcomes from this interaction, it is important not to gloss over the significant differences that exist between these two denominations and within each denomination itself, which from time to time creates friction, judgement and dismissal of each other's authenticity in Christ and our attempts to fulfil the divine commission and purpose.

The notation of my experience here is not an attempt to undergird the arguments that I make in this dissertation. However, they do contribute to the subjective judgments in the work of the dissertation and the interaction between what Lonergan notes as 'judgments of value' and 'judgments of fact' flowing throughout the dissertation's investigations.[29]

Current Research in the Field

This research seeks to understand how the current global paradigm-change affects the place and nature of the church's clerical leadership. As such, an interdisciplinary approach is required that provides insight into how this paradigmatic change has affected all organisations, as well as the church. The interdisciplinary approach includes the fields of sociology, history, linguistics, philosophy, hermeneutics, business studies and theology. As it also seeks to understand how this paradigmatic change uniquely affects the ministry and

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[29] Bernard Lonergan, *Method of Theology* (London: Darton, Longmand and Todd, 1972), 37. Lonergan notes: "In both, the meaning is or claims to be independent of the subject: judgments of fact state or purport to state what is or is not; judgments of value state or purport to state what is or is not truly good or really better".

leadership of the church, it uses processes related to practical rather than systematic theology. Reference to the scholarly work from these various disciplines takes two forms. The first relates to specific authors who bring a significant perspective to the theme of the research. The focus is primarily on the work of Peter Drucker and Loren Mead on paradigmatic change and leadership, with additional reference to the work of Thomas Kuhn regarding the nature of paradigmatic change. I also note other scholars that provide historical, philosophical or technical information to the various parts of the research or who critique the main authors I use.

Peter Drucker and Loren Mead - Paradigmatic Change and Leadership

Peter Drucker and Loren Mead address the theme of this research in two ways: the foundational nature of the paradigmatic movement and what changes for business and clerical leadership as a result.[30] In the business sector, Drucker is renowned as the father of modern management and leading business guru. His influence extended beyond the business sector to include organisations and institutions generally (including private, government and not-for-profit sectors).[31] Loren Mead, an ordained Episcopal priest, is renowned for his pioneer work in congregational studies. He has worked as an educator, consultant and writer since the mid 1970s, bringing together methods of organisation and applied research for working with clerical leadership and congregations. He has worked with church leaders in Australian denominations, including the Anglican and Uniting churches.[32]

Drucker proposes that the current paradigmatic movement is catastrophic or discontinuous in nature and sees a movement from slow incremental evolutionary change to fast, traumatic, revolutionary change. He notes its point of ascendancy occurring with the global oil crisis, in what he terms the 1973 divide. He sees this paradigmatic movement as a change from European to World history. It encompasses the whole world and calls for a revision of the way all organisations and people work and operate. He proposes that one of the key aspects of the current paradigm-change is a movement away from a paradigm seen as *one answer, one-*

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[30] Peter Drucker, *The New Realities*, 1st ed. (New York: Harper & Row, 1989). Drucker, *Age of Discontinuity*. Peter Drucker, *Managing in a Time of Great Change* (Oxford: Butterworth-Heinmann, 1995). Mead, *Once and Future Church*. Mead, *Transforming Congregations*.

[31] Craig Pearce, Joseph Maciarial, and Yamawaki, eds., *The Drucker Difference: What the World's Greatest Management Thinker Means to Today's Business* (New York: McGraw -Hill Professional, 2010), 17-18.

[32] Hartford Institute for Religion Research, http://hirr.hartsem.edu/leadership/consultants_mead.html.

way to a paradigm encompassing *diverse answers, many ways*. This sees a more diverse approach to the solution of current social and cultural problems and needs.

Mead proposes that the current paradigmatic movement is the movement from the singularity of the old Christendom paradigm to the diversity of a new paradigm. He sees it as a movement from a paradigm seen as *one answer, one way* to a paradigm encompassing *diverse answers, many ways*. He sees this as a movement away from a long-standing paradigm, which demanded political and religious uniformity. He proposes that the strength of this paradigm did not diminish or die during the period of the Reformation, but continued to shape each of the fragments into which the world and church broke. He identifies the disintegration of the institutional structures and forms of the old paradigm around us, and proposes that the church needs to invent new structures and forms that will serve the church's mission operating in the new paradigm. He also notes the tenuous nature of these proposals due to the observation that the character or the nature of the new paradigm is not yet clear.[33]

Drucker proposes that the change for management and leadership in the new paradigm, or *new realities*, revolves around the emergence of the *knowledge worker*. This emergence highlights a new understanding of the value of the human person within organisational entities. It indicates a movement from the understanding of people as expendable, to those who are knowledge workers with mobility, standing as colleagues and interdependence. He also sees this as the enhancement rather than demise of management leadership, who not only has the responsibility to develop, coordinate and manage large groups of knowledgeable and skilled people, but also integrates them into productive work – it is "management, and management alone, that makes effective all this knowledge and these knowledgeable people".[34]

Whereas Drucker sees management leaders in the emerging paradigm as essential for the effective work of organisations, Mead takes an opposite stance. He proposes a change of the matrix of leadership in the church – with the movement of leadership power from the clergy to the laity. Mead lays the blame of the church's critical state of affairs with its clerical

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[33] Mead, *Once and Future Church*, 5-6, 9, 17, 18.

[34] Drucker, *New Realities*, 215, 276. The knowledge worker is not a "subordinate" in the sense that he can be told what to do, he is paid, on the contrary, for applying his knowledge, exercising his judgment, and taking responsible leadership. Yet he has a 'boss' – in fact, he needs to have a boss to be productive... whose special competence is to plan, organize, integrate, and measure the work of knowledgeable people regardless of their area of specialization.

leadership and proposes that leadership power should pass to the laity who is now at the front-line of the mission of the Church. He declares that the church of the future needs to break free from the power of clericalism and relegates the clergy to spiritual guides teaching the enduring story of the people of God. He proposes the redundancy of the clergy as managers of an institution and calls for their power to be taken from them, because of their inability or unwillingness to relinquish that power. For, "the church is too important to be left in the hands of the clergy".[35]

I will use Drucker and Mead's insight into the foundational nature of the current paradigm-change to establish a clearer understanding of the nature of foundational paradigms and the discontinuous nature of foundational paradigm-changes. I argue with Drucker and Mead on the global, revolutionary and discontinuous nature of paradigm-change. I argue with Mead on the extensive length of the Christendom paradigm-change from which the current paradigm is emerging, as well as the pathological aspects of that paradigm as it moves to its demise with the emergence of an entirely different paradigm. From their work, and the work of Kuhn, on the meaning of paradigm and paradigm-change, I redefine the meaning of paradigm in foundational terms and give the nomenclature of the emerging paradigm as a *paradigm of diversity*.

In regard to leadership, I will argue a case for the importance of clerical leadership for the effectiveness of the church's internal growth, development and mission to the world. I will draw a correlation between Drucker's work on management leaders and clerical leadership's need to mobilize and equip the laity for the work of ministry and mission. I will argue a case against Mead's hasty conclusion to change the matrix of leadership of the church from the clergy to the laity. I will engage his understanding of the pathological nature of the old Christendom paradigm and identify what pathological aspects that entails, which is important for our understanding of new paradigm leadership. From this, I will develop an understanding of the new framework from which clerical leadership needs to operate to make effective the church's ministry and mission.

Thomas Kuhn and Paradigmatic Revolutions

Kuhn's work, noted in *The Structure of Scientific Revolutions,* was the catalyst for the widespread use of paradigmatic language across almost every discipline to discuss the nature

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[35] Mead, *Transforming Congregations*, 94-97.

of the type of change that has occurred over the last sixty years.[36] He proposed that paradigm-change involves a revolutionary movement that sees a significant change in the reigning paradigm. It brings a new perception of reality or worldview and comes with a high level of incommensurability and discontinuity. Such change results from a number of problems arising in the reigning paradigm, which it could no longer answer. Kuhn's paradigmatic proposition moved beyond the traditional understanding of paradigm as a 'model or pattern', to an understanding of paradigmatic movement occurring at a much deeper level. Scholars, such as Stephen Toulmin and John Hassard, critiqued Kuhn's revolutionary concept and its accompanied incommensurability, proposing a more evolutionary process.[37] Despite these critiques, Kuhn's paradigmatic concepts have been used by almost every discipline, including business/management; economics, IT; sociology; philosophy, and theology.

Leadership Dynamics, Praxis, Contingencies Theory and Systems Theory

I address the nature of the environment that clerical leadership operates in, through three processes: leadership praxis, contingency theory and systems theory. I explore leadership praxis through the input from three sources: Marxist analysis that emphasises revolutionary activity through the proletariat; Liberation theologies that emphasise the liberation of the poor; and Freire's pedagogical emphasis on the freedom of the oppressed.[38] Contingency theories provide a dynamic understanding of the way organisations operate. They focus upon three variables operating in the internal and external environment of the church or organisation: the leader, the follower and the situation. I explore the use of the *Situational Leadership Model* that provides the most flexible and versatile of the contingency models. It proposes that leaders can adopt a different leadership style for each new situation.[39]

Systems theory sees organisations operating as a *system* or *whole*. It addresses the interrelationships between the different parts of a system and its relationship to its external environment. General Systems Theory, initially developed by Ludwig von Bertalanffy,

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[36] Kuhn. Nickels, ed., 1. Von Dietze, 30.

[37] Stephen Toulmin, *Human Understanding*, vol. 1 (Oxford: Clarendon Press, 1972). John Hassard, *Sociology and Organization Theory, Positivism, Paradigms, and Postmodernity* (Cambridge: Cambridge University Press, 1993).

[38] Louis Dupré, *The Philosophical Foundations of Marxism* (New York: Harcourt, Brace & World Inc, 1966). Philip Wogaman, *Christian Perspectives on Politics* (Louisville, Kentucky: Westminster John Knox Press, 2000). Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (London: Sheed and Ward, 1972). Clodovis Boff, *Theology and Praxis* (New York: Orbis books, 1987).

[39] P Hersey, K Blanchard, and D Johnson, *Management of Organizational Behavior* (Upper Saddle River, NJ: Prentice Hall, 1996).

proposed a shift from studying the parts of the system independently from the system itself, to studying systems as a *whole*. He proposed that systems were open, rather than closed, and maintained themselves through constant commerce with their environment. In such systems, importation of energy from the environment counteracts the operation of entropy. Niklas Luhmann extended the understanding of the interaction between systems and their environment to include an understanding of the self-differentiation of systems that enables them to maintain their own character in the interaction with their environments.[40]

Historical and Philosophical Sections

The research also covers a number of historical periods and philosophical and hermeneutical discussions. I have adopted a combination of classical and contemporary authors in interpreting these periods and discussions. The historical sections include biblical and non-biblical material that enables me to explore the effect of paradigmatic movement on the community of faith and the nations surrounding it. These periods are: 1/ the Joseph/Exodus stories and Palestinian and Egyptian history; 2/ the Jewish communities in Palestine during the period of the Second Temple, and Persian, Greek and Roman histories; 3/ the church from the Apostolic Church to the Reformation; and 4/ the period of the Reformation and the Enlightenment. The philosophical and hermeneutical discussions explore the issues related to the interpretation of paradigms and paradigmatic movement addressed throughout the research. These include:- paradigm-change and the perception of reality; pluralism and diversity, which explores the religious pluralism of John Hicks and Raimon Panikkar, and the organisational pluralism of John Kekes and Peter Drucker; and autonomy and diversity.[41]

My Addition

My aim is to bring clarity to our understanding of the nature of the current paradigm-change and the emerging paradigm arising out of it. This includes understanding how paradigmatic movement uniquely affects the church. It is from that understanding that I explore the place of

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[40] Ludwig von Bertalanffy, *Perspectives on General System Theory*, ed. Edgar Taschdjian (New York: George Braziller, 1975). Niklas Luhmann, *Social Systems*, trans. John Bednarz Jr; Dirk Baecker (Stanford, California: Stanford University Press, 1995); Ludwig von Bertalanffy, *General System Theory* (New York: George Braziller, 1968).

[41] John Hick, *The Rainbow of Faiths* (London: SCM Press, 1995). Raimon Panikkar, *The Cosmotheandric Experience: Emerging Religious Consciousness* (Maryknoll, New York: Orbis Books, 1993); Raimon Panikkar, *A Dwelling Place for Wisdom* (Louisville, Kentucky: Westminster/John Knox Press, 1993). John Kekes, *Pluralism in Philosophy: Changing the Subject* (Ithaca: Cornell University Press, 2000). Drucker, *Age of Discontinuity*. Drucker, *New Realities*.

clerical leadership in the church in the emerging paradigm of diversity. To do this I draw upon the foundational nature of paradigms and apply it to understanding how those changes affect the external environment of the church and its internal structures. I critique Drucker's and Mead's understanding of paradigmatic change in leadership dynamics, and how that change affects the place of clerical leadership in the church. I draw upon the concepts of praxis, contingency theory and systems theory to explore ways in which clerical leadership can discern, identify and assess new-paradigm leadership processes. I propose that this enables them to engage the dynamics of the emerging paradigm of diversity, as well as to implement and measure processes that will enable the church to be effective in its mission and the fulfillment of God's purposes.

Methodology

Since this research seeks to understand the nature of a global paradigm-change and the paradigm that is emerging from it, it requires an interdisciplinary approach that provides insight into how this paradigmatic change has affected organisations as a whole. As noted above, this includes the fields of sociology, anthropology, history, linguistics, philosophy, hermeneutics, business studies and theology. As it also seeks to understand how this paradigmatic change affects the ministry and leadership of the church, it uses processes related to practical rather than systematic theology. The four core tasks of practical theological interpretation, Richard Osmer notes are:

1. *The descriptive-empirical task* - gathers information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.

2. *The interpretive task* - draws on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.

3. *The normative task* - uses theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice."
4. *The pragmatic task* - determines strategies of action that will influence situations in ways that are desirable and entertaining into a reflective conversation with the 'talk back' emerging when they are enacted. [42]

Understanding the nature of the global paradigm-change and the paradigm emerging from it also requires a much broader approach than usual due to the extensive nature of the problem it addresses. The depth of the research is found in the understanding of the nature of clerical

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[42] Richard Osmer, *Practical Theology* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2008), 4.

leadership as it relates to a particular paradigm, not simply to a change in leadership principles or dynamics in a changing environment. As such, it systematically applies paradigmatic, hermeneutical and leadership studies to the biblical and ecclesial realities of our time.

I have chosen to work with the concepts of paradigm, paradigm-change and paradigm-shift. This is perhaps a less normative approach than others, which look at these changes through such means as the comparison of social and cultural differences. I have done this for three reasons. The first is because these terms have formed the common conceptual language used in both business and church organisations to refer to these changes at the close of the second millennium and our entrance into the third.[43] The second is because my interest is not primarily in the area of social and cultural change, but in the structural changes that occur through foundational paradigm-changes. By structural, I mean the infrastructure that enables organisations to operate and communicate effectively with their external environment. Although, such changes have social and cultural implications they can occur at deeper and more fundamental levels and have widespread effect. The third reason relates specifically to the unique nature of the church as the community of faith. The use of paradigmatic concepts provides a means of assessing the effect upon the community of faith of similar periods of change noted in the biblical texts.

Analytical Issues

In order to investigate the place of clerical leadership in the emerging paradigm of diversity I complete an analysis of the issue in three sections focusing on: *paradigmatic change*, *the church* and *clerical leadership*.

Paradigmatic Change

In order to explore the effect of external change upon the ministry and leadership of the church a number of contingent issues are addressed. These include the nature of:

1. *Paradigmatic Change:* this analysis explores the nature of the global changes that have occurred over the last sixty years. It investigates the meaning of paradigm and

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[43] This has been the case in the AOG churches I have experienced, as well as the Anglican Dioceses of Melbourne and Brisbane, who along with the Uniting Church explored these concepts through the work of Loren Mead and the Alban Institute.

paradigm change and the type and level of change that has occurred, including aspects of incommensurability and discontinuity.

2. *The Community of Faith and Paradigm-change:* this analysis explores the effect of paradigm-change upon the community of faith, the church. It investigates the effect of the paradigm-change in the Joseph/Exodus stories and the Christ-event. It also seeks to identify common threads between the two.

3. *The Activity and Purpose of God during Paradigm-change:* this analysis explores the nature of divine interaction with the community of faith during the paradigmatic movement that occurred in the Joseph/Exodus stories and the Christ-event. It investigates how the community of faith interpreted the activity and purpose of God during such periods.

4. *Christendom paradigm and the advent of a new paradigm:* this analysis explores the nature of the Christendom paradigm that preceded the current paradigm-change. It investigates the nature of the Christendom paradigm via the analysis of its development, ascendancy in 313 A.D., hierarchical leadership, and demise in the mid twentieth-century.

5. *The Emerging paradigm of diversity:* this analysis explores the nature of the emerging paradigm and its implications for the clerical leadership of the church. It investigates the movement from singularity to diversity and its interpretation by religious and organisational pluralism. It also explores the effect of the paradigmatic movement upon an understanding of unity, autonomy, diversity and relatedness.

The investigation of these five issues occurs in chapters two to eight. It seeks to identify and clarify the nature of the changes that have occurred in the external environment of the church. It also seeks to enable the church to understand the depth of these changes and their implications for its life and ministry.

The Church

In order to explore the effect of a paradigm-change upon the internal nature of the church, within which clerical leadership operates, a number of contingent issues need to be addressed. These include the nature of:

1. *Homeostatic security and paradigmatic transition*: this analysis explores the nature of the internal forces at work in the church's life. It investigates the effect of homeostatic forces, as well as tacit goals and rules, upon the community of faith as it grapples with the demands from its external environment during paradigmatic movement.[44]

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[44] Parsons and Leas, 3, 7, 11, 17. Homeostasis is the "tendency of people in relationships to develop patterns and keep doing things in the same way." Tacit goals and rules are those established through the agreements that people make, non-consciously, about what they are trying to do.

2. *Unity and synergy:* this analysis explores the understanding of unity and synergy in the emerging paradigm of diversity. It investigates the difference between unity seen in terms of sameness and uniformity in the Christendom paradigm to that of relatedness in diversity in the emerging paradigm of diversity.

3. *The nature of the local church*: this analysis explores the meaning of the church as it relates to the movement from the Christendom paradigm to the emerging paradigm of diversity. It investigates this meaning through exploring the church's visible/invisible nature, universal/local nature and need for authenticity.

4. *The ministry of the laity and change in the role of clerical leadership:* this analysis explores the emergence of the ministry and leadership of the laity, because of the current paradigmatic movement, and the way in which their ministry affects the understanding of the role of clerical leadership. It investigates the historical demise of lay ministry in the early centuries of the church's life and the resurgence of that ministry from the mid-twentieth century onwards.

These analyses are covered in chapters nine to eleven, and predominantly in chapter ten, with further implications for them considered in chapter eleven.

Clerical Leadership

The analyses involved in the last two sections give greater clarity in understanding the pressures that emanate from both the external and internal environments within which clerical leadership operates. The third section investigates the leadership dynamics needed by clerical leaders to be effective in leading the church in the emerging paradigm. This includes three issues:

1. *Contextual and situational factors:* this analysis explores the contextual and situational factors within which the church and its leaders operate. It investigates the contrast between mechanistic and organic approaches to organisational life and leadership, and the diagnosis of contextual and situational factors by contingency and systems theories.

2. *Leadership praxis factors:* this analysis explores the processes that enable clerical leaders to discern, understand and use the underlying dynamics of the emerging paradigm of diversity. It also investigates the way in which those dynamics can be used to transform situations that are mundane, ineffective and oppressive.

3. *Decision-making factors in a discontinuous environment:* this analysis explores the issue of ambiguity, opaqueness and clarity in decision-making in a rapidly changing environment. It investigates the effect of continuity and discontinuity upon decision-making processes, their effectiveness and implementation. .

These analyses are covered in chapters nine to eleven, and predominantly in chapter eleven. The investigation of the place of clerical leadership in the church in the emerging paradigm of

diversity raises a number of issues that I address through two particular research methods – *hermeneutical research method* and *correlation research method*.

Hermeneutical and Correlation Research Methods

Hermeneutical research Method

The *hermeneutical research method* relates to the interpretation, understanding, analysis and explanation of a variety of biblical texts pertinent to the issues related to this research. I explore the question of the *unique* effect of paradigm-change upon the community of faith in chapters five and six concerning the *Hyksos* paradigm (Joseph/Exodus stories) and the *Hellenistic* paradigm (the Christ-event). In order to complete that exploration, I need to identify what type of hermeneutical method will enable me to clarify the specific effect of paradigm-change on the community of faith. The hermeneutical method developed for use in this research takes into account aspects of the work of Paul Ricoeur and Hans-Georg Gadamer, which provides an interaction process through conversation between the ancient texts and the issues related to clerical leadership of the church in the emerging paradigm of diversity, without pre-empting the results of that interaction. This method is outlined in full in Chapter Four.

Correlation Research Method

The *correlation research method* assists in addressing the opaque nature of the current paradigm-change and the new paradigm emerging from it. It provides a comparative process that enables two associated and related variables to be assessed so that factors evident in one might provide a possible prediction of factors occurring in the other, and vice versa.[45] For the purpose of this research, the two variables are leadership and management in business organisations and clerical leadership in the church. The correlation research method I endeavour to use takes into account aspects of the work of Paul Tillich and David Tracy. Tillich's *method of correlation* identifies the two poles or variables in the correlation process (revelation and the human situation), and Tracy's *critical theological correlation* addresses

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[45] Elizabeth Lanthier, "Correlation," (2002). http://www.nvcc.edu/home/elanthier/methods/correlation.htm#top [accessed 30-03-2009]. http://www.nvcc.edu/home/elanthier/methods/correlation.htm#top. Accessed 30-03-09

the contribution that both poles' variables provide toward an understanding of the situation being considered. This method is outlined in full in Chapter Nine.

Limits and Strengths of Business Models and Management Theories

In his article comparing business models of leadership to leadership of small churches, Glenn Daman notes a number of areas of divergence between the two. He proposes that the corporate nature of business models is fundamentally different to the organic family nature of small churches. These are:

➢ One manages by objectives. the other by relationships;
➢ In one leadership sets the vision and direction, in the other the congregation sets the vision and the leader facilitates it;
➢ in one the pastor serves as CEO, in the other as shepherd;
➢ in one organizational plans dictate policies, in the other relationships dictate policies;
➢ in one success is measured by programs and growth, in the other by stability and unity;
➢ in one a few make the decisions, in the other the congregation makes most of the decisions;
➢ in one the budget guides the decisions, in the other family decisions guide the budget; and
➢ in the one groups function independently, in the other groups function interdependently.[46]

Although this list glosses slightly over the reality of small church leadership and management, the organic nature and interdependency of a relational church cannot be overlooked in growing and sustaining the corporate structure of a mega-church. This is evident in the apostolic church, with its birth as a mega-church at Pentecost, and subsequently having to attend to member's needs through extensive small group meetings in people's homes and the ministry of deacons. Once a church breaches its small church size, corporate organisation is important for its ongoing growth and sustainability. This is evident from a biblical perspective with the paradigmatic movement that saw the emergence of Israel as a nation from its tribal roots. Its birth as a nation brought with it a more organised and structured religious and worship culture than the family nature of the worship of the Patriarchs (see chapter 5).

At the same time certain business practices, models and management theories are not appropriate for church leadership and organisation, because they focus on profit and finance

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[46] Glen Daman, "Leadership Models and the Small Church", Insitute of Small Churches
    http//www.ourchurch/view/"pageID=117462 (accessed January 8th 2011).
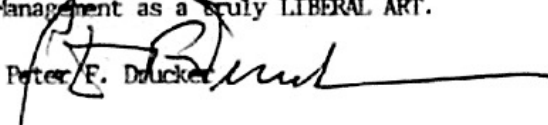
instead of mission and community life. At the same time, it is also important to recognise that there is a need in the church for appropriate management strategy, models and theories like any other organisation, as Peter Drucker notes in his reflections on contribution: [47]

January 18, 1999

What do I consider my most important Contributions?

- That I early on— almost sixty years ago- realized that MANAGEMENT has become the constitutive organ and function of the Society of Organizations ;

- That MANAGEMENT is not "Business Management- though it first attained attention in business- but the governing organ of ALL institutions of Modern Society;

- That I established the study of MANAGEMENT as a DISCIPLINE in its own right;

and

- That I focused this discipline on People and Power; on Values; Structure and Constitution; AND ABOVE ALL ON RESPONSIBILITIES- that is focused the Discipline of Management on Management as a truly LIBERAL ART.

Peter F. Drucker

The difficulty however, for us, lies in the nature of the business management sieve these processes and procedures go through before we make use of them in the church. Because of this, in Chapter 9, in the section "The New Paradigm and a Theology of Correlation", I address the dichotomy of the limits and strengths of using business models and management/organisational theories, by analysing and developing Neil Ormerod and John Milbank's concepts of *grace-nature* and *grace-sin* dialectics. Balancing these two dialectics raises our awareness of the inherent difficulties of simply adopting business models and management theories without first understanding the inherent weaknesses in the business and social disciplines from which they arise. At the same time it raises our awareness of our propensity to simply apply biblical answers to situations we do not fully understand, which an appropriate correlation with the business and social disciplines would help us address.

Use of Particular Nomenclature Refrains

In analysing the current paradigm-change, along with the nature of the old paradigm and the one emerging from it, I will be using certain refrains to identify and compare the nature of

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[47] Oyler and Pryor: 421.

both paradigms and what changes in the movement from one to the other. The refrains, as short-titles, are used to identify the paradigms themselves - the *Christendom paradigm* and the *emerging paradigm of diversity*. Concerning the fundamental nature and character of these paradigms, I use the refrains, again as short-titles, suggested by Drucker and Mead of: *one answer, one-way* and *diverse answers, many ways*. This engages an inherent danger of over-simplification, when we are considering forces at work that have brought global changes to political, social and cultural arenas. This is a valid concern. However, this danger is dependent upon the intended perspective from which we approach the analysis of these forces and which part of these forces I propose to examine and interpret. If I was approaching this from an understanding of paradigm seen *as model or pattern*, it would be necessary to consider the various political, social and cultural forces at work that brought about the changes that have been proposed as a *paradigm-shift*. However, I have chosen to look at the forces at a much more *mundane level*, that of the *foundational* and *infrastructural elements* that have changed due to a foundational *paradigm-change*.

For instance, our parish is currently extending and building a new church. This involves certain infrastructural and foundational works, including utilities, parking, landscaping and laying the foundation for the new building. However, it is only as the new building itself is erected that the real nature of the project is seen. For many years to come people will look at our beautiful church building, with its elegance and poise amongst the bush-land backdrop that we have developed. However, very few people will be interested in the foundations. The foundations are incredibly important, but only as foundations. For most of their life, they are hidden by the building, and only become important again when either we decide to extend the building or they begin to crumble and give way. However, foundations have one more aspect that is critical. You can only build certain kinds of buildings on particular foundations. If, as I am proposing along with Drucker and Mead, the foundation upon which the world and church operated has changed, then it means that it changes what can be built upon it.

Therefore, I analyse the question of "what changes in a paradigm-change?" To assist me to do that I use the refrains noted above to enable us to see more clearly the true nature of that change. Tillich highlights the need to understand the temporal situation in which the eternal truth must be received. He warns of two dangers: not fully understanding that situation to which that truth must be applied; and imposing previous theological work, with traditional concepts and solutions, on a new and different situation. "The 'situation' to which theology

must respond is the totality of man's creative self-interpretation in a special period".[48] This not only means the political, social and cultural structures we build, but the foundations upon which they are built. Once we understand the nature of the paradigmatic foundations that have emerged with this new paradigm, then we can understand the type of church we can build upon them.

My Contribution to this Study – Research Hypothesis

The research hypothesis proposes that: "the clerical leadership of the church is well situated to, and capable of, effectively leading the church in the emerging paradigm of diversity, if it operates from a new framework of leadership that engages the dynamics of the new paradigm".

This hypothesis addresses not only the capacity of clerical leadership to lead the church effectively in the emerging paradigm of diversity, but also the matrix of that leadership. That matrix refers to the place or situation of clerical leadership and what pressure the emergence of the new paradigm of diversity puts on its re-location. I propose that clerical leadership is currently situated in a position from which they can effectively lead the church in the emerging paradigm. However, this does not simply mean clerical leadership can retain its past leadership dynamics and operate in the way it has done previously. The emerging paradigm of diversity has changed the external landscape to such an extent that it calls for a new framework or worldview from which clerical leadership must operate if it is going to be effective in the dynamics of the new paradigm. It addresses the notion that, a change in perception or worldview brings a greater potential for effective ministry and the development of greater resources for that ministry.

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[48] Paul Tillich, *Systematic Theology* three vols., vol. One (Chicago: University of Chicago Press, 1973), 3,4.

Chapter Two
Meaning of Paradigm and Paradigm-change/shift

Introduction

In this chapter, I investigate the paradigmatic language used to describe the extensive changes that have occurred at a global level over the last fifty to sixty years. I use the understanding of that language throughout the dissertation, to provide a structure for exploring the depth of these changes, as well as what they might mean for the church and its leadership. I do this to address one of the key difficulties the church encounters in its ability to use the dynamics of the new paradigm - the *opaque nature* of that paradigm and the paradigm-change that brought it into being. In this chapter, I provide the first level of clarification of the nature of that paradigmatic movement, by analysing the use of the terms paradigm, paradigm-change and paradigm-shift to describe it. I explore the difference between paradigm seen in terms of *model* or *pattern* and paradigm seen in terms of *foundation, benchmark* or *standard*; to identify the nature of the actual entity that is described by those terms. The widespread identification, in recent times, that we have experienced a paradigm change or shift requires us to understand what a *paradigm* itself might be.

I follow this by a similar exploration of the difference between the terms *paradigm-change* and *paradigm-shift* to see how those terms describe the depth and nature of the changes that have occurred. This looks at the question of what these terms refer to and whether the different definitions of paradigm indicate different levels of change - noted as paradigm-change or shift.[1] That is, does a paradigm-change occur at a different level than a paradigm-shift? However, it is not simply a matter of a definition of terms, but whether these definitions actually relate to the entities they describe. The process of identification and clarification in this chapter applies to how paradigm-change affects all entities in general. Although this includes the church, its focus is not on the unique effect of paradigmatic-change on the church. I explore that effect in later chapters.

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[1] Dr Anne Tuohy, in response to my presentation paper at the Brisbane campus of the Australian Catholic University in 2004, first commented that these two concepts are not describing the same thing.

The Meaning of Paradigm

Paradigm seen as Model or Pattern

Outside of its use in English grammar,[2] the contemporary use of the word paradigm falls into two major views. The first view sees the meaning of paradigm as a *model or pattern*. The second sees the meaning of paradigm as a *foundation, benchmark or standard*. Paradigm seen as model or pattern reflects the earliest understanding of the word paradigm from it etymological roots from the Greek word *paradeigma*.[3] The word paradigm first appeared in English in the 15th century, with the similar meaning of an e*xample* or *pattern*. Its use in contemporary literature still carries with it the meaning of model or pattern to describe how something operates.[4] Hans Küng notes that its use, in terms of model or pattern, entered into contemporary philosophical discussion through the work of George Christoph Lichtenberg (Professor of Natural Philosophy at Gottingen in the mid-eighteenth century). Lichtenberg, after the eclipse of German Idealism, influenced Ernst Mach and Wittgenstein, who then saw the term *paradigm* as a "key to understanding how philosophical models or stereotypes act as 'moulds' (*gussform*) or 'clamps' (*Klammern*), shaping and directing our thought in predetermined and sometimes quite inappropriate directions".[5] It was through their work that the term entered general philosophical discussion and was first analysed in Britain. From the early 1950s, the use of the word entered into philosophical discussions in the United States.[6]

The work of Thomas Kuhn in *The Structure of Scientific Revolutions* formed the catalyst for popular use of the word paradigm in contemporary thought. Many authors, who see paradigm as a 'model or pattern', claim Kuhn's work as the foundation of their understanding of paradigm and paradigm-change/shift.[7] John Hassard, concerning sociology, noted that organisational sociology adopted Kuhn's theory in such a way that it no longer addresses its primary principles. The progressive devaluation of the concept of paradigm, has seen a once

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[2] Noah Porter, "Webster's Revised Unabridged Dictionary", C. & G. Merriam Co (accessed). It denotes an example of a conjunction or declension in all its different forms of inflection.

[3] James Strong, *The Exhaustive Concordance of the Bible* (Ontario: Woodside Bible Fellowship, 1996).

[4] "The American Heritage Dictionary of the English Language", Houghton Mifflin Company http://education.yahoo.com/reference/dictionary/entry?id=p0057300 (accessed 29th September 2007).

[5] Hans Küng, "Paradigm Change in Theology: A Discussion Proposal for Discussion," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 8.

[6] Küng, 8. Küng notes this occurred in Britain by Wittgenstein's student W.H. Watson, by N.R. Hanson and by Toulmin himself.

[7] I use paradigm change/shift here because much of the language, used by these authors, including Kuhn, does not draw a specific distinction between these terms. I will address this issue later in this chapter.

powerful notion applied to a multitudinous number of entities including talk of an 'individual's paradigm'.[8] Joel Arthur Barker, concerning business organisation, has particularly taken up Kuhn's work to establish an understanding of paradigm and paradigm-change/shift revolving around rules and boundaries.

Barker sees paradigms occurring in a multiplicity of forms. He defines paradigm as "a set of rules and regulations that does two things: 1/ it establishes or defines boundaries; and 2/ it tells you how to behave inside the boundaries in order to be successful".[9] For Barker, all models or patterns are paradigms, as long as they follow the above criteria. He notes there is no limit to the extent of the paradigms that exist. Not only is tennis an example of paradigm with defined boundaries (within a larger paradigm of sport), but entities such as "cultures, worldviews, organisations, and businesses are forests of paradigms". He also warns that any change within one paradigm causes ripples of change moving out into other paradigms, because "when the rules change, the whole world can change".[10]

Although Kuhn, concerning scientific endeavours, initially proposed that scientists were committed to the same rules and standards for scientific practice, he later dissociated the rules from being essential to shared paradigms. He notes that scientists can agree about the identification of a particular paradigm without necessarily agreeing upon a full interpretation or rationalization of the paradigm itself. He says,

> Lack of standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research. Normal science can be determined in part by the direct inspection of paradigms, a process often aided by but not dependent upon the formulation of rules and assumptions. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.[11]

For Kuhn, a paradigm can stand over and above, and be even more binding and complete than any set of rules for research that could be unequivocally abstracted from them. He notes that rules only tend to come to the forefront during periods of insecurity in the life span of a paradigm, usually seen in the lead up to a paradigm-change, where frequent and often deep debates occur over legitimate methods, problems, and standards of solution.[12]

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[8] Hassard, 76.
[9] Joel Arthur Barker, *Future Edge* (New York: William Morrow & Co Inc, 1992), 32.
[10] Barker, 36, 37, 39.
[11] Kuhn, 11, 44.
[12] Kuhn, 46, 48-49.

In certain aspects, the words *model* and *pattern* are synonyms. Concerning paradigm, the word pattern is used to mean a style or type of entity that can serve as a model or guide for other entities to be made or designed in its image. Likewise, the word model is used to mean a typical or specific form or style of an entity that is worthy to stand as a representation or copy for other entities to imitate or reproduce.[13] Paradigms seen as model or pattern do not necessarily include every entity that exists in its multiplicity of forms, as proposed by Barker, even when they have distinct boundaries and a set of rules to play the game. There is a tacit element within this view of paradigm, which requires an entity to have some worthwhile qualities or level of effectiveness to become a model or pattern for others to follow or imitate. This means not only are there entities that are not yet paradigms (seen as model or pattern), but some entities will never become paradigms.

Although Kuhn refers to models in his discussion about the meaning of paradigm, he does not present it in the minimalist terms noted by Barker. In referring to the classics of science, Kuhn notes two essential characteristics paradigms share:

> Their achievement was sufficiently unprecedented to attract an enduring group of adherents away from competing modes of scientific activity. Simultaneously, it was sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to resolve.[14]

For Kuhn, a paradigm is not simply a model or pattern of doing something, but a persuasive mode of scientific activity that overwhelms other modes and draws adherents away from them to the new mode. Though paradigms can be seen as models – that include law, theory, application, and instrumentation – from which spring particular coherent traditions of scientific research, not all modes of scientific research are seen as models, nor as paradigms.

Kuhn emphasizes his point that not all scientific modes are paradigms in reference to Newton's work on light. He notes, "no period between remote antiquity and the end of the seventeenth century exhibited a single generally accepted view about the nature of light".[15] Instead, he notes, there were a number of competing schools and sub-schools espousing a variety of different views. This affected the development of scientific skills because no common body of belief could be taken for granted. It also meant that there was no standard

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[13] Bernard and others, 630, 724.

[14] Kuhn, 10. These included Aristotle's *Physica*, Ptolemy's *Almagest*, Newton's *Principia* and *Opticks*, Franklin's *Electricity*, Lavoister's *Chemistry* and Lyell's *Geology*.

[15] Kuhn, 10, 12.

set of methods, which every optical writer felt forced to employ and explain. With the establishment of Newton's paradigm on light, with the acquisition of set methods and belief, the pattern of development of physical optics changed.[16] A paradigm thus not only draws together a variety of people and modes, but also sets common foundational standards that all can take for granted, and enables researchers to build further on that existing common ground.

Hans Küng, concerning theology, makes use of Kuhn's work on paradigms even though he wishes to draw a medium line between Kuhn's revolutionary approach to paradigm-change/shift and Toulmin's evolutionary approach. The evolutionary approach sees that paradigm-changes/shifts do not occur because of revolutions that completely ignore previous claims and beliefs, but because of progressive transformation.[17] Küng feels that the classic understanding of paradigm as example or pattern has become ambiguous, but is still happy to use the term paradigm to speak of *interpretative models, explanatory models, and models for understanding (Verstehensmodelle)*. That is, as long as the term paradigm is seen in such clarifying terms that Kuhn used in his 1969 postscript of *The Structure of Scientific Revolutions*. In that postscript, Kuhn notes, "a paradigm is not a theory or a leading idea. It is an entire constellation of beliefs, values, techniques, and so on, shared by the members of a given community".[18] Küng used this statement as the definitive working hypothesis for the understanding of paradigm for the 1989 Tubingen symposium on *new paradigm in theology*. For Küng, this understanding of paradigm as model enables *several* theologies to be possible within a *single* paradigm. He proposes that quite divergent theologians, such as Barth, Bultmann, Tillich, Niebuhr and Rauschenbusch, who differ widely in their approach, methods and conclusions, actually operate as a community with shared values and beliefs. They agree in rejecting nineteenth-century liberalism.[19]

Küng's working hypothesis of paradigm seems to take a narrow view of Kuhn's overall understanding of paradigm. Although the divergent group of theologians, in Küng's example, agreed in what they rejected, there is questionable evidence about their agreement on what replaces it. Kuhn's original work on paradigm understood the leaving of one paradigm occurs

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[16] Kuhn, 12, 13.
[17] Küng, 8. Toulmin, 122.
[18] Hans Küng and David Tracy, *Paradigm Change in Theology* (Edinburgh: T & T Clark, 1989), 7, 9, 215. Kuhn, 175.
[19] Hans Küng, "What Does a Change of Paradigm Mean?," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 215, 216-217. Kuhn's postscript governed the preparatory and historical papers for the symposium.

when another paradigm persuasively takes its place. It is not simply the rejection of a paradigm that causes change, but the emergence of another overwhelming paradigm that draws adherents away from the previous paradigm. Kuhn writes,

> Once it has achieved the status of paradigm, a scientific theory is declared invalid only if an alternate candidate is available to take its place…The decision to reject one paradigm is always simultaneously the decision to accept another.[20]

Although nineteenth-century liberalism has lost significant ground, rather than it being replaced by a cohesive, overwhelming and decisive alternate candidate, it has been replaced by a conglomeration of schools of theology contending with one another for paradigm recognition. Although we may agree with Küng's sentiments that the working definition of paradigm may enable *several* theologies to be possible within a *single* paradigm, it is not conclusive as to what that single paradigm might be, certainly in the area of theology. Such conclusiveness would require the nature of the new paradigm itself to allow divergent theologies to co-exist with one another. This then depends on the nature of the emerging paradigm itself and at what level paradigm-change occurs.

What is striking in Kuhn's work in *The Structure of Scientific Revolutions* is he actually moves away from the understanding of paradigm seen as model or pattern, in which a model or pattern is understood as something that can be replicated. Though Kuhn acquired his use of the word paradigm from its established use in English grammar, with the sense that a paradigm is an accepted model or pattern, he quickly moves to distinguish his use of paradigm from its established one. He notes that in its standard application the paradigm functions by permitting the replication of examples any one of which could in principle serve to replace it. In reference to his use of the term, as it applies to science, he notes that

> In a science, on the other hand, a paradigm is rarely an object for replication. Instead, like an accepted judicial decision in the common law, it is an object for further articulation and specification under new or more stringent conditions.[21]

A paradigm in Kuhn's terms is not one that is copied or replicated but one that is adopted and then expanded. Adherents are attracted, first, to the new paradigm, leaving behind other previous and competing paradigms. Second, the new paradigm is not such that it provides

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[20] Kuhn, 77.
[21] Kuhn, 23.

solutions to all existing and potentially new problems, but provides new direction and guidelines for such solutions to be resolved.[22]

In Kuhn's understanding, a paradigm does not necessarily solve all outstanding problems, at least initially. Rather, "paradigms gain their status because they are more successful than their competitors in solving a few problems that the group of practitioners has come to recognize as acute".[23] Being more successful is not, however, to be either completely successful with a single problem or notably successful with any large number of problems. For Kuhn, the ongoing resolution of problems becomes the work of normal science and consists of the actualization of the promise of solutions that the paradigm provides. Such actualization is achieved by extending the knowledge of those facts that the paradigm displays.[24] For the scientist, the attraction to the paradigm is not simply that it provides solutions for anomalies that have arisen in the old paradigm, but that it provides opportunity for the scientist to further the work of the paradigm and its solutions to those anomalies. This movement to a new paradigm involves a change in framework or worldview.

Paradigm and World View

Kuhn's movement away from the established use of paradigm, though seemingly insignificant, has produced a broader and deeper understanding of paradigm itself. Kuhn notes that changes in paradigm bring about a change in worldview. The result is the world in which the scientist works, within the new paradigm, is different to the one in which he or she worked in the previous paradigm. In regards to the scientific revolutions related to Copernicus, Newton, Lavoisier and Einstein, he notes, "each transformed the scientific imagination in ways that we shall ultimately need to describe as a transformation of the world within which scientific work was done". As he notes, after a revolution, scientists are responding to a different world.[25] This would not necessarily be the case if what had changed were simply the model or pattern that was being used, at least in its established understanding.

Kuhn contends that a change in a scientist's worldview is not simply a change in the way in which the same data and information is interpreted. For instance, it was not that Aristotle and

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[22] Kuhn, 10.
[23] Kuhn, 23-24.
[24] Kuhn, 23-24.
[25] Kuhn, 6, 111.

Galileo both saw pendulums, but interpreted what they saw differently. A falling stone is not a pendulum. One contains constrained bodies that fall slowly; the other contains pendulums that repeat their motions again and again.[26] Aristotle and Galileo were not interpreting the same data in a different way; they were actually seeing different things. When practicing in different worlds, two groups of scientists see different things when they look from the same point in the same direction. Even though the world itself might not change with a change in paradigm, the scientist afterward works in a different world. This does not mean that they can see anything they please. Both are looking at the world, and what they look at has not changed. Their perception of that world has changed, for they begin to see things in different relations one to the other.[27]

Peter Drucker sees paradigms, as they relate to the social sciences such as business management, as "basic assumptions about reality".[28] He notes that these assumptions are held strongly by a broad range of stakeholders within a particular field of social discipline, such as scholars, writers, teachers and practitioners. Although usually held sub-consciously, they largely determine what the particular discipline assumes reality to be. These assumptions define the particular discipline itself, and what it considers *facts*. It also defines what the discipline will disregard or consider unimportant or contrary to its function. Drucker draws a distinction between paradigms experienced and understood by scientists, and those experienced and understood by the social sciences. For the social discipline, he proposes, these assumptions are actually a good deal more important than are the paradigms for a natural science. He notes that in natural science the paradigm-change has no impact on the natural universe. "Whether the paradigm states that the sun rotates around the earth, or that, on the contrary, the earth rotates around the sun has no effect on sun and earth".[29]

Drucker proposes that the difference between the paradigms that scientists deal with and those dealt with by the social disciplines is the first deals with the behaviour of objects, the second deals with the behaviour of people and human institutions. Whereas, in natural science the physical universe and its laws do not themselves change, though perceptions and

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[26] Kuhn, 119, 120-122, 150. To the Aristotelians, a heavy body is moved by its own nature from a higher position to a state of natural rest at a lower one, the swinging body was simply falling with difficulty. Constrained by the chain, it could achieve rest at its low point only after tortuous motion and a considerable time. Galileo, on the other hand, looking at the swinging body, saw a pendulum, a body that almost succeeded in repeating the same motion over and over again ad infinitum.

[27] Kuhn, 121-122, 150.

[28] Peter Drucker, *Management Challenges for the 21st Century* (New York: HarperBusiness, 1999), 3.

[29] Drucker, *Management Challenges*, 2, 3-4.

understanding of them change, in the social universe there are no *natural laws* of this kind. "It is thus subject to continuous change. And this means that assumptions that were valid yesterday can become invalid and, indeed, totally misleading in no time at all".[30] Drucker notes that the change in perception due to a social science revolution also causes a change in the behaviour of people and human institutions. By that, Ducker means that not only the worldview, but also the world in which the social scientists operate has changed. The extent to which paradigm-change affects reality itself is more complex in relation to social reality and the human sciences than that evident through the natural sciences. I explore this issue in the next chapter through investigating phenomenological and ontological approaches to the understanding of, and engagement with, reality.

Jürgen Habermas argues that the social or cultural sciences do not describe a different world, nor do they disclose reality under a different transcendental framework from that described by the natural sciences. The difference between the two modes of endeavour lies in the nature of their *action*. The rigorously empirical sciences or natural sciences are subject to the transcendental conditions of technical control or instrumental action; while the hermeneutic or social sciences proceed on the level of the mutual understanding in the conduct of life or communicative action. For Habermas, the empirical-analytical sciences "grasp reality with regard to technical control that, under specified conditions, is possible everywhere and at all times".[31] Whereas, the hermeneutical sciences: "grasp interpretations of reality with regard to possible intersubjectivity of action-orienting mutual understanding specific to a given hermeneutical starting point".[32] Where, intersubjectivity refers to the shared experiences between people, which include their agreement on knowledge, and understanding.[33]

The human entity and human institutions adhere to basic laws and principles, similar if not the same, as those principles adhered to by the natural sciences. What changes in the natural sciences and the social sciences with a paradigm-change is the perception of, and approach to, reality. With the natural sciences, it is what can be done with the world that has changed, not the natural world itself. Even though these changes are more complex when we explore its

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[30] Drucker, *Management Challenges*, 4.

[31] J. Craig Hanks, *Refiguring Critical Theory* (Lanham: University Press of America, 2002), 64. Jürgen Habermas, *Knowledge and Human Interests*, trans. Jeremy Shaprio (Cambridge: Polity Press, 1987), 191, 195, 311.

[32] Habermas, 195.

[33] David Jary and Julia Jary, *Collins Dictionary: Sociology*, Third ed. (Glasgow: HarperCollins Publishers, 2000), 314.

effect on social reality, with the social sciences, on one level, human beings before and after a paradigm-change, or change in assumptions, still have the same basic physical, emotional and spiritual characteristics. What changes is the way in which the human entity is perceived and developed. Just as a new paradigm in the natural sciences unleashes new potential for greater and more productive solutions to ongoing problems, so also in the social sciences a new paradigm unleashes new potential for greater and more productive solutions to ongoing problems as they relate to human beings and human institutions. This change in worldview indicates that paradigm-change relates to more than simply a change of models. The change occurs at a much more foundational level.

Paradigm seen as Benchmark, Standard or Foundation

Kuhn, Drucker and possibly Habermas take us beyond an understanding of paradigm as simply that of an acceptable model or pattern, at least in the sense that a model or pattern is something that can be or ought to be replicated. The second major view of paradigm sees paradigm in terms of the underlying *benchmark, standard or foundation* upon or around which all things operate. This sees the paradigm as an underlying influence that affects all entities including all entities seen as models or patterns. That is, entities that have been designated models or patterns, because they possess some significant or worthwhile qualities, have their effectiveness governed by 'paradigm seen as benchmark, standard or foundation'. It operates at global levels, and influences all entities and the manner in which they function.

In certain aspects, the words *benchmark* and *standard* are synonymous. Concerning paradigm, the word *benchmark* serves as a point of reference to measure performance, as well as, quality and effectiveness. It helps to identify the efficiency and effectiveness of processes for achieving intended results. *Standard* refers to anything taken by general consent as a basis of comparison. Its meaning includes a grade or level of excellence, achievement, or quality, which is considered normal, adequate or acceptable. *Foundation* refers to the natural or prepared ground or base on which something rests.[34] Thus, *my* definition of *paradigm* "is the *foundation* upon which all entities rest and operate; as well as the *benchmark* or *standard* by which their effectiveness is assessed". This will be the functional definition of paradigm governing the research in this dissertation.

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[34] Bernard and others, 87, 385, 960.

'Paradigms seen as benchmark, standard or foundation' are not simply mega-models or mega-paradigms. They are not simply larger versions of 'paradigm seen as model or pattern'. Their nature is different and their function is much broader and somewhat deeper than that of a model or pattern. Küng speaks of different levels of models or paradigms when he speaks about *macromodels*, *mesomodels* and *micromodels*. He notes that in theology *macromodels* refer to global solutions such as the Alexandrian, the Augustinian, and the Thomist models. *Mesomodels* refers to solutions of problems in an intermediate field, such as the doctrines of creation and grace, and the understanding of the sacraments. *Micromodels* refer to detailed solutions such as the doctrine of original sin, and the hypostatic union in Christology.[35] 'Paradigm seen as benchmark, standard or foundation' is not simply the mega-model or mega-paradigm of these three arenas of theology. Rather, the engagement with the dynamics of foundational Christendom paradigm gave these *macromodels* the strategic theological and pastoral role they played for their time.

Although 'paradigms seen as benchmark, standard or foundation' operate at global levels, they do not necessarily have to be complicated or complex in the way they operate or the way in which they influence 'paradigms seen as model or pattern'. Richard McKenzie in *Digital Economics* highlights this point when referring to 1's and 0's, the digital key codes of all computer operations. He notes that computers are too dumb to be able to deal with anything other than 1's and 0's. He makes the point that much of what we do and achieve in and through modern technology is governed by a simple system of 1's and 0's. He notes that his book is about the transformation in thinking based at times on *big ideas* – those ideas that are remarkably simple yet spawn completely new mental constructions of the economy. That is, they engineer theoretical *paradigm-changes*. At other times, it is *small ideas* – those that merely force revisions or extensions of established thinking within given theoretical paradigms.[36] That is, they engineer theoretical *paradigm-shifts*. For instance, the falling of an apple from a tree seems such a simple thing to us. For Newton, it sparked the formation of his Universal Law of Gravitation. For us, it is such a simple thing because we take for granted the force of gravity, but for Newton it was the beginning of an explanation for an existing but until that point unperceived or unrecognized force acting upon human and non-human entities on earth. Its ramifications are profound, but its nature is simple.

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[35] Küng, "Paradigm Change in Theology: A Discussion Proposal for Discussion," 10.

[36] Richard McKenzie, *Digital Economics, How Information Technology Has Transformed Business Thinking* (Westport, Connecticut: Praeger, 2003), 1.

The difference between the two understandings of paradigm can be seen in the following analogy: 'Paradigm seen as benchmark, standard or foundation' can be seen as the *sea* upon which a varied number of sea-craft float and move. These sea craft represent the variety of 'paradigms seen as model or pattern'. These models would include rafts, ships, liners, super tankers, pontoons, submarines and hovercraft. Although each may have different functions and modes of operation, the effectiveness of all of them are assessed according to their ability to float on or move through water. A paradigm-shift, on the one hand, could be seen if the water turned into a different form of liquid, say mercury. Some models would no longer be able to move in mercury as they could in water, so certain activities could no longer happen. Its effect would probably be more drastic for the smaller craft than the larger. Paradigm-change, on the other hand, would occur in the event of there being an ongoing diminishing of water. Initially it would be the bigger ships and tankers that would cease to operate first, then on down to the smallest raft. When all the water is gone, mobility is zero for all models except for the hover-craft, which can also move across mud or dry land.

This analogy shows that the nature of 'paradigm seen as benchmark, standard or foundation' is quite different to the nature of 'paradigm seen as model or pattern'. The way 'paradigm seen as model or pattern' deals with the elements and demands of 'paradigm seen as benchmark, standard or foundation' proves its effectiveness, or not. This effectiveness relates directly to its ability to address and integrate those elements and demands. The analogy also suggests the difference between the global and local nature and effect of each paradigm respectively. The global nature of 'paradigm seen as benchmark, standard or foundation' concerns us here. This means that in times of paradigm-change organisations have to make significant and substantial changes to their operational modes in order to remain effective in a rapidly changing environment.

In an earlier work, *The New Realities*, Peter Drucker speaks of paradigm in a broader and all-encompassing mode, which he calls the new realities. Drucker writes at a time when he considers that the old realities have not only become futile but counterproductive. He notes that the realities are different from the issues on which politicians, economists, scholars, businesspersons, union leaders still fix their attention, still write books, and still make speeches. Whilst he does not write a book that speaks of *futurism,* he proposes to attempt "to define the concerns, the issues, and the controversies that will be *realities* for years to

come".[37] Drucker describes the changing points between one set of realities and a new set of realities as *divides*. He notes that often these divides are unspectacular and rarely even noticed at the time. These divides have a way of changing the social and political landscape and once the divide is crossed, the social and political climate is different and so is the social and political language. These are the *new realities*.[38]

In *The Age of Discontinuity* Drucker notes that these realities in recent times relate to global or universal phenomenon not simply local causes. The turbulences that assailed America and other nations in the sixties and seventies are symptoms of profound social shifts. These turbulences are symptoms of changes that are occurring or have already occurred in the foundations. The turbulences themselves are not the change factor, but are instigated by the changes in the underlying foundations upon which society and organisations operate. In describing the nature of earthquakes or volcanic eruptions, he notes that they are primarily revolutions that arise from the effects of changes in the foundations that precede them and make the revolutions largely inevitable. He notes that the outward social turbulences or revolutions arise from discontinuities: "from the build-up of tension between a new underlying reality and the surface of established institution and customary behaviour that still conform to yesterday's underlying realities".[39] These changes in the underlying realities produce shock effects in a variety of ways.

Loren Mead in *The Once and Future church* approaches the understanding of paradigm from a global not local perspective. He proposes that there have been three general paradigms over the last two thousand years. Each revolved around the change in the nature and locus of the mission of the church – which not only changed the way the church did mission, but also defined the boundaries or the *frontier* of that mission. These are:

1. *Apostolic paradigm*, which involved the establishment of the church from its Jewish roots, as well as distinguishing its nature and character within the Graeco-Roman world in which it spread. The church's mission was immediate in an environment that was hostile, antagonistic and persecutory and called each member to witness to God's love in Christ;

2. *Christendom-paradigm*, which began with the conversion of the Emperor Constantine in 313 A.D. It involved the movement of the church into a central position in the Empire where it became the official faith. The church's mission frontier changed and

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[37] Drucker, *New Realities*, ix.
[38] Drucker, *New Realities*, 3.
[39] Drucker, *Age of Discontinuity*, xi, xii.

became more distant. The Christian's role changed from doing mission to supporting mission; and

3. *Current paradigm*, which began in the mid-twentieth century, now sees the mission on the doorstep of the church. Once again, each member in the congregation is called to mission and to witness in their daily life to the love of God in Christ. The environment now has some hostility, some indifference, and some supportiveness. [40]

Drucker in the area of changes in management and Mead in the area of changes in the arena of the church's mission have highlighted the foundational nature of these changes, which reflect the concept of 'paradigm seen as benchmark, standard and foundation'. The work of Jürgen Habermas introduces three concepts that impinge upon this understanding of paradigm and paradigm-change.

Life-worlds and System-worlds

In addition to life-worlds and system-worlds, Habermas adds a further dimension when he refers to the universal infrastructure within which all life-worlds reside. Habermas's work attempts to establish a change in sociological philosophy from that of *philosophy of consciousness* to the *theory of communicative action*. Habermas exploits two concepts embedded in paradigmatic theory - the sense of the completion of the previous paradigm by a resolution of its problems, and the dissolution of the previous paradigm in the activity of the new paradigm. In the *Theory of Communicative Action* Habermas joins two perspectives - internalist and externalist - under the concepts of life-world and system-world respectively. He proposes that we conceive of societies *simultaneously* as life-worlds and system-worlds. [41]

The life-world is the primary arena in which communicative action operates. It is the world of everyday life; the province of reality that a person takes for granted. This is not an isolated world of understanding, but one shared by others whose observation and understanding of the objects of the outer world are the same. [42] The dynamic at work between the participants in this life-world is intersubjectivity, which means the shared experiences between people that include agreements about knowledge. The dynamic of learning and development within the

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[40] Mead, *Once and Future Church*, 8, 10, 14, 25-26.

[41] Peter Dews (ed), *Habermas: A Critical Reader* (Oxford: Blackwell Publishers, 1999), 87, 98, 99. Michael Pusey, *Jürgen Habermas* (London: Routledge, 1987/1993), 105.

[42] Jürgen Habermas, *The Theory of Communicative Action, Lifeworld and System: A Critique of Functionalist Reason*, trans. Thomas McCarthy, vol. 2 (Cambridge: Polity Press, 1987), 118, 119. Alfred Schutz and Thomas Luckmann, *The Structures of the Life-World*, ed. John Wild, trans. Richard Zaner and H. Tristram Engelhardt Jr, Northwestern University Studies in Phenomenology & Existential Philosophy (Evanston: Northwestern University Press, 1973), 3, 4, 5.

life-world (explication) results in a *stock of knowledge*, which gives coherence and direction to our everyday actions and interactions. Its formation comes from the accumulation of previous experiences, immediate experiences and those transmitted to us by others including parents, teachers and fellowmen.[43] When it comes to the system perspective, represented by the forces of power and money, Habermas seeks to show how large areas of the life-world – the public sphere, education, citizenship and the like – have been dissolved and then reconstituted as imperatives of the economic subsystem. When this occurs, considerations of money and power begin to direct issues of everyday life, rather than the communicative interactions of people. This process - called the *colonization of the life-world* – produces a pathological state where system forces distort the communicative action of the life-world. Despite the potential for such colonization, the system-world enables the life-world to function within the external world. In the changing complexity of society, the life-world cannot function effectively within the external environment without the assistance of the system-world.[44]

In *Autonomy and Solidarity* Habermas notes that we cannot but live in a total world, because the world "constitutes a totality in the background of our everyday activities".[45] It is in relation to this understanding of the activity of life-worlds and system-worlds operating within a *total world* that he proposes a universal infrastructure, which all life-worlds share with each other. He notes that it is with this infrastructure he is interested. It is the presence of such an infrastructure, lying behind and influencing all life-worlds, that enables social theory to be able to consider and compare the features of a number of life-worlds in order to pin down differences in the institutional core of these life-worlds.[46] Likewise, it is with similar infrastructure that lies behind 'paradigms seen as models and patterns' that I am interested in when I speak of 'paradigms seen as benchmark, standard or foundation'. In Habermas' terms, such foundational paradigms form the infrastructure that enables us to consider and compare the features of various models. They allow us to identify the differences in the make-up and institutional core of those models and explicate why they might be effective. This is because their ability to work within the dynamics of that external world or universal infrastructure

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[43] Jary and Jary, 314. Habermas, *The Theory of Communicative Action Vol 2*, 125, 128. Schutz and Luckmann, 4, 7, 9, 15.

[44] Hanks, 80, 81, 82, 84. Habermas himself notes this when he argues that both the system and life-world perspectives must be used to understand a balanced contemporary society. Pusey, 107, 108.

[45] Peter Dews (ed), *Jürgen Habermas, Autonomy and Solidarity* (London: Verso, 1986), 211.

[46] Dews (ed), *Jürgen Habermas*, 211.

determines their effectiveness. It is at the level of such infrastructure that paradigm-change occurs.

Paradigm-shift and Paradigm-change

Some of the confusion around the understanding of the emergence of the current paradigm relates to the use of the terms *paradigm-shift* and *paradigm-change*. Although the word *shift* can mean a change of form or character, it is more usually used to mean a shift or change of place, where the entity that has shifted continues to hold much of its previous form. Whereas the word, *change* usually has the connotations of a change of form to the extent that the form of the entity that has changed is quite different from that which it held before.[47] Thus in a paradigm-shift, although there may be a change in the locus of the paradigm, there is little change to the entity of the paradigm itself. Such changes have a certain level of continuity because the foundations themselves have not changed. A paradigm-change, however, involves significant change to the paradigm itself, where an entirely different paradigm arises or the entity of the paradigm is significantly changed. Such change brings with it high levels of discontinuity because the foundations themselves have changed. Since the current paradigmatic movement has been accompanied by discontinuous change and the entity of the paradigm itself seems to have changed significantly, it is appropriate to refer to it as a paradigm-change. However, the contemporary use of these two terms, in relation to an understanding of paradigm, has constantly been used synonymously to mean the same thing.

Joe Schriver, in application to sociology, uses the term *paradigm-shift* to refer to a change in entity that sees a total change with the existing objects, which indicates a change rather than a shift in the paradigmatic entity. He uses the term to indicate a total irreversible change in perception. However, his interpretation of the nature of this change is questionable when later he proposes a reversal in the use of some of the traditional or dominant paradigms and replacement with alternative models, which had previously been neglected or overthrown, thus indicating he refers to a paradigm-shift rather than change.[48] Joel Barker, in application to business entities, uses paradigm-shift and paradigm-change interchangeably to refer to a change in the fundamental nature of the game and the establishment of new rules and boundaries. Although, he sees paradigm shift/change bringing about a total change, which can

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[47] *The Australian Oxford Dictionary*, (West End, Qld: Herron Publications, 1988), 70, 432.

[48] Joe Schriver, *Human Behavior and the Social Environment, Shifting Paradigms in Essential Knowledge for Social Work Practice* (Boston: Pearson, 2004), 17, 18,19.

change the whole world, he clearly translates Kuhn's work into paradigmatic models rather than paradigmatic foundations. [49]

Concerning pluralism and critical theory, James Battersby uses the two terms interchangeably to refer to a change that is more than simply a change in rules and boundaries, but a total change in worldview. A change in worldview that also includes the change in the elements or particular objects contained within those worlds - the *things* of the previous paradigm are not the same *things* as the new paradigm. The change is systematic and total, affecting the parts as well as the whole. Even though he uses paradigm-shift to refer to those elements, he still notes that paradigmatic change is an utter *gestalt* or paradigm switch.[50] Peter Dews, in reflecting on Habermas's arguments, also uses paradigm-shift and paradigm-change interchangeably. In reference to Habermas's reconstruction of the history of philosophy, he notes that the opportunity to make a *paradigm-shift* since Marx was missed. In referring to Habermas's argument for a paradigm movement, from consciousness to communicative action, he notes this movement as a paradigm-shift in the same passage where he quotes Habermas referring to it as a *paradigm-change*.[51]

Hans Küng, in application to theology, only refers to paradigmatic movement as *paradigm-change,* but primarily sees paradigms as models or patterns. For Küng, paradigmatic movement is the result of a highly complex and generally protracted "replacement of a hitherto accepted model of interpretation or 'paradigm' by a new one". He sees paradigm-change as a process that is neither completely rational nor completely irrational, and is often more revolutionary than evolutionary. Although paradigms or models do change, in order for Christian truth not to fall victim to historical relativism, he notes that there is a need to see paradigmatic change containing a *fundamental continuity*, along with the elements of discontinuity.[52] David Tracy consistently uses the term *paradigm-shift* to refer to the same movements or changes in paradigm as Küng. He uses *paradigm-shift* to refer directly to material that Küng has previously articulated as *paradigm-change*. He also uses paradigm-shift when reflecting on the paradigmatic work of Kuhn and Toulmin. Taking up Küng's point, he also notes that there needs to be continuity, within a paradigm-shift, with the great

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[49] Barker, 16, 37, 39, 52.

[50] James Battersby, *Paradigms Regained, Pluralism and the Practice of Criticism* (Philadelphia: University of Pennsylvania Press, 1991), 120, 128-129.

[51] Dews (ed), *Habermas*, 87-88, 98-99.

[52] Küng, "Paradigm Change in Theology: A Discussion Proposal for Discussion," 7, 29,30.

and implicitly hermeneutical tradition of Christian theology. However, he also warns that without a commitment to the new general paradigm we may find ourselves divorced from both that great tradition and from one another.[53]

Thomas Kuhn, in application to science, though he uses *paradigm-change* predominantly to refer to the transition between two paradigms, also uses both *paradigm-shift* and *paradigm-change* interchangeably to refer to the same type of scientific events and changes. In the earlier chapters, I-VI, he uses paradigm-change to outline his thesis upon the nature of paradigmatic movement. He uses paradigm-change to refer to Lavoiser's discoveries, which emerged as a new paradigm in chemistry; and other scientific changes such as X-rays, whose change in procedures and expectations led to substantial changes in an entire field of science. Paradigm-change also refers to the climax of the movement from one paradigm to another that begins with the emergence of anomalies in the old paradigm, as well as the resistance that often attends such movements. Paradigm-change also describes the transformation of worldviews for scientists, who subsequently are working in a different world. From chapter VII onwards Kuhn uses paradigm-shift to refer to the same or similar scientific events and changes, such as the Copernican, Newtonian, and Einsteinian revolutions. He also uses paradigm-shift to refer to the one-way gestalt switch that occurs to scientists as they make the transition or conversion from the old paradigm to the new.[54]

The confusion over the nature of paradigmatic movement – between paradigm-shift and paradigm-change – partly arises from the meaning of paradigm itself. Paradigm-shift, on the one hand, relates more readily to paradigm seen as model or pattern, where there may be a shift in the locus of the paradigm without there being a significant change to its form. Such shifts have a certain level of continuity because the foundations themselves have not changed. Paradigm-change, on the other hand, relates more readily to a foundational paradigm, where paradigm is seen as benchmark, standard and foundation. It involves a significant change to the paradigm itself, where an entirely different paradigm arises or the entity of the paradigm itself is significantly changed. Such change brings with it high levels of discontinuity because the foundations themselves have changed. Since the current paradigmatic movement shows elements of discontinuous change, along with significant change to the form of the paradigm itself, it is appropriate to refer to it as a paradigm-change.

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[53] David Tracy, "Hermeneutical Reflections in the New Paradigm," in *Paradigm Change in Theology*, ed. Hans Küng & David Tracy (Edinburgh: T & T Clark, 1989), 34, 35, 62.

[54] Kuhn, 56, 60-68, 85, 92-93, 111, 121-122, 150.

Summary

Our understanding of the terms *paradigm* and *paradigm-change*, and their application to the global changes occurring over the last sixty years, sees a movement from the classical meaning of paradigm as a *model* or *pattern* that can be replicated, to that which can be adopted and expanded (by Thomas Kuhn). Subsequently, the concept was developed by Peter Drucker, Loren Mead and Jürgen Habermas to refer to paradigms in foundational or infrastructural terms. As foundational paradigms, they form the universal infrastructure upon which all entities operate and communicate, including models and patterns. Thus, paradigm, as I have redefined it, "is the foundation upon which all entities rest and operate; as well as the benchmark or standard by which their effectiveness is assessed". Our understanding of the movement from one foundational paradigm to another is better understood as a *paradigm-change* than *paradigm-shift*. Whereas, a *paradigm-shift* refers to a change in the locus of the paradigm, without substantial change in the paradigmatic entity, a *paradigm-change* refers to a substantial change in the paradigmatic entity itself or its replacement by an entirely different paradigm. The depth and nature of change at global level in recent times, suggests we are experiencing a paradigm-change that has had significant effect upon all organisations, and how they operate and communicate. In the next chapter, I analyse the incommensurable and discontinuous nature of paradigm-changes and what actually changes during them.

Chapter Three
Paradigm-change and the Nature of Change

Introduction

The investigation from the previous chapter brought an initial level of clarity about the nature of the paradigmatic movement that has occurred over the last fifty to sixty years. It did this by identifying a paradigm as "the *foundation* upon which all entities rest and operate; as well as the *benchmark* or *standard* by which their effectiveness is assessed". It also noted that the paradigmatic movement was a paradigm-change. Thus, the current paradigmatic movement involves a paradigm-change that has substantially changed the character of the paradigm upon which the church and other organisations have rested and operated. This chapter provides a further level of clarity about the nature of paradigm-changes and the foundational paradigms that emerge from them. In it, I explore three aspects of foundational paradigms and paradigm-changes, related to their nature and the type of change they go through. The first relates to the difference between the two foundational paradigms involved in a paradigm-change and their relationship to one another. This explores Kuhn's notion of incommensurability between paradigms during a paradigm-change.

The second relates to the nature of change itself, and explores the nature of continuous and discontinuous change as it relates to paradigm-change. The third relates to what actually changes during a paradigm-change. This explores the effect of a paradigm-change on the organisation's centred values and beliefs, as well as its operational and communicative structures. It also explores how paradigm-change affects a perception of reality, through investigating that perception from ontological and phenomenological approaches. These three aspects delve into significant elements of such changes for the church and contribute to identifying the means by which clerical leadership can lead the church in the aftermath of those changes. It also begins a process that addresses what needs to change for the church, because of the current paradigm-change, and how those changes affect the traditions and central values of the church.

Incommensurability

Kuhn raised the issue of incommensurability and paradigm-change, when He noted that science has often included bodies of belief that are quite incompatible with beliefs held

today.[1] What differentiates different schools of science is not one or other failure of method, but their "incommensurable ways of seeing the world and of practicing science in it".[2] He uses *incommensurable* to describe the difference between the continual competitiveness between a number of distinct scientific views, as well as what is held in common, about observation and method, by the same sciences. Later, he links this understanding of incommensurability to the nature of paradigm-change, where incommensurability occurs between a previous paradigm and the paradigm that replaces it. For Kuhn, the emerging paradigm is not only incompatible but also incommensurable with that which has gone before. This does not mean that there is no relationship between them at all, since new paradigms are born from old, and ordinarily incorporate much of the vocabulary and apparatus that the previous paradigm traditionally used. The significance of the change in paradigms is that the new paradigm seldom borrows and uses these elements in quite the traditional way. For Kuhn, scientists may be using the same language and the same concepts, but they are seeing and hearing different things, because "proponents of competing paradigms practice their trade in different worlds".[3]

Kuhn is not implying that there has been a significant change in the nature of the physical world as such, for scientists cannot simply see anything they please. However, there has been a change in the perception of that physical world, to the extent that the new paradigm's perception of the world is significantly different to that of the old. Scientists from both paradigms are looking at the same world, but see different things and in different relations to each other. This perceptional change produces a different way of seeing and using the elements of that world. Kuhn completes his proposition on incommensurability by suggesting that the movement by scientists from the old paradigm to the new is through an experience of conversion that, like a gestalt switch, must occur all at once. However, such a step is not mindless and without critical reflection, nor does it necessarily occur instantly.[4]

Stephen Toulmin joins a number of critics of Kuhn's use of incommensurability in reference to paradigm-change. He believes that these critiques have forced Kuhn to back down and revise his position to a point where he has no position at all. However, Toulmin's own focus

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[1] Bernard and others, 292. *Incommensurability* means "not commensurable, having no common measure or standard of comparison".

[2] Kuhn, 2, 4.

[3] Kuhn, 4, 103, 149, 150.

[4] Kuhn, 150.

on absolutism and relativism distorts his understanding of Kuhn's use of incommensurability. He claims that Kuhn uses scientific revolution to note the absolute and complete change or displacement of one fundamental paradigm by another. However, it is doubtful that Kuhn ever intended such a literalist interpretation of his proposition nor is it obvious that Kuhn was speaking of paradigm-change in such absolute terms. A point that Kuhn himself makes in response to his critics:

> He had never intended (he protested) to suggest that the mutual incomprehension between scientists of successive generations is ever more than partial; nor had he ever meant to deny that scientists have good reasons for adopting some new conceptual scheme, or paradigm, in place of an older one.[5]

Although Toulmin builds his case against Kuhn's misuse of the word *revolution,* what lies at the heart of the issue for Toulmin is Kuhn's use of *conversion*, which Toulmin interprets as scientists forced to accept a gestalt switch without critical evaluation.[6] He also wishes to reduce the distinctive nature of change to something that is predictable and normal rather than the possibility that change can be unpredictable and abnormal.

Toulmin proposes that no matter how radical changes in physical and astronomical ideas and theories might have been; the changes were "the outcome of a continuing rational discussion and it implied no comparable break in the intellectual *methods* of physics and astronomy".[7] He notes that scientists during the sixteenth and seventeenth centuries did not change their minds because they were forced or cajoled into accepting Copernican astronomy and the structure of the planetary system; they were given convincing argument and reasons to do so.[8] He interprets conversion in a very narrow sense and excludes the acceptance of valid and reasonable arguments as a part of the conversion process. Two things need to be noted in regards to Toulmin's critique at this point. First, Toulmin fails to take into account the resistance of those who were not convinced by the overwhelming arguments for Copernican astronomy. Toulmin in his critique of Kuhn infers that that group did not actually exist. Second, Kuhn's proposal for the revolutionary nature of paradigm-change consistently refers to the emerging paradigm as one that provides reasonable answers and solutions to ongoing anomalies arising in the existing paradigm. Kuhn does not propose an emerging paradigm operating in a vacuum, but one integrated and located within the framework of difficulties

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[5] Toulmin, 99, 101-102, 115.
[6] Toulmin, 121.
[7] Toulmin, 105.
[8] Toulmin, 105.

occurring within an existing paradigm and providing answers to those difficulties, which the existing paradigm was not able to do.

Toulmin also moves to diminish the distinctive nature of paradigmatic change and its relationship to discontinuity. He notes,

> So the hypothetical aspects of Kuhn's 'revolutions', like the supernatural features of Cuvier's 'catastrophes', have vanished; and, in the process, the original criterion for distinguishing normal from revolutionary change has disappeared. We are left with nothing more drastic or revolutionary than a sequence of conceptual changes, differing from one another in speed and in depth, whose underlying processes, procedures, and/or mechanisms remain as unexplained as ever.[9]

He proposes a movement away from a *revolutionary* account of intellectual change in order to construct an *evolutionary* account. In an evolutionary account *conceptual populations* come to be progressively transformed. He strives to establish a conceptual structure that would accommodate change of any profundity, whilst at the same time explaining gradual and drastic change as simply the outcomes of the same factors working together in different ways.[10] The intensity of Toulmin's proposition for continuity, by reducing catastrophic and discontinuous events and processes to be simply just larger versions of the same thing we experience with continuity, gives the illusion that in a significant paradigmatic change we continue to remain in control.

John Hassard, from a sociological viewpoint, addresses Kuhn's proposition of incommensurability in the light of his study on positivism. He contends with the idea that paradigms are *incommensurable*. He notes the use of the idea of paradigm in sociology to identify both competing schools of thought and predominant influences on the study of sociology. For Hassard, two things are pertinent to his critique of Kuhn's proposition on incommensurability. The first is the idea of the simultaneous acceptance of several incompatible theories or paradigms (Pondy and Boje). The second is the argument that "all of the great sociological theorists were able to bridge paradigms (Ritzer)".[11] The first proposes the rejection of "a truth-value function of theory, where only one theory can be most nearly true, and accept the explanatory power of multiple embedding paradigms".[12]

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[9] Toulmin, 121.
[10] Toulmin, 121, 122.
[11] Hassard, 5, 55-59, 61, 65-66, 89.
[12] Hassard, 63.

This proposal eliminates the need for different theories to contend for paradigmatic acceptance and establishes a process that sees several incompatible theories accepted at the same time. Paradigmatic validity then becomes the extent to which "insight and understanding can be extracted from the entire constellation of theories generated from the several paradigms in use".[13] In proclaiming the acceptance of all views, their proposal in fact forces us into a situation of accepting no views. Having claimed all theories to be paradigms, despite their validity or not, we in fact are left with no paradigms of any significance at all. The removal of the truth-value of theories diminishes the nature of paradigms and subsequently any need for paradigm-change.

The second notes Ritzer's argument that all of the great sociological theorists were able to bridge paradigms. Through this Hassard challenges the exclusive nature of Kuhn's claim for incommensurability. Many sociologists suggested that there was a need for people who are specialist in more than one paradigm.[14] However, Ritzer's use of the term paradigm revolves around an understanding of paradigm seen as model or pattern. Within such a context, it is quite possible for a specialist to be conversant in a number of paradigms or models. Such possibilities are evident in Habermas's comments, noted above (chapter two), that social theory can consider and compare features of a number of life-worlds existing within the same infrastructure, which they share. However, when it comes to 'paradigm seen as benchmark, standard or foundation' the ability to move between paradigms becomes more difficult because the infrastructure itself has changed. Newbigin notes that the ability to understand both the old and new paradigms can only occur from one direction. Although there may be no comprehension of the nature of the new paradigm from the standpoint of the old, there is some comprehension from those possessing the new and looking back to the old. Newbigin notes: "seen from one side there is only a chasm; seen from the other side there is a bridge".[15]

In addressing Kuhn's argument for incommensurability between paradigms, Hassard notes that such incommensurability seemingly removes the two traditional pillars of science, *objectivity* and *progress*. He notes, "we are denied any external means for rationally evaluating competing paradigms; our evaluations are instead based on principles which reflect our own belief system".[16] It is doubtful that Kuhn was espousing the diminishing of scientific

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[13] Hassard, 63.
[14] Hassard, 61, 78. Pondy and Boje 1981; Martin 1990.
[15] Newbigin, 52.
[16] Hassard, 79.

rational evaluation and process. In a paradigm-change, the perception of reality has changed. It is a matter of *seeing*. Once a scientist has a glimpse of what the new paradigm is saying or doing then all the rational arguments follow and are confirmed. Rational evaluation and argument alone will not convince someone of the validity and effectiveness of the emerging paradigm.

This is not something that Kuhn or the particular scientific pioneers who discovered the new processes dictate. Rather, it is something dictated by the nature of the emerging paradigm itself as it begins to move to the forefront in that particular arena of scientific endeavour. Concerning the issue of progress, Hassard notes that Kuhn's position appears to be relativist in that while scientific theories may change, this can never signal progress.[17] However, paradigmatic change occurs because the relevant scientific endeavours have failed to make ongoing progress. A new paradigm not only provides solutions for the anomalies and problems encountered by the old paradigm, but also re-orientates the particular field of scientific endeavour so that once again it can make progress. The power of the emerging paradigm is its ability to make successive progress far beyond the potential of the paradigm it replaces.

Hassard notes that Kuhn's *later* work (1970 edition postscript) indicates a move away from an exclusivist understanding of incommensurability. He applauds this move, noted in terms of a *volte-face*, to a more conventionalist position in regards to this central question of incommensurability. It is doubtful that Kuhn ever held an exclusivist position on incommensurability in his original work. However, what is of concern is the perception that Kuhn has now come back into the fold, as Shapere notes, "for better or for worst, a long step towards a more conventional position".[18] For better, if we begin to understand that in a paradigm-change there always remains remnants of the old paradigm. It does not discard everything in the process. This concept was always resident in Kuhn's earlier work, despite its clarification in his later works. However, it bodes to be worst, certainly, if we have lost all concept of incommensurability between paradigms. For if, there are no elements of incommensurability between paradigms then nothing of any substance or significance has changed in the paradigm-change. However, Paradigm-change also comes with a deep level of discontinuity.

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[17] Hassard, 79.
[18] Hassard, 80, 81.

Discontinuity

Paradigmatic change refers to both the intensity of change experienced and the level of change engaged. It describes the movement from continuous change to discontinuous. Traditionally the concept of time and history has viewed change as continuous and intrinsic.[19] That is, the nature of the change is a continuation from that which has gone on before and builds upon the things of the past. Schaller, for instance, notes that within the city, the seven decade period, 1890 to 1960, was a time of refining and expanding old ideas and that "it was reasonably safe to expect that tomorrow would be like yesterday – only bigger and better".[20] Continuous change is often slow and incremental. It is comfortable change, because it usually refers to processes of change that occur within a stable system that remains unchanged. Continuous change tends to build on the work already accomplished and improves the functioning of the organisation in relatively small increments.[21]

Discontinuous change holds a certain element of catastrophic movement about it and may have no relationship to any process used before, nor builds upon anything that has happened in the past. This type of change may be rare or occasional, but usually comes about through disruptive events that provoke rapid shifts from one configuration to another. It is "a rupture with the past in a social system".[22] Peter Drucker notes that discontinuous or catastrophic change, though it may result in or even produce violent movement or revolutions, is not violent or revolutionary in itself. He notes, "and while revolutions tend to be violent and spectacular, discontinuities tend to develop gradually and quietly and are rarely perceived until they have resulted in the volcanic eruption or the earthquake".[23]

Discontinuous change often involves a complete break with the past and a major reconstruction of almost every element of the organisation. It dislocates both individuals and organisations; so that whichever form the changes might take, it will have complications greater than those encountered under continuous change. Therefore, it is not simply our being

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[19] David Limerick and Bert Cunnington, *Managing the New Organisation* (Chatswood, N.S.W.: Business & Professional Publishing, 1993), 5.

[20] Lyle E. Schaller, *The Change Agent,* (Nashville: Abingdon Press, 1986), 51-52.

[21] Handy, *Age of Unreason*, 3. Hersey, Blanchard, and Johnson, 469. David Nadler and others, *Discontinuous Change* (San Francisco: Jossey-Bass Publishers, 1995), 22.

[22] Limerick and Cunnington, 5. Graham Kinloch and raj Mohan, *Ideology and the Social Change* (Westport, Connecticut: Greenwood Press, 2000), 36.

[23] Drucker, *Age of Discontinuity*, xii. The revolutions result: "from the build-up of tension between a new underlying reality and the surface of established institution and customary behaviour that still conform to yesterday's underlying realities.'

too comfortable with continuous change, or our lacking a willingness to move out of our comfort zone, but that we have no idea what the changes should be or what benefits they may produce.[24] Drucker notes that the world has entered into a phase of discontinuity – a period in which fast, traumatic, revolutionary change has replaced slow incremental evolutionary change.[25] It has been impacted by a paradigm-change of such a magnitude that it encompasses the entire world and the way it operates, and is impossible to reverse. It has called forth a total revision of the way organisations and people work and operate, and has effectively affected everyone.[26] Such a paradigm-change has a disconcerting effect upon the church and other organisations and the way they operate, especially if they are oblivious to the nature of the change itself, or are resistant to the challenge that it calls forth. If homeostatic forces have set in to any great degree, whereby the organisation continues to conform to past patterns and ways of doing things, then it is likely to have lost its inner resiliency to changing times and its ability to meet these new challenges.[27]

The effect of paradigm-change and the move from continuity to discontinuity often produces two different responses from churches and other organisations. Some churches have maintained their inner resiliency to changing times, taken up the challenge that the paradigmatic movement brought, and learnt to use it for their own purposes. Whilst retaining their centred values and beliefs, they refocused and transformed those values and beliefs to communicate them to an ever-changing external environment. They have significantly changed their operational and communicative structures that are discontinuous to the way in which they operated and communicated in the past. Other churches have simply closed down the hatches, shored up the breaches and wait in hope that things will change for the better in the near future. Some of these churches, in an attempt to be *relevant*, have radically changed their centred values and beliefs, as well as their programs, way of doing worship, and the nature of their buildings. They have done so without realizing that in fact they still operate in

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[24] Nadler and others, 22. Handy, *Age of Unreason*, 19.

[25] Limerick and Cunnington, 4. Drucker, *Age of Discontinuity*, xiii. Discontinuity is evident in the emergence of: new technologies; a genuine world economy; a new pluralism of institutions; and knowledge as the new capital and as the central resource of an economy.

[26] Drucker, *Age of Discontinuity*, xiii. Drucker, *New Realities*, 38. The dissolution of the Russian Empire completes the shift from European to World history. The paradigm-change has impacted: labour unions (p. 185); social 'interest' groups such as farmers and labour (p. 21); any "isms" focused on 'salvation by society" (p. 10); the *mystique of the revolution*'s ability to impact society (p. 13); military capacity and potency (p. 41); government economic & social programmes (p. 65); government privatization (p. 55); 'Charisma' style leadership (pp 102-103).

[27] Parsons and Leas, 3, 7. Homeostasis is the "tendency of people in relationships to develop patterns and keep doing things in the same way… Once an organization or system gets in motion, it tends to keep going in the same way".

fundamentally the *same* way. Although the changes have been extensive, radical and seemingly even relevant, the changes have simply been continuous, built upon the way they did things in the past.

Paul's letter to the Galatians reveals the immense difficulty organisations and people have during times of movement from continuity to discontinuity. For the Jews of Paul's time such a change in paradigm, with its high level of discontinuous change, had been ushered in with the appearance of John the Baptist and his preparation of the people of God for the coming of their Messiah. However, whose Messiah was he? That is what lies at the heart of the matter. For the Jews, their expectation of a Messiah was held in a variety of forms, none of which Jesus was willing to fulfil to anyone's satisfaction.[28] That was because *Jesus the Messiah* was a catastrophic event in the history of the world. None like him had ever come before, and none like him would ever come again: for in God's version of the expectation of the Messiah, the Son of God took human form. As Moltmann notes,

> The mystery of Jesus here is the incarnation of God, the incarnation of eternal, original, unchangeable being in the sphere of temporal, decaying, transitory existence, in which men live and die. If the mystery of Jesus is the eternal presence of God amongst men, then the salvation of the world is also to be found in him. God became man, so that men could partake of God. He took on transitory, mortal being, for that which is transitory and mortal to become intransitory and immortal.[29]

That Jesus was the Messiah was undisputed by the Jewish Christians, even those of the circumcision party, and certainly those of the troublemakers at Galatia. But the attempt of the troublemakers to complete the Gentiles' conversion to Christianity, by having them circumcised and keep the elementary rudiments of the Law, showed an incredible lack of understanding of what the *Christ-event* really meant for both Jew and Gentile alike.

Paul's concern for the Galatians, and those who were turning them back to the Law and its demands, was that they had not understood that the basis upon which God was now operating had changed. In fact, the very nature of change itself had changed. The movement from continuity to discontinuity had left the troublemakers, and those of the circumcision party, bereft of any substantial understanding of what God had actually done in and through Jesus Christ. If they had really understood, *Jesus the Messiah* they would never had continued to try

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[28] K.H. Rengstorf, "Jesus Christ," in *The New International Dictionary of New Testament Theology* (Devon: The Paternoster Press, 1986), 341. "Furthermore, the picture of Jesus which is reflected in the tradition when critically analysed, leads us to suppose that he conformed to none of the traditional messianic descriptions".

[29] Jürgen Moltmann, *The Crucified God* (London: SCM Press Ltd, 1976), 88.

to hold onto the dying embers of the Law and its demands. Paul notes that not only had God surpassed the demands of the old covenant but also the old covenant was incapable of really giving them life. The result of their attempt to go back to continuity in the old paradigm would in fact see them severed from Christ (Galatians 5).[30]

What Changes in a Paradigm-change?

The issue of incommensurability noted above raises the question of what survives or does not survive in a paradigm-change. The tension between exclusive incommensurability and partial incommensurability noted in the critical attack upon Kuhn's work and his attempt to appease his critics still poses the question: "what actually changes in a paradigm-change"? Kuhn makes the point that a new paradigm emerges specifically to address anomalies that have arisen within the existing paradigm. Such problems and anomalies usually arise in the organisational and communicative structures of the organisation, not its centred values and beliefs. For a new paradigm to successfully address and bring solutions to those problems and anomalies, it must be substantially different from the one it replaces.[31] It usually brings with it significant changes in technology that enable people to do greater or better things, or do them faster.

However, a new paradigm will always be more than simply an extension or expansion of the paradigm that preceded it. Kuhn notes that a new theory "is seldom or never just an increment to what is already known. Its assimilation requires the reconstruction of prior theory and the re-evaluation of prior fact, an intrinsically revolutionary process".[32] Such reconstruction and re-evaluation does not necessarily obliterate the nature of the previous paradigm itself. Although the form of the entity might change in a paradigm-change it does not mean the actual destruction of the entity altogether. One of the things that does change in a paradigm-change is the perception of reality, as well as an entirely different way of working with that reality.

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[30] Although the dissertation attempts to explain the impact of paradigm-change on the community of faith, the arguments for the Christ-event and the evolution of the church from that event, does not propose a supercessionist position that sees the church replace the Jewish community as the people of God. Rather, it recognises that two significant streams of the community of faith emerge from the destruction of Jerusalem and the Temple in 70A.D. – the emerging church and the Jewish community nurtured by the Pharisees and their descendants through the synagogues.

[31] Kuhn, 97. It must be allowed to make "predictions that are different from those derived from its predecessor". Kuhn notes that the "in the process of being assimilated, the second must displace the first".

[32] Kuhn, 7.

A foundational paradigm-change does not necessarily create a new reality. It changes the current perception of reality, as well as the way in which human beings work with that reality. The change in perception, for instance, from the world being flat to it being round, changed the way human beings dealt with the world (even though there was no physical change in the world itself). Men and women ventured out into a more extensive world when they realized they were not going to fall off the edge of it. Once the paradigm-change has taken place, it is not reversible. Once human beings discovered that the world was indeed round, it was not possible to return to a perception that it was flat. This change in perception affects the church in such a way that what comes out on the other side of the paradigm-change may not look like what has gone on before. Such paradigmatic movement may bring change in the way in which: relationship to God is perceived and approached; sacred priesthood is established and carried out; leadership is appointed and implemented; and covenant is seen and understood. All these can change in the midst of a paradigm-change that occurs, accompanied by catastrophic or discontinuous change.

Paradigm-change and Centred Values

Although there is much that changes in a foundational paradigm-change, there are also important aspects of paradigmatic entities that do not change. What does not change or rather what does not need to change in a paradigm-change are the *centred* values and beliefs of the church or organisation. The centred values and beliefs are those values and beliefs that are essential components of the church or the organisation's makeup. This is not so much the truth-value of those values and beliefs, but those central aspects of the organisation or church that makes it uniquely different. *Centred* is used instead of *core* or *traditional* for values and beliefs because of the misunderstanding that these terms hold. To use the term traditional here may imply that as long as the organisation or church holds onto what it has always done then it will be effective, when indeed the new paradigm might be calling forth an entirely different mode of behaviour. The problem is not the traditional values and beliefs themselves, but the entwining of the operational and communicative structures of the old paradigm with those values and beliefs.

Although the understanding of those centred values and beliefs might expand due to the paradigm-change, the basic character and nature of those centred values and beliefs do not need to change. This is evident, for instance, in the expansion of the understanding of the

nature of God during the Exodus and Christ-event paradigms, without the basic character of that understanding of God changing. In the Exodus story God was still the God of Abraham, Isaac and Jacob, but was now known by the name *I am Who I am* or *YHWH*. With the Christ-event, the Christian church still believed in *one God* who was *YHWH*. However, it expanded the understanding of the internal makeup of that one God, being the Father, the Son and the Holy Spirit. Paradigm-change is not meant to bring a change to the church's centred values and beliefs, but its operational and communicative structures used to promote those values and beliefs.

Hans Küng notes that in every paradigm-change, despite all discontinuity, there is a *fundamental continuity,* where elements of the old paradigm carry through into the new. He quotes Toulmin's statement that:

> paradigm-switches are never as complete as the fully-fledged definition implies; that rival paradigms never really amount to entire alternative world-views; and the intellectual discontinuities on the theoretical level of science conceal underlying continuities at a deeper, methodological level.[33]

Since paradigm-change in usually about perceptual change, there always remains, substantial elements of the world we live in that do not change. What has confused the issue is not so much a misunderstanding of what continues, but what changes. Just because paradigm-change is catastrophic or discontinuous in effect does not mean that everything around us changes. It does mean that some important things that relate to the way we have operated and communicated in the past have changed. This shows itself in the lack of effectiveness of organisations and churches that have discarded their centred values and beliefs, in an attempt to be contemporary or relevant. They have not fared well despite all their efforts, because they did not change their fundamental operational and communicative structures.

The problem is that what Toulmin, followed by Küng and many others, are talking about is the continuance of things that the paradigm-change never intended to change. For instance, David Tracy notes that this modern paradigm-shift "is not discontinuous with the great and implicitly hermeneutical tradition of Christian theology".[34] The question really is why should it be discontinuous? The current paradigm-change was never about the end of the Christian faith or its traditions, despite the fact pundits such as Schaeffer and others implied that it

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[33] Küng, "Paradigm Change in Theology: A Discussion Proposal for Discussion," 29, 30.
[34] Tracy, 62.

was.[35] The point is that the emerging paradigm-change is not about changing the hermeneutical tradition of Christian theology. However, it most certainly impinges on the perception, understanding and communication of that hermeneutical tradition in a changing environment.

For instance, the paradigmatic issues surrounding the influence of 19th Century Liberal Theology, raised by Küng earlier, revolved around 19th Century theology's attempt to diminish the centred values and beliefs of that hermeneutical tradition of Christian theology. This occurred at a time when that hermeneutical tradition had lost its ability to communicate effectively those values and beliefs in a changing environment. Using Kuhn's terminology a number of anomalies had arisen within the paradigm the tradition operated in that effectively diminished the tradition's ability to maintain and communicate those values and beliefs in an effective way. Rather than seeing the emerging paradigm as focused in rejecting 19th century Liberal Theology, it is more important to be looking at the way in which the emerging paradigm has strengthened the church's potential to proclaim effectively its centred values and beliefs in a changing environment. What should continue in the midst of a paradigm-change is at risk when we do not embrace the discontinuities in the paradigm and address them properly. Tracy goes on to say, "indeed without a common commitment to the new general paradigm in spite of our other real differences, we may well find ourselves divorced from both that great tradition and from one another".[36]

Paradigm-change and Perception of Reality

A paradigm in *foundational* terms is an interaction with reality at the perceptional level. It forms a framework or worldview that provides a certain way of seeing reality. However, it is more than simply a perception of reality, since the new framework enables an engagement with reality in a particular way. Kuhn notes that a paradigm is not reality, and a change in paradigm is not a change in reality itself. Although this may be evident to a certain extent in the natural sciences, it becomes more complex when referring to the human sciences, as noted by Drucker above (chapter two). Drucker draws a distinction between paradigms experienced and understood in natural sciences, and those experienced and understood by the social

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[35] Schaeffer, 97, 98, 101. As early as 1970 Francis Schaeffer warned us that as we moving towards a post-Christian and post-modernist world.

[36] Tracy, 62.

sciences. For the social disciplines, paradigms, with their basic assumptions about reality, are actually a good deal more important than are the paradigms for a natural science.[37]

He notes that in the natural sciences paradigm-change has no impact on the natural universe, whereas in the social sciences it affects the behaviour of people and human institutions. In the natural sciences, the physical universe and its laws do not themselves change, though perceptions and understanding of them change. In the social universe, there are no *natural laws* of this kind. "It is thus subject to continuous change. And this means that assumptions that were valid yesterday can become invalid and, indeed, totally misleading in no time at all."[38] The change in perception due to a social science revolution causes a change in the behaviour of people and human institutions. By that, Ducker means that not only the worldview, but also the world in which the social scientists operate has changed.[39] Since a change in worldview is an essential component of a paradigm-change, I examine the complex nature of change in social reality proposed by Drucker. To do this I investigate Habermas's phenomenological domains of reality and the call to praxis or reflection; Ricoeur's perspective on ontology and the hermeneutics of self; [40] Lonergan's self-transcendence concerning the determination of objectivity and subjectivity; and Gadamer on the fusion of horizons and the limits of language.

Not all perceptions are paradigmatic, nor are they necessarily perceptions of reality, even though certain communities hold them in common. Freire makes this point when proposing that an oppressor-oppressed community can overcome its false perception of reality by confronting it critically, thus simultaneously objectifying and acting upon that perception of reality. He notes that without this critical intervention there is no "transformation to objective reality – precisely because it is not a true perception".[41] A paradigm-change and the emergence of a new paradigm involve the movement toward a true perception of reality that is markedly different to the paradigm, which it replaces. It operates effectively because it enables a new and alternative engagement with reality that begins to answer the anomalies and problems arising within the old paradigm.

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[37] Kuhn, 121-122. Even when scientists work in a different world, the world itself has not changed. Drucker, *Management Challenges*, 3.

[38] Drucker, *Management Challenges*, 4.

[39] Drucker, *Management Challenges*, 3, 4.

[40] Laurence Wood, *Theology as History and Hermeneutics* (Lexington, KY: Emeth Press, 2005), 64-65.

[41] Freire, 37, 74.

Without the emergence of a new paradigm that moves towards a true perception, and alternative engagement, with reality, there is no paradigm-change. This does not diminish the value of the previous paradigm, since it went through similar processes in its establishment as the reigning paradigm in its time. Such engagement with reality can produce either constructive or destructive communicative and organisational systems. In one sense, the emerging paradigm remains neutral to the type of use made of it. Even though a foundational paradigm is a perception of reality, because of the limitations of human frailty a paradigm is rarely a complete picture of reality. Reality will always be more than what a paradigm can represent.[42] Grover Maxwell highlights this point when he notes the limitations of the legitimacy of observation in scientific research the moment we need to resort to any aid beyond the human eye, for instance with use of a microscope. "Microbes are too small to be seen unaided via the human eye, therefore they are *unobservable in principle.*"[43] Our ability to have a complete perception of reality and a complete engagement with that reality will always be limited, therefore a paradigm is never the last word on reality, and always has the potential to exhaust its limits of effectiveness.[44] One of the reasons a new paradigm arises is that the previous paradigm had reached the limits of its effectiveness.

From a realist position, although a paradigm is a perception of reality, reality itself is not dependent on that perception. That is, it is not mind-dependent.[45] Although the understanding of paradigm relates to the perceptional faculties of the mind, the reality it perceives is not dependent upon those faculties for its existence.[46] Kuhn, against his critics, continually claimed that the world is not dependent upon how we view it.[47] A paradigm may be a certain perception of reality but it does not create the reality it perceives. However, the recognition of, and engagement with, that reality, during paradigmatic change, is neither automatic nor single-minded. Freire posits this with his call for the oppressor-oppressed community to move

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[42] Denise Breton and Christopher Largent, *The Paradigm Conspiracy: Why Our Social Systems Violate Human Potential- and How We Can Change Them* (Center City, Minnesota: Hazelden, 1996), 98.

[43] Grover Maxwell, "The Ontological Status of Theoretical Entities," in *Philosophy of Science: The Central Issues*, ed. Martin Curd and J.A. Cover (New York: W.W. Norton & Company, 1998), 1053.

[44] Breton and Largent, 304.

[45] Metaphysical realism notes that reality, which refers to the existence or the nature of things, is independent of our cognition of it whether in perception, conception or description. Whereas metaphysical non-realism or idealism claims that reality is dependent upon our cognition or mind – that is, it is mind-dependent.

[46] Reality is the condition of things answering to the *real truth* (what really is as it really is), not just appearance. Nicholas Rescher, "An Idealistic Realism: Presuppositional Realism and Justificatory Idealism," in *The Blackwell Guide to Metaphysics*, ed. Richard Gale (Oxford: Blackwell Publishers, 2002), 242, 253. Peter Van Inwagen and Dean Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell Publishers, 1998), 6.

[47] Von Dietze, 66-67.

from a false to a true perception of reality by transformation. It is also the point made by Gadamer, Habermas and Ricoeur in their critiques of the positivistic sciences and the objectivist position. Each propose, in different variances, a process of praxis that is hinted at in Gadamer's call to a dialogical engagement with the text, and explicitly stated in Habermas, Ricoeur and Lonergan's call to self-reflection and self-transcendence.

First, I explore Habermas's propositions related to the complexity of the question of the immutable nature of reality from a phenomenological perspective. He proposes that the difference between the natural and human sciences is a matter of action, not structure. That is, there are different logical forms that the disclosure of reality can take, whether this be natural or social reality.[48] He broadens the scope of our access to reality when he proposes three domains of reality - objective, social and subjective worlds - that operate differently in language, and are contingent on three deep-seated types of interest.[49] Each of these interests involve a different type of cognitive action – technical interest (empirical-analytic sciences), practical interest (historical-hermeneutic sciences - understanding), emancipation interest (critical theory – self-reflection) – each of which also involves constructions made according to their particular interest. This includes the positivistically orientated scientific inquiries, whose facts and laws are not real entities in themselves but constructs made based on their 'technical' interest to predict natural and social events.[50]

The presence of such interests, in all three domains of reality, suggests a direct link, rather than dichotomy, between *fact* and *value* that subsequently questions the value-free claims made by the positivistic orientated sciences. Unless those interests are taken into consideration the correlation between theoretical propositions and matters of fact

> suppresses the transcendental framework that is the precondition of the meaning of the validity of such propositions. As soon as these statements are understood in relation to the

[48] Mervyn Duffy, *How Language, Ritual and Sacraments Work: According to John Austin, Jurgen Habermas and Louis-Marie Chauvet* (Rome: Gregorian University Press, 2005), 89. Anthony Giddens, *Profiles and Critiques of Social Theory* (Los Angeles: University of California Press, 1982), 85. Norma Romm, "Habermas' Theory of Science," in *Conceptions of Social Inquiry*, ed. J.J Snyman (Pretoria: Human Sciences Research Council, 1993), 242.

[49] Duffy, 99, 103. Robert Holub, *Jurgen Habermas: Critic in the Public Sphere* (London: Routledge, 1991), 6.

[50] Jürgen Habermas, *Knowledge and Human Interests*, trans. Jeremy Shapiro (Boston: Beacon Press, 1971), 309, 310. Romm, 236, 238, 239. "Their validity therefore does not rest (as early positivism supposed) on what happens in an external reality but depends on the particular human interest which determines reality *from the point of view of possible technical control*". Giddens, 86-87. Holub, 8.

prior frame of reference to which they are affixed, the objectivist illusion dissolves and makes visible a knowledge constitutive interest.[51]

Habermas's own interest here is the emancipatory interest of his critical theory, with its reflective processes, that aims to change social reality by conscious human action. That is, action that intends to breach the distortion of social reality, caused by empirical-analytic and hermeneutic interests, which denies its openness to change. Certainly in the domain of social reality, Habermas notes that reality can be radically changed by conscious human action.[52] Habermas's three domains of reality suggest that there are both immutable and mutable aspects of reality, especially in the context of the human person and human institutions (in Habermas's social and subjective worlds), all of which are objectively perceived and engaged through a praxis process of self-reflection. There is a distance between reality and our conscious thought that needs bridging by self-reflection, not simply by scientific declarations that ignore or bypass their own *interests* contained in the process.

Although Ricoeur approaches hermeneutics from a phenomenological framework as well, he posits the importance of an ontological understanding of the hermeneutics of the self. Ricoeur disputes the concept of the Cartesian *cognito,* a concept of the 'self' that he shows was initially proposed by Descartes, doubted by Hume and shattered by Nietzsche.[53] He moves from an understanding of "I think, therefore I am" to the analysis of what "I am" through reflective meditation. Rather than the makeup of personhood being abstract notions that present the self as some kind of unchanging substance, he proposes a hermeneutic of the self that involves a dialectic between the 'I' and the 'self'. "The 'I' (*idem*) refers to the unchanging sameness of oneself, whereas the 'self' (*ipse*) refers to what is 'other' than the 'I' which undergoes change".[54] The determination of the nature of being that relates to the self involves "three major features of the hermeneutics of the self, namely, the detour of reflection by way of analysis, the dialectic of selfhood and sameness, and finally the dialectic of

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[51] Habermas, *Knowledge and Human Interests*, 301, 303-306. Romm, 240.

[52] Romm, 249-250. He notes that knowledge which appropriates the emancipatory interest "admits that theoretical propositions are not value-free descriptions of reality, but rather (value-laden) prescriptions about what should be done to create a better future for society".

[53] Richard Kearney, *Modern Movements in European Philosophy* (Manxhester: Manchester University Press, 1994), 100. Wood, 67.

[54] Todd May, "Analytic Themes in Continental Philosophy," in *Columbia Companion to Twentieth-Century Philosophies*, ed. Constantin Boundas (New York: Columbia University Press, 2007), 636. Wood, 64-65, 69. In terms of the subject-object distinction, Ricoeur defines oneself as dialectically constituted by being a subject of one's reflection and by being an object of what is reflected upon.

selfhood and otherness".[55] Ricoeur proposes that the self is always developing during the course of its concrete historical existence due to the dynamics of sameness and difference. Such development, though, is contingent on the awareness of one's identity achieved through reflective meditation that identifies the self in relation to others. [56]

To achieve this, Ricoeur works out a narrative conception of the self, where personal identity is based on a narrative unity that brings together elements of the persisting self (the 'I') with those of the changing self (the 'self'). This portrays a *relational* rather than a *substantialist* understanding of ontology. As such, he notes that an ontological view should not be dismissed in a favour of a non-ontological way of viewing reality simply because ontology has been seen in substantialist rather relational terms. "For the concept of being is deeply embedded in our language as a primary means of expressing our experiences of reality".[57] Ricoeur's ontological approach, along with the identification of the 'persisting self' in a dialectical relationship with the 'changing self' suggests that there are both immutable and mutable aspects of reality, which apply to the nature of the human person. Once again, the praxis process of self-reflection plays a pivotal role in Ricoeur's understanding of the development of the person in relation to others. This suggests that during a paradigm-change there is a significant change in the nature of social reality within the context of the human person that is addressed through the human sciences. Habermas and Ricoeur propose a phenomenological and ontological engagement with reality through self-reflection. Such praxis processes also influence our understanding of the difference between subjectivity and objectivity.

The critique of the positivistic sciences by Gadamer, Habermas and Ricoeur raise fundamental objections to the claim of objectivity by those sciences in their approach to empirical-analytic research. This is not a denial of ontological reality itself, but the means by which the recognition and understanding of objective reality is achieved. Habermas, for instance, notes that "objectivity in understanding cannot be secured by an abstraction from preconceived ideas, but only by reflecting upon the context of effective-history, which

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[55] Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamey (London: University of Chicago Press, 1992), 16, 297.

[56] Wood, 65, 67-68. "The self is thus not an abstract thinking subject, but an agent of action who realizes itself through reflective meditation".

[57] Wood, 69-70. Variations of the verb to be ("is", "are", "be") form almost every sentence we speak or write, and it would be reductionistic to think of being as simply serving a mere function of grammar without any ontological significance. May, 636.

connects preconceiving subjects and their object".[58] Ricoeur contests the claim of epistemology of the natural sciences to provide the only valid method because understanding is "no longer a mode of knowledge but a mode of being, the mode of being which exists through understanding".[59] Bleicher notes that philosophical philosophy, such as Gadamer's, rejects objectivism because objective knowledge is not discovered "through the use of methodical procedures but at the explication and phenomenological description of human *Dasein* in its temporality and historicality".[60]

This contention with objectivism underlines the philosophical shift from understanding objectivity and subjectivity as a simple dichotomy - where subjectivity is bad and objectivity good - to a more dialectical relationship between them.[61] Freire and Lonergan address this dialectical relationship. Freire proposes a praxis or transformation process towards objective reality where objectivity and subjectivity are seen as essential components dialectically in relationship to one another. One cannot exist without the other. Freire notes that recognition and understanding of reality are not a given, especially in oppressed/oppressor societies. A movement from subjectivity to objectivity involves the oppressed confronting "reality critically, simultaneously objectifying and acting upon that reality".[62] Because the oppressed have been submerged in a false consciousness and a false perception of reality, he warns that the mere perception of reality is not enough without a clear striving "for the *emergence* of consciousness and *critical intervention* in reality". [63]

He proposes that the means for such action lies within a dialogical problem-posing framework of education. This involves a praxis process of self-reflection that moves the participant from a subjective to objective perception of self and others. Through this educational framework people

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[58] Jürgen Habermas, "The Hermeneutic Claim to Universality," in *Contemporary Hermeneutics, Hermeneutics as Method, Philosophy and Critique*, ed. J Bleicher (London: Routedge & Kegan Paul, 1980), 186. Romm, 240. Duffy, 100.

[59] Paul Ricoeur, "Existence and Hermeneutics," in *Contemporary Hermeneutics, Hermeneutics as Method, Philosophy and Critique*, ed. J Bleicher (London: Routledge & Kegan Paul, 1980), 240, 241.

[60] J. Bleicher, *Contemporary Hermeneutics, Hermeneutics as Method, Philosophy and Critique* (London: Routledge & Kegan Paul, 1980), 2. Hans-Georg Gadamer, *Truth and Method*, trans. Joel Weinsheimer and Donald Marshall, Second Revised ed. (London: Continuum, 2004), 250, 295, 302-303. The development of these pre-existing-understandings happens as a part of our being in the world, and our engagement with that world".

[61] Julian Baggini and Peter Fosl, *The Philosopher's Toolkit: A Compendium of Philosophical Concepts and Methods* (Chichester, West Sussex: Wiley-Blackwell, 2010), 178.

[62] Freire, 35, 37.

[63] Freire, 37, 42, 68.

develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation.[64]

The matrix of such action lies within their immediate situation, in the 'here and now', that is, the situation in which they have been submerged and from which they must emerge. The cognitive movement in this process not only sees their fatalism give way to a perception that perceives reality, but one that perceives themselves in that process. This parallel development of perception, with reality and themselves, then enables them to be critically objective about that reality. For Freire, then, objective thinking involves the perception of reality as a process, as transformation, rather than as a static entity - one that results in a call to action, an "*intervention* in reality – historical awareness itself".[65]

Lonergan approaches the dialect between objectivity and subjectivity, in a similar way, with a process of self-transcendence that addresses the issue of what is really so. This process not only sees the subject transcend itself and act independently of itself, but also sees the answer not so much in what it means to the subject, but "what is so". [66] Lonergan identifies two types of objectivity and two types of subjectivity. A negative subjectivity fails to transcend itself, as well as a subjectivity that does transcend itself. Likewise there is an objectivity that needs to be repudiated because it is an "objectivity of those who fail in self-transcendence, and there is an objectivity to be accepted and respected, and it is that achieved by the self-transcending subject".[67] Through intentional self-transcendence human beings not only have the ability to be authentic, as opposed to unauthentic, but also able to discern genuine subjectivity and the principle of genuine objectivity.

Genuine subjectivity and objectivity are linked because the first gives rise for the possibility to move on from the intentional and cognitional to real transcendence, and through that process the ability to discern that transcendence. For Lonergan, this objectivity is not that of positivists and pragmatists, but that of the authentic "subjectivity of a person who is attentive, intelligent, reasonable, responsible – authentic human subjectivity".[68] Like Habermas, he notes that the difference between judgment of facts and judgment of values lies in their

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[64] Freire, 70-71.

[65] Freire, 72, 73, 80-81, 100-101.

[66] Bernard Lonergan, "Horizons," in *Collected Works of Bernard Lonergan: Philosophical and Theological Papers, 1965-1980* (Toronto: University Of Toronto Press, 2004), 11.

[67] Lonergan, 13.

[68] Bernard Lonergan, *Collected Works of Bernard Lonergan* (Toronto: University of Toronto Press, 1990), 202, 339. Lonergan, "Horizons," 13.

content, not their structure. Both of them recognise the distinction between criterion and meaning where meaning "is or claims to be independent of the subject: judgments of fact state or purport to state what is or is not so; judgments of value state or purport to state what is or is not truly good or truly better".[69] True judgments of value note the movement from intention to action, which is achieved by true self-transcendence that goes beyond merely knowing to doing. This judgment of value sees the coming together of a knowledge of reality (especially human knowledge), intentional responses to value and a movement towards real self-transcendence.[70]

From an idealist or non-realist position, concepts related to the perception and understanding of reality, such as those encountered in paradigm-change, are hindered by our need to use language to express them. Wittgenstein proposed, "the limits of my language mean the limits of my world".[71] They propose that we have access to the world only through the veil of language, which means any access to reality is mind-dependent. Words then are simply projections of our attitudes and not used with the intention of asserting truths. Things or items in the world are defined not by their essence, or their actuality, but by their relations to all other items. As such, *meaning* is entirely a matter of *word-word* relations internal to a language. This means that a language creates its own reality, which "allows no single, unitary appeal to a 'reality' beyond itself".[72] Derrida notes that the very process of conceptualization of things means that such conceptualization corresponds to no fixed position in some independently given system of concepts. For Derrida there is nothing beyond our words – "nothing beyond the text".[73] That is, no foundation exists, which determines the meaning of our words, or dictates a "referent that stands independent of the referring agencies of discourse".[74]

Although Gadamer operates to a certain extent from an idealistic position, he does not limit the extent to which we can reach beyond ourselves to the existence of reality. He notes that

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[69] Lonergan, "Horizons," 16.

[70] Lonergan, "Horizons," 16, 16-17. "

[71] Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, trans. David Pears, McGuinness, Brian, Russell, Bertrand (New York: Routledge, 2001), 68.

[72] John Post, *Metaphysics, a Contemporary Introduction* (New York: Paragon House, 1991), 15, 24. John Heil, *From an Ontological Point of View* (Oxford: Clarendon Press, 2003), 7-8. Severin Schroeder, *Wittgenstein* (Cambridge: Polity, 2006), 95. Barry Miller, *The Fullness of Being: A New Paradigm for Existence* (Notre Dame, Indiana: University of Notre Dame Press, 2002), 14.

[73] Jacques Derrida, *Of Grammatology*, trans. G.C. Spivak, 1967, The First French Edition ed. (Baltimore: John Hopkins University Press, 1976), 158. Post, 27.

[74] Post, 28.

there is an intrinsic relationship between language and the world, where the world is only *world* when it comes into language. He proposes an ontological link with language that sees a person's being-in-the-world as primordially linguistic. However, this linguistic state does not present a "barrier that prevents knowledge of being in itself, but fundamentally embraces everything in which our insight can be enlarged and deepened"[75] For Gadamer, meaning is not a *word-word* relationship internal to a language, but a view or perception, in whatever language, of reality that is intrinsically related to the *world-in-itself*.[76]

Although Gadamer acknowledges certain limitations that linguistics places upon us, his proposal of a *fusion of horizons* also indicates that those limitations can be breached. He notes that we can reach beyond our own horizon in order to engage the horizon of the historical texts and to engage those texts dialogically in such a way as to produce a *fusion of horizons*. Such a fusion occurs when the horizon of the text and the reader come together as one concerning the subject matter at hand. This dialogical process enables a breaching of the linguistic walls to occur. Otherwise, those limits would restrict the dialogue between the world of the text and the world of the reader, when in fact Gadamer notes they make that dialogue possible. For, "language, with being and human being, with truth, power, and desire, exceeds its limits even as it is limited by them".[77]

Habermas's and Ricoeur's phenomenological and ontological proposals substantiate the claim made by Drucker that not only the worldview, but also the world in which the social scientists operate, changes at least as it relates to social reality. However, for both Habermas and Ricoeur the engagement with reality through the emerging paradigm can only occur through a praxis process of self-reflection. This process of self-reflection enables the recognition of the pathological aspects of the existing paradigm to occur, as well as, an understanding of the dynamics of the new paradigm and its perception of reality. A distance exists between reality and our conscious thought that needs bridging by self-reflection. Such reflection allows one's own *interests* to be identified and considered in the process. This praxis process also serves to develop the person in relation to others through a dialectical relationship between the

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[75] David Weissman, *Intuition and Ideality* (Albany: SUNY Press, 1987), 72. Gadamer, 440.

[76] Gadamer, 444, 445. "In language the reality beyond every individual consciousness becomes visible. Thus the verbal event reflects not only what persists but what changes in things".

[77] Joel Weinsheimer, *Gadamer's Hermeneutics, a Reading of Truth and Method* (New Haven: Yale University Press, 1985), 157, 182. Gadamer, 304-306, 386, 390. Stephen Ross, *The Limits of Language* (New York: Fordham University Press, 1993), 114.

'persisting self' (the 'I') and the 'changing self' (the 'self'). As such, it indicates that there are both immutable and mutable aspects of reality, which apply to the human person.

Freire and Lonergan approach the changes in social reality, due to a paradigm-change, through a transformation process that sees a movement from subjectivity to objectivity. For Freire, objective thinking involves the perception of reality as a process, as transformation, rather than as a static entity, which produces a movement from subjectivity to objectivity. Such a movement, however, not only requires a perception of reality but an action towards that reality through a praxis process that produces a true perception of reality that also involves an *intervention* in reality itself. For Lonergan, the movement from subjectivity to objectivity requires a self-transcendence process that establishes a genuine subjectivity that can then translate into a genuine objectivity, which involves the development from human unauthenticity to authenticity. Lonergan's praxis approach also highlights the importance of action as part of the process that develops a true self-transcendence. That is, there is a movement beyond knowing to doing.

A paradigm reaches beyond simply the perception of things as they appear to the mind to a perception of reality that opens up entirely new prospects for human endeavour. For instance, we take computer technology for granted as its influences almost every area of our lives. However, it is not evident that the appearance of sand or quartz in-itself could hold such possibilities as the immense technology that has come out of the silicon chip.[78] To achieve those results we had to go beyond appearances to things that were there but not obvious in themselves. Things are always more than what they appear and present potential far beyond what the mind can conceive them to be. Paradigmatic perception in foundational terms suggests that there is a reality behind appearances and that that reality can be known and perceived. Although this is not a total perception of reality, it is a significant perception of it that allows the new framework or worldview of the paradigm to emerge. So strong is the paradigmatic perception that emerges with a new paradigm-change, it changes the understanding of the language we use to describe it. Kuhn makes this point when he notes that scientists may still use the same language of the old paradigm but with an entirely new

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[78] Only sand with very high quartz content would be suitable for refining to the level of silicon purity required for the chip. Quartz rock quarries are the source of the silicon used in today's computer chip factories. http://www.intel.com/museum/online/circuits.htm

meaning.[79] It is one of the reasons that a paradigm-change brings with it a certain level of incommensurability.

Language is not meant to restrict or limit what we know but to express it. Thus, language does not create the reality we perceive, but develops with the new perception of reality that a paradigm-change brings. The difficulty with Derrida's *nothing beyond the text* is the imposition of passivity on all that exists beyond human cognition and the language within which it operates. Paradigmatic perception of reality challenges the limits of our language and looks to ways of extending the borders of our language to meet the new insights that a paradigm-change brings. Initially the paradigm-change uses existing vocabulary and concepts to express its thoughts until it either entirely transforms the understanding of that vocabulary or produces a new vocabulary to explain the changes that have occurred.

Summary

The change in foundational paradigms sees the emergence of a new paradigm significantly different to the one it replaces. Such change comes with partial incommensurability, discontinuity, change in worldview as well as a change in the perception of reality and its use. However, it does not dissociate itself completely from the previous paradigm since it does not operate in a vacuum. The new paradigm is integrated and located within the framework of difficulties occurring within the previous paradigm and provides answers for those difficulties, enabling greater progress and productivity to occur. Because of the significant change in the entity of the paradigm, incommensurability is inevitable, but only partial incommensurability. This is because it does not intend to change everything. It does not aim to change the centred values of the organization or church, but only its communicative and organisational structures. For instance, the current paradigm was never about the end of the Christian faith or discontinuity from its hermeneutical traditions, but the way those traditions are communicated to a rapidly changing world.

Paradigm-changes involve discontinuous and catastrophic forces that result in fast, violent, and revolutionary change that replaces slow incremental evolutionary change. It is this type of change that has occurred from the mid to the late 1900s. Such change dislocates organisations and individuals, dislodging them from a sense of continuity with the past. It calls for a

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[79] Kuhn, 149.

revision of the way they work and operate. A foundational paradigm-change produces a new perception of reality and enables a new and alternative engagement with reality that answers problems arising within the old paradigm. Our ability to have a complete perception of reality will always be limited, and thus is never the last word on reality. Engagement with the new perception of reality requires a process of self-reflection that enables recognition of the pathological aspects of the previous paradigm, as well as understanding of the principles and dynamics of the new. In chapters four to six I look at the unique effect of paradigm-change on the community of faith.

Chapter Four
Hermeneutical Method

Introduction

The conclusions gained from the investigation of chapters two and three produce an understanding of paradigm as the fundamental foundation upon which all organisations, including the church, operate and communicate. As such, a paradigm-change brings a significant change to the entity of the paradigm itself and produces a new interpretation or perception of reality. The question that now arises is does a paradigm-change have a *unique* effect upon the community of faith, the church? This question is pertinent to the research's aim to identify and clarify the dynamics of the emerging paradigm as they relate to clerical leadership in the church. There are some people in the church today who hope that the church is somehow or other exempt from such paradigmatic effect. Is that the case? In chapters five and six, I investigate this question, by exploring two biblical paradigm-changes and their effect upon the community of faith. The two paradigms emerging from those paradigm-changes are the *Hyksos* and *Hellenistic* paradigms, which I correlate with the Joseph/Exodus stories and the Christ-event.

I address, in this chapter, the type of hermeneutical method needed for this endeavour. However, the nature of this particular investigation poses its own problems, since I attempt to address biblical reflections upon events, in periods of time, whose historical accuracy scholars have severely critiqued in recent centuries. Therefore, I explore the hermeneutical methods proposed by Paul Ricoeur and Hans-Georg Gadamer, in the light of the critique of Jürgen Habermas, in an attempt to integrate their approaches into a hermeneutical method that will enable me to address that endeavour. Although space here does not allow for a full review of this hermeneutical process, a chapter dedicated to this process is necessitated by the background from which, and to which, I write. This background, within the Anglican and AOG churches, not only contains mixed but conflicting hermeneutical models. Such conflict occurs not only between the Anglican and AOG churches, but also between the various strands of the Anglican Church itself.[1] As such, my investigation also attempts to address some of the issues raised by those conflicting models.

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[1] These strands not only include Evangelicals, Anglo-Catholics and Charismatics, but also mixes with liberal, fundamentalist and Calvinistic theologies, along with an ongoing sense of *via media* for some Anglicans.

Addressing the work of Ricoeur and Gadamer requires comparing three hermeneutical realities – the worlds of the author, text and reader. Whereas, the historical-critical method focuses us upon the world of the author, the use of the work of Ricoeur and Gadamer focuses us upon the world of the text and the world of the reader:

1. The world of the author concentrates on the psychological nature of the author's intention in writing, the audience to which he or she wrote, and their social, political, cultural, religious and intellectual milieu or *sitz-im-leben*.[2]

2. The world of the text takes us beyond the world of the author to the autonomous nature of the texts themselves, which have a life of their own apart from the author and his or her *sitz-im-leben*.

3. The world of the reader provides a dialogical conversation with the biblical texts that focuses upon the reader and his or her situation. Meaning occurs due to the mutual interaction between the text and reader, rather than the intention of the author or an imposition of the text upon the reader.[3]

Through this investigation, I address: what is contained within the texts that make them worthwhile for my hermeneutic needs; how the texts interpret the events they proclaim; what the texts can in fact deliver; the engagement of the truth-claims they contain; and how their interpretation influences our prejudices.

The Biblical Texts as Interpretation

The material deposited in the biblical texts also forms part of the history of the texts. It has motivated the investigations, friendly or not, represented in the various hermeneutical methods or non-methods used to interpret those texts. Throughout this chapter the references denoting *the divine-human interactions and events* are noted as propositional, because part of the hermeneutical process is to test the validity of the witnesses, noted in the texts, to such divine-human interactions and events. Also, one of the pre-understandings of this author is that miraculous and supernatural material are not pre-interpretively disqualified from serious consideration and examination, nor thus preemptively declared invalid testimony (such declaration of invalidity was one of the presuppositions adopted by some of the proponents of the historical-critical methods).

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[2] J. DiCenso, *Hermeneutics and the Disclosure of Truth, a Study in the Work of Heidegger, Gadamer, and Ricoeur* (Charlottesville: University of Virginia, 1990), 84. *Sitz-im-leben* refers to the situation in which an author is writing. It includes the intention of the author, the audience, as well as their social, political, cultural, religious and intellectual milieu.

[3] DiCenso, 84. Paul Ricoeur, *Essays on Biblical Interpretation* (London: SPCK, 1981), 99. W.R. Tate, *Biblical Interpretation, an Integrated Approach* (Massachusetts: Hendrickson Publishers, 1997), xxiv, xx, 196-197, 210.

The Old and New Testaments are Interpretations in Themselves

Hermeneutics of the Old and New Testaments are the "interpretation of an interpretation".[4] They deliver to us interpretations of divine-human interactions and events. Eyewitnesses of an event give an interpretation of what they have seen. They highlight things they consider important and omit things they think are periphery or not pertinent to the event itself. There is nothing dishonest or inaccurate in what they describe, since they tell the story from the angle from which they are looking. This includes the *physical angle* from which they are standing and the *internal angle* or perception from which they are looking. From the physical angle they describe the event as they see it, noting the physical aspects they see, whilst other aspects are hidden from them because of where they stand. The internal angle from which they are looking involves interpretations or judgments they make about what should be included and omitted in their rendition of the event. This depends upon what they believe about the meaning of the event itself.[5] This interpretation or judgment is not necessarily arbitrary, since it arises out of the event itself.

Lonergan notes a four-fold process that relates to such judgments. These are experiencing, understanding, judgment and decision. The event they experience raises internal questions that trigger insight or understanding of the event itself. The judgment or interpretation flows from the reflective question of whether this is true or not. The decision relates to their commitment to the veracity of their rendition of the event, as well as for what it means for them personally.[6] The eyewitness rarely describes this internal process itself, but it lies in the background to his or her rendition of the event. One instance of the description of this internal process is in John's rendition of the entrance into the tomb by Peter and the other disciple (John 20). The Greek aorist tense used in the statement "he saw and believed", highlights this belief arising out of an event or moment of time, and notes the internal process occurring in the disciples as they render the witness of the event itself. It also determines the way in which

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[4] Edward Schillebeeckx, *The Understanding of Faith* (London: Sheed and Ward, 1974), 2.

[5] J. Severino Croatto, *Biblical Hermeneutics, toward a Theory of Reading as the Production of Meaning* (New York: Orbis Books, 1987), 36-37. DiCenso, xv.

[6] Joseph Breault, *A Transformed Mind & Heart* (Ann Arbor, Michigan: Servant Books, 1978), 171. Bernard Lonergan, *Method of Theology* (London: Darton, Longmand and Todd, 1972), 133-135. **Experiencing -** is the apprehension of data; **understanding -** is insight into the apprehended data; **judgment -** is the acceptance or rejection of the hypotheses and theories put forward by understanding to account for the data; **decision -** the acknowledgment of values and the selection of the methods or other means that lead to their realization. Mark Morelli and Elizabeth Morelli, eds., *The Lonergan Reader* (Toronto: University of Toronto Press, 1997), 164.

they describe their observation of the position and condition of the cloths in which Jesus had been wrapped.

The transformation of sense data into meaningful observations always involves some kind of interpretative process. Although this contains the potential for distortion,[7] it does not mean that the interpretative process questions or discredits the authenticity of the word itself. When God communicates, whether through prophetic or narrative form, it is through the medium of human interpretation.[8] God speaks through men and women of different ages and cultures – using their humanity to speak the Divine Word within the context in which they live, with all its meaning, colour and emphasis. God does this with the confidence that that interpretation will convey the intended meaning. Isaiah's message reflects this when he writes:

> So will My word be which goes forth from My mouth;
> It will not return to Me empty,
> Without accomplishing what I desire,
> And without succeeding *in the matter* for which I sent it (Isaiah 55:11 NASB).

God chooses, at this stage, to use the human medium to speak into the lives of people and communities, even though it is susceptible to misinformation and misunderstanding.[9]

The best then that we can expect from the Old or New Testament writers is an interpretation of what they have known, seen and experienced. Yet, in our need to interpret them, we have demanded, on one level, far more from the biblical texts than they were able to deliver, while on another level, we have taken from them far less than they were able to give to us. For instance, the quest for the historical Jesus, which focused on the world of the author, tended to ask more from the texts than what they could deliver, with its search for the real Jesus behind the texts. At the same time, whether intentionally or not, that process distracted the focus from the texts themselves and their message about the nature of God and divine/humans interactions. On the other hand, the methods related to the world of the texts and the reader provides the means by which we can draw from the texts much of what they have to offer.

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[7] Arne Trankell, "Reliability of Evidence: Methods of Analyzing and Assessing Witness Statements," in *The Law of Evidence*, ed. Christine Boyle, Marilyn MacCrimmon, and Dianne Martin (Toronto: Edmond Montgomery Publications, 1999), 398, 400.

[8] Ricoeur, *Biblical Interpretation*, 77. Ricoeur suggests that narrative and prophetic communication can be considered in the same light.

[9] At the same time, God has indicated that there may be an eschatological time when he will speak directly to the community of faith without interpretation. (Jeremiah 31:34 RSV).

Inspiration of the Biblical Texts

God's special revelation occurs in three primary forms – historical events, divine speech and the incarnation. The revelation of God understood in these terms means that God - who is: a transcendent being; outside of our sensory experience; unlimited in knowledge and power; and not confined in our space or time - acts in history. God acts within our space and time universe to communicate, in human language and categories of thought and action, an understanding of the divine realm and its relationship to our finite existence. This activity of God in history also conveys a self-revelation of God and the divine attributes because, as Pannenberg notes, such revelation comes not merely *in* or *through* history, but *as* history.[10] As such, God initiates the writing of biblical texts not so much by dictating its words to the writers but by acting in history, by initiating divine-human interactions or events that are subsequently recorded.

For some proponents of conservative theology, inspiration of the canonical text has been conceptualized as flowing from God-speaking to the sacred writer then to the text. This meant that God dictated the Word in all forms of biblical discourse, not just the prophetic. However, if the formation of the text is by dictation, then the *dictation becomes the event*, rather than the divine-human interactions the text describes. God spoke through action long before speaking through the texts, because the canonical texts have their point of departure in God's activity in history. Ricoeur notes that God's mark is primarily in history before it is in speech (when this history is brought to language in the speech-act of narration).[11] The movement from God acting in history to God speaking through the biblical texts does not require a word-by-word dictation for the text to be inspired, authentic and historically accurate concerning the divine-human interactions or events they describe. Nor does it provide any *a priori* reason for simply focusing upon the mighty deeds of God, without also giving inspirational credence to the interpretive word that accompanies them. This also applies to other instances of the divine

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[10] Peter McEnhill and George Newlands, *Fifty Key Christian Thinkers* (Abingdon, Oxfordshire: Rottledge, 2004), 208. Millard Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 178-179, 180, 182-186. 1/ revelation *in* history – the events are the locus of the revelation; the inferences are nothing but inferences. The revelation is within, but not to be equated with history. 2/ revelation *through* history - historical events should not be identified with revelation; they are merely the means through which revelation, seen purely as personal encounter, came. Revelation is not an occurrence in history; the event is merely the shell in which the revelation is clothed. 3/ Revelation *as* history – the attributes of God are actually seen in, not simply inferred from, his actions in history. God's actions in history are literal, not figurative or metaphorical.

[11] Croatto, 46-47. Ricoeur, *Biblical Interpretation*, 79. Speech for Ricoeur does not simply mean its beginnings in oral traditional but the whole process that culminates in the written text that then takes on a life of its own.

speech and propositional revelation that the internal nature of the texts suggests.[12] Reference to God acting in history encompasses more than the divine deeds or the interpersonal encounters themselves. These deeds and encounters would have remained opaque and quite mute if it were not for the inspired interpretation that accompanied them.[13] If God is the *ultimate actant* in the narrative story, as proposed by Ricoeur, and the text records the interpretation of the activity in divine-human interaction and events, then inspiration to a certain extent resides in the text not just in the author.[14]

However, the compilation of the texts themselves raises a dichotomy between the human and divine contributions to the speech-act of narration. Ricoeur highlights this dichotomy when he notes on the one hand that the biblical texts are incarnate, human works produced by humans and embedded in their situation that calls for interpretation. Yet, on the other hand, he argues that all scripture refers back to God, as the one who speaks in it, for God is both the author and referent of the biblical canon. This sees God involved in the inspiration of the entire biblical genre, not just the prophetic. Although this leans to a more traditional view that sees the scripture as God's revealed Word, it does so without yielding the human aspect of the process. God's activity as *ultimate actant* in the biblical stories does not obstruct his activity in the actual inspiration of those who composed the speech-acts of narration. The biblical texts have deposited in them not simply interpretations of divine-human interactions and events, but the imprint, mark or trace of God's activity as a *double actant* within the biblical stories themselves.[15] What becomes evident in the biblical texts is the activity of God, as God interacts with human beings. The interpretation of this activity has been deposited in the Old and New Testament texts by their various authors. However, this interpretation has also occurred through the inspirational working of the Holy Spirit so that the written texts convey the divine message as much as the divine-human interactions they describe.

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[12] Peter Jensen, *The Revelation of God*, ed. Gerald Bray, Contours of Christian Theology (Leicester: Inter-Varsity Press, 2002), 25. C Evans, "Faith and Revelation," in *The Oxford Handbook of Philosophy of Religion* (Oxford: Oxford University Press, 2005), 326.

[13] Erickson, 188. George Ladd, "Nature of Biblical Theology," in *The International Standard Bible Encyclopedia*, ed. Geoffrey Bromiley (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 1979), 506.

[14] Ricoeur, *Biblical Interpretation*, 78. This is God's activity as double actant not double narrator. Croatto, 46-47.

[15] Dan Stiver, *Theology after Ricoeur, New Directions in Hermeneutical Theology* (Louisville: Westminster John Knox Press, 2001), 130- 131, 132-133. Croatto, 67. "The 'word of God' is generated in the salvific event, and interpreted and enriched by the word that 'houses' it and transmit it in the form (or forms) of a message". Ricoeur, *Biblical Interpretation*, 79.

Hermeneutics as the Interpretation of Events

Inspiration of the biblical texts also applies to the interpretations of divine/human interactions and events, even when those interpretations occur subsequent to the interactions or events themselves. Hermeneutics is the interpretation of events, not just texts. The interpretation of the events occurs because of the *occasion* of the writing of the text, which attempts to *answer that occasion*.[16] The Old and New Testament texts are interpretations of divine-human interactions or events applied to answer the needs of a certain occasion. This occasion has instigated the writing of the text. Very few of the Old or New Testament writings have been written because of the events they describe.[17] For instance, the Christ-event itself did not directly occasion Paul's writing his first letter to the Corinthians. What occasioned the writing of the letter was dissension that had arisen in the church that had split into four contending parties. However, Paul's answer to the occasion of writing was the Christ-event itself, with Christ crucified holding central place in the first chapter. Paul's answer to the occasion of writing was his interpretation and application of the Christ-event to the issues at Corinth.

Although the event (or events) that provides the answer for the occasion of writing lies in the background of the writing itself; its interpretation is to be found in the texts. When the texts are seen as interpretation of events that answer the occasion of writing, then the focus of meaning and understanding moves from behind-the-text to in-the-text itself, for the interpretations can be found in the texts themselves. Not only are the biblical texts presented as interpretations of divine-human interactions or events, they are also applications of those interpretations to the author's *sitz-im-leben* and purpose in writing. The meaning of the texts can be found in the texts themselves, because through their interpretation, the divine-human interactions or events have been deposited into the texts. As such, they become resident in the texts, which subsequently take on a life of their own.

What the Biblical Texts are Able to Deliver

The inability of the biblical writers to deliver to us more than an interpretation, and the desire to cross-examine those same eyewitnesses to gain a clearer picture of what really went on, can be seen in the *quest of the historical Jesus*. Two factors almost guaranteed the failure of the

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[16] Croatto, 1.

[17] This does not mean that the events were not recorded necessarily when they occurred, but the forms they take in the biblical texts are driven by occasions, which those events elucidate, challenge or inform.

historical-critical method, at least for the first and second quests, in their attempt to discover the historical Jesus behind the biblical texts themselves.[18] These were the physical angle from which they were standing and the internal angle or perception from which they were looking. From the first, they could only look at these events from the position they were standing when the divine-human events took place, some two thousand years after they had become texts. Their difficulty arose not so much from the distance in time and place, although their method of avoiding misunderstanding of the text attempted to take into account such distance, but because of the intense suspicion they placed upon the biblical texts prior to the commencement of the interpretive process.[19] The second was that even empirical historical methods could only obtain an interpretation of historical events, even if the historian was an eyewitness of the events themselves. The empirical historical method is itself an interpretation of history, though supposedly from an objective point of view.

However, a contemporary pre-understanding of the impossibility of supernatural events heavily conditioned these empirical methods. The negative results of such a skeptical use of the historical-critical methods took two forms. The first produced a picture of a non-supernatural Jesus who was little more than an "inoffensive ordinary man who was an effective teacher of somewhat trite religious truths".[20] The second was the demolition of the validity of the biblical texts to be authentic interpretations of the divine-human interaction and events related to the person of Jesus Christ - his life, teaching and ministry. The same thing that plagued the biblical writers in their attempt to describe and explain the inexplicable, to name the unnamable, also plagued the results gained by modern historical-critical scholars in the attempt to get behind the biblical texts to find the real Jesus.[21] That was the internal

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[18] Bernard Brendon Scott, "New Options in an Old Quest," in *The Historical Jesus through Catholic and Jewish Eyes*, ed. Bryan. Le Beau, Leonard Greenspoon, and Dennis Hamm S.J. (Harrisburg, Pennsylvania: Trinity Press International, 2000), 5, 38-40. Each quest attempted to find a secure foundation upon which to build a real and reliable picture of Jesus. The first sought the life of Jesus, whilst the second, sought the sayings of Jesus. The third includes an emphasis on the miracles: that Jesus' actions not his words were seen to be subversive; and the continuity of Jesus with Judaism and early Christianity. They also hold back from any claim to a once-and-for-all objective interpretation of the biblical texts. Raymond Brown, *An Introduction to the New Testament*, The Anchor Bible Reference Library (New York: Doubleday, 1997), 820-821.

[19] Joseph Putti, *Theology as Hermeneutics, Paul Ricoeur's Theory of Text Interpretation and Method in Theology* (San Francisco: International Scholars Publications, 1994), 177-178. Bleicher, 131. S.B Ferguson, "Quest for the Historical Jesus," in *New Dictionary of Theology*, ed. S.B. Ferguson & D. F. Wright (Downers Grove, IL: InterVarsity Press, 1988). "19th-century scholars insisted that Jesus must be subjected to historical enquiry just like any other historical figure".

[20] Ferguson. "Many of the 'questers' were skeptical concerning the reality of the miraculous, and assumed that the 'real' Jesus was not a supernatural figure."

[21] Putti, 207. Putti notes, that the uniqueness of theological or biblical hermeneutics consists in its attempt to name the unnamble. Ferguson.

perception from which they were looking and, at best, they could only produce an interpretation, which is a result of the limits of our human condition. Some proponents of the empirical historical methods attempted to overcome those limitations by objectifying the interpreter's pre-understandings or prejudices. That process effectively cut them off from the texts themselves and influenced the results of the quest. The results of the quest were meager and questionable. It would seem that for many of those pursuing that quest, they found the Jesus they were looking for, which reflected the image of the quester more than that of the historical Jesus.[22]

The value and limits of historical-critical methods are seen by a critique of its results. Bultmann's proposals that removed access to the historical Jesus and the demolition of all but a few of his sayings were not good results.[23] A number of sources (whilst continuing to promote the use of the historical-critical method), also raised some serious criticisms of its application in the past:

1. The Pontifical Biblical Commission notes that the two major negative effects of the method's use were the perception that it simply dissolved and destroyed the biblical texts in the eyes of the faithful; and it once again removed reasonable access to the biblical texts and their understanding from the faithful. The commission noted, "Interpretation may always have been something of a problem, but now it requires such technical refinements as to render it a domain reserved for a few specialists alone".[24]

2. There was a neglect of the world within the text itself due to an over-emphasis upon author-centered interpretation, which focused on the world behind the text. Neglect of the text also occurred because the results of the historical-critical methods tended to or aimed to diminish the authority, authenticity and reliability of the texts themselves.[25]

3. David Tracy notes that the process of interpretation is more reliant upon our being able to converse with the text, which includes an interaction of our pre-understanding, than being able to apply hermeneutical methods of control. Tracy notes that whilst the historical-critical methods are useful, they can no longer *control* the hermeneutical process. Rather than seeking to reproduce the original meaning of the text in order to

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[22] Weinsheimer, 155. The historian is himself a part of history. To objectify ones pre-understandings and prejudices therefore leads to dissociation from history and a disconnection from the influence by the texts on those very pre-understandings and prejudices. Colin Brown, "Quest for the Historical Jesus," in *Dictionary of Jesus and the Gospels*, ed. Joel Green, Scot McKnight, and I. Howard Marshall (Downer's Grove, IL: Intervarsity Press, 1998), 331-332.

[23] Ferguson.

[24] Catholic Church Pontifica Commission, *The Interpretation of the Bible in the Church* (Sherbrooke: Editions Paulines, 1994), 31, 35-36.

[25] Tate, xxi-xxii.

understand it we need to meditate, translate and interpret its meaning – the meaning in front of the text – into our own horizon.[26]

4. Skepticism of the supernatural content of the biblical texts is not purely a nineteenth or twentieth century phenomenon. Skepticism was resident in the various communities and groups to whom Jesus proclaimed his message - those who witnessed his activities. This skepticism was seen amongst:

   • the crowds who were astonished by the miracles;

   • the people of his home town who could not believe in his ability to do these things;

   • the disciples as they too attempted to emulate their master; and

   • the Jewish authorities who wished to eliminate Jesus because of the threat he created to their stability.

   The skepticism motif functions in the New Testament texts to astound us because the claim itself is beyond belief, beyond the natural, and beyond empirical understanding. As such, we are simply left with eyewitness testimony, which can be true or false. Their validity, however, cannot simply be dismissed because of the angst of modern scholarship in regards to supernatural aspects of ancient texts. A similar angst rests in the texts themselves. The credulity of the included audience - the skeptics witnessing the supposed events themselves - cannot be quickly passed over if we are going to understand the texts for themselves within their own context. For their angst would quickly dissolve the veracity of the supernatural aspects of the texts if there was no authenticity to their claims at all. The Old and New Testament texts claim to be testimony of the actuality of such events and those events form the basis upon which the texts were written – thus for the Bible "before it was the *word* of God, it was an *event* of God".[27]

5. Hans-Georg Gadamer questions whether methods of understanding that seek to objectify the interpretative process, even if vigorously applied, could prevent misunderstanding and guarantee objectivity.[28] When the interpreter attempts to remove all preconceptions from the process of interpretation, in order to provide an objective approach to interpreting the text, he or she also removes any validation of those preconceptions as well as the means by which those preconceptions were identified. DiCenso notes that this left the interpreters' preconceptions unchallenged and untested by the interpretive process itself.[29] However, when those preconceptions are a part of the interpretive process then any form of error within them is open to exposure and correction by engagement with the texts themselves.

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[26] Tracy, 37-38, 42. "We need not retreat into the false hopes for our ultimate control over that subject-matter promised by the methodologies of control, or into Romantic notions of the interpreter-as-virtuoso intuiting the meaning of the text by emphasizing with the mind of the author or by reconstructing the original audience or questions with responses to the text."

[27] Croatto, 41-42. Ricoeur, *Biblical Interpretation*, 123.

[28] Weinsheimer, 164, 166.

[29] DiCenso, 90. Noting the Cartesian method as an example, "The method is what determines what kind of questions will be asked and what will be subjected to doubt. Yet the method itself conceals a standpoint or set of standpoints. These operate to delimit and determine the nature and results of an inquiry without themselves being subjected to question".

In its attempt to demand from the biblical texts far more than they were able to deliver, this use of the historical-critical method tended not only to dissociate the reader from any significant conversation with the texts themselves, but served also to diminish the authority, authenticity and validity of those texts. It did this whilst their presuppositions remained untested and unverified. However, when use of the historical-critical processes are used without the removal of all preconceptions, or an *a priori* rejection of miraculous events, it produces more balanced results that tend not to diminish the authenticity and validity of the biblical texts and its witnesses.[30] It also draws from those texts much of what they offer.

Concerning the use of the historical-critical methods in interpretation of the biblical texts, Paul Ricoeur proposes a dialectic, rather than dichotomy, between *explanation* and *understanding*. In doing so, he notes the necessity of the type of structural analysis of the text performed by the historical-critical methods (explanation). He sees it as a dialectic of explanation with two levels of understanding:

> I propose to describe this dialectic first as a move from understanding to explaining and then as a move from explanation to comprehension. The first time, understanding will be a naïve grasping of the meaning of the text as a whole. The second time, comprehension will be a sophisticated mode of understanding, supported by explanatory procedures.[31]

For Ricoeur explanation provides the means by which interpretation moves from a naïve to critical interpretation and from a surface to depth interpretation. It is from this dialectical movement that he sees the text take on a life of its own that points toward a possible world – not one of something hidden, but something disclosed.[32] Ricoeur, like Gadamer, redirects our gaze away from the author and his or her *sitz-im-leben* to the text and its subject matter; and reconnects us to what the biblical texts are able to give.[33] For the texts give us an understanding of the divine/human interactions and events that lie at the heart of the texts themselves.

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[30] John Dickson, *Jesus, a Short Life* (Oxford: Lion Hudson, 2008), 12, 84-85. In this book John Dickson, a historian, specifically applies the historical-critical method to the Gospels and refuses to be led beyond the processes of that method to prove or deny the validity of eyewitness evidence nor the miraculous sections of the texts themselves. He notes that an objective analysis, agreed to by a wide range of scholars, some who do not acknowledge the possibility of the miraculous, acknowledges that "Jesus did things that were widely interpreted from the beginning as miraculous".

[31] Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976), 74.

[32] Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, 87.

[33] Gadamer, 371. He does this whilst retaining the validity of the behind-the-text methods to provide a common ground and language.

Interpretation as Understanding and the Engagement of Prejudices

Interpretation and Understanding

The hermeneutical task does not consist of working *through* the language of the text to the thoughts of the author (which Schleiermacher, the founder of liberal Protestantism, sees as both the source of meaning and the goal of understanding), but to come to an understanding concerning the subject matter at hand. For Schleiermacher, it meant to "step out of one's own frame of mind into that of the author".[34] Gadamer notes that even if reconstruction of the psychological processes and motives that led to the author's opinion were possible (as proposed by Schleiermacher's reconstruction methods), we would still not have come to an understanding with the author concerning the subject matter itself. He notes that understanding requires an interaction between the reader and the truth claims of the text. Understanding lies in the interaction between the subject matter at hand, a particular truth-claim, and the reader's pre-existing understandings or prejudices.[35]

Such understanding, for Gadamer, always comes with an element of *application*. Application is something quite different from transposing ourselves into the position of the original reader as proposed by Schleiermacher. He notes that Schleiermacher's method:

> actually skips the task of mediating between then and now, between the Thou and I, which is what we mean by application and which legal hermeneutics also regards as its task.[36]

Gadamer notes the essential juxtaposition of interpretation and understanding. "Interpretation is not occasional, post facto supplement to understanding; rather, understanding is always interpretation, and hence interpretation is the explicit form of understanding".[37] Gadamer ascribes the necessity of application to the historical hermeneutics in the same way that it applies to legal and theological hermeneutics, "because it too serves applicable meaning, in that it explicitly and consciously bridges the temporal distance that separates the interpreter and the text and overcomes the alienation of meaning that the text has undergone".[38] Just as the work of interpretation aims *to concretize* the law and theology, so also with historical

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[34] DiCenso, 84. Weinsheimer, 178.
[35] Gadamer, 158-159, 250, 295, 302-303. Weinsheimer, 134, 137-138.
[36] Gadamer, 329.
[37] Gadamer, 306.
[38] Gadamer, 310.

hermeneutics, since such concretization is a work of *application*.[39] Our ability to understand the historical texts, and thus concretize them through application, relates to the horizon or context within which we live, and our ability to reach beyond that horizon. The world of the text and the world of the reader exist as different entities in themselves, each with its own horizon. Gadamer defines *horizon* as "the range of vision that includes everything that can be seen from a particular vantage point".[40] Though the reader might be located within his or her horizon, Gadamer suggests that we can reach beyond our own horizon in order to engage the horizon of the historical texts. Ricoeur also notes that we are situated beings who never transcend our historical situation but who can continually enlarge our horizons.[41]

For Gadamer, the process of dialogue makes possible a *fusion of horizons*, whereby the horizon of the text and the horizon of the reader come together as one concerning the subject matter at hand. Such a fusion does not involve the reader leaving behind his or her own horizon to take on a God's-eye view or to a pristine first-century point of view, but a shared view between the text and the reader. The ability of the two parties to come to a fusion of horizons is dependent upon the trust that grows during the conversation itself. A process that begins with the pre-understandings or prejudices the reader brings to the conversation with the text. These pre-understandings or prejudices form common ground or understanding between the reader and the text, even if some of the reader's pre-understandings are erroneous. The engagement with the texts allows those erroneous pre-understandings to be challenged through that process.[42]

Engagement with the text occurs because we come to the text with certain expectations concerning its truth claims. This engagement occurs because those very truth claims have a claim on us as well. Gadamer notes our sole access to the past is through what the present shares or can share with it, because the past and present are mediated and integrated by what is true. In the case of the biblical texts we come to that engagement because of our expectation concerning what has been deposited in them: the interpretations of proposed divine-human interactions and events. Historically, whether friend or foe, interpreters have come to an engagement or disengagement with the biblical texts because of its claims to truth and revelation concerning those divine-human interactions and events. Gadamer makes the

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[39] Gadamer, 325.
[40] Gadamer, 301, 304-305. Weinsheimer, 157.
[41] Weinsheimer, 182. Stiver, 192-193.
[42] Gadamer, 304-306. Stiver, 192-193. Bleicher, 137-138.

point that true (that is, correct) interpretation cannot occur without an engagement with an interpretation of truth.[43] Genuine conversation addresses both the interests of the interpreter and the subject matter of the text, concerning such truths. Without such an engagement, the hermeneutic task is not complete because the interpreter has not come into conversation with the text, and more importantly, the interpreter leaves behind any serious discussion concerning truth.[44]

For Gadamer this discussion with the text occurs through a hermeneutic process that notes the primacy of *dialogue* and the structure of *question* and *answer*. It involves the interpreter reconstructing the question to which the text is the answer. Each text raises a question for the interpreter to answer that gives understanding of the text. The hermeneutical horizon is recognised "as the *horizon of the question* within which the sense of the text is determined".[45] The means by which the fusion of horizon occurs is through the dialectical process of question and answer. Gadamer notes that with Collingwood we can say we *understand* the meaning of the text when we understand the question to which the text is the answer. This is not just a perfunctory process, as there needs to occur a merging between the question the text asks of the interpreter with the real questions the interpreter brings to the text – because "the text must be understood as answer to a real question".[46] It is through this dialectical process that the interpreter engages with the interpretation of the truth-claims found in the texts. Roy Howard notes: "We always go on the assumption, 'We find the truth'; Gadamer wants to bring out another aspect: 'Truth finds us'".[47] For Gadamer, our prejudices do not necessarily hamper such engagement with truth.

Interpretation of texts and the engagement of prejudices

Therefore, along with experience, pre-understandings, methodologies, interests and competencies the reader is also called upon to bring his or her prejudices to the conversation with the texts. This call occurs whether or not those prejudices are true or false. This

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[43] Gadamer, 269, 305. Weinsheimer, 133, 134, 180.

[44] Tracy, 50. "Such engagement does not occur if the interpreter: believes such dialogue is hopeless; considers the text itself to be so autonomous; considers her or his own responses inferior in the conversation; or decides that the real meaning of the text cannot be found through the text itself but must be found 'behind' the text". Gadamer, 202-203.

[45] Gadamer, 363.

[46] Gadamer, 367.

[47] Roy Howard, *Three Faces of Hermeneutics, an Introduction to Current Theories of Understanding* (Berkley: University of California Press, 1982), 124.

engagement of prejudices, as a part of the interpretive process, challenges the Enlightenment's fundamental prejudice against prejudice.[48] Rather than keeping our prejudices from the hermeneutical process, they should form a fundamental aspect of that process. Gadamer proposes that *legitimate prejudices* can be a positive aid to understanding, as well as an obstacle to that understanding. Though the prestige of authority can bring a displacement on one's own judgment, it does not preclude it as being a source of truth. If tradition is capable of true prejudices then it can also be a source of real knowledge.[49]

A similar difficulty arose with the Enlightenment's understanding of reason. Since reason exists only in concrete, historical terms and is neither absolute nor infinite, it could not itself be entirely free from prejudice or tradition, and therefore is not its own master. If prejudices are removed from the hermeneutical process or method then false prejudices can remain untouched, unprovoked and therefore unchanged. This is because prejudices are not at the free disposal of the interpreter. It is not possible to "separate in advance the productive prejudices that enable understanding from the prejudices that hinder it and lead to misunderstandings".[50] Gadamer's point is that none of us can be so sure of our prejudices that we know which to promote as productive and which to oppose as hindrances. Paul's conversion on the Damascus road reveals his inability to see the prejudices he had, which hindered his relationship with God, to the point that he ended up opposing God's will in the very act of defending it (Acts 9). It is not simply a matter of not being aware of which is which, but when we attempt to maintain a:

> disinterested aloofness, we have not at all eliminated our prejudices but rather universally affirmed them, for we have rendered them immune to provocation and placed them out of jeopardy. Thus we keep safe even our false prejudices.[51]

It is only as such prejudices are included in the hermeneutical process that discernment of their true nature can occur, then challenged and either encouraged or disbanded. Bringing all prejudices to the hermeneutical task is important because no interpreter comes to that task with a neutral mind – he or she already has a pre-understanding of his or her object before the process of interpretation begins.[52]

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[48] Gadamer, 277. Tate, xxiv.
[49] Howard, 148. Jürgen Habermas, *On the Logic of the Social Sciences* (Cambridge: Polity Press, 1988), 168-169. Gadamer, 278-280. Weinsheimer, 171-172.
[50] Gadamer, 277-278, 295. Weinsheimer, 169.
[51] Weinsheimer, 180.
[52] Bleicher, 2.

Habermas agrees that the interpreter's prejudices need to be addressed and that the interpreter does not come to the task with a neutral mind.[53] His difficulty is that the tradition also does not come from a neutral position, but has already been affected by forces of domination in the development of the supporting consensus of tradition that Gadamer proposes. The course of action that establishes this supporting consensus, for Habermas, can be devoid of praxis – the self-reflective process he proposes that produces emancipation. He notes:

> one cannot speak with Gadamer of the common accord that carries understanding without assuming a convergence of traditions that does not exist, without hypostatizing a past that is also the place of false consciousness without ontologizing a language that has always been a distorted 'communicative competence'.[54]

He challenges the linguistic basis of Gadamer's claim to the universality of hermeneutics that involves a universality of the linguistic dimension of understanding and a universality of the human understanding of the world in general.[55] He does this because he believes such consensus cannot be constituted as something given in *being*, that is *ontologised,* with the certainty that each consensus arrived at in the medium of linguistic tradition has been achieved without compulsion or distortion. He also perceives that this process neglects "to consider extra-linguistic factors, which also help to constitute the context of thought and action, i.e. work and domination".[56] The presence of such a context of domination, whether obvious or not, breaches the very dialogical process that Gadamer proposes, because it is precisely 'no dialogue'.[57]

The crux of the problem for Habermas is he sees these distortions becoming resident within the pre-understanding of both the interpreter and the tradition, where they go unchallenged, because they go back to the very process of socialisation or development of a shared tradition. It is difficult to recognise these factual untruths and continued force, without the recourse to the process of critical praxis, because ideology is able to weave itself into the very fabric of the tradition and its language. Habermas sees Gadamer's approach to prejudices as enabling

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[53] Jürgen Habermas, *Truth and Justification* (Cambridge, Massachusetts: The MIT Press, 2003), 73. Habermas, "The Hermeneutic Claim to Universality," 183.

[54] Paul Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, trans. Kathleen Blamey and John Thompson (Evanston, Illinois: Northwestern University Press, 1991), 293-294. Bleicher, 3-4.

[55] Teodor Negru, "Gadamer-Habermas Debate and Universality of Hermeneutics," *International Journal of Axiology*: 116. Gadamer, 390. For Gadamer, "language is the universal medium in which understanding occurs. Understanding occurs in interpreting".

[56] Bleicher, 3. Habermas, "The Hermeneutic Claim to Universality," 205. Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 293. Habermas, *Logic*, 168-169.

[57] Habermas, "The Hermeneutic Claim to Universality," 204.

embedded prejudices in *tradition* to remain undetected and thus able to continue to operate pathologically within life-worlds.[58] His critical theory, with its dialectical relationship between praxis and theory, aims at the "theoretical understanding of society with an accompanying emancipative praxis. To this extent it engages in ideology critique, by attempting to expose the contingent nature of despotic structures".[59] Habermas's 'depth' hermeneutics is not only designed to discover distortions in communication arising from power relations in society, but also through processes such as psychoanalysis, to provide a means for liberation from dogmatic dependence and ideological distortion. Habermas argues, self-reflection "leads to insight due to the fact that what has previously been unconscious is made conscious in a manner rich in practical consequences".[60]

Gadamer proposes a hermeneutic process that addresses the present from the past, dealing with any misunderstandings that might have occurred by working back to the origin of understanding of the assumed tradition. Habermas looks to the future in anticipation, towards a point of emancipation where present distortions have been identified, addressed and rectified through the process of critical praxis and self-reflection.[61] If Gadamer links reconciliation of misunderstanding with the *past* and Habermas links emancipation with a point in the *future*, then Ricoeur links the distanciation and appropriation of meaning of the text from its semantic autonomy in the *present*. This refers to the ability of a text to bear meaning apart from the intentions of the author, that is, from the past, to explicate the type of being-in-the-world unfolded *in front of* the text. Ricoeur looks to the present situation, which is impacted by the text that has an autonomy of its own. This is because "the moment of 'understanding' corresponds dialectically to being in a situation: it is the projection of our own most possibilities at the very heart of the situations in which we find ourselves".[62]

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[58] Habermas, "The Hermeneutic Claim to Universality," 185-186, 191, 204. Habermas, *The Theory of Communicative Action Vol 2*, 119, 130. Pusey, 107.

[59] Aloysius Rego, *Suffering and Salvation: The Salvific Meaning of Suffering in the Later Theology of Edward Schillebeeckx* (Louvain: Peeters Press, 2006), 100. Thomas Groome, "Shared Christian Praxis: A Possible Theory/Method of Religious Education," in *Critical Perspectives on Christian Education*, ed. Jeff Astley and Leslie Francis (Herefordshire: Gracewing Fowler Wright Books, 1994), 223-224. Habermas, "The Hermeneutic Claim to Universality," 185-186.

[60] Kenneth MacKendrick, *Discourse. Desire, and Fantasy in Jürgen Habermas' Critical Theory* (New York: Routledge, 2008), 51,56. Romm, 249-250, 251. Habermas, "The Hermeneutic Claim to Universality," 185-186, 188, 194-195. Romm, 251. Habermas maintains that as soon as individuals acknowledge the changeable nature of the social laws and frozen traditions that control their actions, the power of such laws and traditions is broken and emancipation can occur.

[61] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 293. Bleicher, 233.

[62] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 86. David Kaplan, "Ricoeur's Critical Theory," in *Reading Ricoeur*, ed. David Kaplan (New York: State University of New York Press, 2008), 199. Stiver, 92.

In his attempt to mediate the debate between Gadamer and Habermas, Ricoeur does not intend to fuse the hermeneutics of tradition and the critique of ideology into a super-system encompassing both, for he sees each speaking from a different place.[63] Although not wanting to contradict Gadamer's hermeneutics he does want to add to it a critical supplementation, through the concept of *distanciation* that he proposes "is the reflective, critical or suspicious moment within consciousness".[64] Distanciation involves the dialectical process of *event* and *meaning* - where event represents the advent of a world in the language by means of discourse, and meaning represents understanding that comes through that discourse.[65] Ricoeur proposes four ways that a critique of ideology supplements the hermeneutic of tradition. The first, the fixation of the discourse through writing produces an autonomy of the text. It results in the autonomy of the text from the intention of the author; the cultural situation and sociological conditions of its production; and its original audience. This sees a transcendence of the text that results is a decontextualisation from its original sociological and psychological viewpoint to a recontextualisation in the act of reading. For Ricoeur "the emancipation of the text constitutes the most fundamental condition for the recognition of a critical instance at the heart of interpretation; for distanciation now belongs to the mediation itself".[66]

The second sees a shift from the concept of *explanation* and *understanding* as a dichotomy to the dialectical relationship that I noted above. This is because discourse can be categorized as praxis and work, which can be displayed in structure and form without categorizing it in the naturalistic or causal terms of the natural sciences. He sees the task of understanding then involving the bringing to discourse what has initially been given as structure. This is because "the *matter* of the text is not what a naïve reading of the text reveals, but what the formal arrangement of the text mediates".[67] The third refers to what Gadamer calls "the matter of the

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John Wall, *Moral Creativity: Paul Ricoeur and the Poetics of Possibility* (Oxford: Oxford University Press, 2005), 43.

[63] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 293. Bleicher, 294.

[64] Leonard Lawlor, *Imagination and Chance: The Difference between the Thought of Ricoeur and Derrida* (New York: State University of New York, Albany, 1992), 53. Don Browning, "The Past and Possible Future of Rps," in *Religion and Psychology: Mapping the Terrain: Contemporary Dialogues, Future Prospects*, ed. Diane Elizabeth Jonte-Pace and William Barclay (New York: Routeledge, 2001), 171. For Ricoeur, distanciation also contributes to the critique of tradition, for it is "grounded in the human capacity to reflect - the self's capacity to look back on and gain some distance from the very biological, anterial, historical, and cultural forces that have shaped it".

[65] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 77, 78. "The word *meaning* is a very broad connotation that covers all the aspects and levels of the *intentional exteriorization* that, in turn renders possible the exteriorization of discourse in writing and in the work".

[66] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 83, 297, 298.

[67] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 299. Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, 87.

text", which Ricoeur notes as the *referential* moment. This refers to the most decisive break with Romantic hermeneutics where meaning is no longer sought behind-the-text but to a world unfolded in front of it. It subsequently looks beyond something hidden to something disclosed. Here "the power of the text to open a dimension of reality implies in principle a recourse against any given reality and thereby the possibility of a critique of the real".[68]

The fourth refers to the status of subjectivity in interpretation. The world of the text replaces the subjective nature of the author, whilst at the same time it displaces the subjective nature of the reader, in the hermeneutical process. He notes that "to understand is not to project oneself into the text but to expose oneself to it; it is to receive a self enlarged by the appropriation of the proposed worlds that interpretation unfolds".[69] The process of reading and through it engagement with the text produces an unrealising of the ego - myself - and a potential variation or change to the ego itself through the interpretative process. A potential or need for change, he proposes, that will more likely to be recognised and highlighted by a critique of the illusions in the subject than through the hermeneutics of tradition.[70]

Ricoeur's perspective on the critique of ideology is important for the hermeneutics of tradition to ensure that the development of self-understanding, with its transformation of the ego, is formed by the matter of the text and not by the prejudices of the reader.[71] However, Ricoeur's agreement with Habermas about the need for critical reflection, in the hermeneutical process, does not require a leaving behind of the field of tradition and historical texts. His emphasis on the world of the text opens up a space for existential and political possibilities. Although it remains within the realms of a hermeneutic of tradition, it does this whilst at the same time undermining the concept of reality as a fixed, unyielding network of authoritative patterns of interpretations.[72]

Habermas's objection to Gadamer's uncritical acceptance of prejudices in his dialogical process is not intended to lead us back to the objectivist claims of the natural and hermeneutical sciences. For Habermas, along with Gadamer and Ricoeur, agree with Tracey's

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[68] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 300. Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, 87.

[69] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 88, 300-301.

[70] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 88, 301.

[71] Ricoeur, *From Text to Action: Essays in Hermeneutics, Ii*, 88.

[72] Bjørn Ramberg and Kristin Gjesdal, "Hermeneutics", Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/archives/sum2009/entries/hermeneutics/> (accessed).

proposition that whilst the historical-critical methods are useful, they can no longer *control* the hermeneutical process. However, the question is whether Habermas's depth hermeneutics leads us again into disengagement with the texts themselves. The independent stance of the psychoanalytic process, that Habermas explores, suggests the possibility of repeating the very thing that Gadamer attempts to address in his critique of the Enlightenment project, and their common rejection of the objectivist claims. Under such conditions, it is possible that the dialogical and critical processes end up being not only without dialogue, but also without critique. I think this is the very thing that Ricoeur attempts to address.

Whilst it would be difficult, as Ricoeur notes, to fuse the hermeneutics of tradition and the critique of ideology into a super-system encompassing both, there is a need to incorporate elements of both into a hermeneutical method or process that will serve the needs of this research. There is a need for a dialogical process that enables an interaction with the hermeneutical needs of this research and the biblical texts, which does not predetermine the outcomes before the dialogue begins. One of the reasons for this is that some of the questions that need to be addressed through that dialogue go beyond the intentions of the author and his or her sitz-im-leben. It is only if the texts have taken on an autonomy of their own, as Ricoeur proposes, that such dialogue can occur. Otherwise, the purposes of the author override any possible use the author's insights in contexts that are quite different to that encountered by the author in his or her own time.

At the same time, I am aware that this particular research needs to address the pathological aspects of the Christendom paradigm and its leadership structures that might affect the implementation of new principles and structures proposed by the emerging paradigm of diversity. This, as both Habermas and Ricoeur note, needs a critique of the traditions themselves. However, it needs to be a critique that does not dismiss the dialogical process proposed by Gadamer. That is, the hermeneutical method useful to this research needs to provide a praxis that enables reflective processes to occur. Such reflective processes ensure that what is taken from the dialogical engagement with the text is also devoid of unseen or unidentified pathological aspects resident in the traditions themselves. Ricoeur's concept of distanciation suggests a reflective process that enables a stepping back from the texts themselves without suggesting a separation from the dialogical processes that Gadamer proposes. This occurs, as Ricoeur proposes, through a transcendence of the text that results in a decontextualisation from its original sociological and psychological viewpoint to a

recontextualisation in the act of reading. That is, it moves from a past contained within the author's intention to the present, which engages with the situation confronted by the interpreter.

Summary

The biblical texts record the interpretation of the activity of divine/human interactions and events, where God is the ultimate actant. They are both human works embedded in historical situations that demand interpretation, and the work of God who speaks in them. Hermeneutics is the interpretation of events that provide the answer for the occasion of writing, which then becomes resident in the texts. This produces autonomy in the texts, which take on a life of their own. Behind-the-text methods, because of the psychological nature of their reconstruction of the author's intentions, as well as contemporary critique of their objective claims, can no longer control the interpretative process. However, they do have a part in the explanation process of Ricoeur's dialectic, rather than dichotomy, between *explanation* and *understanding*, which extends from understanding to explanation to comprehension.

Gadamer proposes that understanding historical texts involves concretizing them through application to the horizon in which we live. It then reaches beyond that horizon to a *fusion of horizons* with the texts concerning a particular subject matter. The reader brings to the dialogue with the texts prejudices, whether true or false, which enables a discernment and challenge, then adoption or disbandment. This process addresses the present from the *past*, through a structure of question and answer, which deals with any misunderstandings by working back to the origin of understanding of the assumed tradition. Habermas sees Gadamer's approach enabling embedded prejudices in the pre-understandings of both the interpreter and the tradition to remain undetected; and thus are able to continue to operate pathologically within life-worlds.

He looks to the *future* in anticipation, towards a point of emancipation, which identifies, addresses, and rectifies distortions through the process of critical praxis and self-reflection. Drawing upon both dialogue and critical praxis Ricoeur links the distanciation and appropriation of meaning of the text from its semantic autonomy in the *present*. Both dialogical, because it does not predetermine outcomes, and critical processes, because of the pathological aspects of the Christendom paradigm and its leadership structures, are essential

for the hermeneutics of this dissertation. In chapters five and six, beginning with the Joseph/Exodus stories and then the Christ-event, I look at the unique effect of paradigm-change on the community of faith using the hermeneutic methods developed in this chapter.

Chapter Five
Effect of Paradigm-change in Joseph/Exodus Stories

Introduction

In chapters five and six, I explore the question of whether or not a paradigm-change has a *unique* effect upon the community of faith. I investigate two significant periods of change for the community of faith that are interpreted in the biblical texts. In this chapter, I investigate the *Hyksos* paradigm-change that is reflected in the Joseph/Exodus stories. Many people in the church today hope that in some way or other the church might be exempt from such a paradigmatic effect. Some also propose that the church should not succumb to such paradigmatic pressure, but remain the one stable refuge in the midst of a sea of change.[1] The answer to this issue is important to the research's aim to identify and clarify the nature and dynamics of the emerging paradigm as they relate to clerical leadership in the church. By using the hermeneutical processes outlined in the previous chapter, I engage the stories embedded in the texts in a particular way to see what insights they give to the impact of a paradigm-change on the community of faith.

Concerning the Hyksos paradigm, I do this by correlation between events going on in Palestine and Egypt during the period of the Hyksos (and their aftermath) and the interpretation of those events reflected in the biblical texts - which saw the emergence of Israel as a nation from its tribal roots. Because the community of faith is both a social and spiritual entity, I also explore the nature of the divine/human relationships during that period via the interpretation the texts make of the purpose and activity of God. In order to understand the effect of paradigm-change on the community of faith, I focus on two aspects of the life of that community that may give some insight into that effect. The first is the reaction of the community of faith to the changes going on around it, and the interpretation of the activity and purpose of God during that period. The second is what changed for the community of faith because of those changes.

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[1] Kaldor and others, *Winds of Change*, xiv, 3.

The Setting of the Biblical Texts

God's activity and purpose in a paradigm-change falls into two categories in contemporary scholarship. The first claims that God's involvement in a paradigm-change is non-existent. It excludes the possibility of divine intervention in human events, especially on the miraculous level. From its perspective, paradigms were simply human constructs and human events. References to divine interventions and interactions are seen as the covenant community's reflection upon catastrophic events, the results of which are then integrated into its cultic activity, where cult entails the development of myth and ritual.[2] The Joseph-Exodus narratives, for instance, are denied any historical validity for the portrayal of the twelve tribes of Israel as an integrated group, prior to the conquest of the land of Palestine. Martin Noth notes that the patriarchal narratives formed mythical pre-historical narratives to strengthen and give substance to the new confederacy of tribes called Israel. Though they give some credence for an escape from Egypt for one of the tribes, it was certainly not for all the tribes, especially a large group of people operating in the integrated and unified manner noted in the biblical texts.[3] The second category sees God's activity occurring within a paradigm-change to achieve divine purpose. Whether God was also the instigator of the paradigm-change lies outside of the material available in the biblical texts, whose focus, in Ricoeur's terms, was upon the imprint, mark or trace of God's presence as Actor in the divine/human interactions with the community of faith.[4] It is from the perspective of this second category that I approach the Joseph-Exodus narratives concerning the emergence of Israel as a nation.

The historical setting of the patriarchal, exodus and settlement narratives and the texts referring to those narratives are quite complex. The *documentary hypothesis* and the *history of tradition* are two major scholarly endeavors that attempted to unravel this complexity. The documentary hypothesis proposed that the texts of the Pentateuch consisted of four documentary sources – the Yahwist (J), Elohist (E), Priestly (P) and Deuteronomy (D). The hypothesis aimed to explain: the inconsistencies in the texts of the Pentateuch, the extensive number of parallels, questions regarding its traditional author Moses, and the sense that many

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[2] Alexa Suelzer and John Kselman, "Modern Old Testament Criticism," in *The New Jerome Biblical Commentary*, ed. Raymond Brown S.S., Joseph Fitzmyer S.J., and Ronald Murphy O. Carm. (London: Geoffrey Chapman, 1989), 1119. John McKenzie, "Aspects of Old Testament Thought," in *The New Jerome Biblical Commentary*, ed. Raymond Brown S.S., Joseph Fitzmyer S.J., and Ronald Murphy O. Carm. (London: Geoffrey Chapman, 1989), 1299-1300.

[3] Martin Noth, *The History of Israel* (London: SCM Press, 1960), 53, 71, 117-118.

[4] Ricoeur, *Biblical Interpretation*, 79.

passages were written in past time from within the land of Canaan itself. Soggin observed that the isolation of these principle sources produced no decisive results and minimum agreement on a number of passages. It also did not give any knowledge of how the sources had been formed; the freedom the redactors had in their use of the material; the knowledge of the origins of the materials; nor the period of oral tradition that preceded the written redaction.[5]

The history of tradition approach attempted to tackle the problems encountered with the documentary hypothesis in a new way. It proposed that the material found in the Pentateuch originated in an oral tradition that produced a collection of legends. The sources were the production of redactional work that provided the pre-existent material with a framework and context. Each piece of individual material in the collections had its own history and its own setting, quite independent of its later position in the sources.[6] The work then of the redactor was to use these legends in such a manner that served his or her purpose and *sitz-im-leben*. For the Pentateuch texts, scholars proposed that the final redaction occurred either in the period of the divided kingdom, the Babylonian exile, or post-exilic times.[7] For some scholars, the texts reflect the issues confronting Israel during the time of the exile, rather than that of the fourteenth and thirteenth centuries B.C. This, along with the lack of evidence within Egyptian records of Israel's sojourn in Egypt, led scholars to question the veracity of the biblical narratives as they relate to the events recorded in the Pentateuch.[8]

However, the presence of legends, used within a particular *sitz-im-leben*, does not automatically deny nor discredit their veracity.[9] For what we find in the Pentateuch texts is not only the imprint, mark or trace of God as Actor, but also the imprint, mark or trace of the movement of small tribes of people to obtain nationhood, by the occupation of the land of Canaan in the thirteenth century B.C. For the purpose of this research, however, neither the earlier nor later dating of the final redaction of the Pentateuch are important, but that the final

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[5] J. Alberto Soggin, *Introduction to the Old Testament*, trans. John Bowden, 3rd ed. (London: SCM Press, 1989), 93-95, 97, 105.

[6] Soggin, 101-102. *Legend* refers to a record of fact that could really have happened, an experience that could have been had or of a person who could really have existed, but in a prehistoric era from which we possess only traditional material.

[7] Soggin, 108-109. J. Alberto Soggin, *An Introduction to the History of Israel and Judah*, trans. John Bowden, 3rd ed. (London: SCM Press, 1999), 98.

[8] Michael Rice, *Egypt's Legacy* (London: Routledge, 2003), 143. T Save-Soderbergh, "The Hyksos Rule in Egypt," *Journal of Egyptian Archaeology* 37, no. 1951: 65-66. Despite that, "there exist scarabs that record the Semitic name Hur for one of the most important Hyksos officials at the beginning of the second wave of Hyksos rulers, who had administrative power over the whole of Egypt, Nubia and southern Palestine".

[9] Soggin, *Introduction to the Old Testament*, 54.

redaction took the particular form that it did.[10] A much clearer and profound picture of the paradigm-change that brought Israel to nationhood was achieved by the distance between the events themselves and their portrayal in the biblical texts. To assist a paradigmatic understanding of the texts, I follow the method used by Augustine Pagolu with his synchronic approach to the book of Genesis, rather than the diachronic approach followed by source, form and tradition-historical methods. By synchronic approach he means the taking of the Genesis texts as a whole, as a single unit, despite the disparate materials brought together by the final author or redactor. This means looking at the patriarchal narratives, as they stand and investigating the material from the final author's perspective on the patriarchal life and religion as a unified whole.[11]

The patriarchal narratives, which relate to the religion and life of the patriarchs, are distinct within themselves. The religious practices described in them are substantially different from those practiced by Israel at a later period (either of the divided kingdom or the exilic period), as well as the various religions surrounding the patriarchs during their purported sojourn in Canaan.[12] Though the *sitz-im-leben* of their writing may have been forged at a later time, the setting of these biblical narratives occurred somewhere between the seventeenth to the thirteenth centuries B.C. There are two major proposals for the setting of these events within the timeframe the narratives portray - the longer and shorter chronologies. The longer chronology uses the timeline of the Exodus 480 years earlier than the 4th year of Solomon's reign (956 B.C.). It places the descent of Jacob and his family into Egypt during the 12th Dynasty (Egyptian) somewhere between 1866 and 1846 B.C. This places the Exodus during the time of the 18th Dynasty around 1436 BC. It thus placed Israel in Palestine probably far too early (by 1400 BC), some 180 years prior to the incursion into Palestine by the Egyptian Pharaoh Merneptah in 1220 BC.[13] If Israel had entered Canaan as early as proposed by the longer chronology, then they should have been a much more sedentary group and thus more difficult to dislodge by Merneptah's incursion.

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[10] It is beyond the purpose of this research to answer the complex question of Mosaic authorship and the extent to which Mosaic material can be attributed to those documents.

[11] Augustine Pagolu, *The Religion of the Patriarchs*, ed. David Clines and Philip Davies, Journal for the Study of the Old Testament Supplement Series, vol. 277 (Sheffield: Sheffield Academic Press, 1998), 27-28.

[12] Pagolu, 22, 23.

[13] John J. Davis, *Moses and the Gods of Egypt* (Michigan: Baker House Books, 1986), 21-24. W. Johnstone, *Exodus* (Sheffield: Sheffield Academic Press, 1995), 21-24. James B. Pritchard, *Ancient near Eastern Texts, Relating to the Old Testament* (Princeton, New Jersey: Princeton University Press, 1969), 231. This notes Israel's presence in Canaan as scattered communities, not as a fully settled nation.

The shorter chronology is the more traditional and earlier of the two proposals. It places the descent of Jacob and his family into Egypt during the 15th Dynasty somewhere between 1645 and 1550 BC. Joseph's reign as vizier would have occurred under the reign of one of the Asiatic kings, during the second wave of Hyksos incursions into Egypt, which completed the overthrow of Egyptian control.[14] The Exodus would then have occurred during the time of Rameses II (1304-1236) of the Nineteenth Dynasty. This then places Israel in Palestine much later, somewhere between 1280 and 1220 B.C. The advent of Israel in Palestine during this period, but not as a fully sedentary group of people, fits well with the evidence of Israelite settlement in Palestine at the time of the Merneptah's incursion.[15] For the purposes of this research, the shorter chronology allows for a much more succinct correlation between the paradigmatic events taking place in Egypt and the setting and context of those events reflected in the biblical texts, than does the longer chronology.[16]

Prelude to Paradigm-change in the Ancient Orient

The patriarchal narratives stand as the prelude to a paradigm-change that was to forge the formation of Israel as a nation in the land of Canaan. Though there was much that was going to change in the paradigm-change that impacted Israel in the post-patriarchal period, the narratives note two key themes that were to continue and come into prominence through the paradigm-change – God's purpose for Israel to possess and settle the land of Canaan; and knowledge of the divine name *Yahweh*.[17] At the same time, in relation to the need for paradigm-change, the narratives indicate the immense difficulties the patriarchs had in

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[14] Ian Shaw, *The Oxford History of Ancient Egypt* (Oxford: Oxford University Press, 2000), 174. Hyksos ('anmu' or 'aamu' translated 'Asiatic') is an Egyptian term for the rulers of small groups. Manfred Bietak, "The Center of Hyksos Rule: Avaris (Tell El-Dabca)," in *The Hyksos: New Historical and Archaeological Perspectives*, ed. E.D. Oren (ed) (Philadelphia: The University Museum, University of Pennsylvania, 1997), 113. 'Hyksos', formerly translated 'Shepherd Kings', means 'Rulers of foreign lands'. This term was the usual designation for 'sheiks' in Palestine and Syria. David O'Connor, "The Hyksos Period in Egypt," in *The Hyksos: New Historical and Archaeological Perspectives*, ed. E. Oren (Philadelphia: The University Museum, University of Pennsylvania, 1997), 48.

[15] John Bright, *A History of Israel* (London: CM Press, 1966), 104, 113.

[16] Though there continues some debate about the actual dating of these narratives as well as their authenticity in historical terms, the shorter chronology more clearly links them to the events of the paradigmic-change instigated by the appearance of the Hyksos.

[17] *Yahweh* is an English transliteration of the Tetragrammaton or *YHWH* - the Israelite Hebrew name for God. Though the original pronunciation was lost, due to the cessation of its articulation since the exilic or post-exilic period, McDernott notes that the "reconstructed pronunciation is fairly certain, as it fits the pattern of other Hebrew names and words." John McDermott, *Reading the Pentateuch* (New Jersey: Paulist Press, 2002), 94. I use it predominantly because of its extensive use during the period of Israelite history I will be addressing and that it is used as a *proper* name for the God of Israel some 6,823 times in the Old Testament. G.H. Parke-Taylor, *Yahweh: The Divine Name in the Bible* (Waterloo, Ont: WitfridLaurier University Press, 1975), 6, 9.

fulfilling that divine purpose. This is portrayed by the semi-nomadic life-style of the patriarchs, the limitations of the size of their entourage, and the reaction to the enigmatic dreams of Joseph on the eve of his descent into Egypt.

Immutable Aspects of the Paradigm-change

The patriarchal, exodus and settlement narratives indicate that the seeds of an emerging paradigm are found within the paradigm that preceded it. Two of these seeds were God's promises to the patriarchs and the use of the divine name *Yahweh*. The first, God's promises to the patriarchs always included what God intended to do with and through their descendents. God promised Abraham the land of Canaan, and noted that his descendents would possess the land to own it (Genesis 11:31-12:4; 13:14-17). This was later reiterated to Isaac at Beersheba (Genesis 26:24), and to Jacob on the eve of his descent into Egypt (Genesis 46:1-4). The future emergence of Israel then, as a nation in the land of Canaan, was a familiar theme in the narratives of the patriarchal period. The final conquest of the land from the time of Joshua through to David was the fulfilment of God's promise to the patriarchs. This was God's purpose for Israel from the beginning; a purpose that should have been known by, and ingrained on the psyche of, their descendents (those who were delivered out of Egypt). From the perspective of the final author, the fiasco at Kadesh-barnea, on the frontier of the Promised Land, should never have happened. Both the poor report of the spies sent in to spy out the land, and the reaction of the community of faith to that report, should not have been the response of a community of faith focused on the purpose of God to possess the land promised to the patriarchs (Numbers 13, 14).

The seeds of the new paradigm also related to the understanding of the nature of God, that is, the God who had appeared to Abraham, Isaac and Jacob. Though some scholars proposed that the gods of the patriarchs were local, tribal gods, the author of the Pentateuch is very clear about the relationship between the emergence of *Yahweh* as Israel's one and only God and the God who had appeared to the patriarchs. The pre-historical and patriarchal narratives reflect the use of the name of God as *Yahweh*, which became prominent in the cultic life of the emerging nation of Israel. The two primary names for God used in Genesis and the Pentateuch are *Yahweh* and *'elohiym*. *'Elohiym* is used in Hebrew as a common noun

denoting a god or a proper noun relating to *God*. It is used in the Hebrew texts as an alternate name for the one-and-only-deity, whose most frequently occurring name is *Yahweh*.[18]

In Genesis, the first and second creation stories use the terms *'elohiym* and *Yahweh/'elohiym* (LORD God) for God, respectively, with *Yahweh* used alone in the generations of Cain, Abel and Seth.[19] In the patriarchal narratives, including the Joseph stories, *Yahweh* is used about 108 times and *'elohiym* about 136 times.[20] *Yahweh* and *'elohiym* figure differently in the various voices used in the patriarchal narratives that include the narrator, as well as the divine/human and human/human dialogues. In addition to *Yahweh* and the angel of the Lord, the patriarchs use the name *Yahweh* in dialogue along with their spouses, servants and close friends. However, this dialogical use raises certain textual difficulties, when compared to God's declarations in the early chapters of Exodus. At the fiery bush episode, and again during the confrontations with Pharaoh, God revealed the divine name to Moses as *Yahweh*; whilst declaring that this name had not been revealed to the patriarchs (Exodus 3:6, 14-16; 6:1-3). This is quite explicit in Chapter 6, where God said to Moses: "I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but *by* My Name, LORD (*Yahweh*), I did not make Myself known to them" (Genesis 6:2-3 NASV). Though the documentary hypothesis explains this discrepancy as the distortion of the different sources,[21] what it does not explain is why the final author of the Pentateuch did not address this discrepancy and do something about it.

The use of the term *Yahweh* in the patriarchal dialogues raises concern in both the divine/human and human/human dialogues. There is, of course, no problem with its use by the narrator in the patriarchal narratives, for this does not indicate knowledge of the divine name by the actors themselves. However, there is a significant use of the term *Yahweh* in the patriarchal dialogues: predominantly in the Abraham narratives, but also in the narratives related to Isaac and Jacob. A number of proposals try to account for the discrepancy between the patriarchal narratives and those of the early chapters of Exodus. Brichto dismisses the proposal that, though the patriarchs had known the name of God, the Israelites in captivity in

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[18] Pagolu, 16. Herbert Chanan Brichto, *The Names of God, Poetic Readings in Biblical Beginnings* (New York: Oxford University Press, 1998), 3, 8. Other names included 'El Shaddai, 'El 'Elyon, 'El 'Olam, Pahad Yishaq.

[19] Gerhard Von Rad, *Genesis*, The Old Testament Library (London: SCM Press Ltd, 1972), 47ff, 73ff. This is except for the pericope of Eve and the serpent where *'elohiym* alone is used. Brichto, 7.

[20] See Table 1 – Appendix A. There are 14 occasions in the 23 chapters of Joseph, compared to the Abrahamic narratives, which have about 30 dialogue references out of 13 chapters.

[21] Brichto, 11, 19, 25. I.e., the YHWH-eschewing source labelled E beings inextricably intertwined with J.

Egypt had long forgotten the name.[22] From a paradigmatic point of view however, from the perspective of the final author, it is hard to dismiss such an idea, when the use of *Yahweh* in the patriarchal narratives suggests that the loss of the use of the divine name certainly seems pertinent.

As we move from the patriarchal narratives to the Joseph narratives, and the early chapters of Exodus, prior to the fiery bush episode, we find a reduction in the use of the divine name *Yahweh*, by the narrator,[23] and a distinct decrease in the use of the name *Yahweh* in the dialogue scenes. Only 14 out of the 47 instances of the use of *Yahweh* in dialogue in the patriarchal narratives occur in the narratives about Jacob and Joseph. In the Joseph narratives themselves, the use of *Yahweh* in dialogue occurred only once (in reference to Jacob's blessing of Dan in Genesis 49:18). This reference is so obscure, in its own setting, that some scholars attribute it to a latter marginal note in the text. Subsequent to that instance, the use of *Yahweh* did not occur again until the fiery bush motif in Exodus 3, used initially by the narrator and then by God in the revelation of the divine name to Moses. From the perspective of the final author: if the divine name had not been lost, then it had at least fallen into disuse by the community of faith residing in Egypt.[24]

The retention of the divine name *Yahweh (YHWH)*, in the dialogue scenes of the patriarchal narratives highlight two things that relate to the impact of paradigmatic change on the community of faith. First, the God who acts and reveals himself to the community of faith in Egypt, during the paradigm-change, is the same God encountered by the patriarchs in the previous paradigm. Our final author does not want to diminish the fact that the God, who acts for the community of faith in the Exodus narratives, is the same God who revealed himself to Abraham, Isaac and Jacob. To ensure this, he does not delimit the use of *Yahweh* in the dialogue scenes of the patriarchal narratives, even though their retention raises complex issues in the reconciliation of such dialogue with the announcement motifs of Exodus 3 and 6. If the community of faith was going to achieve God's purposes through the paradigm-change, then

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[22] Brichto, 25.

[23] In the patriarchal narratives, Yahweh was used in the Jacob and Joseph narratives only 28 of the 108 instances. Of these only 9 are used in the Joseph narratives, and 8 out of these 9 references are used by the narrator to refer to Joseph's initial sojourn in Egypt, first in the house of Potiphar, and secondly in prison.

[24] Brichto, 23-24. Or it remained an archival memory in the community of faith in Egypt's recollection of ancestral legends. Richard Clifford and Ronald Murphy, "Genesis," in *The New Jerome Biblical Commentary*, ed. Raymond Brown S.S., Joseph Fitzmyer S.J., and Ronald Murphy O. Carm. (London: Geoffrey Chapman, 1990), 43. Von Rad, 427.

the God of the Exodus, wilderness and settlement narratives must indeed be the God of the patriarchs.

Second, there is a significant sense of loss portrayed in the later patriarchal and early Exodus narratives. This sense of loss occurs because of the absolute silence about the religious activity of the community of faith in Egypt, and the absence of knowledge of the divine name *Yahweh*. This raises questions about the nature of that community's relationship with *Yahweh*. In the narratives, any sense of cultic relationship was limited to God remembering the divine promise to the patriarchs, and not to any established or ongoing relationship with the community of faith dwelling in Egypt.[25] God heeded the Israelite cry to *'elohiym* for deliverance from the yoke of slavery, not because of their obedience to or worship of God, but because of the divine promise made to Abraham, Isaac and Jacob (Ex. 1:23-24). This produces then, a sense of distance between God and the community of faith in Egypt.[26] Such distance may also be indicated by the sole use of *'elohiym* in the dialogues of the Joseph narratives, if *'elohiym* in such contexts reflects an abstract, philosophical and transcendental understanding of God, as Brichto proposes, rather than the immediacy of divine presence portrayed by the use of *Yahweh*.[27]

For the final author, the continuity retained between the two paradigms was between the understanding of the patriarchs and the emerging Israelite nation, not between the Egyptian contingency and the emerging Israelite nation. It did not mean that the Egyptian contingency did not know the God of the patriarchs, but that they did not know *Yahweh* as *Yahweh*. Though this does not indicate a total lack of religious activity,[28] it does suggest that the religious dynamics operating in the community of faith in Egypt was not sufficient to instigate, motivate and empower that community to take up and achieve the divine purpose. The loss of connection to the immediate presence of *Yahweh* brought about a loss of connection to God's purpose to possess and settle the land of Canaan. A loss the community could not claim as due to ignorance, since Joseph himself reminded them of that purpose upon

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[25] There was an understanding of the providence of God ('elohiym) reflected in the Joseph narratives; and a 'fear of God ('elohiym)', evidenced in the midwife's activity (Exodus 1); but what was not evident was any description of the cultic activity that was to be prolific, later, when Israel emerged as a nation.

[26] This is also indicated in the later patriarchal narratives that record no further religious activity, even of the Patriarch Jacob himself, except for the blessings he gave Pharaoh, his children and grandchildren in Genesis 47:7-12; 49:1-27.

[27] Brichto, 10.

[28] Exodus 19:22 may even indicate the presence of an existing priesthood in the community of faith existing in Egypt, prior to the installation of Aaron and his family as priests.

his deathbed (Genesis 50:24). However, they remained in Egypt, enmeshed in homeostatic forces that were to keep them captive there.[29] These forces showed themselves more clearly later, in the trek between the Red Sea and Kadesh-barnea, and held them back from the purposes of God to possess the land promised to the patriarchs. This suggests that one of the dangers for the community of faith during a paradigm-change is a loss of intimacy with God and subsequently a reaction to the paradigm-change that results in a resistance to the activity and purpose of God.

Patriarchal Inability to Possess the Land

Though God had promised that the patriarchs and their descendents would possess the land of Canaan, they stood incapable of fulfilling that purpose and required a paradigm-change for its achievement. God had made two promises to Abraham: that his descendants would be a multitude of people and they would possess and settle the land of Canaan. The land promised to Abraham and his descendants was not a sparsely populated area but one inhabited by distinct societies who had firm and fierce hold on the land. The land that *Yahweh* had promised to the patriarchs extended from the river of Egypt to the river Euphrates. The societies possessing this area of country included the Kenites, the Kenezzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites (Genesis 15:19-21). The patriarchs were one of a number of semi-nomadic tribes moving from place to place, with temporary settlement in various locations.

Although capable of engaging in small skirmishes,[30] it is doubtful that they had the resources to engage in any significant and sustained attack upon the cities, fortresses and territorial areas that went to make the contingency of small kingdoms that inhabited the land of Canaan. Though the biblical narratives describe a linear process of possession and settlement, beginning in the time of Joshua, Herrmann proposes a two-pronged settlement of Canaan by the tribes that were to become Israel. The first he notes was the tradition of the patriarchs, which reflected the forward thrust of Aramaean groups, localised in the north and who pressed forward directly into the highland of West Jordan. The second, the Egypt tradition,

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[29] Parsons and Leas, 7. Homeostasis is the "tendency of people in relationships to develop patterns and keep doing things in the same way".

[30] For example, Abimelech the Philistine king of Gerar (Genesis 21:22ff; 26:1ff) and the rescue of Lot and his family (Genesis 14:10ff).

was a southern offshoot of the Aramaean group, which only arrived at the occupation of Palestine in a roundabout way, via a period spent in Egypt. These two groups met in Canaan and joined together to form the confederacy of tribes called Israel. It was this later group, infiltrating the southern regions of Palestine that also brought with them the *Yahweh* tradition that then proceeded to fuse with the religion of the patriarchs. [31]

The problem with this proposal and the patriarchal narratives themselves, is that there is no indication of the patriarchs' ability to make a localised thrust into the northern part of Palestine, or to press forward directly into the highland of West Jordan.[32] Nor is there any indication of a deliberate, yet co-ordinated plan or activity, aimed at possessing and settling the land promised to them by *Yahweh*. Rather, the patriarchs stood powerless to achieve the divine purpose and possess the land. Even after conquering one of the city-states, Jacob stood distraught with fear and said to his sons Simeon and Levi:

> You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I (Genesis 34:30ff).

Jacob's focus was not upon rising up and taking the land promised by God. This was because of the meagre size of the patriarchal contingency.[33]

Along with the lack of military wherewithal to take the land, the religious lifestyle of the patriarchs was far different from that which emerged with Israel as a nation in the land of Canaan. Pagolu makes the point that in the Ancient Near East, as well as Israel of a later period, worship was highly organised, with an established cult, cultic personnel, and elaborate procedures for worship and sacrifices. By contrast, the patriarchal cultic practices were informal, with no fixed cult place or personnel and no prescribed sacrifices or procedures. This lack of temple and priesthood came also with a lack of emphasis upon holiness relating to God, as well as a lack of the understanding of the concept of sin and judgement that was significant in the cultic regulations and laws of Israel when it emerged as a nation.

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[31] Siegfried Herrmann, *Israel in Egypt*, ed. P Ackroyd et al., Studies in Biblical Theology, vol. 27 (London: SCM Press, 1973), 9, 18, 19. Manfred Weippert, *The Settlement of the Israelite Tribes in Palestine*, ed. C.D.F. Moule et al., Studies in Biblical Theology, vol. 21 (London: SCM Press Ltd, 1971), 8.

[32] Weippert, 18. Despite Alt's proposal that settlement occurred peacefully in the gaps of the city-state system, the patriarchal narratives themselves do not give us that picture.

[33] Jacob's fear may have been quite well founded if Alt's suggestion that this area was located in one of the largest territories of central Palestine, located around Shechem. Weippert, 15.

The religious life of the patriarchs revolved around a family-based patriarchal society, which was family orientated, clan based and compatible with a semi-nomadic lifestyle.[34] Whereas, when Israel later emerged as a nation in Palestine, the religious activity revolved around the cultic activity and celebrations of a new community of faith. The impact of the paradigmatic change that forged the movement of these small clans or tribes into a nation was to establish a religious society or community of faith far different from that of their ancestral roots that would enable them to fulfil the purpose of God and possess the land. This is an important insight since the community of faith often considers a paradigm-change a threat to its community life, traditions and values, when in fact God is attempting to extend its effectiveness in serving the divine purpose through the dynamics of the new paradigm.

Joseph's Dreams

Joseph's dreams stand as an enigmatic chord at the beginning of the Joseph narratives. They were the driving force that took first Joseph, then the rest of Jacob's clan into Egypt as a small insignificant tribe and out again as a large contingency of people, more than capable, on one level at least, to take the land promised by God to the patriarchs. The two dreams Joseph had when only seventeen years of age are the driving motif related to God's activity throughout the Joseph narratives (Genesis 37:2f). The two dreams indicated that Joseph's father, mother and eleven brothers would bow to give him homage because of his dominion over them (Genesis 37:5-11). These dreams strike an enigmatic chord, because they make no sense within the culture and paradigm in which Joseph and his family lived. Neither Joseph, nor his parents, and especially his brothers, could perceive any circumstance that would bring about the fulfilment of these dreams.

However, the dreams were to drive the events of Joseph's life and as the Psalmist tells us, the dreams were to test Joseph until their fulfilment.[35] The dreams instigated events that saw him enslaved and sold off to Egypt: first to Poti-phar an Egyptian captain, and then into prison through the treachery of Poti-phar's wife (Genesis 37, 39). Even in prison, the dreams drove him. Joseph sought to gain freedom in order to return home to Canaan, for at least one thing he was certain of, in the midst of all his troubles: the dreams could only come true in Canaan. After all that was the locus of his family. However, the fulfilment of the dreams was to occur

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[34] Pagolu, 23, 247, 243.
[35] Psalm 105:19. The Psalmist notes the dreams as the "word of the Lord".

in Egypt not Palestine, in the midst of a paradigm-change that was to influence Palestinian, Egyptian and Middle Eastern affairs for centuries to come.

Paradigmatic Change in the Ancient Orient

The paradigm-change that instigated the Hyksos invasion of Egypt and other parts of the Ancient Near East opened the way for Israel to emerge as a significant force and nation in Canaan. It also opened the way for Egypt to regain control of its own land, and move to significant superpower leadership of the surrounding regions for centuries to come. The paradigm-change brought significant forces to bear that would release the community of faith from the confines of its patriarchal semi-nomadic existence, to a place where it could begin to take control of the land promised to them by God. In the paradigm-change, God's activity in moving the tribe of Jacob to dwell in Egypt, aimed to develop and grow the community of faith so they would be strong enough to possess and settle the land of Canaan. However, none of this was to occur without a certain level of grief and pain for both Israel and Egypt. The depth of this grief and pain for the Egyptians resulted in a dearth of material in the Egyptian literature for one of the most disruptive periods of Egyptian political life and history. Once the Egyptians had ejected the Hyksos from Egyptian precincts, their monuments were ruthlessly destroyed; and their memory anathematised and blotted out in the *official* texts published on pylons, stellae, and temple walls. This activity created a dearth of material in the Egyptian literature that refers to Hyksos events, to Israel as a people, and to the leadership of Joseph and Moses.[36]

Paradigmatic Change in Egypt

For Egypt, the advent of the Hyksos was a catastrophic paradigm that they were far from equipped to handle. The inability of the Thirteenth and Fourteenth Dynasties of Egypt to maintain control of the nation and answer its many pressing problems preceded the movement towards this catastrophic paradigm-change. As I noted above (chapter two), paradigm-change occurs when the existing paradigm is no longer able to answer or solve significant problems or anomalies that occur within the paradigm itself. On the eve of paradigm-change in the Middle-East, ancient Egyptian records indicate that the Thirteenth Dynasty had lost effective

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[36] Donald Redford, "The Hyksos Invasion in History and Tradition," *Orientalia* 39, no. 1970 (1970): 7, 35. Rice, 143.

control of the Delta and Middle Egypt regions. The Egyptian populations in those regions became increasingly unsure of support from a weakening Egyptian leadership. This lack of control left a political vacuum that enabled *local* pharaohs – Egyptian rulers claiming kingship in Egyptian style - to rule over limited territories. [37] Because the Egyptian leadership could no longer control nor govern vast portions of its lands, they were to leave those lands vulnerable to occupation and control, not by other superpowers, but by insignificant groups of semi-nomadic Asiatic peoples led by their Hyksos rulers. The paradigmatic change, during the period from 1750 to 1550 B.C., came as a dark age descending upon the ancient world, including Mesopotamia, Syria and Palestine that saw the glories of Hammurabi's Babylon slip away and Egypt enter into a period of foreign domination.[38] The period known as the *Second Intermediate Period* brought the greatest indignity suffered by the ancient Egyptians in the conquest and rule of their land by foreigners out of Asia – the *Hyksos*. They came in two waves, with the first arriving towards the latter end of the 13th Dynasty. They infiltrated the northern areas of Egypt around the Delta area and took partial and sporadic control. This first wave formed either a dynasty controlling much of the eastern Delta or a group of contemporaneous rulers each with his own "slice of Egypt". [39]

The emergence of the second and far better organised wave came with new technology that gave them dominance over whatever Egyptian resolve that remained. It included new weapons such as the horse-drawn chariot, the composite bow, and a new characteristic type of fortification.[40] The domination of this second wave of Hyksos Pharaohs, known as the Fifteenth Dynasty, ruled for over a hundred years, and brought at least all of Lower Egypt under their control. These rulers tended to adopt Egyptian customs, worshipped Egyptians gods, and inherited all the prestige, responsibilities and name of the Egyptian Pharaohs.[41] Their domination of Egypt ended through an uprising of native Egyptian rulers, using the very technology that gave the Hyksos their advantage in the first place. The overthrow of the Hyksos began: first with skirmishes during the reign of Sekenenre; then with expulsion from

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[37] O'Connor, 48. This is indicated because some, and perhaps all, of the first 27 rulers of the 13th Dynasty were buried in the Memphite region.

[38] Rice, 119. Bright, 49, 53.

[39] Pritchard, 230. Bietak, 113. *Hyksos* is also translated 'Rulers of foreign lands'. Bright, 54. 1720-1690 B.C. Bright suggests 1720/1710 BC; O'Connor suggests the latter half of the 13th Dynasty (1730s onwards). O'Connor, 48, 52.

[40] Bright, 57. Save-Soderbergh: 60-61.

[41] O'Connor, 48. From 1640 B.C. to 1545 B.C. Cyril Aldred, *The Egyptians* (London: Thames and Hudson, 1984), 141.

Egypt by Amosis I; and finally with their crushing defeat in Palestine, some years later, by Thutmosis I.[42]

The paradigmatic change, with the advent of the Hyksos invasion brought with it a new worldview, a new understanding of reality. During the paradigm inhabited by the patriarchs and other semi-nomadic clans and tribes, it was unthinkable that small groups of Aramean tribes could overthrow a significant number of city-state fortresses or territories (such as those noted by Alt in Palestine),[43] let alone a superpower like Egypt. In the post-Hyksos period, what had seemed unthinkable in the patriarchal age, and the paradigm they inhabited, was now more than possible. Possible to either the large contingency of Israelite people exiting Egypt, according to the Biblical narratives, or a confederacy of tribes called Israel joined together on the eve of, or during, the invasion of Canaan, according to Alt, Noth and others. The historical-critical scholars attest to this change in worldview when they argue for a settlement of the land of Canaan by a number of smaller tribes forming a confederacy of tribes.

It is also attested to by the Egyptian scholars who argue for a more sedate and gradual infiltration of Egypt by small groups of Hyksos gradually taking over Egypt, beginning in the northern hinterland, and then throughout the whole of Egypt. They note that the Hyksos rule "was only a change of political leaders, and not an invasion by a numerically important ethnic element with a superior war technique and a special civilization".[44] Whether by violent means or not, it is indisputable that seemingly insignificant Aramean or Semitic tribes overran both Egypt and Canaan, appearing out of nowhere and overwhelming whatever defenses were then held by the more established settled societies. The nature of the paradigm-change that affected the Middle-East during this period was to see Israel established as a nation for the first time, as well as providing the Egyptian indigenous leaders with the technology and ability they needed to overthrow the Hyksos control, and to establish an Egyptian Empire. As Rice notes, "for much of the next five hundred years Egypt was unequivocally the greatest power in the ancient world".[45]

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[42] Save-Soderbergh: 71. Bright, 53. The reigns of Sekenenre and his son Amosis I occurred approximately between 1565 – 1520 B.C.
[43] Weippert, 8, 15.
[44] Save-Soderbergh: 60-61.
[45] Rice, 144, 145. Weippert, 5-6.

Correlation with Joseph's Reign as Vizier

The shorter chronology allows a much more succinct correlation between the events taking place in Egypt and the setting and context reflected in the biblical texts, than does the longer chronology. This is not simply seen in the traditional references noted about the building of the store-cities of Pithom and Ra-amses, (Exodus 1:11) which were projects carried out during the reign of Rameses II. It is also seen in Joseph's promotion to the position of Pharaoh's vizier, which seems more feasible under the reign of a Hyksos Pharaoh, who was of similar Semitic background to Joseph, than it would have been under that of an indigenous Egyptian Pharaoh.[46] This is supported by a special note made in the Joseph narratives of the Egyptian aversion to Hebrew or Semitic peoples (Genesis 45:2). It is also supported by the unusual mention of Poti-phar, to whom Joseph has been sold by the Midianites, being an *Egyptian* (Genesis 37:36; 39:1-2). It suggests that Joseph had been brought to a part of Egypt that was still under Egyptian control. It is an unnecessary elaboration if Egypt was still ruled by Egyptian rulers, but not if part of Egypt at that point was under Hyksos control.[47] It also suggests that Joseph's descent into prison and subsequent entrance into Egyptian political affairs could have occurred then under the influence of the second wave of Hyksos domination.

Correlation between the Joseph narratives and events occurring in Egypt, not only suggest that it was a Hyksos Pharaoh of the Fifteenth Dynasty who raised Joseph up to vizier status,[48] but that it was Joseph who established Hyksos control in all of Egypt. The Joseph narratives note his activity in Egypt as vizier during the famine, which resulted in the slavery of all the Egyptians to Pharaoh (Genesis 47:20-21). This makes more sense if Hyksos rulers were subjugating native Egyptians, not Egyptian pharaohs. However, Joseph's control and subjugation of Egypt did not end with the famine. Having secured the land for Pharaoh, he proceeded to redevelop the country by moving people into cities; reinvigorating farming; and reforming the taxation system (Genesis 47:21-24). Joseph's activity, described in the biblical narratives, reflects the more *ordered nature* of the second wave of Hyksos occupation of the whole of Egypt, noted by Bright above. The dwelling place of the community of faith in Egypt was also more likely to be in Goshen, near the Hyksos capital city of Avaris,[49] because

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[46] Johnstone, 24. Dewey Beegle, *Moses, the Servant of Yahweh* (Grand Rapids: William E. Eerdmans, 1972), 39.
[47] Bright, 54.
[48] Bright, 54, 57.
[49] Beegle, 39.

of their common Semitic background. This was intimated in the narratives by the Egyptian distaste for Semites or Hebrews and their aversion to shepherds. The aversion to shepherds was the rationale Joseph used to instruct his father to claim their profession as shepherds, so that Pharaoh would place them in the fertile Delta region rather than some other region of Egypt where Egyptians dwelled. (Genesis 46:2-4; 31-34; 47:11). These narratives suggest that God's activity during a paradigm-change is not limited to the domain of the community of faith but reaches beyond it to the secular realm, which is also under threat in order to achieve the divine purpose.

The Community of Faith in Egypt

God's initial activity, in the midst of the paradigm-change affecting the Ancient Orient, was to move the community of faith to Egypt under the leadership of Joseph. God's later activity was to move them out again under the leadership of Moses and finally to begin the settlement of the land of Canaan under the leadership of Joshua. To achieve God's purposes the paradigmatic forces revolving around the Joseph-Exodus and settlement narratives, called forth a change of understanding and behaviour of the community of faith to bring them from tribal existence to nationhood.[50] The various hermeneutical approaches to the Joseph-Exodus narratives recognise this movement even if Israel was not a cohesive force at work in Egypt prior to their appearance in Palestine, but a confederacy of tribes coming together in Canaan.

However, God's purpose was broader than simply the possession of the land or the development of nationhood. It also involved a transformation of their relationship with *Yahweh* - from a patriarchal to a covenant community's relationship. Prior to the *fiery bush* episode God was known as the God of the patriarchs: Abraham, Isaac and Jacob. This understanding of God persisted throughout the Joseph narratives, where, though there is mention of *Yahweh* acting on behalf of Joseph,[51] there is no record of direct divine/human interactions with anyone except Jacob.[52] This lack of divine/human interaction with anyone but Jacob was also emphasised in the subsequent understanding of the divine purpose. For Joseph, God's purpose was to obviate the impact of famine on his family and provide for their

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[50] Rice, 1, 145.
[51] This included his success in Poti-phar's household, and in prison; as well as through his gift of dream interpretation (Genesis 41:16).
[52] Aron (Ed) Dotan, *Biblia Hebraica Leningradensia* (Massachusetts: Hendrickson Publishers, 2001), 71. Gerhard Von Rad, *Old Testament Theology*, 2 vols., vol. 1 (London: SCM Press Ltd, 1975), 179-180. For Joseph and even Jacob in the Joseph narratives, God was always *'elohiym.* Whenever Joseph referred to God he always called God *'elohiym.*

future; whereas, for Jacob it was to enable them to become a great nation and possess the land promised to Abraham (Genesis 45:5-8; 46:1ff). With a new paradigmatic movement came a new understanding of God that changed the dynamics of their relationship with that God. It was this knowledge and relationship with *Yahweh* that accompanied them when they emerged as a nation in Canaan.[53]

Three things evolved in the midst of the paradigm-change that had brought the tribe of Jacob to Egypt: the first was the substantial growth of the community of faith in Egypt, a factor the Egyptians themselves feared, but seemed powerless to control (Exodus 1). Second, the advent of the Hyksos opened up a new perspective and different expectation amongst the leaders for the community of faith that were to lead them through a very convoluted process of possessing the land of Canaan. Third, the sojourn in Egypt created strong homeostatic forces that worked against any attempt for the community of faith coming out of Egypt to achieve the divine purpose. The community of faith in Egypt had lost its inner resiliency to changing times and new challenges; so that it was no longer able to see what God was doing through the paradigm-change going on around it.

Resistance to the Paradigm-change

Tacit goals and homeostatic forces that developed during Israel's peaceful settlement in Egypt were to make them oblivious to the powerful forces coming to play with the overthrow of the Hyksos regime. That overthrow came with an Egyptian resolve that "the Hyksos catastrophe should never happen again".[54] With the death of Joseph and the expulsion of the Hyksos hegemony, any favour that the community of faith might have received from the Egyptian hierarchy was now gone. The community of faith did not realize that with the change of power occurring in Egypt it was time to leave town. By the time they may have realised that mistake, if they ever did, it was too late. The new king realised they were there. The subsequent gradual enslavement of the community of faith resulted in their cry for deliverance by *'elohiym* and God's response via the revelation of the divine name *Yahweh*, and the induction of Moses as the leader to deliver them from the hands of Pharaoh. God's purpose for the community of faith in Egypt was to multiply and become a great nation, and then for

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[53] Bright, 1, 115.
[54] Bright, 98. Davis, 42.

them to possess the land of Canaan (Exodus 3:8, 17; 6:4, 8).[55] God's activity to achieve the second part of this purpose was to move them out of Egypt.

Though the purpose of the ten plagues was to show God's ascendancy over all of Egypt - including its gods, priesthood and Pharaoh - it was also aimed at getting Pharaoh to *hurl* them literally out of his country.[56] To break through the strong homeostatic forces holding the community of faith in bondage, God had to break through the entrenchment of the people's hearts and their desire to remain in Egypt. By a mighty hand and an outstretched arm, God delivered the community of faith from Egyptian control and snapped the shackles that had held them in captivity (Exodus 6:6; Deuteronomy 4:34, 5:15). However, over an eighteen-month period between the Red Sea and Kadesh-barnea God was not able to break the shackles that bound their hearts and the tacit goals that that entailed (Numbers 10:11).[57] The result of these tacit goals was to make them incapable of entering the land of Canaan and possessing it, because though they wanted freedom, they also wanted Egypt.[58]

These tacit goals came to the forefront every time they experienced a crisis in the wilderness. The *murmuring* motifs reflected their reaction to these crises and climaxed in the spy story of their initial foray into Canaan at Kadesh-barnea (Numbers 13, 14). Each instance drew a challenge to the validity of Divine/Mosaic leadership, as well as expressing a desire to return to the good-life in Egypt.[59] In every case, God did a miracle of unheard of proportions.[60] On the frontier of the Promised Land, they stood intimidated and impotent in the face of seemingly impossible odds, as they said: "we became like grasshoppers in our own sight, and so we were in their sight" (Numbers 13:33 NASV). The testing grounds of Kadesh-barnea exposed their hearts, revealed the tacit goals that lay in the background of their actions and the lengths they would go to keep them. The plan was to stone Moses and Aaron to death, elect a

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[55] John Durham, *Exodus* (Waco, Texas: Word Books, Publisher, 1987), 5, 7, 9. Exodus 1:7, 12 – indicates there is more than a hint of the miraculous in this growth of the "seventy souls" into a "teeming swarm; one that cannot be stemmed."

[56] Davis, 95-97. Durham, 147, 167. Exodus 11:1 - after the final plague Pharaoh sent them out with no restrictions and was so eager to get rid of them that he literally drove them out of the country 12: 31.

[57] They had reached the area of the Wilderness of Paran just after the second month of the second year (Numbers 10:11).

[58] Parsons and Leas, 17. "Tacit goals" are those established through the agreements that people make, non-consciously, about what they are trying to do. The formal goals will be formally verbalised, but the tacit goals will be in people's hearts.

[59] George W. Coats, *Moses* (Sheffield: JSOT Press, 1988), 109.

[60] Red Sea - God opened a pathway through the sea (Exodus 14:11-12); Marah – God turned bitter water into sweet (Exodus 15:24); Wilderness of Sin – God provided manna and quails (Exodus 16:2-3); Rephidim - God provided water out of a rock (Exodus 17:1-3); Taberah – God provides quails (Numbers 11:1, 4-6, 18) and Kadesh-barnea – God provided a land (Numbers 14:1ff).

new leader and to go back to Egypt (Numbers 14:4-10; 14:26-31). God's response to their resistance to the divine purpose, and the paradigm-change that would have enabled them to possess the land promised to the patriarchs, was initially to disinherit them and announce their destruction to Moses.[61] However, subsequently, due to Moses' petition, it was to condemn them and their families, along with their leader, to a trek through the wilderness for forty years (Numbers 14:22 – 24).

Adaptation to a New Paradigm

At the same time, another generation was waiting on the sidelines, with a new leadership, who were ready and raring to take the land now, but were incapable of doing it without Moses' support (Numbers 13:30; 14:6-9). As the nation turned away from its destiny at Kadesh-barnea to wander in the wilderness, two young men, named Joshua and Caleb, looked back upon the frontier of the promises of God, and resolved that this would never happen again. Next time they were going in. There would be no councils, no debates, and no spies to bring back poor reports.[62] They were going in to possess the land and take the nation with them (Joshua 1:10-18). The time between Kadesh-barnea and the river Jordan was for them a time of development, and building up of an army that could take the land the second time.

This preparation to take the land a second time is suggested by Caleb's claim that at the age of 80 years that he was as fit, strong and as ready for war as he had been 45 years earlier at Kadesh-barnea (Joshua 14:10-11). It is also indicated by the response of the Reubenites, the Gadites, and the half-tribe of Manasseh to Joshua's call to arms with the words: "All that you have commanded us we will do, and wherever you send us we will go… anyone who rebels against your commandment and does not obey your words, in all that you command him, shall be put to death" (Joshua 1:16-18 NASV). It is there on the boarder of the Promised Land for the second time that Israel's recognition as a nation begins. The nature of the Israelite occupation of Palestine was quite complex, and though certain parts of the occupation took place as a peaceful infiltration of various sectors of the territory,[63] there remains significant evidence that a major onslaught upon the land took place in the thirteenth century BC. Resiliency to changing times is important for the community of faith during a paradigm-

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[61] As well as offering to create an entirely new nation for Moses to lead – Num 14:11-12.
[62] Though Joshua uses spies in the lead up to the defeat of Jericho, they are not representatives of the various tribes, as was the case in the events at Kadesh-barnea.
[63] Bright, 110. Noth, 69ff.

change, not simply to survive the change, but to transform its operational and communicative structures so it can use the dynamics of the new paradigm to be effective in serving the purposes of God.

Paradigmatic Effect on the Community of Faith

The paradigmatic changes that had brought Israel to birth as a nation also came with a new understanding of and engagement with the God of the patriarchs. This included the revelation of the divine name, *Yahweh*, as well as a change in the understanding of covenant, divine/human relationships, priesthood, and the rules that governed the covenant. The biblical narratives link these changes to the paradigmatic forces at work that brought seventy persons of the small tribe of Jacob to Egypt; and the subsequent movement out again as a large group of people, during the redemptive work of *Yahweh*, through the Exodus events. Although the unified nature of Israel, as a consolidated group in Egypt, and the size of the contingency that emerged from Egypt, have been questioned by critical analysis, the redemptive Exodus from Egypt stood as a significant cultic event in the religious memory of the new fledging nation. Even Noth concedes that: "one of the original articles of Israel's faith was that it had once been *brought out of Egypt* by its God *Yahweh*".[64] The Exodus tradition, the Sinai tradition and the Book of the Covenant, along with much of the legal material of the Pentateuch, were of ancient origin, go back to the earliest period, and were linked together from the beginning.[65] Whatever the state of the religious activity of the community of faith in Egypt, and even that of the patriarchal age itself, the religious activity of Israel as it emerged as a nation in Palestine came with a far more aggressive understanding of covenant and the obligation for the covenant community to keep its commitment to that covenant.

Covenant for Israel began with God's double promise to Abraham.[66] The first was that God would make him a father of nations and his descendents would be innumerable. The second was that his descendents would possess the land of Canaan (Genesis 15:5, 7, 18-21; 17:2-6, 8, 16). This covenant was a promissory covenant, which would be everlasting, even if the Sinai covenant itself was subsequently breached (Leviticus 26:42-45), and would be between God

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[64] Noth, 111ff.

[65] Bright, 115, 130-131. Von Rad, *Old Testament Theology*, 191. Von Rad notes there is evidence of older formulations of the Decalogue in the present form of Exodus 20 and Deuteronomy 5.

[66] Von Rad, *Old Testament Theology*, 128, 129. The concept of "covenant" may designate the agreement itself, that is, ceremonial, or the relationship of communion between two partners that it inaugurates. The concept of "covenant" is often an agreement imposed by a superior on an inferior.

and Abraham and his descendants after him. This covenant was sealed by sacrifice and the sign of the covenant was circumcision (Genesis 15:9ff; 17:7, 8, 9-14). The covenant that God made with the covenant community was accompanied by a much stricter and more extensive list of laws and regulations. The extensive nature of these laws and regulations reflects the paradigmatic movement from tribal to national status and the need of extensive laws to govern the behavior of a much larger number of people. The two oldest and most significant grouping of Israelite law are the Decalogue and the Book of the Covenant, which was read by Moses as the basis of *Yahweh*'s covenant with Israel. [67] Although, Israel's new covenant rules and regulations reflected similar form and content to other ancient near-eastern law-codes, such as those of the Codex Hammurabi of Babylon, they also diverged significantly in the manner of their application, and to whom they were applied – giving equal rights to all before the Law. They also located the matrix of these laws within the covenant community's relationship with *Yahweh*, rather than within the jurisdiction of the state.[68]

The new understanding of covenant also came with greater emphasis on holiness. The purpose of the covenant was not only to establish a relationship between *Yahweh* and Israel, but also to focus Israel upon *Yahweh*.[69] It also came with the privilege of royal priestly status, characterized by the essence of priesthood, namely access to the divine presence (Exodus 9:6). A royal priesthood modeled and facilitated by the Aaronic priesthood, with nearness of God as the objective of Israel's covenantal relationship with *Yahweh*. It involved the establishment of the tent of meeting in the wilderness, which transformed into local and central shrines in Canaan and finally the Temple in Jerusalem. These stood as the one and only meeting place between *Yahweh* and Israel.[70] The establishment of the Ark of the Covenant, thought to be the throne of God, was linked to the tent of meeting, central shrine and Temple until it was lost possibly in the destruction of Jerusalem in 586 B.C.[71] Along with this came the establishment of a order of priesthood, along with the Levites, going back into the earliest beginnings of *Yahwehism* with Aaron and his descendants that was to continue on until the final destruction of the Temple in Jerusalem in 70 A.D.

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[67] J.D. Douglas, "New Bible Dictionary," (Wheaton, IL: Tyndale House, Logos Research Systems, 1996). Probably this 'book' was the Decalogue of Exodus 20:2-17. However, it has become customary to give the designation 'The Book of the Covenant' to Exodus 20:22-23:33.

[68] Von Rad, *Old Testament Theology*, 31-32. Douglas.

[69] Pagolu, 23. Von Rad, *Old Testament Theology*, 241.

[70] John A. Davis, *A Royal Priesthood*, ed. C.V. Camp and A.M Mein, Journal for the Study of the Old Testament Supplement Series, vol. 395 (London: T & T Clark International, 2004), 102, 169. Von Rad, *Old Testament Theology*, 235, 239.

[71] Bright, 236. Though Jeremiah indicates it was possibly lost before this time (Jeremiah 3:16).

Summary

To investigate the unique effect of paradigm-change on the community of faith in the Joseph/Exodus stories, I used a synchronic approach to the Pentateuchal texts that treats them as a whole. This saw a correlation of the shorter chronology of biblical events with those going on in Egypt and Palestine during the period of Hyksos domination. It drew upon common elements between Jacob's family, the Semitic Hyksos pharaohs, and the activity of Joseph as vizier. Two immutable aspects of this paradigm-change include: Yahweh's promise to Abraham's descendants to possess the land of Canaan given in one paradigm that is fulfilled in the next; and the continuance of the revelation of the name and nature of Yahweh within both paradigms. Also, the difficulty in the achievement of the divine promise in one paradigm is enabled by the dynamics of the next – where combinations of small Semitic groups were able to defeat well-established fortified communities in Egypt and Palestine.

The silence in the texts of the religious life of the community in Egypt, along with an absence of knowledge of the divine name, Yahweh, suggests a distance in their relationship with God and loss of desire and ability to fulfil the divine purpose to possess the land of Canaan. The need to overcome homeostatic forces active in the community are further shown in the murmuring motifs in the wilderness, the desire to return to Egypt, the crisis in entering the land at Kadesh-barnea and the determination not to repeat that crisis again on the banks of the Jordon. However, there at the Jordon River, Israel stood as a new nation, whether via a confederacy of tribes or the combination of tribes coming out of Egypt. Their religious life had developed from the informal patriarchal worship with no fixed place or cultic personnel, to a well-organised cultic community, with its own priesthood, place of meeting with the Ark of the Covenant and the tent of meeting. It also came with a more stringent covenant, emphasis on holiness and laws needed to govern a much larger group of people. It saw the emergence of a patriarchal tribe to a nation with a new relationship with Yahweh their God. In chapter six, in order to understand the universality and commonality of the unique effect of paradigm-change on the community of faith, I explore the Hellenism paradigm-change and its effect upon the Jewish community of faith during the period of the Second Temple, the Christ-event and the emergence of the Christian church.

Chapter Six
Effect of Paradigm-change in the Christ-event

Introduction

In the previous chapter, I investigated the effect of a paradigm-change on the community of faith during the Hyksos paradigm-change. This indicated that a paradigm-change has a significant effect on every dimension of the community of faith's life. This includes the understanding of the nature of God, divine/human relationships, covenant, priesthood and ministry, and the rules that govern the covenant. In order to understand the universality or commonality of this response to foundational paradigm-changes, I now explore the Hellenism paradigm-change and its effect upon the Jewish community of faith during the period of the Second Temple, the Christ-event and the emergence of the Christian church. I spend considerable time exploring this paradigm-change because of the proposed importance of the Christ-event for the establishment of the Christendom paradigm and its reign for a millennium and a half. Because of its length, I divide this chapter into two parts: *Part A/ The Hellenism paradigm and the Jewish Community of Faith during the period of the Second Temple*. This explores the response and reaction of the Jewish community of faith to the effect of the Hellenism paradigm from the return from exile in Babylon to the destruction of the Temple in 70A.D. *Part B/ The Hellenism paradigm, the Christ-event and birth of the Christian Church*. This explores the response and reaction of the Jewish community of faith to the Christ-event and the birth of the Christian Church as a result.

By using the hermeneutical processes outlined in chapter four, I engage the stories embedded in the texts in a particular way to see what insights they give to the impact of a paradigm-change on the community of faith. Concerning the Hellenism paradigm, I use a correlation between events in Palestine during the period of the Second Temple for the Jewish community and the life and ministry of Jesus the Messiah. The investigation of the Joseph/Exodus stories also noted that the difficulties the community had in fulfilling its divine purpose were not entirely due to external forces. Internal homeostatic forces that had developed within the community of faith during its sojourn in Egypt contributed to its resistance to the paradigmatic movement it encountered and the purpose of God noted as

acting through that movement. Thus, I also explore the nature of those forces active in the Jewish community of faith, during the Hellenism paradigm.

The Biblical Setting - The Christ-event

The Christ-event refers to the effect Jesus the Messiah had upon Israel through his life, ministry and teaching and the emergence of a new community of faith in the wake of his death, resurrection and ascension. Understanding the nature of the Christ-event falls into a number of categories, including:

1. That proposed by the quest for the historical Jesus, which attempts to deny the Christ-event itself, resulting in the diminishment of the historical Jesus' contribution to the evolution of the Christian church;

2. That proposed by Alain Badiou, which seeks to retain the significance of the Christ-event and its proclamation as critical to the evolution of Christianity and its universal nature, but deny its content; and

3. That proposed by the final authors or redactors of the New Testament documents, which seeks to proclaim the Christ-event and its paradigmatic significance, witnessing to its content and acknowledging the person of Jesus of Nazareth as critical to the evolution of Christianity and the Christian church.

1/ Quest for the Historical Jesus

The quest for the historical Jesus aimed to dispense with the Christological and theological interpretations, enlargements and developments that supposedly took place between the death of Jesus and the writing of the gospel stories. Proponents of the quest aimed to deconstruct the church's proclamation of the real or historical Jesus as the Christ-event.[1] They endeavoured to find a purely human Jesus that would deny the supernatural, Christological and theological paraphernalia about him found in the New Testament texts. The initial Quest began with the work of R. Simon (1690); J.D. Michaelis (1750) and H.S. Reimarus (published posthumously 1778). Reimarus draws the distinction between the *historical Jesus* and the *gospel Jesus*. The first reflected the unsuccessful attempt by a Jewish revolutionary to set himself up as king, whilst the second was a fabrication by the apostles "who stole his body and pretended he had

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[1] Rudolf Bultmann, "The Primitive Christian Kerygma and the Historical Jesus," in *The Historical Jesus: Critical Concepts in Religious Studies*, ed. Craig Evans (London: RoutledgeTaylor and Francis, 2004), 211. Brown, *Intro New Testament*, 105.

risen from the dead".[2] They were followed by scholars such as D.F. Strauss (1835) who noted the gospel picture of Jesus was mythical; B. Bauer (1877) who argued that neither Jesus nor Paul ever existed; and E. Renan who portrayed a purely human Jesus (1863). Renan tended to make Jesus a kind of gentle dreamer who walked through the Galilean countryside smiling at life, and was subsequently surprised at the events that befell him.[3]

Attempting to find a secure foundation upon which to build a real and reliable picture of Jesus; the first Quest sought to do this through the life of Jesus,[4] whereas the second sought to do so through the sayings of Jesus. The authenticity of the sayings now revolved around whether a saying of Jesus was dissimilar in character to ancient Judaism in the time of Jesus, and to the early church. The third and current attempt seeks to find a "synchronic Jesus enmeshed in the systems of both Judaism and Christianity".[5] Rather than dissimilarity, Geza Vermes proposed a continuity of Jesus with both Galilean Judaism and the early church. He emphasized the *power* and placed any supernatural phenomena at the centre, exemplifying in Jesus a well-established pattern in Judaism of the charismatic prophetic preacher and miracle-working holy man - the outstanding *Galilean Hasid*. This saw Jesus' actions not his words to be subversive. [6]

Despite the direction set by Vermes, the *Jesus Seminar*, started in 1985, still holds an anti-supernatural bias. They are skeptical about the authenticity of the sayings of Jesus and deny the validity of the canonical Gospels. They see Paul as the inventor of the distorted *Christ cult*. They reconstruct Jesus as an "egalitarian, multicultural, non-judgmental, non-authoritarian critic of hierarchical and exclusionist institution". [7] The search for a sure foundation has been elusive for all three stages of the quest because "one cannot dispense with the need for interpretation, and interpretation inevitably introduces doubt, argument, and

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[2] Hermann Reimarus, "The Real Intention of the Apostles," in *The Historical Jesus: Critical Concepts in Religious Studies*, ed. Craig Evans (London: RoutledgeTaylor and Francis, 2004), 13-15f. Brown, *Intro New Testament*, 817, 818.

[3] Brown, *Intro New Testament*, 818. M Goguel, "Non-Historical Theories," in *The Historical Jesus*, ed. C Evans (London: Routledge, 2004), 310.

[4] Scott, 2-4. Goguel, 312.   Brown, *Intro New Testament*, 818. Albert Schweitzer, *The Quest for the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede*, trans. W Montgomery (London: A & C Black Ltd, 1910), 398, 399. Robert Van Voorst, *Jesus Outside of the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2000), 4.

[5] Scott, 5, 7. William Walker, "The Quest for the Historical Jesus," in *The Historical Jesus*, ed. C Evans (London: Routledge, 2004), 412. Bultmann, 211-212

[6] Scott, 5, 7, 8. Geza Vermes, *Jesus in His Jewish Context* (London: SCM Press, 2003), 9, 10, 127.

[7] Scott, 38-40, 53, 54, 55. Marcus Borg, *Jesus in Contemporary Scholarship* (Harrisburg, Pennsylvania: Trinity Press International, 1994), 160.

subjectivity".[8] However, the best any witness can give to us is an interpretation. To demand more than that of any text, which the proponents of the quest for the historical Jesus tended to do, is asking for something they cannot deliver.

2/ Alain Badiou

The French Philosopher Alain Badiou takes a minimalist view of Paul's proclamation of the Christ-event, when he reduces Paul's message to a single statement: *Jesus is risen*. He notes, "for Paul, the Christ-event is nothing but resurrection".[9] For Badiou this in itself is the proclamation of a fable since "it is rigorously impossible to believe in the resurrection of the crucified".[10] He sees the Christ-event forming a subject without identity or content, since Jesus did not rise from the dead. Yet Paul's declaration of the resurrection itself provides a "paradoxical connection between a subject without identity and a law without support provides the foundation for the possibility of a universal teaching within history itself".[11] Although he poses the topic of Saint Paul with some equanimity, what he cannot dismiss is the prevalence and ascendancy of Christianity within the Roman world when its primary thesis is founded upon a fable.

Badiou thus approaches the Christ-event from the direction of a declaration by a subject, in this case Paul, which declares an event that never occurred in any historical sense. His problem is that Paul's declaration in itself has produced a universality that is in itself inexplicable. He notes that Paul manages to do this through an event whose only *proof* is its declaration by a subject. That is, proof is by *witness*. Badiou's point is that Paul's primary and only thesis revolves solely around the resurrection, which he only proves by declaration, for if there was no resurrection then Jesus' existence would have been of little more importance than that of any other Oriental mystic of his day.[12] Badiou is right that it is doubtful that Paul would have moved from his intransigent position as persecutor of the heretical sect of the Christians, if Jesus had simply been an Oriental mystic, crucified by the Romans, without the event of the resurrection. What is more doubtful though is Paul's acceptance of Badiou's *event without historical reality*, when he came to speak of Jesus and his resurrection. The

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[8] Scott, 42.

[9] Alain Badiou, *Saint Paul, the Foundation of Universalism*, trans. Ray Brassier (Stanford, California: Stanford University Press, 2003), 4, 73.

[10] Badiou, 4-5.

[11] Badiou, 5.

[12] Badiou, 5, 14-15, 61.

meeting with the resurrected Jesus on the Damascus road did not simply revolve around Jesus' resurrection, but Jesus' identification as the one whom Paul had persecuted. If we accept Badiou's proposition, of an event without content, in regards to Paul's declaration, then we are in danger of Docetism where Christ becomes simply an idea, by replacing the good tidings of Jesus with Paul's proclamation about Jesus.[13]

3/ The New Testament Redactors

The New Testament redactors sought to proclaim the Christ-event and uphold its content. For them, Badiou's *fable of Christianity* cannot simply be focused upon the resurrection, but on the entire entity of Jesus of Nazareth. This includes his preexistence as the Son of God, conception, birth, life, death, resurrection and ascension. For Paul the declaration of the resurrection is only sustained because Jesus was resurrected. In addition, it would not have had as much significance if just any man was resurrected. Jeremias notes:

> Something has happened, something unique, something that has never happened before. There are no analogies to the message of Jesus in other religious or Jewish works, no parallel to a message that God was concerned for sinners not the righteous and that he grants them here and now a share in his kingdom.[14]

For the New Testament writers, the Christ-event did hold certain Christological and theological concerns, but they were concerns revolving around the emergence of a person, not simply an idea, that in Jesus of Nazareth God had sent the long-awaited Messiah, in the person of the Son of God.

In looking at the Christ-event, I once again follow the synchronic approach to looking at the New Testament texts. This addresses the Gospels and the rest of the New Testament texts in their final form by the redactors that composed them. The aim is to use the texts as a whole despite the disparate materials they bring together. That the final redaction occurred at a time separated from the events portrayed in the texts themselves, including the decisive purpose each writer had in the composition of the gospel or letter, produces a much clearer and more profound picture of the paradigmatic change that brought to birth the Christian Church through the Christ-event.

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[13] Joachim Jeremias, "The Problem of the Historical Jesus," in *The Historical Jesus*, ed. C Evans (London: Routledge, 2004), 181, 182.

[14] Jeremias, 181.

Part A/ The Hellenism Paradigm and the Jewish Community of Faith during the Period of the Second Temple.

Prelude to a Paradigm-change in the Orient

The factors that prevented Israel from achieving its divine purpose found their beginnings in the period of the Babylon captivity. These factors also contributed to the community of faith's reaction to the paradigmatic change that was going on around it. During the period of the Second Temple, Hellenism was the paradigm that influenced the Orient, or Ancient Near East,[15] through the conquests of Alexander the Great and then the Romans. Its extensive nature, over a long period, provides us with an insight into the impact of a paradigm-change on the Jewish community of faith. It also reveals the factional makeup of the community of faith resident in Judea and Jerusalem, as well as the symbiotic relationship that the community had with its secular rulers. Symbiotic relationships initially established with the generation that returned from exile to Babylon; and subsequently reinforced over five hundred years in the generations that were to follow them. The factional nature of the community of faith, during this period, was to determine the nature of that community at the advent of the Christ-event and its reaction to God's purpose and activity through the paradigm-change.

The use of the term *community of faith* is very broad here and refers to all Jewish factional groups in existence in Judea and its immediate surroundings during the period of the Second Temple. It raises the question though as to which, if any, of the factional groups, reflected true Judaism, or the true and faithful people of God. That issue, itself, was part of the factional conflict that arose during this period. It resulted in:

1. the destruction of any sense of Jewish state for over nineteen hundred years;
2. the annihilation of the city of Jerusalem, and the exclusion of Jews from its successor *Aelia Capotolina*;[16]
3. the total destruction of the Temple; and
4. the disappearance of many of the key factions of the Jews and their leaders.

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[15] From here on I will use 'Orient' – which encompassing Mesopotamia (modern Iraq and Syria), Persia (Iran), Egypt, the Levant (Israel, Jordan, Lebanon, Syria, Palestinian Authority), and Anatolia (Turkey). Marc Van de Mieroop, *A History of the Ancient near East, Ca. 3000-323 Bc* (Oxford: Blackwell Publishing, 2004), 6.

[16] James Newsom, *Greeks, Romans, Jews* (Philadelphia: Trinity Press International, 1992), 259-260. Hadrian rebuilt Jerusalem as the Roman city Aelia Capotolina. All Jews were expelled from the city and the temple dedicated to Jupiter erected on the site of the former Jewish Temple.

It is in the context of this factional conflict and its destructive outworking that God's purpose in the Christ-event emerges.

Before continuing, the following proviso is important. The work in this chapter does not argue for, or propose, a supercessionist position on the replacement of the Jewish community by the church as *the people of God*. However, the issue arises during the work because of the need to show and explain the impact paradigm-change has upon the community of faith, whether it is the Jewish or Christian expression of that community. It also means the work is vulnerable to that inference. It is beyond the space of this dissertation to examine this issue fully. However, more than one stream of Jewish thought emerged out of the impact of the Hellenistic paradigm-change and the destruction of Jerusalem and the Temple in 70A.D. These were the emerging Christian church and the ongoing Jewish community nurtured in the synagogues by the Pharisees.[17] Although the prophets often declared God's displeasure with the Jewish community of faith, they did not dismiss that community from being the people of God.

The forces affecting the Jewish community of faith during the period of the Second Temple frustrated and diminished the achievement of its God-given purpose on two fronts - an inability to retain control of the land promised to the patriarchs; and the realisation of an effective mission to the Gentiles. Concerning the first, their retention of the land ran into two significant problems: the desire of the secular superpowers to possess Palestine for their own purposes; and the resistance of conservative Jewish factions to *Jewish* control of Judea and its surrounding districts. Concerning the second, was the overshadowing of any real sense of mission to the Gentiles by the ongoing Jewish factional conflict. Any perception of the Gentiles coming to *Yahweh* entailed a sense of subjugation to Jewish domination, which was exemplified by the Hasmonean conquest of Greek cities, where they destroyed, expelled, or forced them to Judaize.[18]

Jewish Return from Exile

The Babylonian exile and its turbulent years dug deeply into the nation's understanding of itself and its God *Yahweh*. The exile to and return from Babylon had brought significant

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[17] Newsom, 113.

[18] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), 19. Eckhard J. Schnabel, *Early Christian Mission*, 2 vols., vol. 1 (Downers Grove, Illinois: InterVarsity Press, 2004), 57-60. Despite an Old Testament emphasis that YHWH is the only true God, missionary praxis (that is, Israelites or Jews, acting on behalf of YHWH, sent to the pagans) is unknown in the Old Testament. Victor Tcherikover, *Hellenistic Civilization and the Jews* (Peabody, Massachusetts: Hendrickson Publishers, 1999), 246-247.

changes to Israelite society, along with the demolition of its ancient tribal structure. It saw a transformation from a monocentric nation, focused on its geopolitical borders, to a people characterized by multicentricity. Multicentricity describes the emergence of a variety of streams of Jewish political and theological thought and practices. The exile had fragmented the nation into four distinct and competing groups. [19]

The first was the escapees to Egypt prior to the Babylonian conquest, who built a temple in Egypt before 525 B.C. They did not entertain any hope for a restoration in historical terms. The second included those allowed to remain in the land of Judea. They were more conservative in their political and religious perspective than those deported to Babylon. The third was the exiles to Babylon, who remained and settled in Babylon. The fourth was the exiles to Babylon, who returned some seventy years later to repopulate Judea. They provided the force within Judaism that fostered a fervent messianic hope to rebuild the Temple and the nation. However, the returnees from Babylon also fostered an exclusiveness, which not only saw separation from the Gentile nations, but also of one Jewish *inner group* from others. The exclusion of the Palestinian Ephraimites, for instance, from assisting with the rebuilding of the Temple, instigated the emergence of the Samaritans as a competing and opposing force to Judaism in Palestine. [20]

The initial return from exile in Babylon and the repossession of Jerusalem occurred over a protracted period of one hundred years under the support of the Persian rulers – Cyrus, Darius and Artaxerxes II. This left Israel with one further legacy that was to affect its religious and political life in the years to come. This was the sense that "the imperial powers were seen as instruments through which God works". [21] This did not mean they had unilateral power to do as they pleased. Rather, they had political control over Judea as long as they allowed the community to control its own affairs under the auspices of the holy Priests and according to the received ancestral traditions. The secular world powers that eventually included the Persians, Alexander the Great, the Ptolemies, Seleucids and Romans were perceived then as

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[19] Shemaryahu Talmon, "The Internal Diversification of Judaism in the Early Second Temple Period," in *Jewish Civilization in the Hellenistic-Roman Period*, ed. Shemaryahu Talmon (Philadelphia: Trinity Press International, 1991), 21, 22-23. Paul Achtemeier, Joel Green, and Marianne Thompson, *Introducing the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2001), 32.

[20] Talmon, 24, 25, 28-29. They built a rival sanctuary on Mount Gerizim, and adopted the Torah as the mainstay of their beliefs and practices. Elliott, 204-205, 240

[21] Peter Haas, "The Maccabean Struggle to Define Judaism," in *New Perspectives on Ancient Judaism: Religion, Literature, and Society in Ancient Israel, Formative Christianity and Judaism*, ed. Jacob Neusner et al. (Atlanta, Georgia: Scholars Press, 1990), 53. Howard Clark Kee, *Who Are the People of God?* (New Haven: Yale University Press, 1995), 17.

"the political basis upon which the rule of Torah in Judea is based".[22] During this period of the second temple, the Jewish community only managed to maintain control of their land for a short period between the expulsion of the Seleucian ruler Antiochus IV Epiphanes by Judas Maccabaeus in 164 B.C. and the arrival of Roman rule with Pompey in 63 B.C. The success of the Maccabean revolt went a long way to reinforce Jewish identity, but with the coming of Roman rule any sense of *Yahweh* acting for Israel waned, for no new Judas Maccabeus arose to lead Israel's faithful heroes in another holy war.[23] The problem is that the Maccabean revolt tended to reinforce those aspects of Judaism that made it inflexible and intolerant of the changes demanded of it by the emergence of the new paradigm called *Hellenism*.

Paradigm-change in the Orient

Hellenism and Its Spread in the Orient

Hellenism or *Hellenisation* was the paradigm-change that began well before the time of Alexander the Great and extended well after the reign of Constantine. The term *Hellenism* tended to refer more to the entity of the new paradigm itself and *Hellenisation* tended to refer to the process of its assimilation and adoption. *Hellenism* was the politics, language, culture, and lifestyle of an advancing Greek ideology and society that had developed over a thousand years before Alexander the Great. It also saw the development of a common language, *koine* Greek, from the interaction of Attic Greek (from Athens) with the teeming world of the barracks, the vineyards and the slave markets of the Orient.[24] Hellenism was a paradigm-change that occurred at foundational levels during this period, as indicated by its influence during the establishment of the empires of the Greeks (Macedonians) and Romans from the fourth Century B.C. to the fourth Century A.D. Rome itself, by the time of the conquests of Alexander, had become a significant *Greek city*.

However, the spread of Hellenism during Alexander's conquests of the Orient rarely adopted and assimilated the original *Hellas* form, and produced a peculiarly Oriental Hellenism. Hellenisation was not simply the impact of Greek culture on a non-Greek world, but rather the

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[22] Haas, 53.

[23] N.T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992), 158-160. Not that no leaders arose, but with little success: the revolt of 66 A.D. led by three rival Zealot groups resulted in the destruction of the Temple and Jerusalem in 70 A.D. Newsom, 257, 259-260.

[24] Lee Levine, *Judaism and Hellenism in Antiquity: Conflict or Confluence?* (Peabody, Massachusetts: Hendrickson Publishers, 1998), 16-17, 32. Newsom, 3, 13. Mark Adam Elliott, *The Survivors of Israel* (Grand Rapids, Michigan: William Eerdmans Publishing Co, 2000), 191-192.

interplay of a wide range of cultural forces on an *oikumene,* that is, the world defined at that point by the Greek conquests of the fourth and third centuries.[25] The Romans were to see the final realisation of Alexander's dream through their conquest of eastern lands, and their *Pax Romana.* Rather than destroying the Oriental Hellenistic civilisations they conquered, Rome assimilated them and gave them greater vitality – creating economic and political conditions that made a revival of the Greek world possible.[26] The monarchical nature of Macedonian and Roman rulership arose from the traditions of the Oriental lands they conquered rather than from the old form of Greek republican *polis*. Like the Oriental kings, Alexander and later his generals adopted the most outstanding expression of absolute power as Hellenistic kings - their own deification. For the Romans this occurred with the movement from republican to imperialist forms of government "in spite of the fact that there was little in the Roman tradition itself that would have led to the deification of the ruler".[27] However, with the Romans, the move to monarchical government also created a more diversified religious environment and greater freedom of ideas. Hellenism itself thrived on diversity and followed the Greek and Roman perchance for pluralism in its religious traditions, incorporating the various gods of the nations they conquered.[28]

Judaism verses Hellenism

Traditional studies have often focused upon a strong dichotomy and stark contrast between Palestinian Judaism and Hellenistic Judaism in the Second Temple period. *Real* Christianity, for instance, was seen to be "thoroughly *Jewish*, not Hellenistic at all, or Hellenised only in its outer forms or later corruptions".[29] However, the discovery of synagogues in Palestine having floor mosaics portraying human and mythical figures raised questions as to the pure nature of rabbinic Judaism itself. This along with other evidence of Jewish interactions with their *pagan* environment suggests that *normative Judaism* was apparently not in fact normative in a practical sense during this period. As a result, some scholars have insisted that all Judaism

[25] Pierre Grimal and others, *Hellenism and the Rise of Rome* (London: Weidenfeld and Nicolson, 1968), 15. Newsom, 15. Levine, 19.

[26] Tcherikover, 7. Grimal and others, 14, 18-20.

[27] Newsom, 254, 274-275. Levine, 86-87. Tcherikover, 11.

[28] William Fairweather, *Jesus and the Greeks: Early Christianity in the Tideway of Hellenism* (Edinburgh: T & T Clark, 1924), 37. The Greeks (Alexander) could not ignore the ancient civilization of Egypt, the astronomical attainments of Babylon, or the religions of Buddha or Zoroaster in India and Persia, and as a result even Greece itself felt the impact of Eastern life and thought. Newsom, 23, 270. James Shiel, *Greek Thought and the Rise of Christianity* (London: Longmans, 1968), 19.

[29] Wayne Meeks, "Judaism, Hellenism, and the Birth of Christianity," in *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen (ed) (Louisville: Westminster John Knox Press, 2001), 19.

was to some extent Hellenised. What has emerged is not an understanding of Palestinian Judaism and Hellenistic Judaism as opposite poles at odds with one another, but different ways of adapting to Hellenism. Morton Smith notes: "Palestine in the first century was profoundly Hellenised. The boundary between 'Judaism' and 'Hellenism' was not geographical. Indeed, 'Judaism' was in some senses a Hellenistic religion".[30] Jerusalem itself was, at the same time, both the most Jewish of Jewish cities – with the presence of the Temple, priesthood and leadership – and also the most Hellenised of Jewish cities, in terms of its population, languages, institutions, and general cultural ambience.[31]

Because of its paradigmatic character, Hellenism and its proponents did not need to resort to force for its assimilation and inculturation. Nor was it possible for a community to avoid the influence of Hellenism altogether. During the Hellenistic period, Greek language, business practices and various forms of technology and material culture quickly made their mark on Eastern societies.[32] The ongoing conflict amongst the various Jewish factions was not so much a dispute over the assimilation, but rather a matter of how "to determine exactly when one had become *too* Hellenized".[33] This included the question of who had the authority to make that determination. Peter Haas notes that the recognition of that authority revolved around three principles evolving in the community of faith leading up to and after the Maccabean revolt:

1. the power of the secular imperial authority;
2. the political power in the Judean community of the office of the High Priest; and
3. the authority of the Torah.

Both the Hellenistic and traditional Jewish factions believed they alone stood for an authentic and legitimate type of Judaism, which upheld the Torah. Both factions also believed that God had established these three levels of authority and that theoretically they could operate in harmony. Beginning with the Persians, and followed by the Ptolemies and the early Seleucids,

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[30] Meeks, 22-23, 24, 25. Dale B. Martin, "Paul and the Judaism/Hellenism Dichotomy: Toward a Social History of the Question," in *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen (ed) (Louisville: Westminster John Knox Press, 2001), 43-44. Levine, 25.

[31] Levine, 22, 93-95.

[32] Levine, 20-21, 26. Levine notes J. Sevenster – *Do You Know Greek? How much Greek Could the First Jewish Christians Have Known?* (1968) – who made a strong case for the knowledge of Greek among early Christians, including Jesus.

[33] Gary Porton, "Diversity in Postbiblical Judaism," in *Early Judaism and Its Modern Interpreters*, ed. Robert Knight and George W.E. Nickelsburg, The Bible and Its Modern Interpreters (Atlanta, Georgia: Scholars Press, 1986), 58.

these secular rulers were able to establish and maintain a symbiotic relationship between the Jewish community in Judea and themselves.[34] They did this without attempting to enforce their own beliefs and customs on their Jewish subjects. The pressure for *Hellenisation,* rather, was to come from the Jewish leadership itself.

Jewish Attempts to Assimilate Hellenism

Paradigms are attractive enough in themselves to draw significant attention away from the old paradigm, as the new paradigm moves to take prominence. The adoption of such practices by the Jewish community of faith occurred during the reign of the Seleucid kings Antiochus III and IV due to the pressure put on the community through its merchant families. It also occurred during the reigns of the Hasmoneans and Herod the Great and his sons.

During the Reign of Antiochus IV

The first real attempt to Hellenise the Jewish community came via Jewish not secular rulers. When the Seleucid ruler Antiochus III took control of Palestine, during the high priesthood of Simon the Just, he acknowledged the authority and rule of the High Priest over Judea and Jerusalem by granting permission for the people to "live according to their ancestral laws".[35] The first attempt at Jewish Hellenisation came through pressure from wealthy Jewish merchant families, whose political intrigue saw the replacement of the high priest Onias III by his brother Jason. Jason worked to transform Jerusalem into a Greek *polis* called Antioch-at-Jerusalem. His reforms did not abolish the Mosaic Law, the Jewish sacred place, nor its rites and traditions. It brought significant political advantages in almost guaranteeing Jewish control of Jerusalem. The acceptance of these reforms, by the Jewish population, quickly disintegrated with his overthrow by a more radical Hellenistic Jewish group favouring Menelaus. Whereas, Jason's reforms had encouraged some assimilation, Menelaus sought to breach Jewish self-differentiation altogether and abolish the ancient laws. This stirred up the already simmering feelings among the conservative religious circles of Jerusalem, with a three-way conflict occurring between the two Hellenising factions and the conservative Jewish factions.[36]

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[34] Haas, 53-55.

[35] Tcherikover, 76-77, 81-82, 84.

[36] Newsom, 38, 39, 40. Martin Hengel, *Judaism and Hellenism*, 2 vols., vol. 1 & 2 (Minneapolis: Fortress Press, 1991), 270, 275-280. Tcherikover, 22-24, 33, 166, 167. The slogan of the authors of reform: with the end of differentiation the gates were opened to the wide world, a world imbued with the spirit of Hellenistic

The violence that erupted in Jerusalem occurred almost simultaneously with Antiochus IV's humiliation by Popilius, the Roman emissary to Egypt, who forced Antiochus to retreat from his victory over the Egyptian Ptolemaic forces. With the additional threat of pro-Ptolemaic Jewish factions rising up in Jerusalem, poor advice about the minority status of those opposing Hellenism in Jerusalem, and acute financial problems due to Roman defeats, Antiochus retaliated by taking over Jerusalem. He slaughtered many of the inhabitants of the city, plundered and desecrated the Temple, and attempted to abolish all Jewish forms of worship, traditions and religious activity. With the desecration of the Temple, "the symbiosis between the secular ruler and local religious law had fully broken down".[37] The subsequent Maccabean revolt was seen as an attempt to defend *true* Judaism.

During the Hasmonean Period

The second attempt at Jewish Hellenisation was to arise out of the very revolt that had released the nation from Seleucid control, and from the same family that had reinstituted traditional law. The Maccabean revolt in 164 B.C. exploded against the oppressive policies of Antiochus IV and his infringement upon Jewish religious practices, not simply against Hellenism itself. It saw the retaking of the Temple and Jerusalem and the reinstatement of the Torah as the supreme authority in Judean life. The subsequent leadership of Jonathan and Simon Maccabees achieved complete political independence and the legal establishment for the rule of the new Hasmonean dynasty. The reigns of John Hyrcanus and Alexander Jannaeus saw the Hasmonean kingdom control the whole of Palestine and the reestablishment of a Jewish state.[38]

The Hasmonean adoption of Hellenistic practices during this period included diplomatic dealings with Greek kings, adoption of Greek names, military strategies, attire, emblems, coinage, and royal titulature and ongoing treaties with the Romans. The adoption of these practices seemed to meet with mixed reaction, with significant contention occurring over the Hasmonean control of the high priesthood.[39] In addition, the propensity of Jewish factions to

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civilization James VanderKam, *An Introduction to Early Judaism* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2001), 19.

[37] Haas, 56, 57. Newsom, 11-12, 40. Elliott, 219. Erich S. Gruen, *Heritage and Hellenism: The Reinvention of Jewish Tradition* (Berkeley: University of California Press, 1998), 1.

[38] Fairweather, 221. Haas, 57. Gruen, 1, 4, 5. Elliott, 226. Tcherikover, 238, 241, 247.

[39] Gruen, 2. VanderKam, 22, 24, 26-29. Tcherikover, 152, 253. Elliott, 224-225, 227. Seen for example, in the praise Aristobulus received for upholding Jewish traditions, whilst at the same time calling himself king and *Philhellen* (lover of the Greeks).

seek Seleucid assistance against the Hasmoneans did not help the ongoing skirmishes with the Seleucids. The Hasidim, for instance, were the first Israelites to seek peace with the Seleucids, against Hasmonean control. They appealed to Demetrius to intercede by appointing Alcimus as the valid heir to the high priesthood. The advent of the Romans saw a repeat of the Jewish propensity to drag the secular rulers into Jewish intrigue. The appeal to the Roman general Pompey for help in regard to claims to the high priesthood saw Pompey storm Jerusalem in 63 B.C., appoint Hyrcanus high priest, and cart Aristobulus off to Rome.[40] Judea was now under Roman control.

During Herodian and Roman Rule

The third attempt at Jewish Hellenisation occurred under Roman rule, by Herod the Great, who reigned as client-king of Judea, Idumaea, Samaria, and Galilee from 40B.C. to 4 or 1 B.C. He aimed to integrate his kingdom as much as possible into the Roman Hellenistic world.[41] In Jerusalem, he built a new royal palace and extended the Second Temple of Zerrubabel. He also built "a theatre for dramatic and musical performances; amphitheatre for bloody spectacles between gladiators; and a hippodrome that featured chariot and foot races".[42] Herod's attempts to appease Jewish sensitivity met with mixed results and at different times enraged all factions of the Jewish community of faith including the Pharisees and Sadducees. This included interference in the appointment of appropriate high priests, and the construction of a golden eagle, the symbol of Roman and Herodian authority, on top of the main gate of the Temple, thus enraging the traditionalist Jews.[43]

The Roman Emperor Augustus eventually handed over Herod's kingdom to his three sons: Antipas (Herod) - tetrarch of Galilee and Peraea; Philip - tetrarch of the regions north and east of the Sea of Galilee; and Archelaus - ethnarch of Judea, Samaria and Idumaea. Philip's reign was the most peaceful, because of his benign disposition and ongoing accessibility to his people. Antipas angered his Jewish subjects by the building of his new capital Tiberias on a cemetery and his marriage to his brother's wife. Caligula eventually replaced him with Agrippa (appointed as king). Archelaus was despotic and tyrannical, arousing resentment with his illegal marriage, and interference in the appointment of the high priest. The Emperor

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[40] Haas, 61-62. Newsom, 59. VanderKam, 31-32. Elliott, 221, 229. VanderKam, 32-33.
[41] Newsom, 278, 284. VanderKam, 33, 35-36. Levine, 46-47.
[42] Newsom, 286, 288-289. Levine, 55, 69.
[43] Elliott, 232. Levine, 51-52. Newsom, 278-279, 282, 285, 288-289. VanderKam, 38.

Augustus eventually removed him from office because of complaints of his cruelty and tyranny by a delegation of Jewish and Samaritan nobles. Judea then came under direct Roman rule that was to prove more disastrous for the Jewish community of faith because of the Roman administration's total lack of sensitivity to distinctive Jewish ways.[44]

Jewish Factions

Three of the factions that were operating within Jewish society, at the advent of the Christ-event, had their formation during the period of the Hasmoneans, except for the Samaritans and Zealots.[45] The Samaritans were formed much earlier during the initial building of the Second Temple; and the Zealots' operations began just before the days of Herod the Great in 47 B.C., but did not form a recognizable faction until 6 A.D. Often identified with the Sicarii, they were the party behind all of the Jewish revolts in Palestine in the first and second centuries A.D.[46] The Pharisees and Essenes possibly originated from the early Hasidim. The Essenes emerged as a monastic movement withdrawing from Hasmonean rule both theologically and geographically, into remote monastic communities such as that at Qumran. They railed against the Sadducean hierarchy in Jerusalem, condemning them as wicked priests who broke the commandments, and at the same time disparaged the Pharisees.[47]

The Pharisees took a dominant role in the political and religious life of Judea and Jerusalem. Seen as the champions of the people, and held in great respect by the masses, their strong exclusivist perspective separated them from those very masses. Perceiving themselves to be the *true Israel*, they referred to the masses as the *unreligious*. The Pharisees became the fore-runners of rabbinic Judaism and were the only Jewish faction to survive in any significant numbers the destruction of Jerusalem and the temple in 70 A.D. and the Bar Kokhba revolt of 132-135AD. The Sadducees, who also appeared during the period of the Hasmoneans, were usually identified with the ruling aristocracy, with strong Hellenising tendencies. They were located in Jerusalem and related to the Temple, its worship and political interaction with the secular overlords. They repudiated the oral regulations and interpretations of the Pharisees

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[44] Newsom, 28, 284, 290, 293. VanderKam, 39. Elliott, 232-233.

[45] Though some scholars place the origins of the Sadducees as far back as 200 B.C. others see their origins closer to the time of the reorganisation of Judaism under Maccabean leadership. Porton, 67.

[46] F.F. Bruce, *New Testament History* (New York: Doubleday, 1980), 93, 96, 97. Josephus began to speak of the zealots in regards to bandits as early as the bandit-chief Hezekiah in 47 B.C. Porton, 72. Stern argues that the Sicarii originated from the north and were committed to the dynasty of Judas the Galilean, whereas the Zealots were directed by the priests in Jerusalem and were not committed to any particular dynasty.

[47] Newsom, 119-120. Brown, *Intro New Testament*, 78.

and held to a strict view of the Torah as representing the only revelation of God in Israel's life, not some human commentary on it.[48]

The sectarian strife between the Pharisees and Sadducees was to last for more than two hundred years, with each faction holding dominant political control at different times during the period of the Hasmoneans. During that time, the quarrel between the two factions was primarily political, but with the advent of the Romans it shifted from political control and conflict to religious control and conflict. The Pharisees gave up interfering in affairs of state and restricted themselves to teaching the nation through their religious schools. The Sadducees also turned away from political issues to religion and law, revolving around the Temple in Jerusalem, though also working to maintain political stability with the Romans.[49]

Fighting between the Sadducees and Pharisees during the Hasmonean period was often vicious and fierce. Similar atrocities occurred between the various factions involved in the Great Revolt (66A.D.), with different factions of the Zealots fighting against one another and against the ruling parties of the Jerusalem aristocracy, including the Sadducees. These occurred as the Romans themselves were approaching the city gates, with rival Jewish factions not only destroying one another but the city's food supply. The succession of roman procurators from 44 to 66 A.D. saw the deterioration of Roman-Jewish relations. Fermenting resistance to Roman control began in the Palestinian countryside and eventually moved to Jerusalem with war finally breaking out during the procuratorship of Florus from 64-66 A.D.[50] The factional fighting and dissent with their Roman overlords made the various Jewish factions also impervious to the activity and purpose of God in the midst of the Hellenistic paradigm. This is seen in their readiness to reject the messianic credentials of Jesus of Nazareth.

Summary

During the period of the Second Temple, Hellenism was the reigning paradigm that influenced the Ancient Near East or Orient from the time Alexander the Great to after the reign of Constantine. *Hellenism* was the politics, language, culture, and lifestyle of an

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[48] Newsom, 117. Porton, 66-67. Tcherikover, 264. Newsom, 113, 114-115. Elliott, 43-44. Tcherikover, 256-257.
[49] Tcherikover, 253-254.
[50] Thomas Indinopulus, "Religious and National Factors in Israel's War with Rome," in *Jewish Civilization in the Hellenistic-Roman Period*, ed. Shemaryahu Talmon (Philadelphia: Trinity Press International, 1991), 56-59. Indinopulus, 51.

advancing Greek ideology and society that spread through Alexander the Great's conquests. In the Orient, it produced a peculiarly Oriental Hellenism. Rome completed the transition with its *Pax Romana*. During the period of the second temple, the Jewish community of faith was unable to establish an effective mission to the Gentiles and maintain control of the land promised to the patriarchs, except for the Maccabean period when other Jewish factions disputed their control. Outside of the Maccabean period, the Jewish community held a symbiotic relationship with their secular overlords - the Persians, Alexander the Great, the Ptolemies, Seleucids and Romans – based on a political control that allowed the Jewish community to control its own affairs under the auspices of the holy Priests and according to the received ancestral traditions.

Factional conflict also occurred over the level of Hellenism permitted in Jewish religious and political affairs. Pressure to implement Hellenism came from Jewish leadership and merchants rather than from their secular overlords, even during the reign of the Maccabeans. By the first century B.C., Palestine was profoundly Hellenised, with Jerusalem itself being both the most Jewish and Hellenistic of Jewish cities. At times, extreme Hellenistic Jewish factions threatened Jewish self-differentiation, whilst its defence produced a Jewish exclusiveness that failed to see the potential of the Hellenistic paradigm to include the Gentiles in the community of faith, whilst not breaching that self-differentiation. Factional conflict and Jewish exclusiveness also made the activity and purpose of God through the Christ-event opaque to those factions.

Part B/ The Hellenism Paradigm, the Christ-event and Birth of the Christian Church.

Jewish Messianic Expectation and the Christ-event

The Christ-event, according to the fledging Christian church that emerged out of the death and resurrection of Jesus Christ, was the intervention of God not only in the history of the Jewish community of faith, but on a broader scale, the Gentile nations themselves. However, during the period of the Second Temple, within Judaism itself, God's activity in the midst of the Hellenistic paradigm-change is quite difficult to assess, due to two factors:

1. the disparate nature of Jewish factions noted above. Who of the many Jewish factions could specifically speak for *Yahweh* and declare the divine purpose?
2. the lack of a specific prophetic voice.

None of the Jewish literature, which referred to the events and perspectives active during the Second Temple period, recorded any specific prophetic voice. The Jewish literature, portraying events of this period, did not find their way into either the Jewish or Christian canonical framework, outside of the Apocrypha. The events of the exile and return from Babylon recorded in the canonical texts, on the other hand, are shrouded in the prophetic voice. That is, during those periods prophetic witnesses communicated God's activity and purpose. For our purposes, the prophetic voice acts in the canonical material to reflect an understanding of God's activity and purpose in those events.

Even during the period of Maccabean/Hasmonean control of Judea, which most closely reflected any sense of God's vengeance upon the enemies of Israel, the records held no clear and specific prophetic voice.[51] The Maccabeans themselves were acutely aware of the lack of prophetic voice during their time. Once they recovered the Temple, they proceeded to dissemble the profane altar set up by Antiochus IV. The question arose as to what to do with the stones, once dissembled. The proposed recourse was to store the stones until a true prophetic voice was to arise once again in Israel to tell them what to do (1 Maccabees 4:42ff). This absence of the prophetic voice was to weigh heavily upon the morale of the nation during the reign of the Hasmoneans and later. "Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them" (1 Maccabees 9:27).

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[51] Bright, 420.

As a result, the hope for the appearance again of the prophetic voice in Israel became linked with the messianic expectation of a "prophet-like-Moses".[52]

Only one of the disparate streams of Jewish thought and activity, during this time, alluded to the presence and activity of the prophetic voice - that related by the New Testament redactors. They referred to this activity initially in the ministry of John the Baptist, and then in the ministry of Jesus of Nazareth. The concurrence of these two prophetic figures would have themselves suggested messianic possibilities due to the Jewish Messianic expectations. J.D.G. Dunn proposes that:

> Jesus evidently undertook what might be called a self-consciously prophetic role – both in terms of his championing 'the poor', and in terms of such prophetically symbolical actions like the entry into Jerusalem, the clearing of the temple, perhaps the meal in the desert, and certainly the Last Supper.[53]

For many scholars the most symbolic of Jesus' prophetic activity manifested itself most clearly in driving out the moneychangers from the temple precincts and the foretelling of its demise. As Sanders notes, "in the view of the authorities the action and the saying together were 'a prophetic threat'".[54]

Not only do the New Testament redactors allude to a prophetic ministry by Jesus, but also they write their material in the light of Jewish Midrash, which links it with the Jewish tradition of the prophetic voice and its use of Jewish canonical material. It provided an exegetical process that drew a correlation between the ancient Jewish Scriptures and the current concrete events occurring in the life and ministry of Jesus and the early church. It provided *continuity* between the Word of God in Scripture and the world in which the early church was emerging.[55] For the New Testament redactors, what they were proclaiming about Jesus as the Christ was not to be divorced from the beliefs of their Jewish roots and its faith in *Yahweh*. Rather, it was to be seen as the fulfilment of those beliefs and the emergence of *Yahweh's* activity and purpose in a new paradigm.

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[52] Craig Evans, *Jesus and His Cotemporaries* (Boston: Brill Academic Publishers, 2001), 59-60.

[53] James Dunn, "Messianic Ideas and Their Influence on the Jesus of History," in *The Messiah, Developments in Earliest Judaism and Christianity*, ed. James Charlesworth (Minneapolis: Fortress Press, 1992), 377. N.A. Dahl, "Messianic Ideas and the Crucifixion of Jesus," in *The Messiah, Developments in Earliest Judaism and Christianity*, ed. James Charlesworth (Minneapolis: Fortress Press, 1992), 399.

[54] Raymond Martin, *The Elusive Messiah* (Boulder, Colorado: Westview Press, 1999), 60. R.G. Hamerton-Kelly, "Sacred Violence and the Messiah: The Markan Passion Narrative as a Redefinition of Messianology," in *The Messiah, Developments in Earliest Judaism and Christianity*, ed. James Charlesworth (Minneapolis: Fortress Press, 1992), 461.

[55] Jacob Neusner, *What Is Midrash?*, ed. Dan O. Via, New Testament Series (Philadelphia: Fortress Press, 1987), 39, 40, 103.

Jewish Messianic Expectations

What is distinctive during the period of the Second Temple is the inability of many, if any, of the Jewish factions to understand God's purpose in the paradigm-change they were enduring. The Hellenistic paradigm provided an environment in which a significant religious movement could impact the empire without force and engage the empire in the worship of *Yahweh*. This potential came not only because of the spread of a common language, but also because of the ease of multi-national and multi-ethnic interaction, along with a perchance to engage people in religious novelty. The spread of the Jewish sect of the Christians throughout the Empire, and the eventual takeover of the Empire without force in the time of Constantine, exposes the hidden potential that the Hellenism paradigm brought with it. If such a possibility was ever on the horizon of the Jewish community of faith, it was certainly never in the form of a crucified Messiah, and more often perceived the overthrow of Gentile forces rather than their redemption. The inability of the different Jewish factions to see the possibility of bringing the Gentiles to *Yahweh* revolved around two different perceptions of the same issue: the self-differentiation of the Jewish community of faith from the Gentiles.

Extreme Jewish Hellenising factions wanted to do away with this self-differentiation altogether, assimilating to the extent that there was no particular difference between the Jewish community of faith and any other Hellenistic group. This group sensed the potential of the Hellenism paradigm for greater and wider influence in the world at large, but failed to understand that the Hellenistic paradigm-change was not about changing the centred values of their community. Its purpose was to change the way those values were communicated to a wider world. They failed to understand that God's purpose was to bring the Gentiles into the kingdom of God. Their attempt to breach Jewish self-differentiation would not have achieved such a purpose and could have easily meant the eventual disintegration of the Jewish community of faith altogether.

The fear of such disintegration was certainly at the heart of the more conservative Jewish faction's reaction to and conflict with their more Hellenising brethren. Although all Jewish factions had assimilated Hellenistic practices to a greater or lesser extent, the more conservative faction's attempts to maintain Jewish self-differentiation came with an innate exclusion of the Gentiles from the community of faith. They failed to see that the inclusion of the Gentiles in the Kingdom of God could occur alongside the retention of their self-

differentiation as the Jewish community.[56] Rather, any activity of God, in regards to the Gentiles, was seen in terms of the overthrow and subjugation of the Gentiles by the forces of God, in some cases led by a messianic figure.

The disparate nature of the Jewish factions during the second Temple period also contributed to quite diverse and sometimes conflicting views about the origins of this Messiah, his activity and purpose. These included: Mosaic; Davidic; the victorious servant of Isaiah 53; the smitten Shepherd of Zechariah 13; and the Son of Man of Daniel 7 and Enoch 2, with many of these views holding a royal messianic motif.[57] The Qumran community made extensive use of messianic themes from the Old Testament, including the Psalms and the Prophets. Their use of the notion of *Messiah* or *Anointed One* was not only based upon models of the anointed kings of the Davidic dynasty, but also other messianic paradigms such as a priestly Messiah from the line of Aaron; a prophet who was held to be in continuity with the tradition of Moses; and a heavenly figure.[58] Their use of the Son of God motif suggests that it, like many of the other titles describing Jesus' messianic identity, rose from Palestinian Jewish influence, including the Davidic understanding of messianic hope, rather than from the Graeco-Roman influence of the ruler-cult.[59]

Moltmann proposes that the development of Messianic expectation sprang from two sources. The first was a sense that anointed kings of Israel and Judah had failed to live up to that anointing, thus looking for an "anointed one who will fulfil his anointing."[60] The second was that messianic hope did not arise as a hope of the victors and rulers, but the defeated and the downtrodden. Messianic expectation then looked for a Messiah who was an earthly, political king who would overthrow the Greek or Roman hegemony, not some heavenly being who would appear on earth in a miraculous way.[61] Rabbi Stephen Wylen notes:

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[56] Jürgen Moltmann, *The Way of Jesus Christ* (New York: Harper San Francisco, 1990), 34.

[57] William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press Ltd, 1998), 31-34.

[58] Craig Broyles, "The Redeeming King: Psalm 72's Contribution to the Messianic Ideal," in *Eschatology, Messianism and the Dead Sea Scrolls*, ed. Craig Evans and Peter Flint (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1997), 24. Paul Hughes, "Moses' Birth Story: A Biblical Matrix for Prophetic Messianism," in *Eschatology, Messianism and the Dead Sea Scrolls*, ed. Craig Evans and Peter Flint (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1997), 12.

[59] Craig Evans, "Jesus and the Dead Sea Scrolls from Qumran Cave 4," in *Eschatology, Messianism, and the Dead Sea Scrolls*, ed. Craig Evans and Peter Flint (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1997), 92, 94. Horbury, 8, 12.

[60] Moltmann, *Way of Jesus Christ*, 7.

[61] Moltmann, *Way of Jesus Christ*, 13. Oscar Cullmann, *The Christology of the New Testament* (London: SCM Press Ltd, 1963), 115, 117.

> The primary function of the Messiah is to defeat the oppressive enemies of Israel, returning the Jews to sovereignty. The messiah is victorious in battle. No matter how understood, messianism was inherently a rebellion against Roman rule. The antithesis of the kingdom of God is the kingdom of Evil, which is Rome.[62]

The Psalms of Solomon also expressed an expectation of a Davidic Messiah that saw the destruction of the oppressive Gentile forces, the gathering of a holy people, and the establishment of Jerusalem as the centre of a new kingdom of righteousness and peace.[63]

Jesus' Response to Jewish Messianic Expectations

Jesus unquestionably rejected the nature of a Jewish *political* messianic expectation, as applying to himself, with the emergence of his ministry during the time of the emperor Tiberius Claudius Nero (14-37 A.D.). He especially called into question, in regards to his own activity, the reigning messianic expectation of a political saviour-king. His rejection of this political messianic expectation has led many scholars to accept Wrede's proposal that Jesus never saw himself in messianic terms or in fulfilling messianic expectations.[64] However, Jesus' rejection of the term was not so much a denial of messianic identity itself, but certain aspects of its fulfilment. The problem was whether it truly reflected Jesus' mission and God's purposes, within which he would 'fulfil his anointing'. Along with this was the problem of the spiritual and moral obstacles operating within factional Judaism, at the time, that would have made Jesus agenda opaque to many of the Jewish leaders.[65]

Jesus' ownership of the term *Messiah* before Caiaphas and the Sanhedrin is quite ambiguous. However, his ownership of the term *Son of Man*, within its eschatological framework, was quite unambiguous. They saw this claim as blasphemous because it intimated an ability to enter directly into God's presence, share in God's rule, and possibly be at oneness with God (Luke 22:66ff; Mark 14:60ff; Mt 26:62ff.; John 18:24ff). The Jewish leadership saw it clearly as claiming messianic identity. This is further supported by Pilate's line of questioning of Jesus about being the king of the Jews, and the subsequent sign which Pilate had nailed to the cross – 'king of the Jews' (John 18:33ff; Luke 23:1ff; Mat 27:1ff; Mark 15:1ff.).[66] For the

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[62] Stephen Wylen, *The Jews in the Time of Jesus* (New York: Paulist Press, 1996), 170. Dunn, 375.

[63] Newsom, 247.

[64] Rengstorf, 341. Raymond Collins, *Introduction to the New Testament* (London: SCM Press, 1983), 55. Newsom, 252, 254, 298.

[65] R.W.L. Moberly, "The Christ in the Old and New Testaments," in *The Cambridge Companion of Jesus*, ed. Markus Bockmuehl (Cambridge: Cambridge University Press, 2001), 192. Dunn, 375, 376.

[66] Dahl, 390.

Jewish authorities Jesus' teaching presented an alternative vision of God's purpose that called into serious question not only their own authority but also the authority of the Temple. Hamilton-Kelly proposes that His aim, thus, was to shut the Temple down, not to cleanse it, but to bring its sacrificial system to a standstill with the destruction of the Temple itself. As such, Jesus was seen to be a threat to both Jewish and Roman authority and rule, for which crucifixion was the traditional punishment for those who resisted imperial rule.[67]

Novakovic notes that some of the earliest New Testament confessions also included the affirmation that Jesus was of the Davidic family, a messianic title that Jesus did not forbid (Matthew 21:15ff; Luke 19:40ff). He proposes that Jesus' life and ministry moved quickly to the fulfilment of the messianic Davidic expectation of 2 Samuel 7, which expected the Messiah to: (a) be a royal figure of the Davidic line; (b) stand in a father-son relationship with God; and (c) grant the permanence of the Davidic dynasty. [68] Jesus not only expressed such an intimate Father-Son relationship with God in the Johannine dialogues, but also in the use of *My Father* about twelve times in Matthew, and once in Luke.[69] Although the new paradigm provides an environment in which the community of faith can once again address the divine purpose, the potential of that paradigm does not present itself in expected forms. For the Jews, their expectation of a Messiah was held in a variety of forms, none of which Jesus was willing to fulfil to anyone's satisfaction.[70]

Jesus' Messianic Claims and the Son of Man Motif

Jesus' use of the *Son of Man* motif also indicates that he was not entirely reticent in claiming messianic identity. This motif was more likely to have originated with Jesus himself, as a self-designation, rather than a title invented by and applied to him by the early church and the New Testament redactors. The Son of Man motif - *ho husio tou anthropou* - with the definite article, was not used anywhere else in extant Greek literature.[71] It was only used in the Gospels and once in the Acts of the Apostles. In addition, the various voices that gave

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[67] Joel Green, "Crucifixion," in *The Cambridge Companion of Jesus*, ed. Markus Bockmuehl (Cambridge: Cambridge University Press, 2001), 95-96. Hamerton-Kelly, 467. Brendon Hill, *Jesus the Christ: Contemporary Perspectives* (Connecticut: Twenty-Third Publications, 1997), 176. Green, 91.

[68] Lidija Novakovic, *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew*, vol. 170 (Tubingen: Mohr Siebeck, 2003), 11, 12, 19.

[69] Matthew 10.32-33; 11.27; 16.13; 16.17,27. Son: 18.10,35; 25.34; 26.29, 39, 42, 53; Luke 10.22.

[70] Rengstorf, 341.

[71] Dunn, 371. Moltmann, *Way of Jesus Christ*, 140. Larry Hurtado, *Lord Jesus Christ, Devotion to Jesus in Earliest Christianity* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2003), 291-292, 297. Including the Greek Old Testament and early Christian proclamation, confession, and liturgy

credence to the other messianic titles or terms did not testify to its claims.[72] The term Son of Man therefore seems to form part of Jesus' own manner of speaking, his *idiolect* or *distinctive voice*, and became his most characteristic form of self-reference. [73]

Although the early church preserved the Son of Man motif as an expression of Jesus about himself, they were hesitant in using it in their proclamation about him. They were unable to define and thus own it. The title itself thus retains a numinous element.[74] A numinous sense which is supported by decades of scholarly endeavour that has not been able to conclusively decipher the meaning of the term or its origins, nor entirely what Jesus himself meant by the term, which is enigmatically and wholly used in the third person. Although it was certainly comprehended as a messianic reference among first century Jews, on the lips of Jesus it also carried with it the particular understanding of His own messianic identity and purpose. His use of the motif has been identified in three areas of his sayings:

1. the (present) earthly Son of Man;
2. the suffering Son of Man; and
3. the eschatological (future) or coming Son of Man.[75]

It is through these three different types of sayings that Jesus' unique interpretation of the motif is expressed, as Jesus succinctly combined the use of the Son of Man (*barnasha*) motif with the Suffering Servant (*ebed Yahweh*) motif from such passages as Isaiah 53. Both of these motifs had already existed in Judaism at that time, but never used together. The first evoked a sense of exaltation with the Son of Man riding upon the clouds, and the other evoked a sense of deepest humiliation with the concept of a suffering Messiah.[76]

However, though I favour the interpretation of Jesus' use of the Son of Man motif as being messianic, its use may have carried with it a much broader meaning and application. This was in reference to Jesus' mission to the Gentiles, which Burkett notes, arises from the correlation

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[72] It was not expressed through the crowds, except to query Jesus as to what he meant by the term. Nor was it expressed through the demonic witness that readily acknowledged Jesus divine origins, or those who were seeking healing, who portrayed Davidic claims, or even through the specific charges of the Jewish or Roman authorities themselves, who questioned Jesus about the claim to be the Messiah or King of the Jews.

[73] Hurtado, 292-293.

[74] Walter Wink, *The Human Being: Jesus and the Enigma of the Son of the Man* (Minneapolis: Fortress Press, 2002), 251. Hurtado, 292-293, 305.

[75] Delbert Burkett, *The Son of Man Debate: A History and Evaluation* (Cambridge: Cambridge University Press, 1999), 43, 121. Maurice Hogan, *Seeking Jesus of Nazareth* (Dublin: The Columba Press, 2001), 21.

[76] Cullmann, 160-161.

between a nontitular interpretation of *bar eshna (son of man)* and the concept of a pre-eminent man.[77] It identifies the purpose of the *Coming One* that goes far beyond Jewish Messianic expectations and the redemption of the Jewish community of faith, to the redemption of all human beings through the Son of Man. This is the point made by Moltmann when he proposes that the Coming One, as the Son of Man, goes back beyond Israel's history of promise to the history of creation, through which Israel's messianic hope becomes so universal that her special promise is superseded and her own history disappears. Whereas the concept of Messiah carries with it an Israel-centric messianic hope, Moltmann proposes that this forms simply a preliminary stage to humanity's hope for the Son of Man. "The messiah is a historical figure of hope belonging to nation, space and time. The Son of Man is a figure of expectation for all nations".[78]

Although Jesus' mission began with Israel, it was not meant to stay there. It is, thus, through Christianity that Israel pervades the world of the Gentile nations with a messianic hope for the coming of God to all peoples.[79] Such an understanding of the Messiah's role takes us far beyond Jewish expectations. It relates, however, to my issue of paradigmatic movement, in that such an impossible task was made possible by a paradigm - the Hellenistic paradigm - that to all intents and purposes was not bent upon promoting a particular religious entity to take foremost position in the Empire. Only through an engagement with the underlying dynamics of the Hellenistic paradigm was the Christian Church able to usurp that paradigm, and the Empire itself, to establish the Christendom-paradigm that lasted for one and a half millennium. However, such potential was not obvious to any of the Jewish factions in their engagement with Jesus of Nazareth.

Jewish Rejection of Jesus the Messiah

For the New Testament redactors, Jesus' purpose was not to challenge the Roman forces and overcome them by force; nor was it to fulfil the disparate nature of Jewish expectations of the Messiah; but to be the *Anointed One* who would fulfil his anointing. He came primarily to achieve God's purpose in the salvation of the world, which meant being God's Messiah, not purely the Messiah of Jewish expectations. As Jesus moved towards the culmination of God's

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[77] Burkett, 17-19. While some saw the Son of Man as a lowly human, others saw him as a superior human. The latter interpretation emphasized the first article in the phrase: *the* Son of Man (= the Man), which thus pointed to Jesus uniqueness, as the man different from all others.

[78] Moltmann, *Way of Jesus Christ*, 15, 16, 17.

[79] Moltmann, *Way of Jesus Christ*, 2-3.

purpose, He met with resistance and conflict from all of the disparate Jewish factions. Two key Jewish factions – the Pharisees and Sadducees – not only opposed Jesus' ministry and activity, but were also complicit, either directly or indirectly, in His arrest, trial and execution.[80] However, his reluctance to own a political messianic role also put him at odds with the various Zealot factions, who at this stage acted in the background of Jewish affairs. Their presence in the Gospels may be indicated by the few attempts by the crowds to crown him as a political messianic king (John 6:15) and the pressure to release the insurrectionist Barabbas in place of Jesus at the crucifixion.[81]

John Meier purports that the various Jewish factions in fact marginalized Jesus. He proposes that such marginalization began with Jesus' own actions and then culminated in his total marginalization with his death by crucifixion – whereby he was "easily brushed aside in the dustbin of death".[82] He proposes that Jesus marginalized himself by resigning from his carpentry business and taking up the itinerant prophetic ministry; by his teachings and practices; and by His poor appearance, as a layman turned prophet from a rural culture. Meier concludes that Jesus' final rejection and marginalization by the disparate Jewish factions was in the form of his death by public execution, which had pushed him to the margins of society – both Jewish and Roman.[83] It is doubtful, however, within a Jewish context, that Jesus and the role he adopted could have been seen in such a marginal way.

The appearance of the prophetic voice from inconsequential surroundings of the wilderness, let alone the poor rural countryside of Galilee, was quite an accepted event in Jewish tradition. The prophetic voice in Jewish history has often come in the guise of insignificance. That the Jewish authorities approached John the Baptist on the grounds of his possible credentials as a prophet (John 1), and their ongoing assessment of Jesus' prophetic credentials (Luke 7:36; John 7:40ff), at least indicated an openness in the Jewish mind to the perversity of God in establishing his Word in the most meagre of surroundings. That the Jewish authorities desired to marginalize Jesus, did not mean that Jesus was as insignificant in Jewish affairs as Meier proposes. Joel Green notes that had Jesus simply been a lonely voice then the Jewish

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[80] Anthony Joseph Saldarini, *Pharisees, Scribes and Sadducees in Palestinian Society*, ed. Astrid Beck and David Freedman, The Biblical Resources Series (Grand Rapids, Michigan: Wm. B Eerdmanns Publishing Co, 2001), 168.

[81] Ruth Edwards, "Rome," in *Dictionary of Jesus and the Gospels*, ed. Joel Green, Scot McKnight, and I. Howard Marshall (Downers Grove: InterVarsity Press (electronic version), 1997), 714.

[82] John Meier, *A Marginal Jew: Rethinking the Historical Jesus*, ed. David Freedman, 2 vols., The Anchor Bible Reference Library, vol. One (New York: Doubleday, 1994), 9.

[83] Meier, 8, 9.

authorities would have managed to marginalize him. However, Jesus was so popular amongst the Galilean and Jerusalem crowds that the Jerusalem elite recognized the potential of Jesus' popularity jeopardising Rome-Jerusalem relations and creating an additional threat to the Temple.[84]

Hamerton-Kelly notes that the reason the Jewish authorities feared Jesus so much was because his teaching had hypnotised the mob, and at that point, at least for a short period, he had taken the mob out of their control.[85] Jesus might have been a poor itinerant lay prophet from Galilee, but he was neither inconsequential nor marginal in the impact he had upon the rural crowds of Galilee, nor the urban mob of Jerusalem. The extent of Jesus' impact is noted by the charges brought against him at his trial before Pilate, where the Jewish authorities fiercely accused him of perverting the nation, teaching throughout all Judea, from Galilee to Jerusalem (Luke 23:1ff NKJV). Having charged Jesus with deception the Jewish authorities and the Jerusalem mob, without whom the Jewish authorities could not have achieved their ends, managed to execute (with an aim to terminate), by Roman hands, God's activity and purpose in the paradigm-change they were experiencing.[86]

Martin Noth notes that with this act not only did the Jewish authorities and the Jerusalem mob find themselves standing against the activity and purpose of God in a new paradigm, but they also ushered in the end of the history of Israel as a nation and the old paradigm that had driven it. Noth writes:

> Jesus himself, with his words and his work, no longer formed part of the history of Israel. In him the history of Israel had come, rather, to its real end. What did belong to the history of Israel was the process of his rejection and condemnation by the Jerusalem religious community. It had not discerned in him the goal to which the history of Israel had secretly been leading; it rejected him as the promised Messiah. Only a few had joined him, and from them something new proceeded. The Jerusalem religious community imagined it had more important concerns, and kept aloof from this new movement. Hereafter the history of Israel moved quickly to its end. [87]

Noth points out the irony of the situation, in which the Jewish community of faith found themselves, in regards to Jesus the Messiah. In moving to marginalize Jesus they effectively marginalized themselves and their nation, whose end as a consolidated group in the land promised to the patriarchs, was to occur within forty years of the events leading up to Jesus

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[84] Green, 95-96.
[85] Hamerton-Kelly, 470.
[86] Green, 96. Hamerton-Kelly, 470.
[87] Noth, 432.

crucifixion and the subsequent force unleashed in the emerging Christian church with his resurrection.

Two issues arise out of the midst of this irony. First, the Jewish community of faith that rejected and executed its Messiah was the same community of faith from which the new fledging Christian church emerged. Christian anti-Semitism has no justification from the events leading up to and encompassing Jesus' crucifixion, because of the paradox of a community of faith who both denies and accepts God's activity and purpose in the midst of a paradigm-change. If we blame the Jews for the crucifixion of Jesus then we must also blame them for the establishment of the church and its early leadership, without which there would be no church. Second, the elements of the Jewish community of faith who rejected God's activity and purpose in the midst of a paradigm-change had no grounds to excuse themselves for their rejection of God's purposes. Jesus cried these words over the Jewish rejection of God's activity and purpose in the midst of the paradigm-change:

> O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate. For I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' (Matthew 23:37f. NKJV)

In addition, the New Testament redactors note that in rejecting the messianic claims of Jesus of Nazareth, the Jewish authorities exposed their own lack of authenticity in their relationship to God and the validity of their positions as God's representatives (John 5:37-38; 8:19, 42-47).

Although Jesus and the emerging church were to challenge Rome on one front, there was no real overt attack upon the Roman government or criticism of its activities and beliefs in the Gospels. This was the case even when Jesus was informed of the Galileans whose blood Pilate had mingled with their sacrifices. He responded by calling his listeners, not the Roman authorities, to repentance (Luke 13:1ff). This does not mean, however, that the Gospel sources were ignorant of the brutality of Rome and its appointed leaders. Jesus did challenge Rome on one particular front. Jesus denied Herod and Pilate any sense of power over him. Herod would be incapable of killing him outside of Jerusalem (Luke 13:31-33), and Pilate only had power to do so because such power was given to him by God not Rome (John 19:11). Jesus maintained the understanding of the sovereignty of *Yahweh* over human affairs, no matter

how extensive the powers of Rome, or any other nation, might be. For the early church the sovereignty of *Yahweh* stood over and above that of Rome, with the expectation that Rome and its emperor would have to yield to *Yahweh* their God, and his only-begotten Son Jesus Christ, not they to Rome. The outcomes of this stance suggests that, at critical times of paradigm-change, as the community of faith engages the dynamics of the emerging paradigm, it is once again able to take up and effectively fulfil its divine purpose.

Paradigmatic Effect on the Community of Faith

Not only was the community of faith's reaction to the Hellenism paradigm-change similar to that of the Hyksos, but also the development of the areas of the community's life were similar for both Israel as a nation coming out of its patriarchal roots and the emergence of the Christian Church coming out of its Jewish roots through the Christ-event. The paradigmatic changes that saw the emergence of the Christian church came with a new understanding of, and engagement with, *Yahweh*, Israel's God. This came, not only with a new revelation of the divine name, *God as Trinity*, but also with a change in the understanding of covenant and divine/human relationships. This included the development of a new understanding of ministry and priesthood; and a change in the rules that governed the covenant, which included the demise of the Temple, its sacrificial system and Law. The biblical narratives link these changes to the paradigmatic forces at work that brought forth the fledging Christian church out of the disparate factional groups that made up Judaism in the time of the Second Temple, and came through the life, ministry, death and resurrection of Jesus the Messiah.

God as Trinity

For the New Testament redactors it was important to understand that the God who brought the Christian church into being through Jesus Christ was the same God who appeared to the Patriarchs and Moses as *Yahweh*. The new understanding of God, which was eventually codified in terms of the *Trinity,* had to emerge from the Jewish knowledge of God as *Yahweh.* The development of this understanding raises a number of issues. For my purposes, I address three elements of that development: the identification of Jesus within the framework of the Jewish *Shema*; the attribution of divine prerogatives to Jesus; and the identification of Jesus and the Holy Spirit with God's Word and Spirit in the Jewish tradition. The identification of

Jesus with each of these domains, previously attributed only to *Yahweh,* occurred within the change in perception and framework that the Hellenistic paradigm established.

The New Testament redactors locate their understanding of Jesus' divine nature, as well as that of the Spirit, within the context of the Jewish monotheistic understanding of God. For both: God was *One*. From the time of Moses to Ezekiel, the Jewish understanding of God as One saw *Yahweh* as a living personality who was deeply engaged in the life and struggles of Israel. However, during or after the exile, the priestly tradition began to emphasize the inapproachability of God, by forbidding the verbal use of the divine name *Yahweh*. It established a foundation for monotheism defined in abstract terms. Abstract terms, when combined with a mentality of strict adherence to the letter of the law, created an atmosphere that rendered God more distant and remote.[88] By New Testament times, the *Tetragrammaton* (Hebrew consonants *YHWH* for *Yahweh*) no longer served as a personal name for God. Reverential circumlocutions such as *adonay* or *adonia* (LORD) in Judea and *kyrios* among Greek-speaking Jews replaced it.[89]

Although there is no direct reference to the Tetragrammaton in the New Testament, there is extensive use of *kyrios* to refer to both God and Jesus. Soulen notes that the New Testament uses an astonishing array of periphrastic language to identify the one to whom Jesus prays as *YHWH*. It also includes both Jesus and the Holy Spirit in the identity of this one God, *YHWH*.[90] In Jesus Christ, the community of faith once again found access to the personal and intimate nature of *Yahweh*, as the one and only God in the midst of the community of faith, acting on their behalf. The revelation of God as Trinity brought with it not only a personal understanding of the nature of God, but also offered a more intimate relationship with God, which was foreshadowed in the prophetic texts of Jeremiah (31:31-34) and Ezekiel (36:26).

Nevertheless, this intimate relationship with God retained an intensely monotheistic understanding for both Jesus and Paul as understood in the Jewish *Shema*.[91] Jesus, in the

[88] William La Due, *The Trinity Guide to the Trinity* (Harrisburg, Pennsylvania: Trinity Press International, 2003), 2, 3.

[89] R. Kendall Soulen, "Hallowed Be Thy Name! The Tetragrammaton and the Name of the Trinity," in *Jews and Christians: People of God*, ed. Carl Braaten and Robert Jenson (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2003), 22.

[90] Soulen, 23-24, 25, 27. La Due, 3.

[91] R.F. Youngblood, Bruce, F.F., Harrison, R.K. & Thomas Nelson Publishers., "Nelson's New Illustrated Bible Dictionary," (Nashville: T. Nelson, 1995). The *Shema* was the Jewish confession of faith that begins with

Johannine texts (for example, John 10:30), identifies himself with the Father in such a way that suggests a more than unitary understanding of Jesus' monotheism, in that together the Father and Jesus are one God.[92] Paul also exhibits a similar understanding of monotheism when he picks the Jewish *Shema* to describe the nature of the oneness of God:

> Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords— yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist (1 Corinthians 8:5-6).

Paul contrasts his understanding of the nature of God, in the light of idolatry to other gods, and identifies the Jewish *Shema* with God the Father. However, he also goes on to identify Jesus Christ with the Father and subsequently with the *Shema* itself. Not only is Jesus linked to the Jewish *Shema* in both Jesus' and Paul's teaching, but a number of prerogatives peculiar to *Yahweh* are attributed to Jesus by the New Testament redactors. These include: God as the sole creator of all things; God as the sovereign ruler over all things; God's eschatological rule over all things; God's eternal nature, the first and the last; and that God is alone to be worshipped. Bauckham goes on to note that early Christianity used this theological framework to create a kind of Christological monotheism, which included Jesus in the unique identity of the one God of Israel.[93]

Second Temple Judaism was strictly monotheistic, in the sense that the Jews drew hard lines of distinction between God and all that was not God. At the same time, its monotheism was not necessarily unitary. Though God was One, they saw within that monotheistic framework God's multiple manifestations. In particular, the Word and the Spirit were not only seen as divine aspects of *Yahweh*, but were personified and hypostatised within *Yahweh* – the Spirit taking on the sense of *Yahweh's* vitalising force and the Word taking on the sense of the living expression of *Yahweh's* thought and will.[94] It is in the midst of this understanding that the New Testament redactors linked both Jesus and the Spirit within a monotheistic understanding of God. In the opening stanzas of the Johannine prologue, John earths whatever

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"Hear, O Israel: The Lord our God, the LORD is One!" Numbers 15:37–41, Deuteronomy 6:4–9 and 11:13–21.

[92] Richard Bauckham, "Monotheism and Christology in the Gospel of John," in *Contours of Christology in the New Testament*, ed. Richard Longenecker (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2005), 163.

[93] Richard Bauckham, "Monotheism and Christology in Hebrews 1," in *Early Jewish and Christian Monotheism*, ed. Loren Stuckenbruck and Wendy North (London: T & T Clark International, 2004), 167, 168.

[94] David Capes, "Yhwh Texts and Monotheism in Paul's Christology," in *Early Jewish and Christian Monotheism*, ed. Loren Stuckenbruck and Wendy North (London: T & T Clark International, 2004), 135, 136. La Due, 6.

he is going to say about Jesus the Messiah firmly within the context of the monotheistic understanding of the Jewish God. He uses the *Word* to identify the pre-existent Christ in such a way as to portray his existence within the unique identity of God, in a manner readily understood by Jewish monotheism, without at the same time infringing that monotheism. He notes that the witness he is about to give is one of a monotheist - a self-confessed adherent to the Jewish belief in one God. Thus, the Gospel begins "by engaging with one of the most important ways in which Jews defined the uniqueness of the one God – that is, as the sole Creator of all things – and uses this way of understanding the unique identity of God in order to include Jesus within it".[95] The emerging church not only came with a new understanding of the internal nature of their God *Yahweh*, but with a new understanding of covenant through Jesus Christ.

Establishment of a New Covenant

The New Testament writers proclaim the annulment of the old or first covenant (*palaios or prote diathekes*) delivered to Israel through Moses and the establishment of an entirely new covenant (*kaines diathekes*) established through Jesus Christ. The first conception of the term *kaines diathekes* occurs in Jeremiah 31:31-34, with a promise of a new and better covenant for the community of faith. It appears in the New Testament in 2 Corinthians 3, the Letter to the Hebrews (8:8; 9:15; 12:24) and in the traditional Eucharistic words of Jesus recorded by both Paul and the Synoptic Gospels.[96] The Letter to the Hebrews refers to the Jeremiah text twice (8:8; 10:16) to emphasise God's judgment upon the old covenant and its ineffectiveness, long before Christ's appearance to inaugurate the new covenant. It promises a covenant far superior and qualitatively different in two respects. It included an interior covenant engraved on the hearts of the people of God and saw sins *effectively* forgiven.[97]

In reference to the passing away of the old covenant Paul uses the participle *ten katargoumenen* four times in 2 Corinthians 3:7-18, with the meaning to *abrogate, annul* or *do away*. He uses the attributive participle in v. 7 to indicate that the *splendour* on Moses' face was not so much fading away, but being annulled. In verses 11 and 13, it also applied to not

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[95] Bauckham, "Monotheism and Christology in the Gospel of John," 151. Wendy North, "Monotheism and the Gospel of John: Jesus, Moses, and the Law," in *Early Jewish and Christian Monotheism*, ed. Loren Stuckenbruck and Wendy North (London: T & T Clark International, 2004), 155.

[96] V.P. Furnish, *2 Corinthians*, The Anchor Bible (New York: Doubleday & Co, 1984), 184.

[97] Harold Attridge, *The Epistle to the Hebrews*, ed. Helmut Koester, Hermeneia - a Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1989), 226.

only the law, but also the whole administration of old covenant and its ministry symbolized by Moses.[98] The Letter to the Hebrews sees Christ bringing not simply an amendment of the Law, but its definitive *abrogation* (*athetesis*), because of its weakness and unprofitableness, since its law made nothing perfect (Hebrews 7:18-19). A new covenant was necessary because the old covenant could not achieve its intended ends - to bring perfection in its hearers (Hebrews 8:7 NKJV).[99] What then emerges from this contrast between covenants is the establishment of a new covenant through the blood of Jesus, who has obtained a more excellent ministry than that carried out by the officials of the old covenant (Hebrews 8:6). The new covenant then was established on a better foundation producing a better hope, because it is based upon better promises (Hebrews 7:19, 22, 8:6). Paul's contrast of the two covenants aimed to show that the glory and splendour of the Mosaic covenant was transitory. Whereas the dispensation of the Spirit that comes with greater glory and splendour is permanent. As a minister of the new and permanent covenant, Paul can speak and act with a boldness that those still under the Mosaic ministry cannot understand, a boldness that did not characterize Moses himself and that reaches even to the interpretation of the Mosaic covenant (2 Corinthians 3:6-15).[100]

Law, Ministry and Covenant

The new covenant also brought a new understanding of the law and regulations that relate to the covenant. The internal orientation of the new covenant also indicated a new understanding of how to keep the covenant for the individual Christian and the new fledging community of faith. Paul proposed that we are not so much justified by works of the law, but by faith in Jesus Christ (Galatians 2:15f). He concludes that not only does the law play no *positive* role in our becoming Christians (contra *legalism*) or living as Christians (contra *nomism*), but plays no role at all.[101] He notes that "if righteousness (justification) comes through the Law, then Christ died needlessly" (Galatians 2:21 NASV). To turn to the Law for justification, either to become a Christian, or subsequently to live our lives, as Christians, is to forsake Christ and the very justification He brings into our relationship with God.

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[98] Furnish, 203, 205, 207. Ben Witherington III, *Conflict and Community in Corinth - a Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids, Michigan: Wm B. Eerdmanns Publishing Co, 1995), 381.

[99] Attridge, 203, 204.

[100] Attridge, 220. F. Thielman, *Paul and the Law* (Illinois: Intervarsity Press, 1994), 117.

[101] Richard Longenecker, *Galatians* (Dallas: Word Books, 1990), 82-83. Andrew Peters, *Holiness without the Law* (Brisbane: A.E. & L.A. Peters Outreach Enterprises, 2005), 21-22.

Paul's issue with the law is not so much our inability to keep the law, but the law's own inability to give us life (Galatians 3:21 NASV).[102] His problem with justification by the works of the law, and its subsequent concept of covenantal nomism, is that the law itself cannot produce true righteousness and holiness before God. In place of the Law, the new covenant adopts three processes that engage the new people of God in the intimate relationship with the Triune God established by Jesus Christ. These are *justification by faith* (Galatians 2:15ff); *crucifixion with Christ* (Galatians 2:20; 5:24); and the *reception of the Spirit* (and subsequent *walking in the Spirit* – Galatians 5:16, 18, 25). Not only do these three processes deal with the issue of the works of the law, but also with the works of the flesh.[103] These three processes enable the new people of God to *fulfil* the law as opposed to *doing* the law (Galatians 5:14); to be servants of one another (Galatians 5:13) and to bear the fruit of the Spirit, against which there is no law (5:22-23). The holiness that develops through this process comes from an orientation with the new covenant inaugurated by Jesus Christ, and lived through Jesus Christ, which has superseded the covenant governed by the Law.

Not only is the Law itself superseded in the establishment of this new covenant, but also the ministry and priesthood that revolved around the cultic and sacrificial system at the centre of the old covenant's life and worship. The emerging Christian church in its early stages took little interest in developing a sense of priesthood outside of the priesthood of all believers, which also had its roots in Jewish tradition; and the high priesthood of Jesus Christ after the order of Melchizedek. The nature of ministry found in the New Testament texts is quite diverse and there appears no definite pattern of ministry or leadership within the emerging fledging church.[104] Leadership was provided early in the piece by the apostles, with the development of the diaconate, elders and bishops arising due to the various organisational and administrative issues of the quickly expanding church. Alongside these various administrative entities flowed the more demonstrative ministries of apostles, prophets, evangelists, pastors and teachers (Ephesians 4) and the use of the gifts of the Spirit (1 Corinthians 12).

Summary

Jesus met with resistance and conflict from all of the disparate Jewish factions. Whilst Jesus unquestionably rejected the nature of a Jewish *political* messianic expectation, he did allow

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[102] Colin Kruse, "The Works of the Law in Galatians, 1996," Melbourne: Ridley College - Lecture Notes. Peters, 25.

[103] Peters, 21-22, 26-27.

[104] Kevin Giles, *Patterns of Ministry among the First Christians* (Melbourne: Collins Dove, 1989), 7.

Messianic titles to apply to His mission. His use of the Son of Man motif provided enough justification for the Jewish and Roman hierarchy to execute Him by crucifixion. However, the use of that motif indicated a greater redemption of all humanity. It made Jewish expectations universal through Christianity, by which Israel pervaded the world of the Gentile nations with a messianic hope for the coming of God to all peoples. The emergence of the Christian church from its Jewish roots came with a new understanding of, and engagement with, *Yahweh*. The New Testament redactors identified Jesus within the framework of the Jewish *Shema*, producing a more personalized monotheistic understanding of *Yahweh*. They also attributed to Him divine prerogatives; and identified Jesus and the Holy Spirit with God's Word and Spirit in the Jewish tradition. The Christ-event produced a new interior covenant engraved on the hearts of the people of God and saw sins *effectively* forgiven, which produced a better hope because it was based on better promises. It included the development of a new understanding of ministry and priesthood; and a change in the rules that governed the covenant, which included the demise of the Temple, its sacrificial system and Law.

The investigation into the reaction of the community of faith to both the Hyksos and Hellenistic paradigm-changes, gives us insight into the effect paradigm-change has upon the community of faith and its ability to realise or resist the purposes of God during such change. It also indicates that significant areas of the community's life change because of those paradigmatic movements. Before we can apply, some of these insights to the issues confronting the community of faith in the current emerging paradigm, we need to look at the nature of the Christendom-paradigm without which we could not hope to understand the current paradigm-change.

Chapter Seven

Prelude to the Current Paradigm-change

Introduction

The purpose of chapters seven and eight is to clarify the understanding of the processes and dynamics of the new paradigm that has emerged over the last fifty to sixty years (acknowledging that the origins of this movement may have started earlier than that).[1] The investigation in chapters two and three noted that a paradigm-change involves the change of foundational paradigms, with replacement of one paradigm by another. Chapters five and six, showed the unique effect of paradigm-change on the community of faith, observing significant commonality about what changed for that community during such periods. This chapter explores the current paradigmatic movement and the perception, across almost every discipline, of the universal or global nature of that movement. It also explores the extent to which it saw the crumbling of the operational and communicative foundations upon which the church and the world has operated.

I investigate the structural nature of these paradigms by analysing the different periods of Christian history. I explore two views of periodisation to understand the depth and strength of foundational paradigms and their changes. Finally, I investigate the Christendom paradigm itself, with its inception in the Christ-event and its emergence during the reigns of the emperors Constantine and Theodosius (315 to 380 A.D.). I do this because; to understand the nature of the emerging paradigm we need to understand the nature of the preceding paradigm. I also explore how the paradigmatic dynamics of that paradigm continued to operate in the various sections of the church during the reformation and in the secular communities of the Enlightenment. This investigation enables clerical leaders to understand the dynamics of the Christendom paradigm and the way it has interacted with the life and activity of the church over the last millennium and a half.

Consciousness of a Paradigm-change

We are acutely aware that a paradigm-change has occurred over the last fifty years that has impacted the world in which we live and the way it operates at global levels.[2] A *Google* internet search in the late 1990s, for the word *paradigm*, only brought up sites measured in the

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[1] Hans Küng, *Global Responsibility: In Search of a New World Ethic*, trans. John Bowden (London: SCM Press, 1991), 3ff.

[2] Drucker, *New Realities*, 8.

tens of thousands, whereas a current internet search produces tens of millions (noting that the growth of the internet itself assisted this increase). The popular use of the term to refer to the nature of change comes out of the work of Thomas Kuhn in *The Structure of Scientific Revolutions.* Though Kuhn produced his work for and about the scientific community, in the years since its original publication, his work has been applied to almost every discipline, touching on a wide variety of fields "including sociology, anthropology, linguistics, psychology, business studies and theology".[3] Despite the quite disparate ways in which the terms *paradigm*, *paradigm-shift* and *paradigm-change* have been perceived and used across these disciplines, Nickels notes that "Kuhn's work has the merit, in these fragmented times, of serving as a common reference point and of generating cross-disciplinary discussion".[4] Though we may not agree with the interpretation of these terms, their use has put us on the same page in our discussion of the nature of change that has occurred at global levels in recent years.

We are inhabitants of an emerging paradigm that has primarily impacted the way we operate and communicate. This paradigm-change has occurred at foundational levels in "paradigm seen as benchmark, standard or foundation", and has affected the basic infrastructure of all organisations including the church. Drucker notes that this paradigm-change, which he calls the *new realities*, came to its ascendancy in 1973. It was of such a magnitude that it encompassed the entire world, effectively impacting everyone, and calling forth a total revision of the way organisations and people have worked and operated. Examples are: labour unions; social *interest* groups, any *isms* focused on *salvation by society*; the *mystique of the revolution*'s ability to impact society; military capacity and potency; government economic and social programmes; government privatization; and *Charisma* style leadership. Its impact was also evident in the dissolution of the Russian Empire, which for Drucker completed the shift from *European* to *World* history.[5]

Not everyone felt the strength of this paradigm-change in the early seventies. Charles Handy notes that the period from the mid 1980s to mid 1990s was a time of immense confidence and certainty in business circles. He writes: "Ten years ago we thought that we knew where we

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[3] Nickels, ed., 1. The wide reception of his work has elevated the terms "paradigm," "paradigm-change," and "paradigm-shift" to household phrases and the stuff of advertising slogans, and corporate boardrooms. Breton and Largent, 6. Von Dietze, 30.

[4] Nickels, ed., 1.

[5] Drucker, *Age of Discontinuity*, xiii. The 1973 divide included the oil crisis - seen as a result of the discontinuity that saw a shift from national to world economy as the true dynamic center. Drucker, *New Realities*, 8, 10, 13, 21, 38, 41, 55, 65, 67, 102-103, 185. Salvation by society relates to governments and any other group's ability to bring significant solutions to society's problems and needs.

stood, where we wanted to get to and how to get there".[6] The significant turning point, for Handy and many others, was Black Monday when the stock markets collapsed all over the world.[7] The impact it had upon economic and business confidence leading up to the 1990s was a general unraveling of certainty, replacing the previous confidence with doubt, uncertainty and skepticism. Handy notes that the obvious emergence of a deep discontinuity in political, economic and business arenas meant that at every level the world had to be reinvented to some extent. The future belonged to those who were unreasonable, looked forward not backward, and saw uncertainty as a stimulus to think completely differently. [8]

Among church management pundits, Loren Mead rang the bell of approaching doom concerning the new paradigm, initially in 1991, and subsequently in 1994. He focused on the movement from the old paradigm, which he calls the Christendom-paradigm, to the new paradigm to which he gives no name. In 1991, he proposed that the church should move forward into "a new paradigm of mission, rebuilding and reinventing the church as we go".[9] Though the nature of the new emerging paradigm at that point was undiscernible, he proposed a radical restructure of the leadership of the church, which moved leadership from the clergy to the laity. This proposal became more forceful by 1994, when he claims that the situation was more serious than any of us could have imagined. Mead lays the blame for this situation at the feet of the clerical leadership of the church when he writes:

> We are indeed in the middle of stormy seas. The situation the churches are in is much worse than we have been led to think by leaders whistling in the dark, telling us the troubles have 'bottomed out' or that 'we are turning around'.[10]

Mead's call for action proposed a further dislocation of leadership of the clerical stream of the church, and offered the laity as its replacement. Mead's work and his subsequent proposals did not address the significant nature of the emerging paradigm, the matrix of the new proposed leadership, nor the issue of the impact of discontinuity upon leadership as a whole, let alone the clerical leadership of the church. What Mead did do on the popular level, in

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[6] Handy, *Beyond Certainty*, 13.

[7] **Black Monday** is the name given to Monday, October 19, 1987, when the Dow Jones Industrial Average fell dramatically, and on which similar enormous drops occurred across the world.
    http://en.wikipedia.org/wiki/Black_Monday_(1987)

[8] Handy, *Age of Unreason*, 15, 16, 188,201,203. Discontinuity demanded re-thinking and re-framing, needing upside down thinking. Such thinking would recognise the contribution of individual difference and the need for more 'unreasonable people' who want to change their world not adapt to it.

[9] Mead, *Once and Future Church*, 5-6.

[10] Mead, *Transforming Congregations*, 23.

regards to church management, was make us aware that indeed a significant paradigm-change had occurred, which impacted on the effectiveness of the church's ministry. [11]

The catastrophic or discontinuous nature of change that accompanied the current paradigm-change brought with it a sense of the *crumbling of foundations*. Frances Schaeffer interprets this crumbling of the foundations as a loss of *status quo* for the church and the emergence of a post-Christian era.[12] This created a perception of the church as a victim of the paradigm-change, by both a loss of control and prestige, with the new paradigm seen as a vestige of evil, rather than simply being a different way of operating. It was also perceived as being primarily anti-Christian. However, the paradigm-change is quite neutral in whom it favoured and it impacted everybody, without exception. It is not evil in nature or activity, nor does it challenge the theological and Christological foundations upon which the Christian faith is based (Ephesians 2:20). Johann Baptist Metz warns that something historically *new* should not necessarily be assessed as either a contradiction, aberration of, or decline from Christianity, even if it appears to be that way. He notes (as early as the 1960s) that even secularism does not so much dethrone Christ, through its intensive protest against him, but is the "decisive point of his dominion in history". The crumbling of the foundation rather than ushering in the demise of the church is "the power of the 'hour of Christ' at work in the world".[13]

Paul Tillich draws a broader picture of the disturbance of the foundations than Schaeffer when he notes that science's greatest triumph "was the power it gave to man [sic] to annihilate himself and his world".[14] For Tillich, the shaking of the foundations is historic in the sense that:

> [Whenever humanity] has rested complacently on his cultural creativity or on his technical progress, or his political institutions or on his religious systems, he has been thrown into disintegration and chaos; all the foundations of his personal, natural and cultural life have been shaken. As long as there has been human history, this is what has happened; in our period it has happened on a larger scale than ever before. Man's claim to be like God has been rejected once more; not one foundation of the life of our civilization has remained unshaken. [15]

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[11] Various areas of the church had begun to address the issue of paradigm-change in the area of theology and mission either before or at the same time as Mead's work. E.g. Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* in 1986; Hans Küng's symposium on *Paradigm-change in Theology* in 1989; and David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* in 1991.

[12] Schaeffer, 97, 98, 101.

[13] Johann Baptist Metz, *Theology of the World* (New York: Herder and Herder, 1969), 16, 17, 19, 20.

[14] Paul Tillich, *The Shaking of the Foundations* (Harmondsworth: Penguin, 1962), 15.

[15] Tillich, *The Shaking of the Foundations*, 16.

Tillich proposes that this current paradigm-change has shaken all the foundations of the life of our civilization. Whereas Schaeffer notes that this paradigm-change will bring about a disturbance to the church's *status quo*, Tillich proposes that it now calls into question all *status quo*. Rather than the current paradigm-change being demonic or anti-Christian, it shows signs of divine activity. If we take Tillich's point, the shaking of the foundations is a call back to the One who not only shook the foundations themselves but also laid them in the first place. Tillich notes that cynicism also crumbles with the foundations leaving two remaining alternatives – "despair which is the certainty of eternal destruction, or faith, which is the certainty of eternal salvation".[16] Faith therefore calls the community of faith to look beyond the disintegration of the current foundations to see the hope of a new beginning upon a new foundation.[17]

The church lost the *status quo* and prestige due to the crumbling of the foundations of the old paradigm. However, the extent of that loss was more extensive than it needed to be because of the church's inability to come to grips with the catastrophic and discontinuous change demanded of it - an inability reflected in its inner environmental problems, its already existing enclave mentality and its inability to engage its external environment.[18] The church's situation, prior to the paradigm-change, little prepared it for the demands that the paradigm-change brought upon it and exposed the church's loss of inner resiliency to changing times and new challenges.[19] It may also have left the church enmeshed in tacit goals that could prevent it from recognising the activity and purpose of God in the midst of the paradigm-change it is experiencing. The Psalmist 11 asks the question: "if the foundations are destroyed, what can the righteous do" (Psalm 11:3 NASV)? In a time of paradigm-change, influence and effectiveness go to those who engage the new paradigm's principles and processes, and establish new foundations upon which the church can operate. In the time of a foundational paradigm-change, however, the new foundations are those established by the paradigm itself, not the church. The paradigm-change may bring a loss of the *status quo* for the church, but at the same time, it creates a new foundation upon which the church, and other organisations, can be more effective in their endeavours. It is through the engagement of the new paradigm dynamics that the church positions itself to identify the activity of God in the midst of the paradigm-change and be engaged in the fulfillment of the divine purpose. The

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[16] Tillich, *The Shaking of the Foundations*, 18, 20.
[17] Tillich, *The Shaking of the Foundations*, 19. Tillich says, "He is the foundation on which all foundations are laid; and this foundation cannot be shaken. There is something immovable, unchangeable, unshakeable, eternal, which becomes manifest in our passing and in the crumbling of our world".
[18] O'Meara .T, 125.
[19] Parsons and Leas, 3.

strength of foundational paradigm-changes, which should not be minimized or under-estimated, is further highlighted by an analysis of the paradigmatic periods they form.

Paradigmatic periods

The foundational nature of this paradigmatic movement raises the question of whether this is simply a cyclical periodical change such as Sorokin's scheme of cyclical waxing and waning of the three basic value systems he notes for the synthesis of Western History, or is it unique in itself? [20] *Unique* does not mean that paradigm-changes have not occurred previously, but they are not dependent upon cyclical movement. Its unique nature is suggested, for instance, by the fact that Sorokin's three value systems can also occur within an existing paradigm, such as the Christendom-paradigm, without producing a *paradigm-change* in foundational terms.[21] There are two views on these periods: 1/ paradigmatic movement occurring over five or six periods, proposed by Raimon Panikkar and Hans Küng respectively. This tends to be more cyclical and occurs over similar lengths of time,[22] and 2/ paradigmatic movement occurring over three-periods, proposed by Loren Mead and Johnann Baptist Metz. This tends not to be cyclical and occurs at different lengths of time. I use cyclical here to help us differentiate between movement within a paradigm (cyclical) compared to paradigm-change which notes the change of the paradigm itself (non-cyclical).

Whereas Panikkar and Küng see cyclical change occurring over regular periods within the same entity, Capra sees cyclical change as the repeated movement to and fro between two different poles. From his analysis of a number of scholars, and the cultural transitions portrayed in the *I Ching*, he draws upon a cyclical or oscillating picture of *paradigm-shift*. He proposes the need for the emergence of a paradigm that presents a more globally interconnected, integrated and interdependent worldview than that experienced through the mechanistic worldview of Cartesian-Newtonian science.[23] Capra sees the current

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[20] Fritjof Capra, *The Turning Point, Science, Society and the Rising Culture* (London: Flamingo, 1982), 13. The three values systems: 1/ the *sensate* value system holds that matter alone is the ultimate reality, denying any spiritual dimension and holding that sensory perception is the only source of knowledge and truth; 2/ The *ideational* value system holds that true reality lies beyond the material world, in the spiritual realm, and that knowledge can be obtained through inner experience; and 3/ The *idealistic* value system combines the highest and noblest expressions of both ideational and sensate styles, producing balance, integration, and aesthetic fulfilment.

[21] Capra, 14.

[22] Küng, *Global Responsibility*, 123.; Hans Küng, *Christianity: Its Essence and History* (London: SCM, 1994), inside cover. Küng, "What Does a Change of Paradigm Mean?," 219. Gerard Hall, *Raimon Panikkar's Hermeneutics of Religious Pluralism* (Ann Arbor, MI: UMI, 1994), 108.

[23] Capra, xviii, 7, 9, 16. He bases this on an analysis of: Toynbee's understanding of the genesis of a civilization as a transition from a static condition to dynamic activity; Herbert Spencer's view of the universe as the movement through a series of "integrations" and "differentiations"; Hegel's picture of human history as a

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paradigmatic movement as a shift from a sensate value-system, exemplified in the Cartesian-Newtonian worldview, to a more idealistic value-system, exemplified by the Renaissance.[24] It results from a natural movement or oscillation to bring a balance between the Yin and the Yang (that is, from an intense sensate to a more ideational value-system). However, he also agrees with Sorokin and Lewis Mumford that this particular paradigm movement "is no ordinary crisis but one of the great transition phases that have occurred in previous cycles of human history".[25] That is, the current paradigmatic movement is more than a *paradigm-shift;* it is a *paradigm-change.*

Five and Six-Period Paradigmatic Periodisation

Hans Küng divides the history of Christianity into six paradigmatic sub-divisions to highlight the church's ability to shape Christianity into the particular concrete forms it took at each period in its history. He notes,

> Indeed, every age has its own picture of Christianity, which has grown out of a particular situation, lived out and formed by particular social forces and church communities, conceptually shaped beforehand or afterwards by particular influential figures and theologies.[26]

The church, with every change it made and each new self-understanding it had, managed to retain and maintain its *essence*. He writes, "the 'essence' of Christianity does not show itself in metaphysical immobility and aloofness but always in a constantly changeable historical 'form'".[27] This is because Christianity, he notes, is not driven by an impersonal idea, an abstract principle, a universal norm, or a purely conceptual system. Rather its foundations rest upon a concrete person, Jesus of Nazareth, who represents a cause, a whole way of life, and is himself the embodiment of that new *way of life*.[28]

Küng divides the history of Christianity into the following six paradigmatic periods or subdivisions of paradigms:

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spiral development from one form of unity through a phase of disunity to reintegration on a higher plane; and Sorokin's analysis of the fluctuation of value systems,

[24] Capra, 12. Cartesian-Newtonian worldview included the belief in the scientific method as the only valid approach to knowledge; the view of the universe as a mechanical system composed of elementary material building blocks; the view of life in society as a competitive struggle for existence; and the belief in unlimited material progress to be achieved through economic and technological growth.

[25] Capra, 14, 18, 20.

[26] Küng, *Global Responsibility*, 6.

[27] Küng, *Global Responsibility*, 8. *essentia, natura, substantia-* admitting the misunderstanding associated with this term, Küng notes that he speaks not so much of a rigid 'essentialism' but rather that this essence shows itself only in what changes.

[28] Küng, *Global Responsibility*, 8, 26.

1. Early Christian Apocalyptic;

2. Early church Hellenistic;

3. Medieval Roman Catholic;

4. Reformation Protestant;

5. Enlightenment and Idealism;

6. Contemporary Ecumenical (post-modern).

He notes that in each period Christianity was integrated within a new context and cultural setting, permeating but not swallowed up or destroyed by the culture it engages.[29]

Küng's model was followed by David Bosch who sees the current paradigmatic movement as a shift from "one uniform view of mission" to what Soares-Prabbu calls "a pluriverse of missiology in a universe of mission".[30] He notes that each of these six subdivisions gives us an understanding of mission and its interpretations during different periods of the church's history.[31] Bevans and Schroeder followed Küng's model and saw paradigmatic movement as the retention of certain constants in the midst of changing contexts represented by each of these six periods. Each period highlights the expansion of missionary activity into various areas of the world, and the church's fidelity to preserve, defend and proclaim the *constants* of the church's traditions.[32] Pannikkar draws upon similar periods to that of Kung and sees them as five *kairological* moments of consciousness.[33] Panikkar attempts to break up Christian history, not so much in regards to the dominance of the different political or church

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[29] Küng, *Global Responsibility*, 125, 126.

[30] Bosch, 4, 8.

[31] Bosch, 182, 183.

[32] Stephen Bevans and Roger Schroeder, *Constants in Context: A Theology for Mission for Today* (New York: Orbis Books, 2004), 1, 33, 34. The six constants were:
  1. Who is Jesus Christ and what is his meaning?
  2. What is the nature of the Christian church?
  3. How does the church regard its eschatological future?
  4. What is the nature of the salvation it preaches?
  5. How does the church value the human? and
  6. What is the value of human culture as the context in which the gospel is preached?

[33] Panikkar, *A Dwelling Place for Wisdom*, 115-119.
  - *Witness* - up to the fall of Rome in 410/430 Christians considered themselves witnesses to a supra-historical event.
  - *Conversion* – up until the Middle Ages the true Christian not only belonged to the official religion, but also displayed a change of heart – to be converted to Christ.
  - *Crusade* – From 8th century until 1453 or 1571, due to the domination of Islam, the Christian had to become a soldier, a crusader, a "militant" person (*Militia Christ* - army of Christ). The Reformation retained similar traits.
  - *Mission* - was the main characteristic of the Christian religion all the way to the modern era. The zeal to conquer was irresistible. This included the Amerindians and other cultures that became the aim of missionary endeavours.
  - *Dialogue* - this is a movement toward greater respect for other religions, a movement away from conquering and conversion to learning and serving – to be partners in open dialogue.

hierarchical order that Küng notes, but based on a primary attitude or *kairological* moment of consciousness held during each period.

Three-Period Paradigmatic Periodisation

The sense that paradigmatic movement can occur at different depths is suggested by Edward Schillebeeckx's differentiation between short-term *ephemeral* and *conjunctural* periods of history and longer-term *structural* periods of history. Ephemeral and conjunctural periods of history tend to occur within the framework of an existing paradigm reflecting *paradigm-shifts*.[34] Langdon Gilkey notes that such *paradigm-shifts* take "place within a cultural and historical continuity that itself does not pass away. Our model points to changes *in* culture's developments, not changes *of* the culture into something quite different".[35] Schillebeeckx's *structural* period of history, on the other hand, constitutes a longer period of history. It is characterized by an age-long duration, which could almost be identical with stagnation but for the fact that it continues to move. Schillebeeckx notes that this type of history is the most fundamental and the least changeable.[36] Changes in *structural* periods of history form a *paradigm-change* because the very framework within which people operate has changed.

Loren Mead and Johnann Baptist Metz propose paradigmatic periods of much longer duration than that of Küng's, with their division of three periods rather than six. Taking a global, rather than local perspective Mead proposes that there have been three general paradigms over the last two thousand years. The first, the Apostolic Paradigm, involved the establishment of the church from its Jewish roots and its spread throughout the Graeco-Roman world. The second, the Christendom-paradigm, began with the conversion of the Constantine in 313 A.D. and lasted for fifteen hundred years. It involved the establishment of the church as the official faith of the Roman Empire.[37] The third is the current paradigm. For Mead the movement between these three paradigms revolves around a change in the way the church does its mission and defines the boundaries of that mission.

Metz's first period identifies the relatively brief period of the founding era of Jewish Christianity. The second, the very long era that emerged out of the Jewish period to

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[34] Edward Schillebeeckx, "The Role of History in What Is Called the New Paradigm," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 309, 310. *Conjunctural history* is identified with the symposium's definition of paradigm-change in theology and Küng's six paradigmic periods.

[35] Langdon Gilkey, "The Paradigm Shift in Theology," in *Paradigm Shift in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 368.

[36] Schillebeeckx, "Role of History," 309, 310, 314, 316. Küng, "Paradigm Change in Theology: A Discussion Proposal for Discussion," 10.

[37] Mead, *Once and Future Church*, 8, 10,1, 14, 25-26.

encompass a more or less homogeneous cultural period – the age of the Gentile Christianity. It includes the history of Western European culture and civilization, which has lasted down to our own day. The third encompasses the period of worldwide cultural polycentricism in the church and theology, which he notes is emerging in the present time.[38] Although both periodisation views give us important insights into the current paradigmatic movement, the three-period view gives us an understanding of a much deeper movement that reflects the definition of *paradigm-change* noted above (chapter two). It does this with one exception.

All of the proposed periodisation sub-divisions note that the first paradigmatic period was that of the *Jewish/ Apostolic/ Apocalyptic* Christian paradigm leading up to the conversion of Constantine. Even though this is the first epoch of Christian history, it was not the foundational paradigm operating at that time. As argued above, the paradigmatic force at work during the period of the Christ-event and the subsequent birth of the church was that of the *Hellenistic* paradigm. The Hellenistic paradigm provided the background to and foundation for the early development of the church and the spread of Christianity throughout the Roman Empire. Without the establishment of the Hellenistic paradigm, it is doubtful that the church would have gained the extensive influence it did that enabled it to take control of the empire subsequent to the conversion of Constantine. The identification of the locus of major changes for the community of faith within a foundational paradigm-change is important for our understanding the current paradigm-change we have experienced. This is because the community of faith has a tendency, in the midst of such paradigm-changes, to minimize the nature of those changes and disregard their importance for its implementation and fulfilment of the purposes of God.

The event that begins a paradigm-change often goes unnoticed or seems insignificant until much later in the new paradigm's evolution. In this regard, there is some credence to Meier's proposition that Jesus was simply a *blip* on the radar screen of Roman affairs. He notes that if Jesus was there for the Roman authorities at all it was simply at the periphery of their vision.[39] Yet, despite all efforts to the contrary, the church's faithfulness to its witness of the supra-historical Christ-event saw it emerge as the main driver of the new Christendom-paradigm that was to hold ascendency for a millennium and a half. This suggests two things:

1. A new paradigm often moves for some time below the surface of human affairs before it brings revolutionary and catastrophic change to those affairs and finally usurps the old paradigm; and

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[38] Metz, "New Paradigm: Political Theology," 364.
[39] Meier. 7-8.

2. Foundational paradigms are neutral in regards to whom they affect.

For instance, the Hellenism paradigm supported and promoted a polytheistic religious environment whose only conditions were loyalty to your local religion and the emperor. However, it also supported the emergence of a single force centred in and originating from the Christ-event' for the church became the sole organised and purposeful religious entity in the empire.

The church's organisation and purposefulness played a critical role in its adoption by the Empire, through Constantine, to run its affairs. Similar neutrality is seen in the later end of the Christendom-paradigm, whose processes were adopted by non-religious Enlightenment communities and enforced by them as readily as it had been done by the church before it. This analysis has shown that the strength of foundational paradigm-changes breach the operational and communicative modes of all organisations, including the church, because they radically change the very nature of the foundational paradigm itself. Furthermore, the church like other organisations, is susceptible to attempting to hold onto the norms of the past without realising that the foundations sustaining those norms have now crumbled and been destroyed. Therefore, hope for the future lies in building upon the foundations being established by the new paradigm and engaging its dynamics for the operational and communicative structures of the church or organisation. In order to understand the nature of these new foundations it is important for us to understand the nature of the foundations and dynamics of the Christendom-paradigm, which they are replacing.

Christendom-paradigm

Over the last fifteen hundred years both the church and the Enlightenment showed strong tendencies towards the enforcement of uniformity to a particular meta-narrative – reflecting the foundational nature of the Christendom-paradigm as *one answer, one way*. Though *meta-narrative* will be used throughout the dissertation to highlight the process of coercion to uniformity, this is not a critique of meta-narratives themselves. The issue with uniformity to a particular meta-narrative is not its existence or actual value, but that coercion to uniformity left no room for variations upon a theme within a particular meta-narrative. It also left little or no possibility that there was more to reality than had initially been understood in the particular reigning meta-narrative. Likewise, the proposal that the paradigm-change saw a movement to

a paradigm of diversity does not infer a post-modernist incredulity toward meta-narratives, as proposed by Lyotard. [40]

The Christendom-paradigm produced an operational process that saw that there was only one right way of doing anything, with only one outworking of a particular truth or picture of truth. There were of course, divergent views on what that *right* way might be, but each view saw its own beliefs as being the *only right* one. A colleague gave an example of this concept when he referred to his dad, who adamantly believed that there was only one right way to hammer a nail. However, the invention of the nail gun superseded that perception, because now we do not need a hammer at all. This perspective not only brought about a strong uniformity to those beliefs, but also strong coercion to adopt those beliefs. Such processes are evident in the initial emergence of the Christendom-paradigm, as well as within the Catholic Church in its various contexts, and amongst the many Protestant offshoots that occurred from the Reformation onwards. It was also evident in the midst of the secular communities arising out of the Enlightenment that excluded anything not provable by experience or empirical examination. [41]

I use the nomenclature *Christendom-paradigm,* as proposed by Mead and Newbigin, because for fourteen of its sixteen hundred years, the Church had a dominant role in the cultural, social, religious and political structures of the Empire, as well as European and Western History. Although I argue that the paradigm arises out of the Christ-event, it is not religious in nature, but undergirded by quite a neutral foundation – this is seen in its use by the Enlightenment communities once they had pushed the church to the sidelines of those cultural, social and political structures. Although I identify the driver of this paradigm as uniformity, it does not mean that the period of its life is devoid of diversity altogether. For instance, the period of the paradigm saw different architectural styles develop, but usually with one type taking dominance during a certain sub-period. [42] However, the underlying driver is the belief in and search for a unity revolving around one ultimate hierarchy of understanding, superior to all others – the one right thing or way to do anything. The Enlightenment continued this character.

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[40] The use of the term meta-narrative here is not meant to discount the debate about the postmodernist deconstruction of "meta-narrative" proposed in Lyotard's definition of *postmodern* "as incredulity toward metanarratives" Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge* (Manchester: Manchester University Press, 1979), xxiv.

[41] W.T. Jones, *Kant to Wittgenstein and Sartre* (New York: Harcourt, Braxe & World, Inc, 1969), 3. 18th century Enlightenment excluded from nature and reason the unpredictable, miraculous and intervention by supernatural forces from outside the closed system of nature. They envisaged God who, having created an orderly universe, left it strictly alone.

[42] Gadamer, 150.

Emergence of the Christendom-paradigm

The paradigm that emerged with the conversion of Constantine in 313 A.D. was called the Christendom-paradigm or "corpus Christianum" to reflect its imperial nature, where, to be a full member of society, one also had to be a member of the church.[43] Significant changes occurred for the church and its mission, as well as for the Empire itself, due to the emergence of this paradigm. Mead proposes that the underlying or foundational nature of the Christendom-paradigm was that of *one answer, one way*. Such a change at foundational levels enabled the church to gain ascendency over the Empire itself without resorting to force. Two things contributed to the church's ascendency at that point in time: 1/ its endeavours were the only intentional, deliberate and active *missionary* expansion of its time; and 2/ its hierarchical structure. It was the church's effective model of community and leadership, with its authoritarian system, that was to provide Constantine with the "best option for stability and unity in the empire".[44] The church that arose at the time of the conversion of Constantine did not move into power simply because of the favour of the emperor, but because it brought something to the empire that it needed at the time and subsequently led to the establishment of a new paradigm that lasted for some fifteen hundred years.

W.H.C. Frend shows that the church that emerged with the conversion of Constantine was not a struggling, dissociated and disorganized entity, but one that had weathered the storms of persecution to become a stable, extensive and well-organized movement. It had become a firmly based episcopal organisation, able to communicate easily throughout the Mediterranean world with its own canon of Scripture, Rule of Faith and a lucid and well-argued defense against Gnosticism. It exhibited a uniformity of belief and practice, with three centres of strength being Alexandria, Antioch and Rome. Although there were times of resurgence of the emperor cult and the imperial gods, with accompanied persecution, not only did the church survive but it also became resistant to its impact.[45] The reason that the church remained resistant to persecution, as well as enabling its continual growth in influence in the Roman Empire, occurred because it refused to take refuge in the protection of Roman law as a *cultus privitus*. Rather, it continued to push its claims into the public realm that made its ongoing collision with the imperial power inevitable.[46]

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[43] Mead, *Once and Future Church*, 13. J.W. Gladwin, "Christendom," in *New Dictionary of Theology*, ed. S.B Ferguson and J.I. Packer (Downers Grove, IL: InterVarsity Press, 2000), 133. Newbigin, 101.

[44] Schnabel, 4-5. The church was the only religious group that had clear strategic goals with result-orientated tactical implementation for expansion. Kee, 143.

[45] W.H.C. Frend, *The Early Church: From the Beginning to 461* (London: SCM Press Ltd, 1991.), 72, 74-75, 104, 105.

[46] Newbigin, 99-100.

This collision often resulted in persecution of the church, which eventually became counter-productive for the empire. For instance, the cessation of Valerian's persecution was due to the need of Gallienus, Valerian's son, to gain support and loyalty from the Christians to assist, financially and otherwise, to resist the external military pressure against the empire. This recognised the strength of the Christians in the eastern provinces and resulted in the rapid dismantling of the policy of persecution and the restoration of the church's property. During this period, the church continued to grow in urban and rural areas, and developed a comprehensive system of parishes and ecclesiastical districts over-sighted by presbyters, bishops and popes with boundaries that coincided with civil ones; as well as a strong administrative organisation over-sighted by the diaconate. This growth was not hampered by Diocletian's persecutions of 303 A.D., which were doomed to failure. Licinius rescinded that persecution, for the same reasons that contributed to the demise of Valerian's persecutions.[47]

The emergence of a monocentric paradigm at the time of Constantine stood in stark contrast to the diverse nature of the Hellenistic paradigm that preceded it. Though some authors have proposed a Jewish followed by a Hellenistic paradigm, the Judaism out of which the early church emerged was as thoroughly Hellenistic as it was Jewish. Mead's *Apostolic* paradigm and Metz's *Jewish Christianity* paradigm occurred in the midst of the long-standing Hellenistic paradigm. This paradigm emerged before the time of Alexander the Great and continued in some parts beyond the time of Constantine.[48] Hellenism provided the foundational paradigm upon which the early church grew and developed. Its foundational nature was evidenced by its ability to adapt to different cultures, thus forming an oriental-Hellenistic flavour in the Orient, including Palestine. It was the Christ-event and the birth of the church from that event that provided the underlying impetus for the emergence of a new paradigm during the reign of Constantine. The church restructured the Empire, not the Empire and its tutor Constantine who restructured the church, for it was the Empire that was in need of the church, not vice versa. Newbigin writes:

> When the ancient classical world, which had seemed so brilliant and so all-conquering, ran out of spiritual fuel and turned to the church as the one society that could hold a disintegrating world together, should the church have refused the appeal and washed its

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[47] Howard Clark Kee and others, *Christianity: A Social and Cultural History* (New York: Macmillan Publishing Co, 1991), 138-139. Frend, 105, 109-112, 122.

[48] Martin, "Paul and the Judaism/Hellenism Dichotomy," 30. Martin notes the agreement of scholars "that all Judaism of the ancient world that would have had anything to do with early Christianity was already Hellenized, and that all forms of Greek culture in the same period had been influenced by "oriental" cultures, so to ask whether something was Hellenistic *or* Jewish would seem to be a misleading question." Bevans and Schroeder, 37.

hands of responsibility for the political order? It could not do so if it was to be faithful to its origins in Israel and in the ministry of Jesus. [49]

In addition, the nature of the emerging paradigm, of which the church became the primary driver, made it inevitable that the church would defeat the empire, despite the empire's constant attempt to persecute the church and put it out of existence.

The Hellenistic paradigm was far from monocentric and reflected deep diversity, especially at religious levels. Christianity emerged at the time of Constantine to assume a commanding position in the empire, not out of a secular but polytheistic religious worldview. It was out of this polytheistic-Hellenistic cultural background that Christianity not only rose up to become a *religio licita,* but to be the *only* legitimate religion in the empire.[50] Mead notes this resulted not only in a cessation of hostility against the church; but also made the environment of the empire the same as that of the church. It saw the identification of the law of the church with that of the empire, along with one's religious responsibility with citizenship. Imperialism and mission became inseparable and the local area of the church became the parish, with all those within that area becoming *ipso facto* members of the parish and church. The operational structure and management of the church and the empire revolved around unity, interpreted as uniformity.[51] This situation did not radically change even with the advent of the Reformation.

The Christendom-paradigm and the Reformation

Although the Christendom-paradigm worked on the assumption of there being only one answer to any problem or only one way of doing something, there seemed no lasting way to maintain the uniformity it demanded. Attempts to maintain such uniformity in the Western church under the auspices of Rome were shattered in the events and outcomes of the Reformation. Yet, as the unity of the life of the Empire and church began to come apart, "the Christendom-paradigm did not die but continued to shape each of the fragments into which the world and the church broke".[52] Though the Reformation disintegrated the universal power and control of the papacy over the church in Western Europe, it did not destroy the idea of an integrated and uniform society of church and state. Whilst the Holy Roman Empire began to

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[49] Newbigin. 101.

[50] Schnabel, 17. Euan Cameron, *Interpreting Christian History* (Malden, MA: Blackwell Publishing, 2005), 16-17. Constantine, in the Edict of Milan (313), offered freedom, toleration, and encouragement to Christians. Later, Theodosius I (379-95) initiated a policy whereby Christianity gradually assumed a commanding position. Schnabel, 18. Bosch, 401.

[51] Mead, *Once and Future Church*, 15, 16.

[52] Mead, *Once and Future Church*, 17.

disintegrate into several nation-states, the idea of Christendom itself remained intact and within each new nation-state, the church remained *established* as a state church.[53]

The effect of the Christendom-paradigm in England was to continue the idea that the English state and the English church were one, with the continuance of the parish system, which later became perpetuated as an "English myth in the English colonies".[54] A perpetuation that Metz notes became a hermeneutic of the domination of others in the colonial mission, not a hermeneutic of acknowledgment. Each fragment that the Empire and church broke into considered itself the centre of oneness of the church and its mission, with the distinct implication that their way was the only right way.[55] The continuance of its monocentric nature, despite it branching off into separate entities, indicates the underlying strength of foundational paradigms. This is seen in both the pluralistic Hellenistic paradigm and the monocentric Christendom-paradigm that followed it. Its foundational nature and strength is further explicated with its ability to affect and control even the secularistic movement of the Enlightenment.

Christendom-paradigm and the Enlightenment

The emergence of modernism from its Enlightenment roots further elucidates the foundational nature of the Christendom-paradigm of *one answer, one way*. For, as control began to move away from the church, it did not diminish in its influence over the various scientific and rationalistic communities and streams that went to make up the Enlightenment. For the Enlightenment saw itself as the only right answer and way for society and humankind to follow.[56] David Harvey notes that:

> The Enlightenment project…took it as axiomatic that there was only one possible answer to any question. From this it followed that the world could be controlled and rationally ordered if we could only picture and represent it rightly. But this presumed that there existed a single correct mode of representation.[57]

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[53] Gladwin, 133. In different ways theologians such as Luther, Calvin and Hooker continued to believe in and work for a united form of Christian social order with complementary roles for church and state. Bosch, 274-275.

[54] Mead, *Once and Future Church*, 18.

[55] Johann Baptist Metz, "The 'One World': A Challenge to Western Christianity," in *Christ and Context*, ed. Hilary Regan, Alan Torrance, and Antony Wood (Edinburgh: T & T Clark, 1993), 220. Metz notes "Yet, as we know, this grasping of the others in their otherness did not serve for their true acknowledgment: it was a perception of the others in the interest of sizing them up and outwitting them". Mead, *Once and Future Church*, 21.

[56] Capra, 12. Cartesian-Newtonian worldview included the belief in the scientific method as the only valid approach to knowledge.

[57] David Harvey, *The Condition of Postmodernity* (Cambridge, MA: Basil Blackwell, 1989), 27.

By its focus on facts and not values the modernists attempted to bring control to what they saw as disorder in society and the natural world. Harvey notes that they attempted to *totalize chaos* by imposing an order upon it that was meant to be objective and universally binding. Gene Veith notes that according to "nineteenth-century materialism, only what we can observe is real. The physical universe, as apprehended by our senses and studied by the scientific method, is the *only* reality".[58] This came with an assumption that the ideal of *modernization*, which Bosch refers to as a unilinear process that develops cultures from the primitive to the more advanced,[59] would operate naturally in every culture. It did this without taking into account any contextual issues that would not so much nullify the process, but suppress or destroy much of the cultures and their traditions, upon which modernization was imposed.

It assumed that a fair sharing of the wealth being generated by development would simply trickle down to the poorest of the poor. This involved *undeveloped* people simply overcoming and leaving behind their *backwardness*.[60] So strong was the Enlightenment's understanding of its concepts of rationality and knowledge, that it saw itself as replacing ancient superstitions, traditional religions and unexamined authorities and thereby eliminating poverty and ignorance, decreasing disease and hunger, and providing an increase in material goods and happiness. This paradoxically led to the enslavement of human beings rather than their freedom and liberation; the degradation of the human condition with the proposed unlimited improvement of the material condition leading to urban slums; and the promulgation of human rights and democratic freedom, leading the way to the terror and dictatorship arising out of the French Revolution.[61]

That the Enlightenment operated on a foundation of there being only one right way to do something is reflected in its imposition of what Capra refers to as a sensate value system. The Enlightenment's mechanical view of the universe, its belief in an unlimited material progress

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[58] Gene Edward Veith Jr, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton, Illinois: Crossway Books, 1994), 34. Harvey, 15. Bosch, 266. Bosch notes: "Over against *facts* there are *values*, based not on knowledge, but on *opinion*, on *belief.* Facts cannot be disputed; values, on the other hand, are a matter of preference and choice. Religion was assigned to this realm of values since it rested on subjective notions and could not be proved correct. It was relegated to the private world of opinion and divorced from the public world of facts."

[59] Bosch, 265-266.

[60] Bosch, 265-266.

[61] FS Fiorenza and JP Galvin, *Systematic Theology Vol 1* (Minneapolis: Fortress Press, 1991), 8. Bosch, 355. Jones, 9. The French Revolution, which had promulgated the rights of man and which had been held by its supporters to herald a new age of reason and of democratic freedom, collapsed into a reign of terror. This was followed by an absolutism even more formidable, because it was more efficient, than the regime that the Revolution had overthrown. Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Pathogenesis of Modern Society* (Cambridge, Massachusetts: The MIT Press, 1988), 2.

and its scientific method as the only valid approach to knowledge, clearly followed the sensate's emphasis upon matter *alone* being the ultimate reality. The singularity of its emphasis on the sensate meant that religion and any sense of spiritual phenomena were constantly pushed out of the public arena into a private world of religion and metaphysics.[62] The Enlightenment's assumptions about the rationality of the universe, originating in Descartes' mechanistic clockwork understanding of its operations, constantly put pressure on the church to withdraw from the public arena and retreat into what O'Meara referred to as an interior condition or state of grace.[63] This pressure led to an ongoing repression of any understanding of supernatural forces operating from outside the closed system, and envisaged, at least initially, a God whom having created an orderly universe left it strictly alone.[64] However, once the system was set rolling it became far too easy to develop an atheistic version of this account, "simply by assuming, as Aristotle had done, that the world was eternal and had always existed the way it does now. If the system had no beginning, God was not necessary at all" (although this does not entirely represent Aristotle's position).[65]

Summary

We are acutely aware that a paradigm-change has occurred over the last fifty years, which was of such a magnitude that it encompassed the entire world, effectively impacting the way all organisations and people operated. It was not evil or anti-Christian, but neutral in whom it favoured, as it destroyed the status quo of all organisations, including the church. It created a new foundation upon which the church, and other organisations, could be more effective in their endeavours. While Panikkar, Küng and Capra identified five or six cyclical periods of similar length, Mead and Metz identified three non-cyclical longer periods: from the rather short *Jewish/ Apostolic/ Apocalyptic Christian* paradigm followed by the longer *Christendom* and *current emerging* paradigms. However, the actual paradigmatic movement was from the *Hellenism paradigm* to the *Christendom paradigm*, which substantiates its length and neutrality as a foundational paradigm.

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[62] Capra, 13. Bosch, 269.

[63] Capra, 46. To Descartes the material universe was a machine and nothing but a machine, with no purpose, life, or spirituality in matter. John Henry, *The Scientific Revolution and the Origins of Modern Science* (Hampshire: Palgrave, 2002), 69. O'Meara .T, 125. Newbigin, 61. Newbigin notes that "the question is whether the faith that finds its focus in Jesus is the faith with which we seek to understand the whole of history, or whether we limit this faith to a private world of religion and hand over the public history of the world to other principles of explanation".

[64] Jones, 3.; Veith Jr, 33.

[65] Henry, 88. Sinclair B. Ferguson and David F Wright, *New Dictionary of Theology* (Downers, Grove, IL: InterVarsity Press, 2000), 452. This reference to Aristotle uses his emphasis on materialism, but it is doubtful that it reflects his understanding of God, who was the First Cause and the Last End of the world.

The Christendom-paradigm produced an operational process that saw that there was only one right way of doing anything, with only one outworking of a particular truth or picture of truth. It was termed the Christendom-paradigm to reflect its imperial nature, where, to be a full member of society, one also had to be a member of the church. Its ascendency, during the reign of Constantine, brought to the empire the possibility of stability and unity, because of its effective model of community and leadership, with its authoritarian system. At its point of ascendency the church was not a struggling, dissociated and disorganized entity, but a stable, extensive and well-organized movement. Although not devoid of diversity, the fundamental driver of the paradigm was uniformity undergirded by the belief in, and search for, a unity revolving around one ultimate hierarchy of understanding superior to all others.

The Reformation disintegrated the universal power and control of the papacy over the church in Western Europe, and saw the Holy Roman Empire disintegrate into several nation-states. The idea of Christendom itself remained intact within each new nation-state, where the church remained *established* as a state church. The emergence of the Enlightenment further elucidates the foundational nature of the Christendom-paradigm of *one answer, one way*. For, as control moved away from the church, it did not diminish its influence over the various scientific and rationalistic communities that went to make up the Enlightenment. It saw itself as the only right answer and way for society to follow. By its focus on facts and not values it attempted to bring control to what they saw as disorder in society, by imposing an supposed objective universal binding order upon it. In Chapter eight, I explore the nature of the paradigm emerging out of the paradigm-change that occurred from the mid-1900s.

Chapter Eight
The Nature of the Emerging Paradigm

Introduction

The investigation in the previous chapter showed that the world had experienced a global paradigm-change over the last sixty years that influenced the way all organisations and people operated. It was not evil or anti-Christian, but neutral in whom it favoured, as it destroyed the status quo of all organisations, including the church. It also shook or crumbled the operational and communicative structures upon which the church and other organisations had rested. However, it also created a new foundation upon which the church, and other organisations, could be more effective in their endeavours. In this chapter, I explore further the need for a paradigm-change and the degree to which it can be seen as a movement from singularity to diversity. Since a movement from singularity to diversity suggests the development of an underlying pluralism, I also investigate this movement to diversity in relationship to pluralism in both religious (John Hick and Raimon Panikkar) and organisational (John Kekes and Peter Drucker) terms.

The previous chapter's investigation, also noted that the engagement of the Christendom paradigm, by the church and the secular communities of the Enlightenment, showed strong tendencies towards the enforcement of uniformity to a particular meta-narrative. Therefore, I explore the difference between operational and communicative structures operating in terms of one way of doing something, and such structures operating in a far more diverse manner. This also involves an investigation of the change in meaning of terms such as unity and autonomy. Since the tendency towards the enforcement of uniformity also carried with it a need to impose control within a hierarchical leadership structure, I also review how a movement from singularity to diversity affects the use of control within leadership dynamics. Since, as noted in chapters five and six, the activity and purpose of God occurs in the midst of the emerging paradigm, not outside it, it places an important stress on the need to understand the nature and dynamics of that paradigm. This is certainly the case in any attempt to locate the place of clerical leadership in the church, and its operational framework, that it might be effective in achieving God's purposes. Therefore, I finish this chapter with an exploration of the activity and purpose of God in the current paradigmatic movement.

Need for a Paradigm-Change

The Enlightenment attempted to marginalize, diminish and eventually destroy any sense of what Capra terms an ideational value system, which perceives true reality lying behind the material world in the spiritual realm.[1] It finally brought to the surface the bankruptcy of the old Christendom-paradigm of *one answer, one way's* ability to adequately deal with the anomalies that had grown in the midst of the paradigm's activities. Though the failure of an old paradigm produces a potential for a new paradigm to arise, it is not sufficient cause for such a *paradigm-change* to occur. This is because it does not guarantee that a new paradigm will emerge that can provide the answers to the anomalies of the old; as well as provide a process whereby the members of the community can continue to address those anomalies and resolve them. The efforts of an individual or community cannot simply create a new paradigm, no matter how strong the need might be. Though an emerging paradigm does not have to be itself a complex entity, it still develops and grows within a complex context "of varying social, political, ecclesial and theological factors, and matures slowly".[2]

The emergence of a new paradigm arises out of the needs of a particular historical conjunction, and reflects the concerns of its own times. This is because our cognitive processes inevitably operate out of the categories, schemes and metaphors of our own time.[3] A new paradigm is not a theoretical proposition addressing theoretical issues, but arises as a pragmatic answer to the anomalies arising within the paradigm it eventually replaces. What is essential for a paradigm-change to occur is the emergence of a new paradigm that is, in itself, sufficiently unprecedented to attract an enduring group of adherents away from competing modes of scientific activity or the activity of similar communities in other disciplines.[4] When such a paradigm arises, it enables a gestalt switch, as Kuhn termed it, to occur between attachment to the old paradigm and adoption of the new.

However, if such a paradigm does not emerge (in situations where the old paradigm is floundering), then it cannot simply be invented to meet the need. This results in the community, in which the old paradigm has operated, entering into a state of conceptual crisis.

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[1] Capra, 13.

[2] Hans Küng, "A New Basic Model for Theology: Divergencies and Convergencies," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 442-443.

[3] Louis Dupré, *The Enlightenment and the Intellectual Foundations of Modern Culture* (New Haven: Yale University Press, 2004), 5-6.

[4] Kuhn, 10.

John Hassard notes that such a crisis occurred within the area of social systems, with the demise of *systems theory* as a predominant paradigm (paradigm here refers to a model of doing something, rather than a foundational paradigm). The reason the situation entered into crisis mode was because there is no obvious successor to systems theory. The result is a number of conflicting proposals, which have little consistency in their "method, philosophy, image of the subject-matter and level of analysis".[5] This state of conceptual crisis within sociology, and to a certain extent within theology as well, points to either a lack of an adequate new paradigm emerging within the last fifty years or the emergence of a paradigm of such a nature that it validates what would normally be seen as contending models. Such a paradigm stands in strong contrast to the singularity of the Christendom-paradigm that has preceded it. By allowing diverse answers to work side by side in different contexts, it would enable a more global approach to human existence than has been experienced before. However, it is not a diversity that simply takes us back to the polytheistic society of the Hellenism paradigm in which Christianity came to birth, or into the type of pluralism suggested by John Hick and others, which is discussed below.

Movement from Monocentricism to Polycentricism

One of the key factors in the current paradigm-change relates to a movement from the focus upon national or continental entities to a more global focus. This required a transition from history, seen from the viewpoint of a Eurocentric or American age, to that which Moltmann calls the "age of humanity as a whole".[6] The problem with the Eurocentric age was that even though every people, civilization and religion had its own history, world history was simply the acknowledgement of which *one* nation, culture or religion had inclusive claims to power. There was no *universal history* in the singular, but only the conglomeration of different human histories seen in the light of the domination of European, American and Russian hegemonies. However, the effectiveness of such dominance has waned and there has been an "incredible shrinkage of the power and influence of western culture as a whole in the past few decades".[7]

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[5] Hassard, 74.

[6] Jürgen Moltmann, "Theology in Transition - to What?," in *Paradigm Change in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 221.

[7] Gilkey, 371-372. Jürgen Moltmann, "The Interlaced Times of History: Some Necessary Differentiations and Limitations of History as Concept," in *Paradigm Changes in Theology*, ed. Hans Küng and David Tracy (Edinburgh: T & T Clark, 1989), 334.

Johnann Baptist Metz notes there is a movement "from a culturally more or less monocentric European and North American church to one that is world-wide and culturally polycentric".[8] Polycentric here does not mean a descending or disintegration into an arbitrary contextual pluralism, nor the establishment of a new, non-European monocentricism.[9] It is not simply a matter of European, Russian and American hegemonies handing over the baton to other nations or powers. Nor is it about repeating the dynamics of the old paradigm's monocentricism on a larger, global scale. The new paradigm may indeed be calling us to a more global frontier, but it is not doing it based on the old paradigmatic monocentricism. It is not simply that European, Russian or American dominance or hegemony has waned but that monocentricism as an effective dynamic itself has waned.

Peter Drucker refers to the decline of the effectiveness of monocentricism as the death of *salvation by society*. Drucker notes that salvation by society relates to government and any other group's ability to bring significant solutions to society's problems and needs. He notes that the death of salvation by society also recants Karl Marx's doctrine of scientific socialism, which gave life to the promise of an everlasting society, which achieves both social and individual perfection, and establishes an earthly paradise. Drucker's point is not the dissolution of the hope to resolve society's problems and needs, but that no government or group in and of itself can provide that solution. He notes that practically no government programme enacted since 1950 has worked or been successful in both the West and communist countries. The last significant attempt to implement salvation by society, Lyndon Johnson's War on Poverty, has become a 'byword for failure'.[10]

Drucker proposes that one of the key aspects of the current paradigm-change is a movement away from *one answer, one way* to that of *diverse answers, many ways*. He notes that this has become evident in the realm of social needs and problems, which if they can be solved at all, always have several solutions – and none is quite right. The solution or rather *solutions* will need to be addressed on a much broader and diverse base than that offered by monocentricism, even a global monocentricism, and may indeed result in seeing history overflow the banks of tradition and inundate all previous boundaries.[11] The death of salvation by society also impacted the effectiveness of revolutions as an answer to human need, where

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[8] Metz, "New Paradigm: Political Theology," 364.
[9] Metz, "New Paradigm: Political Theology," 365.
[10] Drucker, *New Realities*, 9, 11.
[11] Drucker, *New Realities*, 11, 12. Koselleck, 5.

revolution was seen as a means to restore the "pristine purity to both human society and human beings".[12] Within the current paradigm-change, revolutions fail to achieve those ends, because they usually only serve to change the characters in the play not the play itself.[13] The nature of the new leadership is often more autocratic than the one it replaced, because simply changing the players does not change the nature and use of power, especially when the new leadership comes from the same matrix as the old.

The Emerging Paradigm and Idealistic Value System

Capra notes that not only has the Enlightenment's ideas and values been found to be severely limited and in need of radical revision, but the sensate value system they promulgated severely limited human growth and development.[14] He attempts to bring together a Western and Eastern synthesis involving the cyclical nature of Tao and the oscillating balance between the Yin and Yang. This integrates the spiritual and physical realms that are contrary to the singularity of the Enlightenment's total focus upon the physical and material world. Capra proposes the development of an idealistic value system that arises out of the interplay between sensate and ideational expressions of human culture. The idealistic value system sees that true reality has both sensory and super-sensory aspects, which coexist within an all-embracing unity. He identifies the current paradigm-change as moving us from a mechanistic to a holistic conception of reality, that he sees identified in *systems theory*.[15]

Systems theory looks at the world in terms of the interrelatedness and interdependence of all phenomena. Capra's understanding of *systems theory* has moved beyond that of simply seeing a system in terms of the whole related to its parts - the ancient understanding that the *whole is the sum of its parts*.[16] This was the problem with the mechanistic world view of the Cartesian-Newtonian science that Capra critiques, because it had the propensity to break down problems into unrelated parts, "to fragment the world," as Senge notes, "in order to make complex tasks

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[12] Drucker, *New Realities*, 13. Drucker notes: It spells the death of the most persuasive delusion of the last 200 years: *the mystique of the revolution*. It was buried when Mr Gorbachev dared call Lenin's October Revolution a 'historical event' – it had always been, in the communist lexicon, 'the end of time'.

[13] Drucker, *New Realities*, 13. Drucker notes, "defeated 'radicals' of the French Revolution were the first to have this messianic vision in 1774, as their ideal society collapsed around them into the Terror and then the counter-revolution of the Directoire".

[14] Capra, 13.

[15] Capra, xviii, xix, 13, 22. Capra notes that the problem with the mechanistic Cartesian-Newtonian worldview was its extreme emphasis upon the Yang pushing rational knowledge over intuitive wisdom, science over religion, competition over cooperation and exploitation of natural resources over conservation.

[16] Capra, 26, 286. Systems are integrated wholes whose properties cannot be reduced to those of smaller units. Luhmann, 5.

and subjects more manageable".[17] However, once we have fragmented the whole, and try to reassemble the parts, we are no longer observing the whole, but simply an amalgamation of unrelated parts.[18] Understanding our organisation or church as a group of interrelated parts that interact on a number of levels, assists us in recognising the impact they can have on one another.

Capra notes that modern physics has proposed such an interrelated and interdependent picture of the world. Modern physics no longer sees the world in mechanistic terms, made up of a multitude of separate objects. Rather, it sees it as a harmonious indivisible whole with a network of dynamic relationships, whose parts are essentially interrelated and can be understood only as patterns of a cosmic process. He concludes by linking the world as a living system that: "functions not just *like* an organism but actually seems to *be* an organism – Gaia, a living planetary being". [19] Although, Capra leaves us in the same circumstances as we had under the prevailing plausibility structure of the mechanistic Cartesian-Newtonian worldview, with the propensity to explain the whole, with its parts, without any concrete understanding of its purpose, he does suggest an entirely different picture of reality from that worldview.[20]

The Christendom-paradigm, with its emphasis on *one answer, one way*, held a certain understanding of reality that saw the interaction of unity and diversity in the form of uniformity to a particular meta-narrative, along with a coercion to that meta-narrative. In this process, diversity became subordinate to uniformity or sameness. The emerging foundational paradigm based on diversity, with its emphasis on *diverse answers, many ways*, suggests that the interaction between unity and diversity will operate on an entirely different level. In this process, unity cannot be coerced at the expense of diversity, whilst diversity cannot be truly encouraged without a valid relationship with unity. This suggests that though the emerging paradigm has moved away from uniformity to a particular meta-narrative, there is still an underlying relatedness between diverse entities.

This movement away from uniformity to a meta-narrative does not infer a post-modernist incredulity toward meta-narratives, as proposed by Lyotard. Nor does it imply an arbitrary

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[17] Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organisation* (Milson's Point, N.S.W.: Random House, 1992), 3.

[18] Senge, 3.

[19] Capra, 32, 66, 69-70, 308. With the quantum theory you never end up with 'things', but with interconnections, "a web of relations between the various parts of a unified whole".

[20] Newbigin, 39-40. The Eastern religions do not understand the world in terms of purpose. The symbol of the dance is an interpretation of movement and change without invoking the idea of purpose.

contextual or relativist understanding of pluralism.[21] Rather, its focus is upon the relational interaction of unity and diversity within a Trinitarian concept of the interaction of the diverse persons of the Trinity, whose unity and being is found in their *koinonia*. Not only does this question a purely cognitive and mechanistic understanding of uniformity to a meta-narrative, but suggests that there is a relational context built into the whole notion of being.[22] The Christendom-paradigm and the emerging paradigm of diversity present entirely different perceptions of reality and engagement with that reality. As such, leadership in either paradigm operates on distinctly different foundations and engages different, even opposing, leadership dynamics. The question that arises with an emergence of a paradigm of diversity is its relationship to pluralism.

The Current Paradigm – Pluralism, Autonomy and Unity

Managing Diversity without Control

The new paradigm introduces a movement in focus from *uniformity* to *diversity* within a meta-narrative. It also raises the question of relatedness between diverse entities, along with an understanding of unity no longer seen in terms of uniformity or sameness. Though diversity was certainly present within the old paradigm, it has not been its driving force. The movement towards diversity also challenges the operational nature of control evident in the old paradigm.[23] In the new paradigm, management or church leadership may still manage and supervise diversity, but not to control it. The temptation to control will always reflect an old paradigm attempt to run the new paradigm according to its principles and dynamics. The temptation to control can also arise in situations, which seem explicitly to be pro diversity. Although the Enlightenment did not hold a monopoly on the old paradigm, a number of its principles are evident in the type of religious pluralism proposed by scholars such as John Hick. This includes the movement in the understanding of truth and reality, identified by Alain Badiou, as a movement from a truth-orientated philosophy to a meaning-orientated philosophy in the area of metaphysics and religious thought.[24]

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[21] Lyotard, xxiv. Metz, "New Paradigm: Political Theology," 365. Kekes, 69, 70, 72.

[22] Peters, 61. BCC - British Council of Churches, *The Forgotten Trinity*, vol. 1 (London: Inter Church House, 1989), 2, 40. Capra, 32, 66, 69-70.

[23] Control was an essential ingredient of a movement to uniformity evident in the Catholic church, the various Reformation entities themselves and the various communities emerging out of the Enlightenment.

[24] Alain Badiou, *Infinite Thought* (London: Continuum, 2005), 34.

The continuance of Enlightenment principles into some forms of religious pluralism continues to relegate religious thought to the private sector as *values* rather than *facts*. Pluralism, as such, represents the retreat once again of the church into the private sphere of life, standing on the social margins with no voice in the public arena, where its gospel and message are simply seen as one of the enclaves where religious experience takes place.[25] Religious pluralism also shows a distinct Enlightenment discomfort with religious differences, because of the conflict that ensues from them.[26] This causes the most significant temptation to control as such pluralism moves to reduce tension between these religious bodies. Though the desire to domesticate the *other* (or alien) is primarily seen as a coercion to uniformity, such domestication is not always absent from pluralist processes when it moves to bring a level of commonality among the various world religions.[27]

The question is what price do we pay for such commonality? If pluralism becomes the driving force then it has a tendency to impose a framework upon other religions, including its own, in the name of religious tolerance. This is because this type of pluralism tends to deny any basis for *objective* truth in all religions that would form a basis of *absolute* truth in any of them. Moltmann notes pluralism's *repressive tolerance* which allows "a subjective possibility but is sceptical about any objective reality being adequately mediated by religious symbols".[28] Knitter acknowledges that religious pluralists not only dismantle doctrines that devalue other religions, "but also impose a definition of religion that muffles the universal assertions that religious people naturally make".[29] To identify the ways in which pluralism addresses the underlying paradigm of diversity I aim to look at four pluralists: John Hick and Raimon Panikkar as religious pluralists, and John Kekes and Peter Drucker as organisational

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[25] Ferguson and Wright, *New Dictionary of Theology*. Newbigin, 15, 16, 17-18. Newbigin notes, "No place is given to the possibility that what was given in religious experience could provide an insight into truth that might radically relativize the presuppositions of the scientific disciplines".

[26] Paul Knitter, ed., *The Myth of Religious Superiority*, ed. Paul Knitter and William Burrows, Faith Meets Faith (Maryknoll, New York: Orbis Books, 2005), x. Knitter quotes John Hick as saying: "We are acutely aware that throughout history almost all human conflicts have been validated and intensified by a religious sanction. God has been claimed to be on both sides of every war".

[27] Paul Griffiths, *Problems of Religious Diversity*, ed. Michael Peterson, Exploring the Philosophy of Religion (Malden, Massachusetts: Blackwell Publishers, 2001), 119, 122. Knitter, ed., xi. Even the greatest hope of the pluralist's perspective – "Greater unity amid abiding diversity" – is susceptible to a desire for such domestication.

[28] Muhummad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism," in *Islam and Global Dialogue*, ed. Roger Boase (Aldershot: Ashgate, 2005), 61. He quotes Moltmann here in reference to conservative Christian thinkers' contention with pluralism.

[29] Paul Knitter, "Is the Pluralist Model a Western Imposition," in *The Myth of Religious Superiority*, ed. Paul Knitter (Maryknoll, New York: Orbis Books, 2005), 32. The problem is this eliminates the voice of a worldview that holds a different view of reality than the idealistic worldview proposed by many pluralists.

pluralists. Hick's pluralism tends to diminish or restrict the nature of diversity within a movement to commonality. Panikkar holds a strong sense of incommensurability in regards to differentiation whilst proposing a deep level of interrelatedness, which does not move to diminish diversity. Kekes and Drucker resist any sense of commonality in their attempt to retain *differentiation of diversity* on Kekes part, and *retention of autonomy* on Drucker's.

Religious Pluralism and Diversity

Hick develops an idealistic, abstract concept of Christ, which he then applies to all world religions.[30] Though this *Christ idea* enables Hick to compare different religious perspectives, it becomes impossible for it to be compared to its authentic expression in Christianity. In fact, because Hick severs this expression from the concrete historical figure of Jesus of Nazareth, it is doubtful that it can find historical concreteness in any of the religions to which he applies it. This is further underlined when Hick moves to interpret these religions in a meta-theory that sees them as very different totalities consisting of distinctive ways of conceiving the *Real*. For Hick, the *Real* has nothing to do with whatever divinity may or may not exist, for it is simply an expression of what human beings think and feel about the divinity, not the real nature of the divinity itself (or *Real-in-itself* - Hick's own version of Kantian idealism).[31]

The Real is a neutral notion or non-traditional term Hick introduced to include theistic *personal* as well as *non-personal* concepts of God, thus removing such concepts from any understanding of the *Real-in-itself*.[32] The result, Islam scholar Muhummad Legenhausen notes, is the advocacy for a doctrinal synthesis, which fails to do justice to the religious experiences among the adherents of the world's religions. Whilst advertised as a theology of tolerance, it remains intolerant of serious religious differences and mutilates these traditions in

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[30] Luhmann, 2-3. What Luhmann refers to as a *conceptual abstraction* and Max Weber an *ideal type*.

[31] Hick, 22-23, 27-28, 40, 41-42, 47. He speaks of a non-historical, or supra-historical, Christ-figure or Logos operating before and thus independently of the historical life and death of Jesus of Nazareth. David Basinger, *Religious Diversity: A Philosophical Assessment* (Aldershot: Ashgate, 2002), 56. For Hick the ''entire realm of [religious] experience is delusory or hallucinatory, simply a human projection, and not in any way or degree a result of the presence of a greater divine reality''.

[32] Reinhold Bernhardt, "The *Real* and the Trinitarian God," in *The Myth of Religious Superiority*, ed. Paul Knitter (Maryknoll, New York: Orbis Books, 2005), 195. For Hick, under no circumstances can personal and non-personal concepts of the Ultimate Reality be understood as manifestations of its self-revelation. Such concepts are merely human-religious images and descriptions. Even the notion of personality is merely a human concept.

order to eliminate the ultimate differences among them.[33] The essence of diversity as an operative factor is diminished through the reductive type of pluralism that Hick proposes.

Gerard Hall makes the point that Panikkar's understanding of pluralism does not follow the strong conceptual notions used by Hick, nor do they arise out of an Enlightenment understanding of commonality. Two primary terms used by Panikkar, *universal christic vision* and *cosmotheandric intuition*, operate at a more mystical level, used as metaphors and symbols rather than concepts.[34] Panikkar, like Capra, wants to draw upon an understanding of a deep relatedness amongst all entities, but not at the expense of individual diversity or differentiation, because there is an incommensurable dimension to reality. Panikkar notes that his dialogical pluralism begins "with the affirmation of *each religion's fundamental uniqueness and incommensurable insights*".[35] So strong is the notion of incommensurability in a particular tradition, its religious truth can only properly be understood from within that tradition. His critique of the position held by Hick and others, which attempts to draw a universal theory of religion(s), notes that it inevitably imposes one particular framework or mental scheme on the religious *other* without reference to the other's self-interpretation.[36]

Panikkar's proposed synthesis is not one that breaches the uniqueness and incommensurability of each religious tradition. He notes that throughout human consciousness there has been a strong thirst for unity at every level. This has often resulted in a temptation to "curtail the real, to concoct shortcuts to synthesis by eliminating whatever parts of reality consciousness could not easily assimilate or manipulate".[37] Rather, he offers a synthesis that does not attempt to link an ultimately rigid and deadly monism with an ultimately anarchic and equally fatal plurality, but draws us to a synthesis of *openness, which*

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[33] Legenhausen, 59, 63. He notes that "Hick's religious pluralism is the advocacy for doctrinal synthesis. It will not allow for ultimate differences in religious belief. No matter how strenuously the Hindu or Buddhist denies the personal nature of Ultimate Reality, and no matter how fervently the Christian asserts it, Hick would claim that there is no real conflict. Each merely expresses features of his or her own avenue to the Ultimate".

[34] Supervisory discussion with Gerard Hall in September 2007. Panikkar, *A Dwelling Place for Wisdom*, 114. It does not refer to a particular event, nor is it universal in the sense of a universal religion. Rather, it is the center of reality. Hall, *Raimon Panikkar*, 211. Hall notes: "this means that every person is a 'source of self-understanding' that depends on a specific experience, a particular vision of reality or a foundational myth."

[35] Hall, *Raimon Panikkar*, 211, 222-223. Panikkar notes: "the pluralistic notion of truth emanates from the *nondualistic* awareness that there is an incommensurable dimension to reality, something irreducibly unique in each being, which cannot be objectified or measured".

[36] Hall, *Raimon Panikkar*, 222. This is because fundamental religious differences will be substantially ignored; and religious experience will be interpreted according to preconceived, inappropriate and even unrecognizable categories.

[37] Panikkar, *Cosmotheandric Experience*, 7, 58.

enables differing interpretations. It is a *cosmotheandric vision* that discovers and recognises the Trinitarian structure of everything. He proposes that this is a *unifying myth* that moves us away from an epistemological subject-object dichotomy and metaphysical dualism toward wholeness. [38] This wholeness recognises both uniqueness and incommensurability whilst at the same time noting an underlying relatedness of all beings and entities.[39]

Panikkar further notes that there is a radical relativity which stands in the background of his proposition of an undivided cosmotheandric consciousness, where *relativity* is a "relational awareness which understands that because all knowledge and even all being is inter- and intra-related, nothing has meaning independent of a *delimited* context".[40] This undivided cosmotheandric consciousness not only notes that there is relatedness between all levels of reality, but that we cannot close communication between the different spheres of the real. This lies at the heart of Panikkar's dialogical pluralism that aims not at a synthesis between different religious traditions but a dialogical interaction, with each respecting the other's uniqueness. [41]

The nature of Panikkar's dialogical pluralism raises a number of issues on religious grounds, which this research does not have the space to address. One issue, however, impinges on our understanding of diversity in the new paradigm. It involves Panikkar's succinct picture of a differentiated-relatedness understanding of reality. Panikkar takes a clear stance against monism, which relates to an undifferentiated-relatedness, since it results in the destruction of diversity, deeming all difference apparent. He also calls into question the Enlightenment's understanding of autonomy, which produced a differentiated-unrelatedness. Though the Enlightenment position upholds a high level of incommensurability, it isolates diversity because of its potential to produce a high level of individualism and independence. To counter

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[38] Panikkar, *Cosmotheandric Experience*, 6-7, 15, 17, 60, 61, 77. What this *cosmotheandric intuition* emphasizes is that the three dimensions of reality are neither three modes of a monolithic undifferentiated reality, nor three elements of a pluralistic system. There is rather one, though intrinsically threefold, relation, which manifests the ultimate constitution of reality.

[39] Though I am in agreement with Panikkar's movement to *wholeness,* as well as the need of openness for varying interpretations, it does not necessarily occur with the dismissal of dualism. At this point Panikkar is open to the same criticism made by Legenhausen of Hick's religious pluralism, noted above, in that it suggests that the dualistic understanding of many religious traditions is peripheral. Panikkar's nondualistic approach allows no room for such dualism being an integral part of a religious tradition that can only be truly understood from within that tradition. Legenhausen, 59, 63.

[40] Panikkar, *Cosmotheandric Experience*, 15, 60. Panikkar notes that the divine, the human and the earthly are the three irreducible dimensions, which constitute the real. This principle reminds us that the parts are parts and that they are not just accidentally juxtaposed, but essentially related to the whole

[41] Raimon Panikkar, *The Intra-Religious Dialogue* (New York: Paulist Press, 1999), 10, 58.

the negative effect of the Enlightenment's project of rationalism and autonomy he proposes a sense of *ontonomy* rather than *autonomy*. Ontonomy means a relatedness "which stresses the integral connection between the divine, the human, and nature".[42] Although I come back to the relatedness aspect of autonomy later, an analysis of the organisational pluralism of John Kekes and Peter Drucker takes us a step further in understanding the autonomous nature of pluralism that finds certain links with the emerging paradigm of diversity.

Organisational Pluralism and Diversity

John Kekes is more intent in maintaining the separateness of diversity rather than finding any commonality between various diverse entities. This is expressed through his understanding of the *significance of facts*, which he attributes to six different areas where facts operate: the scientific, historical, religious, aesthetic, moral and subjective ways. He notes that pluralism is about a diversity of understanding of the *significance of facts*, not a diversity of facts themselves. To sustain the separateness of each of these areas Kekes challenges Absolutism on two grounds – the sense of unity underlying all diversity, and the hierarchy of different ways of understanding diverse facts. The difficulty with the sense of unity is its conception of diversity as apparent or simply a surface phenomenon to an underlying unity. Kekes notes that below the surface of diversity is not unity but more diversity. He notes "diversity permeates everything and is without an end". [43]

Concerning the hierarchy of facts, Kekes rejects the proposition that there is only one ultimate hierarchy of the understanding of relevant facts - when pluralism sees that there are many of them. However, this does not relegate the separateness of diversity to the arbitrariness of relativist concepts, which see the search for truth and rationality as futile. Rather, Kekes notes that truth and rationality are external standards used to compare and evaluate various hierarchies. What he disagrees with the Absolutists about is the concept of an ultimate or general standard of reason that can assess all the hierarchies without bias. When one mode of reflection is noted as superior: "it unavoidably results in denying the significance that the supposedly inferior modes of reflection attribute to the facts".[44] He resists the need to find

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[42] Fred Dallmayr, "Rethinking Secularism (with Raimon Panikkar)," *The Review of Politics* 61, no. 4 (Fall) (1999).

[43] Kekes, 68, 74, 75. The facts are what they are quite independently of what anyone thinks or believes about them.

[44] Kekes, 69, 70, 72.

any unifying factors or commonality between these six approaches that move to justify their validity. Their validity remains in the essence of their diversity.

Peter Drucker works with a similar concept of diversity in regards to business and government entities that he identifies as the *new pluralism*. Whereas the old pluralism worked on the dynamic of hierarchy and control, the new pluralism lacks any sense of even governments having control. He notes that the new pluralism lacks the sense of hierarchy and order that permeated the old, where there was a distinct sense of one person being superior in rank to another and all had geographical limitation to their centre of organisation. He notes that in the *new pluralism* for social theory to be meaningful it "must start out with the reality of a pluralism of institutions – a galaxy of suns rather than one big center surrounded by moons that shine only by reflected light".[45] Each new institution is special-purposed, with none being more *superior* or *inferior* to the other. Their plurality does not revolve around geographical location but around their own special purpose, based on *function*, not *power*.[46] They are not focused upon the totality of social and community needs but upon *one* specific social demand.

As each of these pluralist institutions is needed, because of the economic task it discharges, we need to resist any activity that suppresses the autonomy of these institutions. One way of maintaining this autonomy is for each institution to concentrate on its task within its own realm of authority and responsibility. The new pluralism also brings with it a new understanding of the individual in the institution, whereas previous societies and institutions saw people as expendable, the new pluralism sees them as knowledge workers who have mobility, standing as colleagues, and are interdependent. He concludes that the "freedom of the individual in a pluralist society demands autonomy of institutions".[47] Thus, the validity of diversity is maintained by its autonomy. For Drucker, such autonomy is not a movement to individualism or independence, but an interdependence that comes with responsibility for the individual and organisation's impact on other people, the community and society in general.[48]

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[45] Drucker, *Age of Discontinuity*, 175-177. Yet, paradoxically, government suffers from doing too much and too many things. Government, to be effective and strong, may have to learn to *do* less in order to *achieve* more.

[46] Drucker, *New Realities*, 78. Drucker, *Age of Discontinuity*, 176. Each, in other words, is "universal" in a way that none of the old institutions (excepting only the medieval church) ever claimed to be. Yet each of them is limited to a small fragment of human existence, to a single facet of human community.

[47] Drucker, *Age of Discontinuity*, 208, 225, 250, 251. Drucker notes: "we need to create a type of unity that fosters and encourages autonomy. A pluralist society needs to guarantee freedom from domination by any single group, government or otherwise". Drucker, *New Realities*, 81, 88.

[48] Drucker, *New Realities*, 81, 83, 90.

Diversity and Autonomy

Autonomy has a critical history since the emergence of the Enlightenment and its connotations raise important issues in regards to the freedom of the human person. Boff notes that "autonomy is simply that property of a being in virtue of which it is self-governed, or moves according to its own laws...autonomy regards the 'within,' the essence side of a thing".[49] The outworking of this internal autonomy concerned a number of scholars in their critique of the Enlightenment Project. This included the rejection of the enlightenment understanding of autonomy by Derrida and Levinas's proposed pre-autonomous levels. Derrida's critique suggests a much deeper level of human functioning which is pre-autonomous and from which both reason and religion derive. Levinas suggests that there is pre-original level of human functioning similar to Derrida's pre-autonomous encounter with the other. He proposes a high level of relatedness established during this pre-original level of human functioning that is often opposed by conscious autonomy, but calls for an unlimited responsibility for the other. [50]

Habermas, on the other hand, recognizing the deficiencies evident in the outworking of forms of domination through the Enlightenment Project, moves to reconstruct the nature of individual autonomy. The conflicting aspects of the Enlightenment's conception of reason not only led to a demand for autonomy and liberation, but at the same time led to "the rationalisation of social structure and domination of nature".[51] This resulted in the colonisation of the life-world creating system-induced pathologies. It impinged then on both the autonomy of the individual, which he sees in positive terms, and the collective identity. His theory of communicative action has an emancipatory interest and aims to increase the individual's self-awareness and subsequently self-determination (autonomy).[52] It is not simply the purging of the system-world that achieves this self-realization and autonomy but the development of the individual's ability to own such realisation.

At this point, it is important to note that the term autonomy becomes an ambiguous word. The key difficulty seen with the promotion of individual autonomy is that it has the propensity to

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[49] Boff, 15.

[50] John Reader, "Deconstructing Autonomy: Toward a New Identity," *Ecotheology* 9, no. 2 (2004): 227-229, 232, 236, 238. Autonomous decision comes after the encounter with the other and, in fact, there can be no decision until after that encounter has taken place. This is the case for both reason and religion.

[51] Hanks, 37, 77-78. Bosch, 362. Bosch also notes that the autonomy of the individual not only ended in heteronomy but also the freedom to believe ended in no belief at all, and the refusal to risk interdependence ended in the alienation of the individual from him or herself.

[52] Hanks, 60-61, 87.

lead to individualism and domination. For this reason, some scholars declare it a negative attitude, whilst at the same time claiming the need for differentiation for human emotional and psychological health. They propose a differentiation without compliance or autonomy.[53] Others such as Habermas and Drucker claim it to be a positive attribute to be recognised and developed. The reconstruction, then, of the nature of autonomy in the emerging paradigm of diversity, revolves around a movement in the understanding of the term in its relationship to relatedness. This involves the change in the understanding of autonomy held by the Enlightenment project where autonomy was seen as independence and unrelatedness, to seeing autonomy linked to interdependence and operating in relatedness at a variety of levels, which touches on Panikkar's sense of *ontonomy* noted above.

Autonomy is more than simply self-governing and moving according to one's owns laws. It also contains the sense of ownership of responsibility and commitment to relatedness. This includes a resistance to the ongoing impact of heteronomy, domination and control influences that impinge significantly on the internal aspect of the individual – the *within*. For Freire these external pressures create an internal fear of freedom, and thus a resistance to aspects that freedom demand – autonomy and responsibility.[54] True freedom then does not come from the exaltation of the self or developing one's powers without limit. It comes from the integration of autonomy with true relatedness. For Freire and others the ownership of autonomy and its responsibilities needs to occur at the individual level and through individual ownership, whilst Drucker and Greenleaf call for leadership to bring people through to such autonomy embedded in relatedness.

Greenleaf notes that one of the most important historical meanings of *institution* is: "something that enlarges and liberates".[55] The aim of servant leadership is to make institutions into places that help grow people taller than they would have otherwise become. He writes,

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[53] R.P. Stevens and P. Collins, *The Equipping Pastor* (New York: Alban Institute Press, 1993), 128. They note: leaders have the challenge of building unity in the people without evoking compliance or autonomy; this involves encouraging people to remain connected and to define themselves and their own ministries rather than merely assisting the leaders in their ministry. They note that healthy members are able to define themselves and still remain connected.

[54] Freire, 31. He notes that "freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion."

[55] Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 237.

> An institution is a gathering of persons who have accepted a common purpose, and a common discipline to guide the pursuit of that purpose, to the end that each involved person reaches higher fulfillment as a person, through serving and being served by the common venture, than would be achieved alone or in a less committed relationship. [56]

The evidence of effective servant leadership, in Greenleaf's terms, is the development and building of autonomy integrated in relatedness in those being led. Such developmental practices not only make good sense but also are much more productive than that produced by more coercive and dominating forms of leadership, because, at the least, dominating leadership diminishes autonomy.[57] The emerging paradigm also challenges the hierarchical nature of leadership and management resident in the old paradigm, and though not calling for a disintegration of hierarchy altogether, calls for one that sees employees no longer as subordinate, or inferior, but as colleagues working *with* not *under* management – this applies equally for males and females

Diversity and Unity in the Emerging Paradigm

Both Kekes and Drucker push for the separateness of diversity as essential to its effectiveness. They propose a respect for diversity that the emerging paradigm calls forth as the foundation upon which effective organisations can operate. This understanding of diversity emphasizes a distinct reduction in any sense of coercion to uniformity. It questions the nature of unity as seen in the past – in terms of sameness or uniformity (which tended to develop into a toxic process of coercion to a meta-narrative). This does not obviate the paradigmatic perception of unity of the old paradigm, but clarifies it and suggests a different mode for its outworking. This is because, even within the emerging paradigm, unity is still seen as essential to the cohesiveness of both cultures and business entities.[58] This suggests an understanding of diversity and unity that contains a high level of relatedness, which produces a differentiated-relatedness perception of reality and an autonomy of the individual embedded in that relatedness.[59]

The emerging paradigm's emphasis on diversity does not lean towards an idealistic understanding of plurality (as opposed to a realist), as suggested by Hick. The emerging

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[56] Greenleaf, 21, 237.

[57] Greenleaf, 54, 55. Handy, *Beyond Certainty*, 34-35.

[58] Drucker, *Age of Discontinuity*, 225. Dupré, *The Enlightenment*, 6. Dermot Lane, *Foundation for a Social Theology: Praxis and Salvation* (Dublin: Gill and Macmillan, 1984), 95.

[59] Though Gerard Hall notes that this could be a summation of Panikkar (supervisory session), because I think there are significant theological issues related to the foundation of Panikkar's position, which are beyond the possibility of this research to address, I can only acknowledge that Panikkar's and my conclusions certainly coincide on certain points, but I am not convinced they are founded on the same propositions.

foundational paradigm of diversity remains neutral in the area of religious and moral truth-claims except to suggest the outworking of such claims can occur in diverse ways within a particular meta-narrative. For instance, the nature of the paradigm of diversity that has been proposed in this research does not automatically lead to an acceptance or rejection of the validity of homosexuality and same-sex unions. Though diversity itself is used as an argument in favour of these relationships, the nature and understanding of diversity addressed in this research is not the same as that claimed to validate such unions, which are truth-claims that need to be argued on their own merit. The essence of the diversity that comes as foundational in the emerging paradigm does not allow us to be waylaid from addressing, challenging, defending and arguing about such truth-claims. Though this paradigm itself remains neutral in regards to its impact on organisations and the church, God's activity in the midst of this paradigm-change suggests a specific intention for the community of faith. In the following section, though I address the divine purpose within the current paradigm-change, it is not aimed at defining what that purpose should be, but to give some indication as to the direction that purpose might take.

God's Activity in the Emerging Paradigm

Without trying to be crystal ball gazing or being prophetic in a futuristic sense, the nature of the emerging paradigm - moving from uniformity to diversity - suggests a certain relationship that God wishes to establish with the community of faith. This is God's direct leadership of the community of faith: both its groups and individuals. This implies significant changes in the way the church has operated in the past, and its reliance on hierarchical leadership. A reliance that was instrumental in the emergence and establishment of the Christendom-paradigm, which lasted from the conversion of Constantine in 313 A.D. until the early to mid-twentieth century. However, the church's reliance on the dynamics of the old paradigm and on that type of leadership in the future may set it at odds with the purpose of God in ways similar to those evident in the paradigmatic examples of the Joseph/Exodus stories and the Christ-event noted above (chapters five and six). This movement in paradigm requires the church not so much to learn a different way to lead, but to learn to lead from an entirely different framework altogether. Without the change of framework, any changes in the leadership dynamic will only be cosmetic and reinforce the old paradigm's habit of control. Again, this cannot be achieved simply by movement from a hierarchical to non-hierarchical structure of leadership, but by an adoption of a different framework within which both hierarchical and non-hierarchical leadership structures operate.

Peter Drucker, in his assessment of the purpose of government in the new paradigm or *new realities*, in what it can and cannot achieve, calls government to *govern* instead of *do*. In this process, he addresses the need for diversity to be protected by unity. In other words, diversity, left unprotected, tends to become vulnerable to suppression.[60] Drucker sees the emerging paradigm as the call of the moment for management rather than its demise - this is because the emerging paradigm has brought with it a different understanding of the place and value of human resources in organisational entities. Drucker notes:

> Management explains why, for the first time in human history, we can employ large numbers of knowledgeable, skilled people in productive work. Until quite recently, no one knew how to put people with different skills and knowledge together to achieve common goals.[61]

In other words, the emerging paradigm does not diminish the role of leadership but sees it as essential to the development, management and coordination of diversity – that is, diversity blossoms under supportive leadership and management. Whereas it is doubtful that diversity can blossom without that support.

The relationship between management and human resources has changed because there has been a significant change in the nature of those being lead, managed or coordinated – those whom Drucker calls *knowledge workers*. Drucker notes that knowledge, especially advanced knowledge, is always specialized and therefore by itself it produces nothing. This highlights the importance of leadership and management in the emerging paradigm, because it is "management, and management alone, that makes effective all this knowledge and these knowledgeable people".[62] As I noted before, church leadership certainly operates in different dynamics to that of business, but the development, leadership and coordination of knowledgeable church workers, whether voluntary or paid, requires different skills and abilities to those required by the clergy in the old Christendom-paradigm – where ministry

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[60] Drucker, *Age of Discontinuity*, 225, 233. The answer to diversity is not uniformity. The answer is unity. We cannot hope to suppress the diversity of our society.

[61] Drucker, *New Realities*, 214. To be sure, the fundamental task of management remains the same: to make people capable of joint performance through common goals, common values, the right structure, and the training and development they need to perform and to respond to change.

[62] Drucker, *New Realities*, 214, 215, 276. The knowledge worker is not a "subordinate" in the sense that he can be told what to do, he is paid, on the contrary, for applying his knowledge, exercising his judgment, and taking responsible leadership. Yet he has a 'boss' – in fact, he needs to have a boss to be productive. Moreover, the boss is usually not a member of the same discipline but a "manager" whose special competence is to plan, organize, integrate, and measure the work of knowledgeable people regardless of their area of specialization.

was primarily seen as the domain of the clergy. Ministry now operates on an entirely different foundation and involves a much broader group of people.

The nature of the purposes of God in the emerging paradigm is suggested by the *new covenant* pericope in Jeremiah, which is then used three times in the argument for a new and better covenant in Jesus Christ by the writer of the Letter to the Hebrews (Jeremiah 31:31-34; Hebrews 8:8-12; 9:15; 10:16-17). The second part of the pericope proposes that the new covenant comes with an obviation of the traditional pedagogical relationship, which is quite suggestive concerning God's activity in the emerging paradigm. The first part of the pericope proposes the superseding of the old covenant, which has been broken and abrogated, by the new covenant, which is more than a reiteration of the old as a better model, but the internalization of the torah on the heart of God's people.[63]

The second part of the pericope sees this internalisation of the torah resulting in an obviation of the pedagogical relationship between teacher and pupil. It is accompanied by a forgiveness of sin that overwhelms its recipients. Carroll notes this internalistion of the torah will bring about the *cessation of tradition* – the human teaching of the knowledge of *Yahweh* and the call to devotion.[64] Jeremiah proclaims, "no longer shall they teach one another, or say to each other, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, says the LORD". This universal knowledge of God is seen as the purpose of human existence, and is established and maintained by the forgiveness of sin: "for I will forgive their iniquity, and remember their sin no more" (Jeremiah 31:27-34 NRSV). This process demands a much greater ownership of responsibility on the personal level than that of the old covenant. However, it is a responsibility undergirded by the mercy and forgiveness of God, for its obedience arises from the internalisation of the torah that is a consequence of God's mercy, not a requirement for it.[65]

If the disappearance of pedagogical teaching lies at the heart of the fulfilment of this promise, then it is unfulfilled, to date, in either Jewish or Christian communities. Even the Letter to the

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[63] Donald Hagner, *Encountering the Book of Hebrews*, Encountering Bible Studies (Grand Rapids: Baker Academic, 2002), 113, 114. Walter Brueggemann, *Jeremiah 26-52: To Build, to Plant*, ed. Frederick Holmgren and George Knight, International Theological Commentary (Grand Rapids: WM. B. Eerdmans Publishing Co, 1991), 71. Douglas Jones, *Jeremiah*, New Century Bible Commentary (Grand Rapids: William B. Eerdmanns Publishing Co, 1992), 400. Robert Carroll, *From Chaos to Covenant: Uses of Prophecy in the Book of Jeremiah* (London: SCM Press, 1981), 217.

[64] Robert Carroll, *Jeremiah*, Old Testament Library (London: SCM Press, 1986), 611.

[65] Jones, *Jeremiah*, 401. R.K. Harrison, *Jeremiah and Lamentations*, ed. D.J. Wiseman, Tyndale Old Testament Commentaries (London: The Tyndale Press, 1973), 140. Craig Koester, *Hebrews* (New York: The Anchor Bible, 2001), 392.

Hebrews, which includes the second part of the Jeremiah pericope in the explanation of the new and better covenant, does not obviate the need for teaching amongst its audience - for instance the mature should have taken up teaching the basic elements of the faith (Hebrews 5:11).[66] Taken literally, at one level, it seems potentially unfulfilled within the nature of the emerging paradigm too. For the emerging paradigm has a striking emphasis on the need to learn. It has resident in it a call for us to *learn* how to *learn*, to establish a habit of *continuous learning*. However, on another level, the emerging paradigm also has a different emphasis on teaching, a movement away from teaching subjects or knowledge or topics to teaching persons. It takes up the essence of the diversity of skills, gifts, abilities and talents and moves to develop within the person the ability to learn on an ongoing basis.[67]

Freire addresses this issue with his contrast between the concept of *banking* and *problem-posing* forms of education. The banking concept of education entails depositing knowledge or information into students who are seen as empty vessels. Knowledge is the bestowing of gifts by those who consider themselves knowledgeable to those who they consider knows nothing. This has tended to project a sense of absolute ignorance onto others, which Freire notes is a characteristic of the ideology of oppression. With the proposal of problem-posing education, which invites the teacher and student into a dialogical process of learning, there occurs an obviation of the traditional understanding of teaching. "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with students, who in turn while being taught also teach".[68] This proposed change in orientation of teaching and learning suggests the possibility of the second part of the Jeremiah pericope being fulfilled through the dynamics of the emerging paradigm. That is, it suggests that the purposes of God in the new paradigm involve a change in orientation as to how we learn the will and purpose of God.

In both Christian communities and the Jewish communities extending from the time of Jeremiah, the scribes, the teachers, the apostles, the bishops and priests, taught the will and purpose of God. The hierarchical nature of the Christendom-paradigm kept that responsibility

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[66] Carroll, *Chaos to Covenant*, 219. For since its proclamation by Jeremiah and reiteration by the writer of the Letter to the Hebrews, neither Jewish nor Christian communities have done away with its teachers. All have retained and honoured its great teachers. Koester, 392.

[67] Drucker, *Managing in a Time of Great Change*, 197, 205. Drucker notes: "The new jobs require a good deal of formal education and the ability to acquire and apply theoretical and analytical knowledge. They require a different approach to work and a different mindset. Above all, they require a habit of continuous learning". Drucker, *Age of Discontinuity*, 339. Drucker, *New Realities*, 239, 239, 241.

[68] Freire, 58-59, 66, 67. Here, no one teaches another, nor is anyone self-taught. Men teach each other, mediated by the world, by the cognisable objects which in banking education are "owned" by the teacher

in the hands of the leadership of the church. Even with the radical changes of the Reformation, though having a certain understanding of the *priesthood* of all believers, it did not extend this to a *ministry* of all believers.[69] Even the Enlightenment thinkers did not move to hand over such decisions and thoughts to the *mobs*. Dupré notes that the Enlightenment leadership with its push to come out of centuries of darkness and superstition into a new age of freedom and progress did not mean that this was necessarily freedom for everyone. He writes, "certainly the French philosophers felt little respect for the herd they were so confidently leading to truth".[70] In the Christendom-paradigm we have been confident in the belief that the knowledge, will and purpose of God must be taught by those authorised, gifted, and anointed by God to interpret such things and teach them to those who are not authorised.

Unfortunately, the emerging paradigm does not allow us to march forward with such confidence. However, the second part of the Jeremiah pericope suggests that God's purposes for leadership in the emerging paradigm, is for them to bring the community of faith and its individual members to a place where they can discern God's will and purpose for themselves. To bring men, women and children to a place where they have learnt to know the Lord, to hear his voice and to be confident in their responses to that voice. This is not a matter of simply remembering what they have previously learnt through earlier instruction, but having the ability to receive fresh and current instruction and teaching from the Lord.[71] The focus, for unity in the development and nurturing of the diversity of the community of faith, is for each one of its members to be confidently led by God in their particular call to the divine purpose for the church and the world. Stevens and Collins note that, "Christian leadership is the God-given ability to influence others so that believers will trust and respond to the Head of the church for themselves, in order to accomplish the Lord's purposes for God's people in the world".[72] The call of the church's leadership is to teach, direct and guide the people of God to learn how to learn, on an ongoing basis, the purpose and will of God from God themselves. The result of this process is that they will know what God wants them to do, what is good, pleasing and perfect in regards to God and his purpose and cause in the world (Romans 12:2 NCV).

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[69] S. Neill and H. Weber (eds) *The Layman in Christian History* (London: SCM Press, 1963), 139.; J.N. Collins, *Are All Christian Ministers?* (Newtown, N.S.W.: E.J. Dwyer, David Lovell, 1992), 25. Second Helvetci Confession of the Calvinists in 1566 had "no wish that the commonness of one condition, namely priesthood, should provide occasion to erode the exclusiveness of the other prerogative, namely ministry."

[70] Dupré, *The Enlightenment*, xii.

[71] David DeSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle "To the Hebrews"* (Grand Rapids: William B Eerdmanns Publishing Co, 2000), 286.

[72] Stevens and Collins, 109.

Summary

A new paradigm is not a theoretical proposition addressing theoretical issues, but arises as a pragmatic answer to the anomalies arising within the paradigm it eventually replaces. The emergence of a new paradigm arises out of the needs of a particular historical conjunction, and reflects the concerns of its own times. The movement from monocentricism to polycentricism allows diverse answers to work side by side in different contexts, and enables a more global approach to human existence. Polycentricism does not mean descending into an arbitrary contextual pluralism, nor is it the establishment of a new, non-European monocentricism, since monocentricism itself, as an effective dynamic, waned. Peter Drucker refers to the decline of the effectiveness of monocentricism as the death of *salvation by society*, which relates to government and any other group's ability to bring significant solutions to society's problems and needs. Rather, there needs to be applied diverse solutions to the same problem, arising out of a paradigmatic movement away from *one answer, one way* to that of *diverse answers, many ways*.

This movement, for Capra, is from an Enlightenment sensate mechanistic approach that tended to break down problems into unrelated parts, to a more idealistic holistic conception of reality. Modern physics no longer sees the world in mechanistic terms, made up of a multitude of separate objects. Rather, it sees it as a harmonious indivisible whole with a network of dynamic relationships, whose parts are essentially interrelated. This paradigmatic movement also saw a change in the understanding of the relationship between diversity and unity. It no longer sees diversity as subordinate to uniformity or sameness, but holds an underlying relatedness between diverse entities. However, forces for control and subjugation of diversity still exist in groups, proposing a reductive type of religious pluralism. It proposes the diminishing or muffling of religious differences, universal assertions and conflict by denying any real engagement with the divine, seeing each religion as simply human beings' perceptions, not the real nature of the divinity itself. This produces a differentiated-unrelatedness approach to unity and autonomy. Panikkar, like Capra, wants to draw upon an understanding of a deep relatedness amongst all entities, but not at the expense of individual diversity or differentiation, because there is an incommensurable dimension to reality. The organisational pluralism of Kekes and Drucker also propose a differentiated-relatedness approach to unity and autonomy with a diversity that permeates everything. It produces an autonomy that is not a movement to individualism or independence, but an interdependence that comes with responsibility and commitment to relatedness.

The essence of diversity and the interaction of a differentiated-relatedness understanding of unity and autonomy suggest that God's purpose in the emerging paradigm is linked to the Jeremiah 31:27-34 pericope. It proposes the internalisation of the torah resulting in an obviation of the pedagogical relationship between teacher and pupil, where the Lord Himself becomes teacher. The emerging paradigm's emphasis on continuous learning and the dialogical processes that engage people in an entirely different dimension of learning, suggest a developmental process related to the individual's unique and diverse skills, gifts, abilities and talents. It calls the church's leadership is to teach, direct and guide the people of God to learn how to learn, on an ongoing basis, the purpose and will of God from God himself. The question that now arises is what do these changes mean for the place of clerical leadership in the church and the framework from which they need to operate? In chapters ten and eleven, I investigate this question with regard to the change of worldview that occurs because of the current paradigm-change, as well as analysing the processes that enable clerical leadership to identify and engage in the dynamics of the emerging paradigm of diversity. In chapter nine, I outline the correlation and leadership theology that undergird this investigation.

Chapter Nine
The New Paradigm and a Theology of Correlation and Leadership

Introduction

The investigation in chapters two to eight established a foundation upon which the place of clerical leadership in the emerging paradigm of diversity, and the framework from which it needs to operate, can be adequately assessed and implemented. Key elements of that foundation are:

1. The current paradigmatic movement involves a paradigm-change between two fundamental, foundational paradigms upon which all entities rest and operate, not simply a change in models;

2. A paradigm-change does not aim to change an organisation's centred or core beliefs and traditions, but to transform its operational and communicative structures;

3. The current paradigm-change has occurred because the old Christendom paradigm could no longer adequately answer the various anomalies and problems arising within its own parameters. The emerging paradigm of diversity enables them to be answered in an innovative way that leads to greater effectiveness and productivity;

4. The current paradigm-change is a movement from monocentricism to polycentricism; singularity to diversity; and from a mechanistic to organic understanding of the world and the way it operates. It also saw a movement from individualism to relatedness, and from a uniformity to a differentiated-relatedness based unity;

5. A paradigm-change has a unique effect upon the church and has the potential to impact almost every dimension of its life and activity; and

6. A paradigm-change aims to release the church from its internal and external containment and enable it to be more effective in fulfilling its mission and God-given purpose.

The emerging paradigm of diversity allows for more diverse answers to work side by side in different contexts, and enables a more global approach to human existence than has been experienced before. For clerical leadership in the church it means leading the church in an entirely different paradigm to that which the church has experienced for a millennium and a half. The question that arises from this is what do these changes mean for the place of clerical leadership in the church and the framework from which they need to operate?

The answer to that question requires an investigation that rests upon assumptions made in two areas of theology: correlation and leadership. This chapter aims to clarify the nature of these

assumptions by outlining the correlation and leadership theologies upon which they rest. The correlation theology for this purpose integrates Paul Tillich's *method of correlation* and David Tracy's *critical theological correlational*. It draws upon comparisons between processes operating in business/management fields and clerical leadership in the church. Concerning a theology of leadership, I explore the movement from a mechanistic to an organic understanding of leadership dynamics. I do this by exploring the integration of three models of leadership operating in the apostolic church: hierarchical, egalitarian and servanthood.

The New Paradigm and a Theology of Correlation

The *correlation method of theology* assists in addressing the opaque nature of the current paradigm-change and the new paradigm emerging from it. It provides a comparative process that enables the assessment of two associated and related variables, so that factors evident in one might provide a possible prediction of factors occurring in the other, and vice versa.[1] For this research, the two variables are leadership/management in business organisations and clerical leadership in the church. The correlation between secular and church leadership dynamics is not new. Robert Clinton's survey of different leadership phases over the last century, shows significant times when the church's definition of clerical leadership reflected similar understanding of leadership qualities evident outside the church. These included the *Great Man Theory,* the *Early Trait Theory* and *Contingency Theory or Situational Analysis*.[2] Such correlation does not imply that clerical leadership is simply a clone or imitation of secular leadership dynamics. Rather, it indicates that the clerical leadership of the church does not operate in a vacuum, but with distinct engagement with the external environment in which the church is called to operate: to be in the world, but not of it (John 15:18-19; 17:14-18).

O'Meara notes that more than anything a theology of ministry, of which leadership in our context forms a part, is a correlation. Theology is a correlation between two poles: the first is the revelation of God or the Christian message; the second is the situation to which the Christian leader must speak and act. These two poles highlight Paul Tillich's *method of correlation*. Where, one pole, the situation or human culture, raises the question, which is then answered from the other pole, Christian theology.[3] He is concerned with the loss of creditability of the Christian message in his time and thus sought to link Christian theology to

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[1] Lanthier. http://www.nvcc.edu/home/elanthier/methods/correlation.htm#top. Accessed 30-03-09

[2] Robert Clinton, *Conclusions on Leadership Style*, Leadership Series (Barnabas Publishers, 1992), 13-19.

[3] O'Meara .T, 14-15. Alister McGrath, *Historical Theology* (Malden, M.A.: Blackwell Publishing, 1998), 334.

specific issues or questions relevant to the current situation. He sees his method as a real attempt to penetrate the dynamics and forms of modern culture and to challenge that culture with the paradoxes of the Christian gospel – to establish a genuine conversation between human culture and divine revelation. What is attractive about Tillich's method, of course, is that it keeps the normative nature and place of revelation.[4]

In any approach to correlation between the disciplines of business leadership/management and clerical leadership in the church the normative nature and place of revelation and the Christian message is important. The correlation process used for this research is not intended to adopt a corporate form of leadership from the business/management discipline and simply implement it in the church. However, Tillich's process of correlation weighs too heavily on the side of the Christian message to allow for any significant input from the other side. For the purposes of this research, there is a need for a correlation process that allows input from both variables – the business leadership/management discipline and clerical leadership in the church. David Tracy's *critical theological correlation* proposes a balance to the one-sided nature of Tillich's method.

Tracy notes that the difficulty with Tillich's method is its tendency to raise *questions* from one source (the situation) of the correlation whilst providing *answers* from the other (the Christian message). He notes, "if the 'situation' is to be taken with full seriousness, then its answers to its own questions must be investigated critically".[5] For instance, this research is interested in how the current paradigmatic movement's questions, arising in the *situation* of business leadership and management, are answered from that situation. This is before we assess its relevance for clerical leadership and its relationship to answers arising out of revelation and the Christian message. Tracy argues that correlation involves mutual correction and mutual enrichment of the partners in the conversation. It is only in this way that it is

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[4] J. Heyward Thomas, "Correlation," in *A New Dictionary of Christian Theology*, ed. Alan Richardson and John Bowden (London: SCM Press, 1983), 124. John Clayton, *The Concept of Correlation: Paul Tillich and the Possibility of Mediating Theology* (Berlin: Walter de Gruyter, 1980), 5. Daniel Migliore, *Faith Seeking Understanding*, 2nd ed. (Cambridge: Wm. B. Eerdmans Publishing Co, 2004), 17. Tillich contends that the method of correlation does not surrender the normativeness of revelation to general culture and human experience. Revelation is not normed *by* the situation but must speak *to* it if it is to make sense, and this can happen only if theology attends to the actual questions raised within a particular situation.

[5] David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (Chicago: University of Chicago, 1996), 46.

"possible to open theology to the important contributions of culture and approach culture with genuine concern for the indelibility and credibility of the truth claims of faith".[6]

The underlying concern with such a process is the extent to which interaction with contributions from culture proceeds before it begins to impinge on the integrity of revelation and the Christian message. This dilemma forms part of Clodovis Boff's issue with what he terms *theologism* and *bilingualism*. In the first, theology proposes to find everything it needs to express the political within its own walls. It sees theological interpretation as the only true or adequate version of the real. For Boff, this in fact misses something: "the silent prerequisites available only in the sciences of the social".[7] From this view, there is no real correlation between theology and the social sciences. In the second, bilingualism, correlation occurs to an extent, but only synoptically. "It juxtaposes socio-analytic discourse and theological discourse, thus seeking to play two language games on the same field simultaneously and hence contradictorily".[8] Boff contrasts this approach, which he calls a relationship of *application*, with a relationship of *constitution*.

A relationship of application supposes an autonomous duality of the elements or variables that enter into reciprocal contact through correlation. He notes that this relationship consists of an 'adjustment', a fitting together, which is extrinsic in nature – that is, a simple juxtaposition of a relationship of exteriority. In this approach to correlation, each variable simply makes room for the other without any significant assimilation. He then notes that a relationship of constitution consists in an organic interchange in which each of the variables in the relationship share in a vital way in the whole, of which it is a part. This is an intrinsic relationship, which consists of a relationship of interiority. For Boff, the social sciences hold a genuine constitutive and intrinsic role in a theology of the political. He proposes that this process produces a vital assimilation. The concern for the integrity of revelation and the Christian message is assuaged by noting that this assimilation is not by way of affixation or superimposition of the social sciences on theology, but rather by metabolism. But even then it is an assimilation that remains under the regime of theology. For Boff, although the social

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[6] Migliore, 17. James Buckley, "Revisionists and Liberals," in *The Modern Theologians*, ed. David Ford (Malden, MA: Blackwell Publishing Ltd, 2005), 216.

[7] Boff, xxi, 26.

[8] Boff, 29.The importance of the sciences of the social in Boff's understanding of an engagement with the *political* is expressed in terms of a "socio-analytical mediation." Such a mediation "calls for a positive, contextual, and concrete knowledge of society. Hence its criticism of speculative, abstract thought which it judges to be ahistorical and alienating".

sciences provide the raw material with which theology works, it is not simply inserted, integrated uncritically, or undeveloped into theology itself.[9]

What then prevents the affixation or superimposition of the social raw materials onto theology? Is there a subtle danger, for instance, of clerical leadership taking on the corporate structure and ethos of business leadership/management and in the process losing its unique sacramental character? A process that Neil Ormerod proposes has occurred with liberation theology's uncritical adoption of Marxism.[10] For Ormerod, avoidance of such affixation or superimposition can only occur if sociology's true character is taken into account from the beginning. This means that theology might need to challenge sociology's historical claim to *objectivity* and *autonomy*, rather than simply adopting one of its prevailing options in the "current phase of cultural development".[11] At one level, this means taking up John Milbank's point that such correlation cannot simply depend on a *grace-nature* dialectic (that allows for the creation of the secular, which was introduced by the scholastics and exemplified in Aquinas). It must also take into account a *grace-sin* dialectic (that allows no clear middle ground such as the category of nature, which was prominent in Augustinian theology). The first challenges a *conflictualist* sociological perspective, whilst the second challenges the *functionalist.*[12]

For the purpose of this research, simply applying the grace-sin dialectic, without recognition of the grace-nature dialectic, leads to an idealistic understanding of the church's condition and a temptation to revert to reliance upon the operational and communicative structures of the old Christendom paradigm.[13] That is, we romanticize the church's traditions within such structures, without realizing that reliance upon those structures robs us of effectiveness in the emerging paradigm of diversity. They also potentially set the community of faith against the

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[9] Boff, 30, 31.

[10] Neil Ormerod, "Ecclesiology and the Social Sciences," in *The Routledge Companion to the Christian Church*, ed. Gerard; Mudge Mannion, Lewis (New York: Routledge, 2008), 648, 649. John Milbank, *Theology and Social Theory: Beyond Secular Reason*, second ed. (Cambridge, MA: Blackwell, 2006), 206-210. Boff, 31. Even though Boff proposes a significant reworking of the raw material of the sciences of the social, Ormerod notes that such reworking must be wary of diminishing theology's contribution to the process as well as the temptation to naturalize the supernatural in the process.

[11] Ormerod, 648. By tracing the origins of the social sciences to these tainted sources, Milbank seeks to discredit them as useful tools in theological work. They are from their very origins interested in the elimination of religion.

[12] Ormerod, 644-645, 649. The *functionalist, idealist* approach is an anticipation of patterns of harmony and integration. The *conflictualist* approach draws on a hermeneutic of suspicion, which involves an anticipation of power plays and conflict.

[13] Ormerod, 648, 649.

divine purpose. Whereas, simply applying a grace-nature dialectic, without recognition of the grace-sin dialectic, leads to an idealistic understanding of the sociological disciplines with which theology and the church's leadership correlate. There is then, the tendency to attribute undue authority to those disciplines, which distorts their application to clerical leadership in the church. Application of both the grace-sin and grace-nature dialectics to the use of the correlation process provides input from other disciplines, whilst understanding that those disciplines are not complete in themselves. At the same time, to forestall that correlation process potentially leaves the church in its state of confusion over the opaque nature of the current paradigm-change and the new paradigm emerging from it, without any significant way of clarifying what those changes might mean for its ministry and leadership

The emerging paradigm of diversity provides the external stimulus for changes to the church's self-differentiation, or what Lonergan terms self-constitution, so that its moves away from entropy (which refers to the decrease in useful energy in a system or the destruction of order which results in its inevitable and steady deterioration).[14] The engagement with the church's external environment, whilst maintaining its self-differentiation, does not imply an idealistic picture of that environment or of the church's structures and traditions. This is as long as the church's leadership understands that the disciplines with which it is correlating are themselves fundamentally flawed, as the grace-sin dialectic suggests. The correlation process adopted in this research is important for clarifying the nature of the current paradigm-change and the paradigm emerging from it. However, for it to provide significant insight into what needs to change for clerical leadership to be effective in the emerging paradigm, it needs to balance the application of the grace-sin and grace-nature dialectics. The first assists in critically evaluating the insights, which the social sciences have to offer, whilst the second reminds us that those insights are important for the church to understand the changes required of it. It also assists the church in understanding how changes to its own self-differentiation needs to occur in the light of the paradigmatic changes going on in its external environment.

The New Paradigm and a Theology of Leadership

The quality of clerical leadership, whether in the dynamics of the old Christendom paradigm or in the emerging paradigm of diversity, is not only dependent on the quality of the persons

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[14] Daniel Pilario, *Back to the Rough Grounds of Praxis* (Leuven: Leuven University Press, 2005), 385. D Katz and R.L. Kahn, "Common Characteristics of Open Systems," in *Systems Thinking*, ed. F.E. Emery (Middlesex: Penguin Books, 1978), 95. Katz notes that many organisations go out of existence every year because they have not significantly engaged their environment to arrest and negate the entropic process.

holding that leadership, but also in the structures and systems within which those persons minister and lead. In developing a theology of leadership, I am not concerned here with the moral or ethical components essential in a good leader. I am also not concerned with the sacramental nature of clerical leadership. I consider it as given (though certainly not automatic) in these leaders and an essential component in the ministry formation programs that prepare men and women for ordination within both the Anglican and AOG churches. Character and sacramental nature are important ingredients in the training of priests and pastors within both denominations. They are also essential in the outworking of their ministry and leadership, as well as in the transformation of the church to engage the dynamics of the emerging paradigm of diversity.

At one level, I am also not concerned with the structures and systems within which they minister and lead. Clerical leaders are trained to operate effectively and efficiently within those structures and systems. At another level, I am profoundly concerned with those structures and systems, because in a paradigm-change those very structures and systems are both threatened and defended.[15] Threatened because the catastrophic and discontinuous forces at work in a paradigm-change call the church to operate and communicate in an entirely different way. That is, change to those structures and systems are critical if the church is to remain effective in a rapidly changing environment. It is defended because those structures and systems are entwined with the church's centred values and beliefs. Church leadership has often reacted at such times, because it senses that the *essence* of the church is at risk, not simply the operational and communicative structures it uses to promote its centred values and beliefs. By structures, I am not referring to episcopal or non-episcopal structures of leadership hierarchy, but rather the infrastructure and systems upon which and through which the leadership of the church operates and leads.

A theology of leadership, for my purposes here, is focused on the essential ingredients needed for clerical leadership to bring transformation to the church's operational and communicative structures. To bring a transformation that will enable the church to engage the dynamics of the emerging paradigm of diversity and be effective in its ministry. Lonergan notes that this involves two processes. The first means understanding the origins of the leadership dynamics operating in the old Christendom paradigm. This provides what Lonergan refers to as doing theology *in oratione oblique* where we encounter the past, assimilating the tradition in order

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[15] Clerical leaders are rarely trained to deal with such changes.

that it can be effectively passed on. However, simply assimilating the tradition from the past is not enough. The second means learning how to transform that tradition so that it can encounter effectively the new dynamics of an emerging paradigm diametrically different to the one it surpassed. Lonergan refers to this as doing theology *in oratione recta*, which enables one to take a stand toward the future. By this, he means the theologian "enlightened by the past, confronts the problems of his own day".[16]

Taking into account the past requires an investigation of the Christendom paradigm and its roots found within the early church community. It arose from the Christian community and took its ascendancy with the conversion of Constantine in 313 A.D. Its operational dynamics evolved from the Christ-event and the establishment of the Church. However, the church that inherited the empire was substantially different and somewhat more refined in its leadership dynamics than that which began with the coming of the Holy Spirit at Pentecost. It was the church's effective model of community and hierarchical leadership, with its authoritarian system, that was attractive to Constantine and his need to restore the flagging empire. Constantine saw the church then as the "best option for stability and unity in the empire".[17] The church did not move into power simply because of the favour of the emperor, but because it brought something to the empire that it needed at the time and subsequently led to the establishment of a new paradigm that lasted for some fifteen hundred years.[18]

In the Christendom paradigm, the operational structure and management of the church (and the empire) revolved around a monocentric understanding of church life, authoritarian leadership and unity interpreted as uniformity.[19] During different periods of its history this authoritarian leadership led to dominance and rulership that often contradicted the very roots of such leadership found in the New Testament texts. Its monocentric nature also instigated a call to uniformity that was often enforced by coercion and violence. One of the results of this was the dislocation and marginalisation of the laity from the ministry of the church and its mission to the world.[20] This marginalisation was only partly restored with the advent of the

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[16] Lonergan, *Method of Theology*, 133.

[17] Kee, *Who Are the People of God?* , 143. Frend, 72, 74-75, 104, 105, 109-112.

[18] Newbigin. 101.

[19] Mead, *Once and Future Church*, 15, 16. Metz, "New Paradigm: Political Theology," 364, 365.

[20] Erwin Fahlbusch and others, eds., *Encyclopedia Christianity* (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 2003), 227, 228. *Laikos* (of/from the people) and *kleros* (lot, allotment, inheritance). From the time of Constantine, there developed a more pronounced differentiation between the *kleros*, the ordained clergy, and *laikos*, the unordained laity, which saw the laity marginalised to the role of passive observers of the church's worship. Hoebel, *Laity and Participation*, ed. James Francis, Religions and Discourse (Oxford:

Reformation.[21] Its operational structure and management also continued through the time of the Reformation and the Enlightenment with almost all sectors of the Reformation and Enlightenment adopting the underlying dynamics of the paradigm related to control and uniformity.[22] Each sector saw that there was only one right way to do something and only one right answer to any problem, even though they could not agree on what that way or answer might be.

The episcopal structure evident in the church at the point of ascendency of the Christendom paradigm in the fourth century was far more refined than its embryonic forms found in the New Testament texts. For many scholars the New Testament texts indicate an ongoing conflict between charisms and the lasting central, traditional ecclesiastical offices that became more fixed from the second century onwards.[23] However, O'Meara and Giles note that the embryonic forms of ministry in the New Testament do not promote specifically dual or monochrome forms of ministry, but a variety of ministry and leadership forms that emerged and functioned in different communities and situations. O'Meara notes that

> Paul's enumeration of ministries does not have as its purpose the presentation of an ecclesiology but the affirmation that ministry in the church is diverse. He lists not so much offices as people and gifts, which stand out in the community's life as significant ministries. [24]

However, toward the close of the apostolic period and even in the broader Pauline corpus there is movement toward a single, dominant model that led to the establishment of the monarchical episcopacy in the second century. Giles notes that this threefold order of bishop, presbyter and deacon was never instituted as such by Jesus or Paul as the ideal form of leadership structure. However, it became the prevailing leadership structure because it met the

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Peter Lang, 2006), 50. Paul Evdokimov, *Ages of the Spiritual Life*, trans. Michael Plekon and Alexis Vinogradov (New York: St Vladimir's Seminary Press, 1998), 229. Micahel Papesh, *Clerical Culture: Contradiction and Transformation* (Collegeville, Minnesota: Liturgical Press, 2004), 37.

[21] R.P. Stevens, *The Equipper Guide to Every-Member Ministry* (Downers grove, Illinois: InterVarsity Press, 1992), 60-61.

[22] Mead, *Once and Future Church*, 17. Gladwin, 133. In different ways theologians such as Luther, Calvin and Hooker continued to believe in and work for a united form of Christian social order with complementary roles for church and state.

[23] O'Meara .T, 62-63. Giles, 9, 10. Giles notes that Weber's two ideal types of "the charismatic" and the "institutional" were often used to confuse the notional with the actual.

[24] O'Meara .T, 67-68, 82. Ministry is not an institutional product of the church but a realization of the pneumatic life of the community present in structure, diversity and unity. The church is the place, but not the solitary creator of ministry. Giles, 7. We do not find a clearly defined and continuing pattern of leadership, or a given definition of the functions of those who lead, nor agreed and uniform titles for leaders. The structuring of the church evolved, and variation between churches was quite marked from the beginning.

need of the hour.[25] This movement has been interpreted by some as the loss of the triad of charismatic ministries of apostle-prophet-teacher, and by others as the assimilation of those ministries within the offices of bishop-presbyter-deacon.[26]

What is significantly absent in the New Testament for Christian leaders is the use of contemporary terms that indicate rulership. Terms such as *archon* and *harchegos,* which referred to Jewish rulers of the synagogue as well as Gentiles rulers, had a strong emphasis on rulership applied in a sovereign or imperial context, but were never used to refer to Christian leaders. Despite this, Clarke notes that the Pauline material supports a more hierarchical than egalitarian model of church leadership. Not only are there local leaders present in the Christian communities but also, at least in some, a more complex hierarchy of rank. In the later Pauline corpus there is a clear distinction between overseer (*épiskope* - bishop) and deacon, as well as, between overseer (*épiskope* - bishop) and elder (*presbuteros).*[27] However, he notes that egalitarianism cannot be ignored completely because Paul uses a number of terms that reflect some level of egalitarian activity. He proposes that these apparently egalitarian aspects of Paul's ministry need to be interpreted alongside of, and in the light of, the evidence of actual hierarchy operating within the Pauline communities, not outside of it.[28]

The third model, servanthood, Clarke notes is widely propounded in ecclesiastical circles, although its implementation has problems. Yet the third model is foundational in both the ministry and life of Jesus and Paul to describe the type of ministry they did and the heart or attitude with which they did it.[29] The interpretation by contemporary scholarship of the *diakon-* word group used by Jesus and Paul include a servile or menial position or activity (Brandt and Beyer), the activity of an envoy for a higher authority (Georgi), and the activity of a go-between to deliver messages, goods or deeds, with the root meaning of agency or

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[25] Giles, 47. Andrew Clarke, *A Pauline Theology of Church Leadership* (London: T & T Clark, 2008), 4-5, 13.

[26] James Burtchaell, *From Synagogue to Church* (Cambridge: Cambridge University Press, 1992), 127. Dom Laurie Guy, *Introducing Early Christianity* (Downers Grove, IL: InterVarsity Press, 2004), 86-88. La Due, 78. Küng observes that after the apostles left the field, the charismatic ministries came more and more under the control of the ordained ministries. In the latter first century and early second century, the charismatic structure of the church gave way to a hierarchy of pastors. The loss of the prophetic voice gave way to the controlling influence of the ordained ministers".

[27] Clarke, 75, 87, 88.

[28] Clarke, 87, 93. These egalitarian aspects included the use of *adelphoi* for brother and sister to convey mutual dependence, support and love. He also used *suv-* as a prefix to nouns that reflect equality or common fellowship, shared circumstances or shared goals

[29] Clarke, 79, 102, 103. "Both Jesus and Paul are highly authoritative figures, with a wide recognized legitimacy. They act with authority and have followers or loyal supporters, on whom they make demands. However, they both adopt the language of serving, not only of themselves, but they also recommend it of others".

representation (Collins).[30] In some sense, each of these interpretations finds resonance with the variety of uses of the word group in the New Testament.

Jesus is clear that he has come like one who serves at table (Luke 22:27), but also as one who comes not only as an envoy of the Father but to fulfil the will of the Father by giving his life as a ransom for many (Mark 10:45). Paul used this word group in a variety of ways. These included reference to his calling as an apostle in both the preaching of the gospel, and as an appointment to a divine office for the church (Ephesians 3:7; Colossians 1:23, 24-25). He also used it to describe Timothy's ministry as an evangelist (1 Timothy 4:6), as well as to refer to the combined ministry of his own team and the common activity they carried out together (1 Corinthians 3:5; 2 Corinthians 3:6; 6:3-4). The heart of Christian ministry, in both its hierarchical and egalitarian aspects, is servanthood rather than rulership. For Jesus and Paul, such servanthood did not negate hierarchical leadership in itself; rather it was the means by which that leadership was to be carried out.

These three models of leadership – hierarchical, egalitarian and servanthood – once again become pivotal as we address the place of clerical leadership in the emerging paradigm of diversity. The emergence of a paradigm of diversity places enormous pressure upon the church if it wishes to continue to operate in a monocentric dynamic with a controlling hierarchical leadership and the enforcement, coercion or even promotion of unity seen as uniformity. The emerging paradigm has brought with it an operational, management and communicative structure that revolves around a polycentric understanding of church life, non-authoritarian leadership (though it may retain a more flexible hierarchical structure) and a diversity-relatedness understanding of unity. This means that monocentric orientated leadership dynamics can no longer work effectively in the new polycentric paradigm of diversity.[31] This is not because the old leadership dynamics are in themselves wrong, but they no longer meet the new leadership challenges that have arisen in the emerging paradigm of diversity.[32] Leadership dynamics, needed to establish unity seen in terms of uniformity in the old Christendom-paradigm of *one answer, one way*, are quite different to those needed to establish unity seen in quite different terms in the new diversity paradigm of *diverse answers,*

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[30] Clarke, 62, 63, 64.

[31] Metz, "New Paradigm: Political Theology," 364-365. Johnann Baptist Metz, "Unity and Diversity," in *Faith and Future*, ed. Johnann Baptist Metz and Jürgen Moltmann (New York: Orbis Books, 1995), 57. Küng, *Global Responsibility*, 4.

[32] William Bridges, "Leading the De-Jobbed Organization," in *The Leader of the Future*, ed. Frances Hesselbein et al. (San Francisco: Jossey-Bass, 1996), 16.

many ways. This is because the new paradigm of diversity has ushered in a new understanding of the value of the human person in his or her relationship to the effective working of the church's operational and communicative structures.[33] Such values become more innate within the human person the more settled the emerging paradigm becomes. The emerging paradigm of diversity also calls for a redefinition of the matrix of the church's ministry that re-engages the laity in the ministry and mission of the church. This affects the place and activity of the clerical leadership of the church - from the *doing* of ministry to the *coordination, development* and *leadership* of ministry.

The change in the value of the human person in relation to organisational structures comes with a strong suspicion of hierarchical leadership (especially in any authoritarian form), a call for a more egalitarian form of collegial work relationships and interactions, and a renewed understanding of the value of servanthood seen in servant leadership. In regard to hierarchical leadership, both the Anglican and AOG churches in Australia operate with strong hierarchical leadership structures. This is despite the fact that one operates from an episcopal, ecclesiastical office oriented structure and the other from a non-episcopal, charism orientated structure.[34] Concerning the emerging paradigm of diversity the question that is raised about these two structures of church leadership is not their episcopal or non-episcopal orientation. Nor is it their ecclesiastical office or charisma orientation but their hierarchical structure. The movement to a paradigm of diversity brings with it a change from a mechanistic to an organic understanding of organisational life.[35] To what extent then can a hierarchical leadership structure operate within an organic understanding of organisational life?

Frank Viola questions contemporary church leadership structures that are derived from a *positional mind-set* (represented by terms such as *pastor, elder, prophet, bishop* and *apostle*) instead of the New Testament's *functional mind-set* (which portrays authority in terms of how things work organically). He writes:

> In the positional framework, the church is patterned after the military and managerial structures of contemporary culture. In the functional leadership framework, the church operates by life –

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[33] This can be seen in what Drucker calls the emergence of the *knowledge worker* and the change in place of minorities in Western cultures. Drucker, *New Realities*, 214, 215. Handy, *Age of Unreason*, 132.

[34] George Ladd, *A Theology of the New Testament* (Grand Rapids, Michigan: Wm, B Eerdmans Publishing Co, 1993), 701. "It is a mistake to see a necessary contrast between the pneumatic and the institutional. Many highly charismatic churches of today have strongly authoritarian and hierarchical leadership".

[35] Capra, xviii, 7, 9, 16.

divine life. Mutual ministry comes forth naturally when God's people are equipped and hierarchical structures are absent.[36]

He notes that in the key servanthood passages in Matthew 20:25-28 and Luke 22:25-26 Jesus was not condemning oppressive, tyrannical *leaders,* but the structures of hierarchical *forms* of leadership that dominated the gentile world. He notes that these forms of leadership were built on chain-of-command social structures that are rooted in the idea of power and authority which flow from the top down.[37]

Viola's interpretation of these passages is not as clear-cut as he proposes, since there is not a complete absence of hierarchical positions within the early Christian communities, as noted earlier by Clarke. Nor is there evidence of completely egalitarian forms of leadership in the New Testament texts. Terence Nichols proposes that there are almost no fully egalitarian models of ecclesial social structure in church history and proposes that Jesus himself promoted a participatory hierarchical model of church leadership. He notes that Jesus is the hierarchical mediator of the kingdom of God. However, his hierarchy is not one of domination or egalitarianism, but rather "a hierarchy of inclusion and service, whose aim is to foster participation of as many as possible in the kingdom of God".[38] Jesus' issue in the two passages noted above was the use of domination and coercion in leadership dynamics, whether hierarchical or otherwise, not the elimination of leadership altogether or the promotion of an egalitarian form of leadership.

On at least two occasions Paul's portrayal of the church in organic terms is also accompanied with a hierarchical description of church leadership. Paul's organic body metaphor in 1 Corinthians 12 is not proposed as an alternate model to a structured leadership with offices and titles. That Paul refers to positions of leadership alongside his use of the body metaphor demonstrates that hierarchy is not incompatible to an organic understanding of organisational structure and life.[39] He writes, "now you are Christ's body, and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers". (1 Corinthians 12:27-28a NASV). The second place Paul draws together a hierarchical leadership structure with an organic understanding of the body is in Ephesians 4:12-16. There

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[36] Frank Viola, *Reimaging Church* (Colorado Springs: David C. Cook, 2008), 154.

[37] Viola, 156-158. He also notes that Jesus in Matthew 23:8-12 challenges the Jewish leadership structures that were rooted in status, title and position.

[38] Terence Nichols, *That All May Be One: Hierarchy and Participation in the Church* (Collegeville, MN: The Liturgical Press, 1997), 62, 290.

[39] Clarke, 134-135.

he links the development of community growth to the activity of the five-fold leadership team of apostle, prophet, evangelist, pastor and teacher. However, community growth, for Paul, does not occur through the ministry of this leadership team, but by their equipping and enabling the people of God to do ministry. It is through this organic model that Paul sees the ministry of the people of God, not the leaders, as the critical factor in the life of the community of faith to establish: a unity of faith; an experiential presence and knowledge of the Son of God; a maturity and stability in the community; an openness and honesty in personal relationships; and a permeation of the presence of the love of God throughout the community, which is evident in the life of its members (Ephesians 4:13-16).

Within the emerging paradigm of diversity then, hierarchical leadership can only function effectively when it takes into account the organic nature of the emerging paradigm and its reflection in the ministry of the people of God. The church cannot afford an ongoing dislocation and marginalisation of the laity from the ministry of the church and its mission to the world. The inclusion of hierarchical leadership, by Paul, within an organic understanding of church life, in Ephesians 4, proposes that the primary focus of that leadership is the equipping of the laity for ministry and mission. This signals a significant movement in the activity of clerical leadership from the doing of ministry to the coordinating, developing and leadership of ministry. It also comes with a new focus upon servanthood.

In the passages noted above about servanthood, Jesus deals with the disciples' desire for greatness. He refocuses their attention from rulership (like the Gentiles do) to serving one another as the means to such greatness. Jesus uses his own ministry as the example of one who serves. Jesus' issue is with the use of power that lords it over others, because of its coercive dynamics. Coercive power is always abusive power, whether it is overt and brutal, or covert and subtly manipulative. Jesus moves the focus of the disciples from the using of others for their own purposes, which denies their humanity and belittles their dignity, to loving them through servant leadership, which heightens their humanity and uplifts their dignity.[40] Jesus does not direct us away from coercive power just because of its abusive nature, but because it is an ineffective use of power and leadership. We must be wary of assuming here that Jesus denies the use of power itself. Rather, he warns of a particular use of power in leadership dynamics.

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[40] Greenleaf, 41-42.The problem with coercive and domineering leadership and use of power is that it leads individuals down a predetermined path, which even if it is "good" for them, will ultimately lead to a diminishing of their autonomy and personhood.

Messer notes that one of the dangers for clerical leadership in contemporary ministry is settling for too little power. He notes that power itself is neutral; it is how it is used that is critical, since service of any kind requires a degree of power. That is, if one is to accomplish anything of value. He notes,

> "by accenting the powerless servant image to the exclusion of the leader metaphor, people eventually discover that their own self-worth suffers and the church struggles for vision and vitality. Many contemporary churches are hurt more by pastoral default than by pastoral domination".[41] This balance between leadership and servanthood is highlighted in Greenleaf's work on servant leadership where he proposes that "the servant-leader *is* servant first... It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead."[42]

This provides a sharp contrast to those who desire to lead from selfish and egotistical motives. He notes that since the servant-first leader makes sure that highest priority needs of other people are being served, then those being served will grow as people. They are then more likely to become healthier, wiser, freer and more autonomous than they would under a more coercive form of leadership.[43]

However, the call to servant-leadership is not restricted to individual leaders but organisations as a whole, even those operating at institutional level. He notes that an institution is something that enlarges and liberates people. He writes:

> An institution is a gathering of persons who have accepted a common purpose, and a common discipline to guide the pursuit of that purpose, to the end that each involved person reaches higher fulfillment as a person, through serving and being served by the common venture, than would be achieved alone or in a less committed relationship.[44]

This understanding of institutional servanthood becomes then a fundamental leadership dynamic because it enables people to grow to their full potential in what God intends for their lives. Jesus' call to servanthood then is not a call to non-leadership, but a form of leadership that challenges its followers to grow, expands their potential, uplifts their dignity and enables them to do far more than they could have done without the implementation of that leadership.

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[41] D.E. Messer, *Contemporary Issues of Christian Ministry* (Nashville: Abingdon Press, 1989), 104. James Hunter, *The Servant* (CA: Prima Publishing, 1998), 65. He notes that leaders in serving their followers needs, rather than their wants, should never settle for mediocrity, but need to motivate their followers to be the best they can be.

[42] Greenleaf, 13.

[43] Greenleaf, 13-14.

[44] Greenleaf, 237.

Summary

Exploring the place of clerical leadership in the life of the emerging paradigm of diversity rests on two theological approaches, correlation and leadership theologies. Correlation involves the assessment of two associated and related variables, so that factors evident in one might provide a possible prediction of factors occurring in the other, and vice versa. For this research, the two variables are leadership/management in business organisations and clerical leadership in the church. Theology is a correlation between two poles: the first is the revelation of God or the Christian message; the second is the situation to which the Christian leader must speak and act. Such correlation must allow input from both variables. However, to ensure that there is not simply an adoption of business principles and practices into the realm of the church leadership there needs to be a balance between the *grace-sin* and *grace-nature* dialectics. Application of both the grace-sin and grace-nature dialectics to the use of the correlation process provides input from other disciplines, whilst understanding that those disciplines are not complete in themselves. At the same time, to forestall that correlation process potentially leaves the church in its state of confusion over the opaque nature of the current paradigm-change and the new paradigm emerging from it, without any significant way of clarifying what those changes might mean for its ministry and leadership.

Concerning leadership theology, the Christendom paradigm's operational and communicative structures revolved around a monocentric understanding of church life, authoritarian leadership and unity interpreted as uniformity. The emerging paradigm of diversity brought with it an operational and communicative structure that revolves around a polycentric understanding of church life, non-authoritarian leadership (though it may retain a flexible hierarchical structure) and a diversity-relatedness understanding of unity. Biblical leadership models suggest that a combination of hierarchical and egalitarian models of leadership, undergirded by servant hood, rather than rulership, is able to operate effectively in an organic understanding of organisational life. For Jesus and Paul, such servanthood did not negate hierarchical leadership in itself, but was the means by which that leadership was to be carried out. Jesus' call to servanthood then is not a call to non-leadership, but a form of leadership that challenges its followers to expand their potential, uplift their dignity and enable them to do far more than they could have done without the implementation of that leadership. In the next chapter, I explore the affect of paradigm-change on the operational and communicative interactions and relationships occurring within the church's internal structures.

Chapter Ten
New Paradigm Leadership and the Church

Introduction

My investigation, in chapter eight concluded that within the emerging paradigm of diversity there are diverse solutions within a meta-narrative for any given problem. This is a decidedly different understanding to that held by the Christendom paradigm that saw that there was only one predominate solution to any problem. As such, the paradigm of diversity provides an entirely different operational and communicative framework for clerical leadership to use – one that calls for working extensively with diversity. In this chapter, I explore the operational and communicative interactions and relationships occurring within its internal structures. This involves looking at: the homeostatic and tacit forces at work in the church; the development of a differentiated-relatedness understanding of autonomy; and the concept of synergy.

Since the church is not simply a social entity, but also a spiritual entity, it is important to understand its fundamental nature. In this chapter, I investigate the way in which the understanding of the nature of the church has been affected by the current paradigm-change. I do this via a brief analysis of the nature of the ecclesiastical structures in which clerical leadership operates. This explores the church's visible and invisible nature, its universal and local nature and its need for authenticity. It also looks at the movement to a broader understanding of the diverse expressions of the church in both its episcopal and non-episcopal forms. Finally, it explores the change in the nature of the church's ministry and the engagement of the laity in that ministry, which sees a movement of clerical leadership from the *doing* of ministry to the *coordination, development* and *leadership* of ministry through others.

Paradigm-change and Homeostatic Security

The transition between paradigms does not occur through learning or training but comes through a realisation of a different way of seeing things.[1] Once that realisation occurs, there is

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[1] Kuhn, 150. "The transition between competing paradigms cannot be made a step at a time, forced by logic and neutral experience. Like the gestalt switch, it must occur all at once (though not necessarily in an instant) or not at all". This transition does not infer an irrational process, as suggested by Toulmin, but a rational process of thought that brings them to a very different way of perceiving reality. Toulmin, 105, 106.

no way to reverse the effect of the transition that takes place. As noted above, once people knew that the world was round, there was no simple way to make it flat again. Paradigm transition with its new understanding and perception of reality is not automatic nor is it all encompassing – that is, not everyone makes the transition, at least initially. The resistance to paradigm transition can be quite intense and creates a tension between those who possess the old and those who have made their home in the new.[2] However, although the transition of people to the new paradigm may not be all-encompassing, the emerging paradigm becomes the prevailing foundation upon which all entities function.

For the community of faith, the paradigm-change does not leave it with a choice between the two. For, once the new has taken hold, the old becomes more and more an illusion of the memory of a past that no longer exists. However, it is a memory that can lock the community of faith into self-defeating tacit goals and homeostatic forces that prevent it from understanding the activity and purpose of God in the midst of the paradigm-change. The two biblical paradigm events, noted above, highlight the resistance of the community of faith to the activity and purpose of God, in the midst of the paradigm-change they were experiencing. This resulted, in the first event, in Israel's resistance to possessing the Promised Land at Kadesh-barnea and the subsequent forty-year trek through the wilderness; and in the second event, in Israel's rejection of Jesus the Messiah and the subsequent destruction of Israel as a nation-state (in 70 A.D.) for nearly nineteen hundred years. These examples show that the community of faith can find itself contending with God's purpose and fighting against God's activity in the midst of a paradigm-change.

Both of the biblical paradigm-events, noted above, also indicate a retreat into an enclave of private religious experience, with Israel settled in Goshen in Egypt and the Jewish community trying to retain religious freedom under Roman rulership, as a *cultus privitus*. The prelude to the current paradigm-change saw the emergence of the Enlightenment as the ruling plausibility structure, which effectively relegated the church to the fringes of the political realm within which it no longer had a voice. This eventually led to the confinement of the church to the private world or enclave of religious experience and spirituality.[3] Within such an enclave, the community of faith finds a certain level of homeostatic security. Homeostasis

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[2] Mead, *Once and Future Church*, 22-23. Mead notes the pain caused by the inability of new Christians being born into the new paradigm, to communicate with those who inhabit the old. Kuhn, 62, 64-65. Kuhn notes that this resistance deepens and broadens the effect of the paradigm and the emergence of the new paradigm.

[3] Bosch, 401-402. Newbigin, 13-14, 15, 17-18, 61. O'Meara .T, 125.

describes the tendency of people to develop patterns in relationships that cause them to keep doing things in the same way. This represents a natural development of group or community life that enables its members to work together.[4] Homeostasis is not a pre-determined method of operation that the church or congregation forms, but one that forms within and through the interactions of the people in the church itself. It develops from the way in which that particular congregation chooses to operate.

Homeostasis seeks to maintain stability or a steady state that constantly corrects imbalance and disequilibrium within the church's organisational system that allows for growth and development. However, these homeostatic forces, once set in motion, can become fixed and rigid, with the implication that not only do they become set and immobile, but stagnant.[5] They thus become resistant to the effect of subsequent changes in the community's external environment. For example, the loss of market control by Swiss watch makers between 1970 (85%) and 1980 (10%) were due to a homeostatic mind-set upon the meaning of watches. This saw watches, by definition, as things that needed to be wound and had gears, springs, moving parts, and jewels. The Swiss invention of the digital watch was dismissed, by its own managers, as it did not fit its mind-set – it was not a watch - and thus was sold to Texas Instruments and subsequently to Seiko. These companies saw the potential of the new digital watch and captured a major part of the watch market.[6] René Dubos warns of the danger of homeostatic forces on the life of an organisation and proposes that living systems are characterized not by homeostasis, but by homeokinesis. He notes, "living systems also must maintain a continuous rate of change, of *homeokinesis*; otherwise they atrophy, decay, or disintegrate".[7]

With the establishment of homeostatic security, *tacit* goals and rules develop that become enmeshed in the sub-conscious life of the church, along with its organisational and communicative structures. Tacit refers to something that is "not openly expressed, but

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[4] George Parsons and Speed B. Leas, *Understanding Your Congregation as a System* (New York: Alban Institute Publications, 1993), 3, 7.

[5] Erich Loewy, *Freedom and Community* (Albany: State University of New York Press, 1993), 167-168. Charles Willie, *Theories of Human Social Action* (New York: General Hall, 1994), 110. W Koehler, "Closed and Open Systems," in *Systems Thinking* (Middlesex: Penguin Books, 1978), 61.

[6] Ted McCain and Ian Jukes, *Windows in the Future* (Thousand Oaks, California: Corwin Press, 2001), 16.

[7] Willie, 110, 111. Willie notes that "it is not so much a concept in opposition to homeostasis as it is complementary to it. In social groups, we have both the tendency to maintain our traditions and customs and the tendency to transcend, change, and reach out beyond our present circumstances. This latter tendency Dubos labels homeokinesis".

understood; implied or inferred".[8] Tacit goals and rules are those established through the agreements that people make, non-consciously, about what they are trying to do.[9] They are the underlying goals and rules upon which the group operates. The formal goals and rules will be on paper or be formally verbalized, but the tacit ones will be in people's hearts. They lie resident in a church's *culture*. Culture lies at the very heart of the church and influences its life and activity. It involves a pattern of *shared basic assumptions*, which has influenced the church in the past, and continues to influence it in the present and future.[10]

These shared basic assumptions enable the church to cope with two aspects of its life: adaptation to its external environment, and the internal integration and coordination of its organisational and communicative functioning.[11] They are so ingrained in the life of the church that they are taken for granted and acted upon unconsciously at every level of organisational life. It represents the "way we do things here".[12] Although these assumptions work at an unconscious level, they have been formed by the church's social interactions and experiences in the past that have served to develop the nature of the church's culture. Therefore, any planned change to the culture of a church, due to the need for transition to the dynamics of the emerging paradigm of diversity, must also address these assumptions along with their resident tacit goals and rules.

Such homeostatic security, along with its resident tacit goals and rules, caused Israel to remain in Egypt beyond their welcome, after the expulsion of the Hyksos, and led to their slavery in the land. Although the Israelites beseeched God to set them free from slavery, they did not intend that He should take them out of Egypt. However, God's purpose for the Israelites was for them to multiply and then to possess the land of Canaan (Exodus 3:8, 17; 6:4, 8). This required moving them out of Egypt. To break these strong homeostatic forces

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[8] *Essential English Dictionary*, (London: Colin, 1989).

[9] Parsons and Leas, *Understanding Your Congregation as a System*, 11, 17. However, when the rules are broken or changed, the system notices that something is out of balance and it will try to pull the people back into the previous patterns.

[10] Lovett Weems Jr, *Church Leadership* (Nashville: Abington Press, 1993), 98. Edgar Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass Publishers, 1997), 12.

[11] Hersey, Blanchard, and Johnson, 527. These shared basic assumptions indicate the "analytic, interpretive, decision-making and coping frameworks, or models, that members of the organization share".

[12] Schein, 12, 212. Bion ,1990, notes: we tend not to examine assumptions once we have made them but to take them for granted, and we tend not to discuss them, which makes them seemingly unconscious. If we are forced to discuss them, we tend not to examine them but to defend them because we have emotionally invested in them. Weems Jr, 99.

God had to provoke Pharaoh to *hurl* them out of his country.[13] However, the *grumbling motifs* in the trek from Egypt to Kadesh-barnea and the refusal to enter the Promised Land, at that point, show how strong these forces can become.[14] This suggests that one of the effects of paradigm-change is not only to bring a high level of discontinuity in the external environment of the community of faith, but also a deep disturbance in its internal environment.

Concerning the current paradigmatic movement, however, the emerging paradigm of diversity provides the church with the opportunity to break out of the enclave mentality that engulfed it during the final stages of the Christendom-paradigm. Buchanan notes "the day of the church as sacred enclave, cloistered, withdrawn from the world intellectually, politically, and socially, is over".[15] The catastrophic forces unleashed by the discontinuous nature of the paradigm-change affected all entities including those of the Enlightenment and its plausibility structures. The diverse nature of the emerging paradigm also guarantees that no one entity or group of entities will own those plausibility structures in the emerging paradigm. The church's ability to break free from its enclave mentality and its relegation to the fringes of political and social life is directly related to its engagement with, and use of, the dynamics of the emerging paradigm of diversity.

With the release from the confines of such mentality, the church must resist the pressure to retreat once again from the public realm into the private world by forms of pluralism that continue to promote the Enlightenment plausibility structure.[16] The church must clearly decide to move from being a *cultus privitus* and become the *ecclesia tou theou* (the public assembly to which God is calling all persons, everywhere, without distinction), which declares Jesus Christ to be alone Lord of the entire world.[17] The resistance this time is not against Egyptian and Roman overlords, but against the remnants of a scientific worldview and reductionist pluralistic tendency that, on the one hand, promote a sensate or materialistic value system to the exclusion of a very real spiritual realm. Or, on the other hand, it is against a focus upon the *Real* to the exclusion of any real knowledge, interaction or engagement of the

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[13] Durham, 7, 147, 167. Exodus 3:20; 6:1; 11:1; 12: 31.

[14] Similar forces can be noted about the Christ-event, where the Jewish authorities acted against Jesus in order to maintain the homeostatic security that they had managed to attain with the Roman overlords.

[15] John Buchanan, *Being Church, Becoming Community* (Louisville, Kentucky: Westminster John Knox Press, 1996), 118. The "church of the future will be connected openly, intentionally, and unapologetically to the world around it".

[16] Newbigin, 16. "The rival truth-claims of the different religions are not felt to call for argument and resolution; they are simply part of the mosaic…of different values that make up the whole pattern".

[17] Newbigin, 19, 99-100, 102. "For the modern church to accept the private status is to deny that Christ is, simply and finally, the truth by which all other claims to truth are to be tested. It is to abandon its calling".

Real-in-itself. This means that Christian truth will have to face up to being a public rather than private truth and endure the conflict and contention that such a position may bring.[18]

This conflict and contention is not simply an argument against such truths or their dismissal, but a real testing and sifting of those truths in the public arena. It is a testing and sifting, however, which is not subject to biased methods and processes whose own preconceptions remain untested in the interpretive process, such as Romanticism and its outworking. Christian truth can no longer afford to be falsely protected from the public arena by such methods as "Schleiemacher's and Pietism's attempt to divorce religion from reason, by locating it in *human feeling and experience*".[19] It is only as the church allows the free reign of diversity to exist in the public arena that the validity of its truths can be clearly heard and heeded, a hearing that can only occur if those truths stand naked in the *public square*.[20] This is certainly not a passive stance, since it is important for the church to argue the case for the validity of those truths. In arguing that case, though, the church must realise that acceptance of those truths must be won, not demanded.

A paradigm-change acts to undermine homeostatic security, because it undermines the very foundation upon which an organisation or entity's operational and communicative structures is established. However, it does this to provide a more productive foundation upon which those structures can operate and be more effective in their endeavours. This means that transforming the church's operational and communicative structures is the primary aim of paradigm-change, rather than changing its centred values and beliefs. However, there is usually a high-level of internal integration between these structures and the church's centred values and beliefs. This means that during a paradigm-change there is a sense or feeling that the church's centred values and beliefs are threatened, when in fact it is its operational and communicative structures that are being challenged. This instigates a defensive mode that moves the church to retain its centred values and beliefs that are critical to its identity, along with the old paradigm operational and communicative structures, that make it ineffective in a changing external environment.

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[18] Newbigin. 117. "And truth must be public truth, truth for all. A private truth for a limited circle of believers is no truth at all. Even the most devout faith will sooner or later falter and fail unless those who hold it are willing to bring it into public debate and to test it against experience in every area of life".

[19] Bosch, 269.

[20] Bosch, 269. They did this to protect it from attacks from the Enlightenment tendency toward "objectifying consciousness." It would carve out for itself a small domain in public life and for the rest remain a personal matter and leave the "public square" naked.

For the church to make the transition from the old to the new paradigm, it needs to identify the difference between the centred values and beliefs that give validity to its existence and the operational and communicative structures that it has used to communicate those traditions. To make this type of transition, the church also needs to address the changes in leadership dynamics that will assist it to make the transition from the old to the new paradigm, and to engage the dynamics of the new paradigm that will make it productive and effective (or fruitful in biblical terminology). This means that the leadership dynamics that made the church effective in the one paradigm are quite different to the leadership dynamics needed to make it effective in the next. However, when the church goes into defensive mode, its changes are usually cosmetic, and rarely address the needed changes in its operational and communicative structures. Such cosmetic changes also mean that fundamental relational processes are avoided as the leadership and ministry of the church continue to operate from an old paradigm perspective. In regard to the emerging paradigm of diversity, it avoids the development of a differentiated-relatedness approach to operational processes and the use of human resources.

Leadership Dynamics in a Differentiated-relatedness Environment

Paradigm-change disrupts, disturbs and dislocates the operational and communicative structures of the community of faith and its leadership. This is because of the nature of discontinuous change that accompanies paradigm-change, which disrupts the very foundations upon which all entities have operated. This means that the Christendom-paradigm, upon which the church's operational and communicative structures were established and through which the hierarchical nature of its leadership worked, is no longer effective in the changing environment the paradigm-change has produced. Its hierarchical leadership dynamics no longer serve to achieve the same results. This does not necessarily mean hierarchal structures cannot still operate, but not as a top down approach to decision-making, rules and regulations. That is, the movement from a national or continental perspective to a global perspective – from being monocentric to polycentric – means that monocentric orientated leadership dynamics no longer work effectively.[21] In fact, they cannot work in the new polycentric paradigm of diversity. This is because the new paradigm of diversity has ushered in a new understanding of the value of the human person in his or her

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[21] Metz, "Unity and Diversity," 57. Küng, *Global Responsibility*, 4.

relationship to the effective working of the church's operational and communicative structures.

The emergence of what Drucker terms the *knowledge worker* highlights the new understanding of the value of the human person within the organisational entities, which he sees as far more than a social change, but "a change in the human condition".[22] Their emergence within organisational entities serves to resist any attempt at coercion to uniformity that was prevalent at the height of the Christendom-paradigm. This is because unity now focuses on the enhancement of diversity rather than its suppression. At the same time, the paradigm of diversity does not serve to obviate unity, but rather highlights a high-level of relatedness between unity and diversity that does not necessarily lead to uniformity or sameness. It produces a differentiated-relatedness perception of reality and an autonomy of the individual person embedded in relatedness.

Within organisational entities, of which the church is one, it means that an autonomous person by definition is not one who works independently of others, but interdependently. For the autonomous person, working within an organisational entity, has the same responsibility for the development of an atmosphere of collegiality and synergy, as does the leadership of the organisation working within the new leadership dynamics. With the change in understanding of unity comes a different understanding of how people work. Unity, as noted above, is no longer seen in terms of sameness and uniformity, but as the bringing together of unique and diverse people to work towards common organisational goals and vision. The current paradigm-change calls leaders to manage operational and communicative structures in such a way that it produces a new sense of synergy and cohesiveness, which encourages the use of the unique and diverse nature of people's gifts, skills and abilities.

Synergy from the Greek word *sivergia* means to 'work together'. It refers to two or more people working in synchronisation with one another, where both are doing more than simply focusing on their own work or their own part in a greater work. They are not only focused on a common goal but are focused on assisting one another to reach that goal. This produces a greater effectiveness than could have been achieved by the individual members of the group

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[22] Drucker, *Managing in a Time of Great Change*, 197, 203. Peter Drucker, *Managing the Next Society* (New York: Truman Talley Books, 2002), 252-254. "The new jobs require a good deal of formal education and the ability to acquire and apply theoretical and analytical knowledge. They require a habit of continuous learning".

working independently, where the combined effort of the group is greater than the sum of the individual efforts of its members.[23] This does not imply that the needs of the group or organisation are greater than that of the individuals that work for it. Rather, synergy is seen to be evident only when the organisation begins to multiply its influence in such a way that it is mutually beneficial to its own individual members and other groups with which it interacts. It occurs with the acknowledgement and understanding of the individual's unique contribution, skills and abilities by the group or organisation and its members. "In a real sense the greater the diversity of the group the greater the potential for synergy and the unique contributions, which make synergistic, self-organizing and self-adaptive groups possible". [24]

Synergy for our purposes not only relates to members of the community of faith working in synchronisation with one another but also working in synchronization with God to achieve the divine purpose. Although synergy means that all members of the team share in the task to be done; it does not depend on an equal sharing or that all members contribute to the task in the same way. The awareness of each other in the team and the work being achieved is aimed at supplementing each other's efforts so that the team achieves the goal together. Synergy in terms of what is proposed here is pragmatic in character rather than abstract. Latash notes that "synergies always do something; their elements 'work together' toward a particular goal". [25] Synergistic leaders within the framework of the emerging paradigm of diversity promote concepts such as interdependence and cooperation rather than a competitive atmosphere that produces dogmatism and dependency. This creates then an organisational culture that encourages self-achievement and fulfilment through participation and working together rather than individual achievement working independently from other members of the team.[26]

For synergy to operate within the organisational nature of the church it requires recognition of the unique contribution, skills and abilities of the various members of the church. This recognition must occur not only in the clerical leadership of the church but also amongst the lay leaders and ministry team. Therefore, apart from agreement on necessary basic creedal

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[23] Latash, 5. Lois Hart, *Faultless Facilitation* (Amherst, MA: HRD Press, 1996), 112. Joseph Hester, *Ethical Leadership for School Administrators and Teachers* (Jefferson, North Carolina: McFarland & Co, 2003), 203.

[24] Timothy Stagich, *Collaborative Leadership and Global Transformation* (USA: Global Leadership Resources, 2001), 12, 13.

[25] Latash, 5, 6, 15. For St Gregory Palamas synergy, as it relates to the community of faith and its members being in tune with God's purposes, is a result of the free collaboration of men and women and the redeeming action of God.

[26] Robert Moran, Philip Harris, and Sarah Moran, *Managing Cultural Differences: Global Leadership Strategies for the 21st Century* (Burlington, MA: Butterworth Heinemann, 2007), 125.

affirmations, there is a need to optimize each individual person's contribution to the project or organisational goals and vision, not by focusing upon things held in common, but on what each person brings uniquely to the project or goal.[27] This means that the leadership dynamics necessary for the church to operate on an entirely new foundation are quite different to the hierarchical leadership dynamics of the old Christendom-paradigm. The new paradigm releases us from much of the control structure of that paradigm and engages us in a greater diversity in the use of human resources. In the new paradigm, church leadership manages and supervises diversity, not controls it. That is not to say that control disappears from operational activity altogether, but that it is not the primary matrix or activity of government, business or church leadership.[28] However, before we can address the adoption of a new framework for clerical leadership in the church in the emerging paradigm of diversity, we need to clarify what we mean by *church*.[29]

New Paradigm Leadership and Ecclesiastical Structure

The emerging paradigm suggests a more diversified understanding of the nature of the church than was operating within the Christendom-paradigm. The movement to a more diverse understanding of the nature of the church is not either proposing an eclectic use of the various traditions or a non-denominationalist elimination or diminishing of the significant differences that exist in both theological and organisational terms. I do not wish to blur the boundaries of those differences, nor for that matter bring us to a point of finding the lowest common denominator upon which we can build some sense of unity. Such processes tend to diminish the heart of the respective churches, and erode their enthusiasm and distinctiveness: a process that can diminish the working of the Holy Spirit within them and the expression of the particular aspect of the Christ-likeness they hold. In this section, I explore the church's visible/invisible and universal/local nature, its unity and the ministry of both the laity and clergy. The issues that arise for the church and its clerical leadership in the emerging paradigm of diversity apply equally to both episcopal and non-episcopal church structures, although, they might find a different emphasis on some of those issues.

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[27] This concept emerged out of a discussion with Anglican Bishop Ron Williams in 2002.

[28] Drucker, *Age of Discontinuity*, 276.

[29] As noted in a supervision seminar by one ACU professor, Tony Kelly, at some point I would need to address the issue of ecclesiology. Well that point has arrived.

Visible/Invisible church

A full discussion about the meaning of the *church* is beyond the brief of this research, so I address here the essential ingredients of the meaning of the *church* as they relate to leadership in the community of faith in the emerging paradigm. I agree with Hans Küng that we need to be dealing here with the visible church, but also to understand that at a fundamental level it is more than what it appears. Küng argues that the church is *visible* in its essential nature. As the fellowship of believing Christians, it must exist in space and time. Leadership in the church in the emerging paradigm clearly relates to leadership in the structure of the visible church. For the church is "an actual, tangible, visible entity, not an unrealized and unrealizable ideal".[30] However, the church is more than simply a social structure. For the church is at once visible and invisible: "this means the church is essentially more than what it appears to be. It is not an ordinary people or group, but a chosen people; it is not an ordinary body, but a mystical body; it is not an ordinary building, but a spiritual building".[31]

This means that leadership in the church in the emerging paradigm needs to understand that the activity and life of the church is more than a social entity – it is always inseparably both a spiritual and social entity.[32] The church always operates on a more than human-to-human level, even when it is least aware of it. On this point, Küng and Vatican II conclude that there is only one church, in both its essential nature and its external forms. Both the visible society and spiritual community "form one complex reality which comes together from a human and a divine element".[33] This is because the church is the *new people of God* - a phrase that substantiates both the visible and invisible nature of the church. For on the one hand, without the people, there is no church, it has no reality. Yet, on the other hand, without God and the spiritual substance that he provides through both the work of Christ and the ministry of the Spirit, there is no church.[34]

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[30] Louis Berkhof, *Systematic Theology* (London: The Banner of Truth Trust, 1971), 563. Greek Orthodox perspective. Hans Küng, *The Church* (London: Search Press, 1968), 35.

[31] Küng, *The Church*, 35, 37.

[32] Peter Hodgson and Robert Williams, "The Church," in *Christian Theology: An Introduction to Its Traditions and Tasks*, ed. Peter Hodgson and Robert King (Philadelphia: Fortress Press, 1985), 263. Tillich notes that the church as a spiritual community "does not exist as an entity beside the churches, but it is their Spiritual essence, effective in them through its power, its structure, and its fight against ambiguities", Paul Tillich, *Systematic Theology*, Vol 3, pp. 107-110; 138-140; 149-161.

[33] Austin Flannery, ed., *Vatican Ii: The Conciliar and Post Conciliar Documents* (Collegeville, Minnesota: The Liturgical Press, 1979), 357. Küng, *The Church*, 38.

[34] Küng, *The Church*, 128, 130. The existence and the nature of the church are determined in advance by the will of *God*…so the church is not just an "institution"; it is "God's institution".

However, the church is more than the combination of its spiritual and social aspects. It is also a divinely authentic community. As Peter notes,

> But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (1 Peter 2:9-10).

The contention of the Reformation revolved around the claim that the *visible* church did not always reflect its divine authenticity in its theological, liturgical and practical life. The challenge to the Catholic Church's authenticity resulted in a dislocation between the understanding of the visible and invisible church. The invisible church became the realm of true Christian believers; it included "all who make an outward profession and come together to hear the Word and celebrate the sacraments".[35]

When it came to the nature of the visible church, although some radicals believed in the possibility of creating a church of real believers, most Reformers understood that the visible church could not be an exact replica of the true church.[36] The question mark about authenticity applied to both organisations that falsely claimed to be the church, as well as those who had been authentic but had become apostate. However, it went beyond those who made false claims and those who had become apostate, and called for a resistance to the identification of salvation with membership of the visible church.[37] The reason is that the visible church is always susceptible to unauthenticity. Cyprian makes the point that the church consists of both wheat and tares that should hinder neither our faith nor our charity. He encourages us to labour to be wheat.[38] Küng also notes that the concrete empirical church is "a *corpus permixtum*, a mixture of wheat and tares, good fishes and bad. External voluntary adherence to the church and true inner membership is not necessarily synonymous".[39]

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[35] Erickson, 1046. Ferguson and Wright, *New Dictionary of Theology*, 141,733.

[36] Ferguson and Wright, *New Dictionary of Theology*, 564. Hodgson and Williams, 256. Ferdinand Christian Baur contended that whereas in Catholicism the "idea" of the church had been completely identified with its concrete historical forms (notably the classic dogmas and the Episcopal-hierarchical system), according to Protestantism the relation between idea and manifestation, or between the invisible and visible church, is a dialectical-critical one. They are neither separated nor identified, but rather understood to exist in continuous essence of ecclesia apart from its actual historical forms.

[37] Alister McGrath, *Christian Theology: An Introduction* (Malden, MA: Blackwell Publishing, 2001). Because the reformer believed that the Catholic Church had lost sight of the doctrine of grace, it had lost its claim to be considered the authentic Christian church. Ferguson and Wright, *New Dictionary of Theology*, 141.

[38] A Roberts and J Donaldson, eds., *The Ante-Nicene Fathers: Cyprian, Epistle 50, from Cyprian to the Confessors, Congratulating Them on Their Return from Schism*, vol. 5 (Albany: Ages Software, 1975), 676.

[39] Küng, *The Church*, 264.

The understanding of *corpus permixtum* cannot be an excuse for the unauthenticity of the church, though it can at least be the basis of an explanation. The stature of the visible church is never static, is possibly constantly ambiguous, as Tillich suggests,[40] but always directly or indirectly challenges the aberrations of that unauthenticity. It also should stand as a reminder that none is immune to such unauthenticity, the least being when we judge rather than challenge one another to regain such lost authenticity. As Paul notes: lest when we think we stand, we fall (1 Corinthians 10:12). Judgment of one another leads to blindness; whereas the forthright challenge of one another - as iron sharpens iron, with one person sharpening another - leads to churches on the cutting edge of effective ministry in a changing environment (Proverbs 27:17). For the purposes of this research, it calls us to note that leadership in the church in a new paradigm needs to work to maintain (and in some cases regain) and deepen the church's authenticity, which is pivotal to all its activities. It also needs to find its expression within the local church, which is the universal church in time and place.

Universal/Local Church

The more radical Protestant view equates the *universal* and *invisible* church, which consists of all those who have truly believed in Jesus Christ throughout the world. The more moderate Protestant, Catholic and other Episcopal churches tend to equate the *universal* church with the *visible* church throughout the world, without at the same time equating it with the *kingdom* of God. Both views hold a high value of the local church that sees it as the universal church in a local setting. Bosch notes: "the universal church actually finds its true existence in the local churches; that these, and not the universal church, are the pristine expression of church".[41] The local church is not a *part* of the church of God, but *is* the church of God in its *fullness*; for each Eucharistic community reveals "not part of Christ but the whole of Christ and not a partial unity but the full eschatological unity of all in Christ. It is "*a concretization and localization of the general*".[42] The local church applied to the original Pentecost church at Jerusalem, as much as to all subsequent local churches thereafter. "God will create no other

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[40] A. James Reimer, *Paul Tillich: Theologian of Nature, Culture and Politics* (Berlin: LIT Verlag, 2004), 183-184. Paul Tillich, "The Ambiguity of Perfection", Time (accessed 27th February 2008). The ambiguity of existence penetrates every facet of human and non-human life, all levels of which are interconnected.

[41] Bosch, 380. Stanley Grenz, *Theology for the Community of God* (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 2000), 467. Erickson, 1033. Christopher Ruddy, *Local Church: Tillard and the Future of Catholic Ecclesiology* (New York: The Crossroad Publishing Co, 2006), 79, 80. Though inseparably linked to kingdom it is not the kingdom, which it more expansive than the church.

[42] Ruddy, 18, 25. Nikolai Afanasiev, Russian Orthodox; Yves Congar, Vatican II; John Zizioulas, Greek Orthodox.

church: there is only the *unica Ecclesia*, and subsequent churches will not add to, but enter into, the grace of the Pentecostal church".[43] As such, the local church shares in the same ontological nature as the universal church. This is the case whether it is temporally prior to it or not. Since the local church does not merely *belong* to the church, it *is* the church.[44]

Within the Catholic and Episcopal strands of the church, the local church is the community of faith gathered around its bishop. This view identifies the local church with the diocese, for not only does the bishop possess the fullness of orders and exercises it in the service of unity; but he also establishes the "authentic presence of the *ephapax* of the apostolic church" in a spatial and temporal context. The episcopal strand forms a hierarchical leadership structure that operates "on the premise that Christ's authority flows to the congregation through ordained persons who are ultimately responsible for the church as a whole".[45] However, for the purposes of this research, we need to question the episcopal churches' emphasis on the local church being the diocese, when in real terms, ministry occurs primarily in the parishes.[46]

Karl Rahner raises the issue of the tension between the portrayal of the bishop as the matrix of the local church, when it would seem that such an image is contradicted by reality. Since, "reality presents a picture of the bishop as 'a kind of higher administrative official' who only watches over and coordinates the 'real and essential work of the church' which is 'carried out by the priests in the parish'".[47] This does not negate the bishop's role, authority or purpose but recognizes that the real outworking of the bishop's ministry occurs at the cutting edge of the parish. It is at the level of the worshipping community that the church gathers in a specific location and reveals itself as the most concrete expression of the covenanting people.[48] Thus within the episcopal tradition, the church needs to address the new paradigm leadership as it

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[43] Ruddy, 43, 54, 61. noted by Jean-Marie Roger Tillard.

[44] Küng, *The Church*, 85. The whole church can only be understood in terms of the local church and its concrete actions. Ruddy, 99, 100, 102, 107. Pope Benedict XVI argues for the ontological and temporal priority of the universal church, whilst Tillard questions that priority and argues a case for their simultaneity.

[45] Grenz, 550-551. Ruddy, 7, 43, 50, 74, 93, 94. The use of *ephapax* gives the sense that there was a once for all aspect of the apostolic witness that is not only guarded by the bishop but implemented by him within his own local church – the diocese.

[46] Noting that there are also other places of ministry such as schools, community welfare groups, etc.

[47] Jerry Farmer, *Ministry in Community: Rahner's Vision of Ministry* (Louvain: Peeters Press, 1993), 133. Rahner notes that *Lumen gentium* portrays the bishop in such a way that "the whole official action of the church in the transmission of truth and grace is concentrated in him".

[48] Gregory Dix, *The Shape of the Liturgy* (London: Continuum International Publishing Group, 2005), 271. The ministry of the presbyter originates in the 'apostolic' ministry of the bishop. Farmer, 134. Grenz, 467-468. John Paul Vandenakker, *Small Christian Communities and the Parish* (Rowman & Littlefield, 1994), 48. A. Scott Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, Michigan: Baker Books, 2000), 194.

relates to the community of faith at parish level. This requires a certain shift in theological orientation for the episcopal churches, whereas the non-episcopal churches have generally tended to identify the local church with the parish or local area. Reference to parish is not intended to highlight a boundary or territorial concept of the local church that is implicit in the term, but the local area of the church that may have members far beyond such boundaries.

Unity of the Church

The new paradigm of diversity brings with it also a new understanding of unity. The old Christendom-paradigm interpreted unity in terms of uniformity. Its entrenched position continues to influence our understanding of the unity of the church that resists the call of the emerging paradigm to work significantly with diversity. William Ingle-Gillis's three models of church reflect this entrenched position. He defines the models as: *Liberal* (mainstream Protestant, individual Anglicans, and some Roman Catholics), *Catholic/Orthodox* (Roman Catholics, Orthodox and Old Catholics) and *Conservative* (predominantly Anglican and churches similar to the Baptist). He notes that each model holds a similar understanding of plurality. They see plurality or multiplicity as:

1. A profound aberration not only of the expected ecclesiological norm, but of God's intended purpose for his holy people;

2. A provisional mode of existence, which lacks the fullness of ecclesial life. It sees a restoration of the fullness of ecclesial life prior to a restoration of unity; and

3. If each tradition does participate in the *koinonia* of the church, it is despite their plurality, not because of it. [49]

Though the liberal model seems to be the most flexible with its acceptance of all Nicene communities as legitimate manifestations of Christ's church, at the same time it affirms the need for "a *single* universal church in which Christians from all confessional fellowships participate".[50] The Catholic/Orthodox model maintains the absolute necessity of the subsistence of one true visible church of Christ and each church in this model sees its own community by definition as the *una sancta* of the creeds, faith and ministry of the church. Like the liberal model, it presupposes the necessity for a *single* visible universal church, but associates the authentic manifestation of Christian unity occurring within its own community's dogmatic canon and sacramental life: "the bringing of the 'separated brethren'

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[49] William Ingle-Gillis, *The Trinity and Ecumenical Church Thought* (Aldershot, Hampshire: Ashgate Publishing Ltd, 2007), 14-21, 29.
[50] Ingle-Gillis, 14, 15.

into the life of the true mother church".[51] In the conservative model, the Anglican Church for instance, acknowledges the authenticity of all Trinitarian churches, with their baptized members as part of the people of God, but only tolerates pluriformity in faith and praxis to a point. Though claiming its own historic episcopate as belonging to the full visible unity of the church, it treats the orders and sacraments of the non-episcopal churches, as inefficacious compared to historic episcopal order.[52] At the same time many of the non-episcopal streams of church structure reject out of hand (at times with much vehemence), not so much the hierarchical nature of leadership in the church, but its episcopal models.

Each of these models, including the non-episcopal models, leaves us with a call to a certain level of uniformity as the preceding requirement to any real restoration of unity, whether it is conformity to an undefined single universal church, to one particular church's dogmatic canon and sacramental life, a historic episcopal order or a non-episcopal order. The emergence of a paradigm of diversity calls us to reassess what constitutes schism, as opposed to heresy. Or more precisely, to what extent has schism occurred due to differing perceptions about the operational and communicative structures of the church, rather than true theological heresy? Is episcopal order the only operational means by which the church can be effectively organised, protected and led? Is the Apostolic tradition only conveyed through human means, or does, as is claimed by a significant portion of the Christian community, the Holy Spirit act in the church and on its perimeters to establish or renew fresh expressions of the church (as occurred in Paul's instance on the Damascus Road)?

Differing Christian traditions have seriously addressed and continue to address these questions in a variety of ways, which this research does not have the space to assess. However, within the context of the emerging paradigm of diversity there is a distinct change in the understanding of unity within the new paradigm. It sees unity and autonomy in terms of diversity and relatedness. As such, effectiveness for the church in the new paradigm means that within the basic creedal nature of a Trinitarian and Christological church, we need to acknowledge one another's authenticity and challenge one another's development of that authenticity, whilst also supporting each other's endeavours. Küng notes: "it is not the differences in themselves, which are harmful, but only excluding and exclusive differences".[53]

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[51] Ingle-Gillis, 16, 19.
[52] Ingle-Gillis, 19-21.
[53] Küng, *The Church*, 276.

Because of the emerging paradigm of diversity, we can no longer conceive of the ecumenical task in terms of "a vocation to bring a pre-existing communion to full visible expression by transforming the multiple communities from a disparate collection of incomplete denominational peers into a single, unified, *complete* worshiping community".[54] The paradigm of diversity suggests that "a single, unified, complete worshipping community" is an inadequate description of the unity of the Christian community of faith in a diverse world. The aim for unity is not found in a *single* visible universal church (Liberal), or in some type of unification under one particular church (Catholic or Orthodox), or under one particular episcopal order (Anglican), or in a non-episcopal structure, but in a true relatedness because of our diversity not despite it. In a paradigm of diversity, the unity of the church presupposes a multiplicity of denominations or churches.[55]

As such, multiplicity is not an aberration of ecclesial norm or of the divine will and purpose, but reflects a Trinitarian interaction of unity and diversity.[56] It becomes a unity centred in divine unity that is communal, a mutual sharing without demanding uniformity. The emerging paradigm of diversity also suggests that it is precisely in our multiplicity that we participate in the *koinonia* of the church.[57] Unity of the church sees the coming together of unique and diverse communities of people who retain their multiplicity in the very process of unity. This does not ignore Barth's admonition to investigate the centre of our own diversity and difference, lest it stand outside the oneness of Christ and his headship, but proposes that such differences and diversity do not *ipso facto* deny unity.[58] What it does raise is our perchance to judgment of the diversity and differences of others, that produces in us a sense of true revelation, virtue, and exclusiveness and demeans them to a state of error, heresy and schism. This does not mean that judgments should not be made, but understands that truth itself does not have to be defended by authority and power, for truth has its own ability to defend itself (John 8:32; 17:17; 18:37-38; 2 Corinthians 4:1ff). If truth and the commitment to God's purposes and cause cannot change the hearts of men and women, then subjugation and control

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[54] Ingle-Gillis, 16.

[55] Küng, *The Church*, 274-275. "The unity of the Church, moreover, not only presupposes a multiplicity of Churches, but makes it flourish anew: through the diversity of God's callings, through the multiplicity of the gifts of the Spirit given to the Church, through the variety of the members of Christ and their functions".

[56] Macquarie, 176.

[57] Ruddy, 60. Küng, *The Church*, 273. The unity of the church is a spiritual unity. It is not chiefly a unity of the members among themselves; it depends on the unity of God, which is efficacious through Jesus Christ in the Holy Spirit. Peters, 40-41. *Koinonia* in the New Testament is used primarily to refer to our relationship with God rather than with other Christians or Christian groups.

[58] Karl Barth, *The Church and the Churches* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2005), 14, 15, 24, 25.

will not achieve those ends. If nothing else, the past five centuries have taught us that authority and power have proven fruitless in the achievement of *una sancta* as well as the containment of heresy and schism. However, the church, in its many facets, needs to address the change in leadership framework that the emerging paradigm of diversity calls forth in relation to clerical leadership and the re-engagement of the ministry of the laity.

Ministry of the Laity

One of the results of the Christendom-paradigm was the dislocation of the laity from the ministry of the church, both within the church itself, and its mission to the world. The emerging paradigm of diversity redefines the matrix of the church's ministry, and once again engages the laity in ministry, both within the church and its mission to the world. From the time of Constantine, there developed a more pronounced differentiation between the *kleros*, the ordained clergy, and *laikos*, the unordained laity, which saw the laity marginalised to the role of passive observers of the church's worship. By the time of Boniface VIII (1294 A.D.), not only was the laity pushed to the periphery of the church, but also the church itself became identified solely with the hierarchy. A layperson was seen as "a passive article of pure receptivity. He (or she) has nothing to do *in* the church (except contribute financially), for he has no ecclesiastical function, nor ministry or charism".[59]

Although such passivity resulted from the subjugation of the laity by hierarchical forces of the clergy, it was also due to the laity's own relinquishment of their role and identity as a universal priesthood.[60] As Hoebel notes, one of the difficulties in the attempt to restore the ministry of the laity in the current period is the acquiescence of the laity in the ownership of that ministry.[61] The marginalization of the laity also bred an intense sense of the spiritual superiority of the clergy as ontologically different to the laity. As the laity lost their understanding of themselves as the priestly people of God, the clergy developed for themselves "a whole sacramental theology of worship and a mystique of priestly

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[59] Fahlbusch and others, eds., 227, 228. *Laikos* (of/from the people) and *kleros* (lot, allotment, inheritance). Thomas Hoebel, *Laity and Participation*, ed. James Francis, Religions and Discourse (Oxford: Peter Lang, 2006), 50. Evdokimov, 229. Papesh, 37. Fahlbusch and others, eds., 228. Origen proposed that the chief "ministry of the laity" (the first appearance of this phrase) is to provide clerics with the material resources necessary for their upkeep.

[60] Rowthorn, 121. The clergy, after all, have very effectively kept the laity in their place for hundreds of years and have frustrated and blocked them in the rightful exercise of their primary ministries. Evdokimov, 228.

[61] Hoebel, 55, 210, 211. "It has to be admitted that very many of our [Anglican] laypeople would frankly 'rather not be called'. When they are told that, they are 'ministers' they are not only uncomfortable with such language, they do not wish to be committed to such responsibilities".

consecration".[62] The Reformation was the turning point in the understanding of the layperson's role in the church and their ontological nature as the people of God and the priesthood of all believers, even though it did not establish the ministry of the laity. What the Reformation did, however, was to give the laity a new understanding of their equal standing before God, along with the clergy, through baptism, faith and participation in the priesthood of all believers.[63]

The movement to a paradigm of diversity brings with it a modification of the distinctions between the clergy and the laity that enables a more inclusive understanding of ministry to occur. It notes that both the ministry of the clergy and laity derive from the same source, the high priesthood of Jesus Christ and the call of the *Laos,* the people of God.[64] There is only one ministry of the church, which belongs to both the clergy and laity, because the whole church is the *Laos*.[65] This is seen in the outcomes of Vatican II, which though it retained an ontological difference between the *ecclesia docens* (the ordained clergy) and the *ecclesia discens* (the laity), it was not seen in 'indelible character'.[66] However, Vatican II did not leave the laity devoid of an ontological nature for it proposed that the entire priestly people of God had "a real ontological share in [Christ's] one eternal priesthood", because we are all baptized into that priesthood. However, as Risley notes, it is a shared ontological state, which has two different modes of participation (or as others note, *function*).[67] Nevertheless, we need to approach the understanding of these two modes with the same caution as the Anglican English bishops, who proposed a fundamental difference between licensing/authorizing of a

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[62] Neill and Weber (eds) 21.

[63] Collins, *Are All Christian Ministers?* , 24-26. The Second Helvetci Confession of the Calvinists in 1566 had "no wish that the commonness of one condition, namely priesthood, should provide occasion to erode the exclusiveness of the other prerogative, namely ministry". Deryck Lovegrove, ed., *The Rise of the Laity in Evangelical Protestantism* (London: Routledge, 2002), 24. *Fah*lbusch and others, eds., 229. Hoebel, 43.

[64] Neill and Weber (eds) 32. Geoffrey Wainwright, *Lessie Newbigin: A Theological Life* (Oxford: Oxford Press, 2000), 158. Newbigin noted: "A minister does not cease to be a layman when he is ordained. The ministry is not a separate body from the whole people of God (Greek *Laos*)".

[65] James Cook, ed., *The Church Speaks: Papers of the Commission on Theology Reformed Church in America 1959-1984`*, The Historical Series of the Reformed Church in America, vol. 15 (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 1985), 124. Nicholas Ferencz, *American Orthodoxy and Parish Congregationalism* (New Jersey: Georgias Press, 2006), 65-66; Neill and Weber (eds) 10.

[66] Theo Clemens and Wim Janse, eds., *The Pastor Bonus: The British-Dutch Colloquium at Utrecht, 18-21 September 2002* (Leiden: Brill, 2004), 459-460. Papesh, 45.

[67] Jack Risley, "The Minister: Lay and Ordained," in *The Theology of Priesthood*, ed. Donald Goergen and Ann Garrido (Collegeville, Minnesota: The Liturgical Press, 2000), 121. Evdokimov, 231. A *functional* difference of ministries suppresses all ontological difference of nature and makes all separation between clerics and laymen impossible. Ferencz, 58.

particular work in a community of faith, which involves both clergy and laity, and ordination, which relates to an overall pastoral responsibility for that community.[68]

This new understanding comes with a new obligation on all participants, the laity and the clergy. As members of that *Laos,* the laity can no longer remain passive in regards to ministry in the church and to the world, but must become active in that ministry. However, it is an activeness that the laity needs to see as more than a hobby, and which the clergy need to see as more than keeping the laity busy with pseudo-important tasks.[69] It is a participation that occurs at every level of the life of the church, and its mission to the world. This participation in ministry is challenged by Collins's interpretation of Ephesians 4:11ff, when he proposes that ministry belongs to an office in the church, not to a general ministry of the saints. Though Collins's interpretation is questionable, it is interesting that *Lumen Gentium* and *Apostolicam actuositatem*, arising out of Vatican II, proposed the existence of such an office, the apostolate, which includes the ordained and un-ordained members of the Laos.[70]

This participation in ministry does not infer a blurring of the functions of clergy and laity, but opens up the dimensions of both to a greater involvement and effectiveness, one that is inseparable and interdependent. Its aim is not to diminish the role of the clergy but to enhance it, for the apostolate of the clergy is not able to achieve its full effectiveness without the apostolate of the laity. At the same time, the effectiveness of the ministry of the laity is dependent on the leadership of the clergy.[71] The new paradigm does not call for the diminishment of the authority of the clergy but a reorientation of the application of that authority. That is why proposals such as those of Mead and Rowthorn, calling for the handing over of the clergy's power and authority to the laity, must be addressed with great caution, primarily because it only changes the matrix of the use of such power and authority, not its nature or application.[72] Drucker and Handy note that the effect of the new paradigm on business was to see an enhancement of the leadership and authority of managers not its diminishment. They note that the new paradigm has seen the emergence of a new type of

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[68] Hoebel, 200.

[69] Ferencz, 64. Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 1999), 220. Hoebel, 58, 214.

[70] Collins, *Are All Christian Ministers?* , 119. Hoebel, 78, 83.

[71] Hoebel, 75, 78, 83, 84. Robert Schwartz, *Servant Leaders of the People of God* (New York: Paulist Press, 1989), 160-161. Board of Mission and Unity of the General Synod of England, *The Priesthood of the Ordained Ministry* (London: Church House Publishing, 1986), 99. For the ordained priesthood's "ministry may be called priestly in that it is their vocation to help the whole people to realise their priestly character".

[72] Rowthorn, 9, 25. Mead, *Once and Future Church*, 59. Mead, *Transforming Congregations*, 80, 96, 97. Freire, 30.

worker, the *knowledge worker*, whose very nature requires a different type of leader, but certainly not non-leadership. Drucker notes, "But equally it is management, and management alone, that makes effective all this knowledge and these knowledgeable people".[73]

It is a management, which has learnt in its redevelopment, that the aim of its authority is to do the job better through the enablement and development of the skills of others, not themselves. Not only does this reorientation of management bring about a more collegial working environment, but also it allows for the employment of large numbers of knowledgeable, skilled people in productive work.[74] Ephesians 4:11-16 suggests a correlation in regard to the nature and application of such authority, when Paul proposes that the purpose of the five-fold leadership team of apostles, prophets, evangelists, pastors and teachers is the equipping and developing of the saints, the people of God for the work of ministry. Paul saw this process as critical for the maturity and growth of the church, as well as the establishment of unity.[75] The ministry of the five-fold leadership team aims not only to develop the spiritual maturity of the saints through their *perfection*, but also to bring them into the fullness of ministry through *equipping* them.[76] This passage gives substantial support to the emerging paradigm's reorientation of clerical ministry, from the doing of ministry to the coordination and development of ministry through others – the laity. Although the ordained ministry always retains a sacramental dimension, and shows a competence in ministry, the matrix of its activity moves from the activity of ministry to the leadership of ministry. Just as managers are critical for business, so also is the leadership of the clergy for the effective development of the ministry of the laity and the use of the diversity of their gifts, skills and abilities for the purposes of God in a new paradigm.[77]

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[73] Drucker, *New Realities*, 215.

[74] Handy, *Age of Unreason*, 113, 132. Drucker, *New Realities*, 214.

[75] Paul sees the ministry of the saints - the people of God - not the leaders, as the critical factor in the life of the Body of Christ to establish: a unity of faith; an experiential presence and knowledge of the Son of God; a maturity and stability in the Body; an openness and honesty in personal relationships; and a community permeated with the presence of G, which is evident in the life of its members (Ephesians 4:13-16).

[76] Collins, *Are All Christian Ministers?* , 21. Collins notes two varied groups of translation of *katartismos*: (1) *perfecting* and *consummation* which suggests that the saints are brought to the peak of their existence or performance as Christians; and (2) *edifying* and *gathering together*, which bring in the idea of preparing the saints for some task. Colin Brown, ed., *The New International Dictionary of New Testament Theology*, 4 vols., vol. 3 (Devon: The Paternoster Press, 1986), 350. Brown notes that the word itself suggests a process of preparation that has a more functional, rather than qualitative meaning. E. W. Bullinger, *A Critical Lexicon and Concordance* (London: Samuel Bagster and Sons Limited, 1971), 580. Bullinger defines it as, "…the act of making fully ready, the act of perfectly equipping and fully preparing."

[77] Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, Michigan: Zondervan, 2003), 28. Anthony Robinson, *Transforming Congregational Culture* (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Co, 2003), 124.

The emergence of the ministry of the laity poses significant issues related to episcopal and non-episcopal forms of hierarchical leadership structures. The emerging paradigm of diversity does not necessarily eliminate hierarchical leadership altogether, but certainly calls for it to operate from a different framework. It means that decision-making and the implementation of the church's vision and mission cannot remain top-heavy, simply working its way down through the levels of church leadership to the lay members of the church. It also means that the involvement of the laity in ministry is not only in areas of ministry possessed by the clergy in the past but also involves sharing in the leadership of such ministry. Lay involvement in ministry and leadership needs to be more than a token activity. It is not a matter of episcopal and clerical leadership *allowing* the laity to minister, but for that episcopal and clerical leadership to see their primary role as encouraging, developing and equipping the laity for ministry. At the same time, this must not diminish the significance of episcopal and clerical leadership, who are called to coordinate, lead and develop the ministry of the church.

Their role, as Drucker notes, in correlation to management in the business arena, is critical for the effective utilisation of diverse skills, abilities and gifts amongst knowledgeable lay members of the church to be effective in achieving the divine purpose. This understanding of developmental leadership is found in Paul's understanding of church leadership. He writes: "and He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12 NASV). This developmental process applies to episcopal and non-episcopal forms of leadership structure. It is important to note that this shift to a developmental understanding of leadership is quite significant because it moves the focus off the leader onto the follower. In the past followers were called to focus upon the leader's instructions, and leaders expected such directions to be obeyed. Followers were there for the leader's use. In the emerging paradigm of diversity, leaders are now called to focus on the health and welfare of their followers and the development of their ministry and skills. One of the most critical problems in the transition of ministry in the emerging paradigm, for both clerical and lay leaders alike, is to think that the emergence of the laity into ministry, and the effective achievement of the divine purpose, occurs without that developmental work.

Summary

The church entered the current paradigm-change with a predisposition toward an enclave mentality, on the fringes of the political realm. Homeostatic forces held the church captive to the dynamics of the old paradigm that undermined its ability to adapt itself to the changes occurring in its external environment. A paradigm-change acts to undermine homeostatic security, because it undermines the very foundation upon which an organisation's operational and communicative structures is established. However, it does this to provide a more productive foundation upon which those structures can operate and be more effective in their endeavours. The emergence of the *knowledge worker* saw a shift from uniformity to the enhancement of diversity that encourages the bringing together of unique and diverse people to work towards common organisational goals and vision. This produces a new sense of synergy and cohesiveness that engages us in a greater diversity in the use of human resources.

A more diverse understanding of the nature of the church recognises that the church is an actual visible entity, in all its variations, but is also more than a social entity – as it has spiritual dimensions. It recognises that the *universal* church is equated with the *visible* church throughout the world, but in more varied forms. The local church (seen as the universal church in a local setting) shares in the same ontological nature as the universal church. For, the local church does not merely *belong* to the church it *is* the church. For the purposes of this research, there is a need for Episcopal churches to shift their emphasis from the local church being the diocese, to the parish, where ministry primarily occurs in real terms. Non-Episcopal churches have already tended to identify the local church with the parish or local area.

The common understanding of plurality or multiplicity of the church sees it as an aberration of expected ecclesiological norm; a provisional mode of existence lacking in full ecclesial life; and that participation in the *koinonia* of the church, occurs despite it, not because of it. Restoration of the unity of the church, in liberal, Catholic, Orthodox, Anglican and non-Episcopal models, occurs because of uniformity to: an undefined single universal church; to one particular church's dogmatic canon and sacramental life; a historic Episcopal order; or a non-Episcopal order. However, the aim for unity in the emerging paradigm is not found in some type of unification under one particular church (Catholic or Orthodox), or under one particular Episcopal order (Anglican), or in a non-Episcopal structure, but in a true relatedness

because of our diversity not despite it. Unity of the church sees the coming together of unique and diverse communities of people who retain their multiplicity in the very process of unity.

One of the results of the Christendom-paradigm was the dislocation of the laity from the ministry of the church, both within the church itself, and its mission to the world. The movement to a paradigm of diversity brings with it a modification of the distinctions between the clergy and the laity that enables a more inclusive understanding of ministry to occur. It notes that both the ministry of the clergy and laity derive from the high priesthood of Jesus Christ and the call of the *Laos,* the people of God. It sees Episcopal and ordained ministry aimed at the equipping of the people of God for ministry. Although the ordained ministry always retains a sacramental dimension, and shows a competence in ministry, the matrix of its activity moves from the activity of ministry to the leadership of ministry. Just as managers are critical for business, so also is the leadership of the clergy for the effective development of the ministry of the laity and the use of the diversity of their gifts, skills and abilities for the purposes of God in a new paradigm. In the next chapter, I explore the type of processes that assist clerical leadership to engage the dynamics of the emerging paradigm of diversity at a more practical or pragmatic level.

Chapter Eleven
New Paradigm Leadership Dynamics and Praxis

Introduction

The aim of this chapter is to explore the types of processes that assist clerical leadership engage the dynamics of the emerging paradigm of diversity at a more practical or pragmatic level. It does not attempt to address the full breadth of leadership principles and processes that apply to leadership as a whole, but those processes that specifically key into the underlying dynamics operating in the foundational paradigm of diversity. In chapter ten, I noted three areas of the church's life that needed to be addressed by clerical leadership operating out of the new framework of leadership. These were:

1. The need to dismantle the homeostatic and tacit forces operating in the church that nullify its ability to engage the underlying dynamics of the emerging paradigm of diversity;

2. The need to transform the operational and communicative structures of the church to engage those dynamics; and

3. The need to mobilise, engage and develop the ministry and leadership of the laity.

In this chapter, I explore these issues by an analysis of two dimensions of the church's life: its contextual and situational factors; and the functional development of the laity. I do this by investigating the correlation between the needs of clerical leadership in the church and similar needs evident in certain business/management and sociological processes. These are contingency theory and systems theory.

I also explore the need to understand, discern and engage the underlying dynamics of the emerging paradigm of diversity, by looking at two processes that may enable that understanding, discernment and engagement to occur. These are: the reflective activity of leadership praxis; and decision-making processes as they relate to a change from continuous to discontinuous change in the current paradigm-change. 1/ The reflective activity of leadership praxis involves exploring the understanding of praxis in regard to the interaction of three specific things: theory or conceptual analysis; concrete action; and transforming change of the world through that action.[1] It investigates the potential of the praxis process to enable

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[1] Conn, 389.

clerical leadership to understand and implement the foundational principles of the emerging paradigm of diversity. 2/ During paradigm-change, difficulties arise for clerical leaders due to the movement from continuous to discontinuous change. I explore the different type of questions that arise in decision-making activity during a paradigm-change involving high levels of discontinuity, as opposed to those that arose under continuity; and how they can facilitate effective decision-making.

New Paradigm Leadership and Praxis

Leadership *praxis* is an essential process for leaders in the church that enables them to understand and implement the foundational principles of the emerging paradigm of diversity. However, since praxis has been predominantly used to refer to revolutionary activity that delegitimises and even overthrows oppressive leadership, I critique the use of praxis in Marxism, liberation theology and Freire's pedagogy of the oppressed, to identify the essential nature and value of praxis for leaders in the church within that paradigm. I do not aim to critique or address all streams of liberation theology here, but only those streams that deal with praxis in revolutionary terms. Aristotle drew a distinction between two types of action that produce a result, *poiesis* and *praxis*. *Poiesis* refers to a *design* that instigates an *action* that produces a *result* or *product* regardless of the future (*telos*) of the result or product itself. *Praxis*, though similar to *poiesis,* contains an extra step that relates to the future of the result or product as well. The future (*telos*) or ultimate purpose of an action becomes a part of the action. This future or ultimate purpose informs the action in order to correct the design, if necessary, in order to realize the ultimate purpose. This adds an extra dimension to the implementation of the design, which involves discernment of the effectiveness of that implementation or even the design itself.[2] The development of leadership in the church in the new paradigm needs to relate to more than simply the implementation of an action to produce a result. It needs to be able to assess the effectiveness of that action in producing the type of result that is going to serve the church's ministry as it moves to fulfil the purposes of God in the new paradigm.

The use of the term *praxis* concerning leadership in the church in a new paradigm raises issues on two levels. The first level is the contemporary use of the term in Marxist analysis and its adaptation in liberation theology. There it relates to the revolutionary activity of the

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[2] Ray Anderson, *The Soul of Ministry* (Louisville, Kentucky: Westminster John Knox Press, 1997), 26-27.

proletariat in Marxist terms; the liberation of the poor in liberation theology terms; and the freedom or humanisation of the oppressed in Freire's pedagogy.[3] My use of the term in regards to leadership dynamics goes against the grain of such contemporary usage, for it aims to enhance leadership in the church not overthrow or displace it. Although some streams of liberation theology and Freire's pedagogy may not propose the overthrow of leadership itself, the difficulty we have, along with Marxism in its practical form, is their predominant attempt to transform oppressive structures from outside the leadership structure, not from within it.

Wogaman notes that for some liberation theologians their underlying political message means the delegitimation of entire existing power structures, including current political leadership and institutions. "When liberation theology calls for political activism, it issues a call to revolutionary change so that the present illegitimate political order can be replaced by one that is legitimate".[4] Freire, whilst not necessarily proposing the overthrow of leadership (as he gives similar advice to revolutionary leaders), proposes that it is quite difficult for such leadership to change oppressive structures through their own efforts. Such efforts have the danger of producing false charity or paternalistic action, which leave the oppressed dehumanised. He emphasises the necessity of praxis occurring with the oppressed themselves, for "only power that springs from the weakness of the oppressed will be sufficiently strong to free both".[5] Whereas, I am proposing that transformation of oppressive structures can occur from within and through the leadership structure with the use of praxis by leaders themselves.[6] The second level, that raises issues with the use of praxis, relates to the particular problems church leadership faces in the new paradigm due to the paradigm-change itself, as well as the enclave mentality the church held in the old Christendom-paradigm due to the impact of the Enlightenment. These problems include the nature of discontinuity and its effect

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[3] Louis Depre, *Marx's Social Critique of Culture* (New Haven: Yale University Press, 1983), 70-71. J.R. Levison, "Liberation Hermeneutics," in *Dictionary of Jesus and the Gospels*, ed. J.B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove: InterVarsity, 1997), 465. Freire, 28, 52-53.

[4] Wogaman, 88. He further adds, "this does not necessarily mean the non-participation in existing political institutions; it does at least mean that when one participates in existing political institutions it is with an eye toward ultimately bringing them down, or at least changing them fundamentally".

[5] Freire, 28, 29, 34, 42, 54. It is only the oppressed who, by freeing themselves, can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves.

[6] Christian Smith, *The Emergence of Liberation Theology: Radical Religion and Social Movement* (Chicago: The University of Chicago Press, 1991), 29. Boff and Boff note that "liberation theologians, for the most part, stand within the neo-Marxist tradition, and employ what they call 'dialectical' or 'historical-structural' analysis. This analysis views poverty as a collective and conflictive result of oppression which can only be overcome through the establishment of an alternative social system through social-structural transformation" (Boff and Boff 1987:26-27).

on decision-making and the need for an appropriate reflective process that enables leaders to learn from the paradigm itself and its potential for effective ministry in the church.

The contemporary use of the term praxis means revolutionary action through which the world is changed. Marx referred to praxis as the concrete engagement for the purpose of transformation. His dialectical materialism saw that content directed the development of concept, not concept driving content as in Hegel's dialectic. His dialectic thus aimed to resolve contradictions in the practical activity level, which he termed *praxis*, rather than at a theoretical or conceptual level.[7] Marx saw that social change could only arise out of existing social conditions that left no alternative but revolutionary action, rather than driven by a conceptual idea opposed to reality. For Marx, this did not mean that the proletarian class itself had the ability to have insight into its own situation, including what it needed to accomplish its future revolutionary task.[8]

Liberation theologians also define praxis in terms of transformation, where the nature of the action that transforms has a very specific focus – it is action on behalf of the poor. They call for a concrete engagement with action in a situation that requires a contextual rather than theoretical interpretation and approach. Their issue with theology is not its importance, but the need for an interpretation and application of theology that deals with real problems in its contextual setting. This is because of a deep suspicion of theoretical approaches, whether they are theological, sociological or otherwise, that have in the past, simply been the implementation of answers *from above* without any real consideration of the context in which they are implemented.[9] For some liberation theologians then, theology takes second place in the praxis process. This tends to see *action* take predominance over theological or theoretical *concepts*. This aspect of Marxism fundamentally disturbed the balance between theory and action in the praxis process. Both theory and action need to have equal access to the

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[7] Levison, 465. D.J. Tidball, "Praxis and Orthopraxis," in *New Dictionary of Theology*, ed. Sinclair B. Ferguson and David. Wright (Downers Grove, IL: Intervarsity Press, 2000), 527. Richard Kearney, ed., *Routledge History of Philosophy: Twentieth-Century Continental Philosophy*, vol. 8 (London: Routledge, 1994), 241. Depre, 58. Theory itself forms an integral part, but still only a part, of the more comprehensive practical transformation of nature.

[8] Depre, 71, 72. To some Marxists this means that a revolutionary consciousness must first exist in the proletariat (Lukacs, Korsch); to others, that the theory must be implemented, by force if necessary, once the minimum social conditions exist (Lenin).

[9] Boff, 7. Stanley Grenz and Roger Olson, *20th Century Theology: God & the World in a Transitional Age* (Downers Grove, Illinois: IVP Academic, 1992), 215. They note that theology is always contextual, never universal. What is developed in one place, whether Rome or Tubingen or New York, cannot be imposed on every other place. Such theology 'from above' is anathema to the liberation theologians.

deliberations, in regards to the needs of a particular context, so that theoretical (or theological) concepts and their application can be effective rather than ineffective in meeting the needs of those situations.[10]

For both Marx and liberation theology, the matrix of action lies with the proletariat and the poor. For Freire, it lies with the oppressed defined as those who have been dehumanized, a process that engenders violence in the oppressors. He notes that the process that leads to humanization and freedom must come from a praxis, whose matrix is the oppressed, not the oppressors no matter how charitable they might try to be.[11] Only the oppressed can bring freedom both for their oppressors and themselves through the praxis of true reflection that looks at their situation and its dehumanization from an objective, critical perspective. The praxis is the new *raison d'etre* (reason for existing) of the oppressed, who not only have the ability to reason, but to initiate the revolutionary process that will bring such freedom without it leading to an oppression of the oppressors. Praxis becomes the means by which the structures of oppression are breached and transformed.[12]

Freire provides a strong argument in regards to the re-humanisation of the oppressed occurring through the praxis of the oppressed themselves, as well as negating strongly any real sense of such a process occurring effectively through the leadership that constitute the oppressors. However, what is the catalyst of this praxis process that arises amongst the oppressed that Freire proposes? His book is written for those whom he calls to implement "a pedagogy which must be forged *with*, not *for,* the oppressed".[13] Freire implies that the catalyst for this process lies outside of the oppressive structures themselves and seeks to implement transforming change through the oppressed and dehumanised rather than through their leadership or oppressors. A similar catalyst is implied with Freire's calls for a revision in the understanding of education and teaching from a banking mentality where knowledge is deposited in the minds of the students, to a more dialogical shared problem-posing and problem-focused learning process between teacher and student.[14]

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[10] Levison, 465. Boff, 12, 13. "It dissolves concrete problems by giving them an abstract solution. It effectuates an (illegitimate) extrapolation of another order of things. And human beings and their world go unchanged".

[11] Freire, 28, 34, 39. Rationalizing his guilt through paternalistic treatment of the oppressed, all the while holding them fast in a position of dependence, will not do. Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture.

[12] Freire, 42, 52, 53, 61.

[13] Freire, 33.

[14] Freire, 58, 59, 66-67.

My issue is not with the entity of transformational catalysts, but with the reason why such catalysts continually draw short of the transformation of leadership, through a praxis process that the leadership applies and develops. My proposal, in this research, is that leadership plays a critical and perhaps essential part in the transformation of the toxic operational and communicative structures of the old Christendom-paradigm, and thus enables the church to adopt and implement new operational and communicative structures that will make it effective in the emerging paradigm of diversity. Praxis becomes, for new paradigm leadership in the church, the means by which it can delineate between those toxic operational and communicative structures and the centred values and beliefs of the church with which they are entwined. It also becomes the means by which it can identify and use the new paradigm principles evident in the emerging paradigm of diversity.

Praxis always needs to have a practical outworking, resulting in concrete action. The Greek term *praxis* refers to a mode of acting or a thing to be done.[15] However, it is not simply action or even primarily concrete action, as Marx proposes, but action that carries with it an inference of both design and reflection. As Freire notes, only human beings engage in praxis, since they integrate reflection and action, which produces transforming activity. For Freire, human beings "emerge from the world, objectify it, and in so doing can understand it and transform it with their labour".[16] As praxis, action requires theory to illuminate it, for the human person's activity is theory and practice, which involves the process of reflection and action. As such, it cannot be reduced to symbolic idealistic words without concrete action, for then it becomes verbalism. Nor can it simply be activity done: without concomitant conscious involvement, or for activity's sake, or without rhyme or reason, for then it becomes activism. Therefore, praxis involves three specific things: theory or conceptual analysis; concrete action; and transforming change of the world through that action.[17] The dialectic interaction between theory and practice or reflection and action is not satisfactory unless it results in transforming change (noting that praxis is not always dialectic). The end result, as Aristotle proposed, is as important as the theory, action and implementation of that action. Finally, theory and practice along with reflection and action need to take seriously the context or environment in which such concrete action is taking place.[18] Such actions, whether instigated

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[15] Strong.

[16] Freire, 91, 119.

[17] Freire, 119. Dennis McCann and Charles Strain, *Polity and Praxis, a Program for American Practical Theology* (Lanham, Maryland: University Press of America, 1990), 14, 48. Conn, 389.

[18] Heitink, 8-9. The praxis of modern society emphasizes the context where these communicative actions take place.

by the leaders or followers never occur in a vacuum, as we will address later in regard to contingency theories of leadership.

The use of praxis in the leadership dynamics of the church's ministry in a new paradigm requires the integration of concrete thought and concrete action, which has the potential to bring transforming change. It must always be more than simply the implementation of theory or new concepts, but an interaction of concrete thought with concrete action. As Boff notes, theoretical practice or praxis genuinely transforms, it produces something new. He makes the point that there is a real discontinuity between the product of praxis and both its original concepts and the materials or actions with which those concepts interact.[19] In other words, praxis brings to bear new insights and potential to situations that have become mundane, ineffective and oppressive. It enables human creativity and imagination to break free of past constraints, modes of operation and toxic communicative actions to enable new possibilities to occur and be implemented. As such, it is not only an effective means by which objective critical reflection can address oppressive structures, as Freire notes, but also the means by which new structures can be adopted that move to humanize, develop and grow the potential of both leaders and followers alike.[20]

Praxis, although having its contemporary matrix in the revolutionary stance against leadership, is precisely the means by which clerical leadership in the church can address the issues they face. This includes the nature of discontinuous change and the ability to enable the ministry of the church to be effective. However, the use of praxis in such a way needs to take seriously Freire's concern that leadership, when it attempts to redress the oppressive structures in which it operates, is tempted to paternalism of the oppressed, rather than solidarity, which produces dependence not freedom.[21] Thus paternalism, for leadership, becomes the foremost of enemies in any attempt to address oppressive or toxic operational and communicative structures of the old paradigm and replace them with humanizing structures that enable freedom and interdependence in the emerging paradigm of diversity. As I noted earlier, the church moves to defensive mode in the emergence of a new paradigm because its traditions are entwined with the operational and communicative structures that

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[19] Robert Schreiter and Catherine Hilkert, eds., *The Praxis of Christian Experience, an Introduction to the Theology of Edward Schillebeeckx* (San Francisco: Harper & Row Publishers, 1989), 3. Boff, 71, 72.

[20] Thomas Groome, *Sharing Faith, a Comprehensive Approach to Religious Education and Pastoral Ministry* (New York: HarperCollins, 1991), 137, 138. Freire, 42, 49, 61.

[21] Freire, 34.

enabled it to exist as an organisation and proclaim those traditions to the world in the old paradigm. It requires the recognition that systematic distortions of communication can infect any ideology or tradition and so act to enforce such distortions whilst communicating its highest ideals.[22] Praxis becomes the means by which those traditions are disentangled from their previous and now ineffective operational and communicative structures and new and innovative structures can be recognised, adopted and implemented. It also becomes the means by which those concrete actions are monitored and assessed.

Praxis also becomes the means by which the leadership of the church in the new paradigm can address the crippling effect of the retreat into an inward spiritual life of grace, which produced an enclave mentality in both the clergy and laity. Such a mentality not only keeps the church and its leadership on the fringes of society, in a sense of powerlessness and helplessness, but also ingrains a certain perception of the world that is no longer true.[23] It makes the church oblivious to the potential of the emerging paradigm of diversity that enables the church once again to have significant influence in its community, and in the lives of people. For instance, the local non-Christian newspaper in a country town asked me to write an article on the death and resurrection of Jesus Christ. It gave me a full page for each of three weeks to teach our external community about the Gospel. The Shire Council of the same town was open to any social or community project we might have suggested. Why? Because at a critical time, when it stood on the verge of social disaster our intervention gave it a way forward that transformed disaster into social and community growth. The emerging paradigm of diversity brings with it a new freedom for the community of faith to take up God's purposes in a new paradigm and fulfil them. Praxis becomes the means by which the leadership of the community of faith addresses the homeostatic forces that tied it into the old Christendom-paradigm. Such forces have the potential to prevent the community of faith from discerning the purposes of God and the implications they have for it in the emerging paradigm of diversity. The nature of these implications is suggested by both contingency theory and systems theory.

New Paradigm Leadership and Contingency Theory

Praxis assists leaders in reflecting and acting in the context or situations in which they operate and helps them to understand the nature of those situations. Contingency theory, as a

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[22] McCann and Strain, 58. Peters, 30.
[23] O'Meara .T, 125.

leadership dynamic, assists leaders in the recognition of contextual variables in the situations in which they operate and provides them with diagnostic and implementation strategies to meet the needs of those situations.[24] Contingency theory moved the static understanding of leadership dynamics beyond that held by the classical management school with its focus on the old paradigm notion of *one answer, one way*. The classical management school emphasized universalistic theories that understood leadership in terms of a *single* organisational structure that was supposedly effective in all organisational entities, because it saw that there was one *best way* to organize all situations.[25] This resulted in one single method of leadership and management being applied in totally different contexts or situations, whether it was appropriate to that situation or not. Contingency theory, on the other hand, proposed a more dynamic rather than static understanding of leadership and applied the emerging paradigm's emphasis of *diverse answers, many ways,* to the variety of different contexts or situations that leadership engages.

Contingency theories propose that there are contextual or situational variables that influence the effectiveness of leadership in achieving organisational goals or purposes. They recognise that organisations are interacting networks of functional elements bound together for a common purpose. The effectiveness or efficiency of the organisation is dependent on the appropriate balance being struck by the various elements and their interaction with one another. This balance is dynamic since the environment and the needs of the various elements of the organisation are continually changing. The contingency theory approach gives leaders insight into how various factors from both the internal and external environment of the organisation influence the effectiveness of the organisation.[26] This means that the task of *contextual diagnosis* is fundamental to leadership dynamics since "the appropriate style of leadership is contingent on the requirements of the particular situation".[27]

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[24] Christian Bacher, *Contingency Theory* (Norderstedt Germany: GRIM Verglag, 2005), 2. John Beckford, *Quality: A Critical Introduction* (London: Routledge, 1998), 156. Although, some scholars see contingency theory as an aspect of systems theory, I have addressed contingency theory first, because it enables us to assess certain elements of systems theory as they apply to leadership in the church.

[25] Bacher, 2. Peter Smith and A.D. Pellegrini, eds., *Psychology of Education: Schools, Teachers and Parents*, vol. 1 (London: Routledge, 2000), 99. Lex Donaldson, *The Contingency Theory of Organizations* (Thousand Oaks, California: Sage Publications, 2001), 3.

[26] Beckford, 156. Patti Chance and Edward Chance, *Introduction to Educational Leadership & Organizational Behavior: Theory into Practice* (New York: Eye on Education, 2002), 107, 108.

[27] Ronald Heifetz, *Leadership without Easy Answers* (Cambridge, Massachusetts: Belnap Press, 1994), 17, 19. Sigmund Wagner-Tsukamoto, *Human Nature and Organizational Theory: On the Economic Approach to Institutional Organization* (Cheltenham, UK: Edward Elgar, 2003), 163. It provides a way to think about organisation design issues in relation to the environmental and human characteristics of their situation.

The movement to contingency theories entailed a movement from a mechanistic to an organic understanding of organisational systems. The organic understanding of organisational systems provides a greater correlation to the discontinuous nature of the current paradigm-change than does the mechanistic understanding. Burns and Stalker note that mechanistic systems occur in more stable conditions where change itself is continuous. They usually contain more hierarchical structures of authority and control, with vertical communication (primarily downwards) and a defined set of rules and regulations. Organic systems occur in conditions that are more unstable where change itself is discontinuous. They usually contain more collegial and collaborative approaches to leadership, with lateral communication aimed at problem-solving instead of directives.[28] The continuance of mechanistic systems of organisation in rapidly changing environments makes the organisation ineffective because decision-making is slow and cumbersome (due to upper levels of hierarchy making those decisions), usually divorced from where problems and difficulties are occurring, and hampered by inflexible, fixed rules and regulations. The organic approach, though continuing in some cases to operate a hierarchical structure of leadership, allows more flexibility at lower levels of the hierarchy that relies on the initiative and expertise of middle-level and lower-level employees. This provides a means of decision-making where the problems themselves are occurring. Because knowledge and information are distributed throughout the organisation (aided by technological advances such as the internet), it is able to respond more readily to changing circumstances and provide a more innovative and effective approach.[29]

Since the 1960s, there have been a number of contingency theories, with three main forms emerging, each having a different understanding of the flexibility of leadership styles.[30] These are: *The Managerial Grid* by Blake and Moulton (1964); *Contingency Model* by Fred Fielder (1951, 1971); and *The Situational Leadership Model* by Hersey and Blanchard (1982). Each of these models has attempted to relate the particular leadership style of the leader to the variable situations they confront. Each of them, however, differs in regard to the flexibility the leader has in using different leadership styles. Blake and Moulton's *Managerial Grid*, proposes that there is only *one best* or *optimal* style of leadership style that maximizes productivity and satisfaction, as well as growth and development in all situations. Thus, all

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[28] Chance and Chance, 108.

[29] Donaldson, 2, 71. Handy, *Beyond Certainty*, 55. Organic systems are not devoid of structure but include dynamics that respect diversity and difference, that enable people to be a part of something big without imposing authority.

[30] Roger Gill, *Theory and Practice of Leadership* (London: Sage Publications, 2006), 47-48. Hersey, Blanchard, and Johnson, 127.

leaders should aim to attain this style of leadership. This model measures attitudinal levels or the values of managers, rather than personality or behaviour.[31] Fielder's *Contingency Model*, proposes that leaders have one primary leadership style, which is difficult to change, because the leader's style is related basically to his or her personality. He suggests that it is easier to match the leader to the situation than to have the leader change his or her style of leadership to suit the situation.[32] Hersey and Blanchard's *Situational Leadership Model,* provides the most flexible and versatile model because it does not restrict the leader to one particular best leadership style, nor does it restrict the leader wholly to his or her primary leadership style. It breaks the organisational myth that there exists one ideal leadership style. It proposes that leaders can adopt a different leadership style for each new situation. It focuses more on the leader's behaviour than his or her attitudes, values or personality.[33]

In the Situational Leadership Model, leadership style is dependent on the level of integration of the task and relationship behaviours of the leader. Task behaviour relates to the amount of guidance and direction (one-way communication) a leader gives to the followers. Relationship behaviour relates to the amount of socio-emotional support (two-way or multi-way communication) a leader provides for the followers. The integration of these two factors is dependent on the readiness level of the follower to perform a specific task, function or objective. By bringing together the task and relationship behaviours of leaders it notes the importance of both directive and supportive leadership strategies for the development and growth of followers.[34] It also breaks the leadership myth that supportive leadership strategy is more effective than directive leadership strategy. In the Situational Leadership Model,

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[31] Robert Blake and Jane Moulton, *The Managerial Grid Iii* (Houston: Gulf Publishing Co, 1985), 12. It identifies five different types of leadership style: "Impoverished Management"; "Country Club Management"; "Organization Man Management"; "Authority-Obedience"; and "Team Management". Hersey, Blanchard, and Johnson, 116. Blake and Moulton, 12. Clinton, 17, 25-27.

[32] Hersey, Blanchard, and Johnson, 124. Fielder, the father of contingency theory, proposed three major situational variables or factors that determine whether a given situation is favourable to a leader: "the leader's position power, the structure of the task, and the interpersonal relationship between leaders and members". John Miner, *Organizational Behaviour 4: From Theory to Practice* (Armonk, New York: M.E. Sharpe, 2007), 147. Gill, 47. Clinton, 25-27, 36.

[33] Hersey, Blanchard, and Johnson, 9, 116, 117, 161, 190, 210-207. Leadership requires the development of three general skills: 1/ *diagnosing* – understanding the followers and situation the leader is trying to influence; 2/ *adapting* – the ability of the leader to alter his or her behaviour and the use of other resources to meet the contingencies of the situation; and 3/ *communicating* – the interaction of the leader with others in a way that they can easily understand and accept. Mark Thomas, *Gurus on Leadership* (London: Thorogood, 2006), 71. Gill, 47.

[34] Hersey, Blanchard, and Johnson, 189, 191. Thomas, *Gurus on Leadership*, 72. Two leadership strategies – 1/ directive – giving individuals clear instructions and direction about how, when and where to do things; 2/ supportive – listening and encouraging the involvement of others in problem-solving.

effectiveness relates primarily to the readiness level of the followers, and the need for either directive or supportive leadership at that point.

Leadership strategy oscillates between directive and supportive strategies, where directive strategy identifies with more task-orientated or authoritarian styles of leadership and supportive strategy identifies with more relationship-orientated or democratic style of leadership. The Tannenbaum-Schmidt Continuum of Leader behaviour noted in Figure 9-1 outlines this process (see below). [35]

Figure 9-1: Tannenbaum–Schmidt Continuum of Leader Behavior
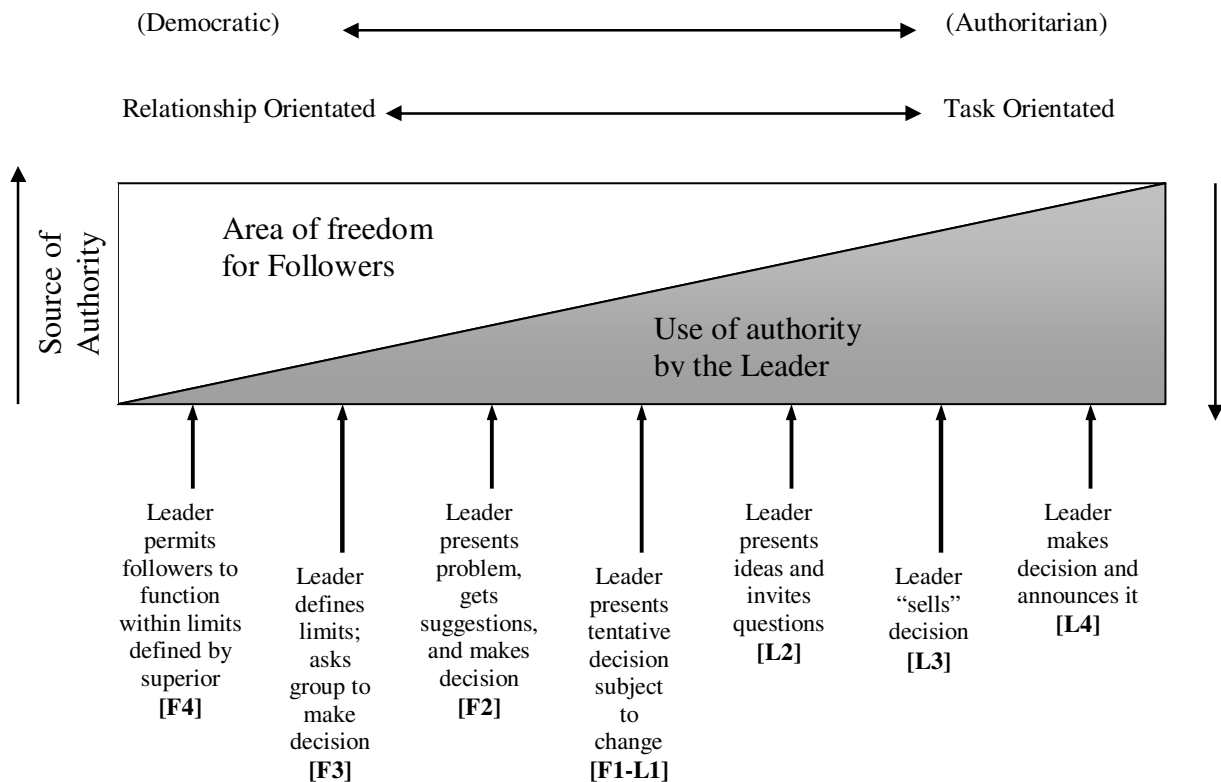
When leadership style or strategy operates towards the relationship or democratic end of the continuum, it allows followers a greater level of freedom in their work and decision-making. However, even at the most extreme end of the relationship or democratic leadership behaviour, followers are still required to operate within the parameters set by the organisation for the achievement of its tasks, goals and purposes. Freedom and autonomy are not

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[35] Hersey, Blanchard, and Johnson, 122.

understood in terms of complete independence from the organisation and its leadership. When leadership style or strategy operates towards the task or authoritarian end of the continuum, follower's freedom in their work and decision-making is more restricted. In our current cultural climate, the use of such leadership style or strategy is generally interpreted as being autocratic or dictatorial. The Situational Leadership Model challenges this interpretation and proposes that directive leadership is not autocratic or dictatorial but is an essential dynamic for the development of followers when they need to learn and become competent in the tasks that achieve organisational goals and purposes.

The Situational Leadership Model notes that autocratic or dictatorial leadership is an abuse of the directive leadership dynamic, along with other attitudes that are demanding, demeaning, dominating and attacking. The proper use of the directive leadership style includes telling, directing, guiding, and establishing, which assists followers to develop competency in the required tasks along with an increased confidence and willingness to do those tasks.[36] Abuse of the directive leadership style by leaders has established chronic problems in leader-follower relationships in the church, especially under the old paradigm drive for uniformity. These problems have also emerged because of the absence of the use of directive leadership, with many followers, when it was essential for their development and growth in readiness for particular tasks at certain points in time. The purpose of the Situational Leadership Model, however, is not to leave the follower in a position that continually requires directive leadership from the leader, but to move them into a position that involves a far more supportive leadership style, where they own their tasks and the completion of those tasks.

The purpose is to bring the follower to a place of autonomy that is interdependent rather than *independent*, where the follower owns the responsibility to work towards the achievement of organisational goals and purposes. This includes working with the organisation's leadership to produce synergy within the organisation's teams and a unity that recognises diversity in relatedness. Charles Handy calls this autonomy the managing of *empty spaces*. He notes that individuals and groups receive two levels of responsibility. The first is the things that they must achieve or do - their baseline. The second represents the limit of their authority, where their writ ends. In between the baseline and that limit is their area of discretion. That is, the empty space in which they have the freedom and the responsibility to initiate action, to use their initiative and creativity to achieve organisational goals and purposes. It also provides

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[36] Hersey, Blanchard, and Johnson, 201.

two levels of accountably: the first is essential to their retaining their job; the second determines how large the *empty space* becomes. Handy notes that this management by trust, empathy and forgiveness sounds soft, but in practice, it is tough. For, once the follower or employee breaches trust, then there is an acute need to reduce the *empty space* they have received.[37]

Although, the purpose of the Situational Leadership model is to move the followers from the need of directive to more supportive leadership styles, it does not assume collegial or collaborative leadership dynamics *per se*. Though the model certainly aims for the development of such dynamics, it does not presuppose those dynamics in the earlier stages of follower readiness or development. The model notes four levels of follower readiness with four corresponding leadership styles. These are:[38]

LEADERSHIP STYLE:	FOLLOWER READINESS LEVEL:	TASK AND RELATIONAL BEHAVIOURS:
Directive leadership styles – leader makes the decisions		
S1 – Telling	R1 – unable and unwilling or insecure	High Task, Low Relationship
S2 – Selling	R2 – unable but willing or confident	High Task High Relationship
Supportive leadership styles – followers make the decisions		
S3 – Participating	R3 – able but unwilling or insecure	Low Task High Relationship
S4 – Delegating	R4 – able and willing or confident	Low Task Low Relationship

Concerning followers with the lower readiness levels of R1 and R2, leaders are encouraged to use directive styles of leadership, which focus on the development of followers in their ability to do the task and only later on the relationship needs of the followers. During this period, the followers are not competent or capable enough in the tasks themselves to be able to

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[37] Handy, *Beyond Certainty*, 51-52.
[38] Hersey, Blanchard, and Johnson, 200-207.

participate in collegial and collaborative processes. However, once the follower reaches readiness level R3 they are deliberately involved in such collegial and collaborative processes through the participating leadership style the leader adopts. The involvement in such processes aims to develop the follower's skills in decision-making and problem solving. Once the follower reaches readiness level R4, they are then competent to make decisions themselves and solve relevant task-related problems, as well as joining in organisational, collegial and collaborative planning and development.[39]

Whereas, Hersey, Blanchard and Johnson see collaboration and participation as a part of their third and fourth development phases of *follower readiness*, Mink, Schultz and Mink see it in terms of systems thinking as an ongoing and extensive part of the 'open organisation'.[40] Contrasting the difference between a mechanistic and organic understanding of organisations, they note the effect of process instead of structure and free human interaction than impersonal, chain-of-command hierarchy in producing openness in the organisation, and thus internal responsiveness. "In an open organisation, internal responsiveness is developed and maintained through collaboration rather than through authority".[41] They stress that an open systems approach *demands* that planning and decision-making be organisation-wide and ongoing and that *all* members provide input and feedback.[42]

Underlying this approach is the assumption "that people have the capacity for creativity, responsibility, and growth, given opportunities to develop".[43] However, this is not as egalitarian as it might sound. For they still recognize that competence serves as the crucial element in decision-making. They note,

> All members provide input and feedback, with the group recognizing the special competencies of individual members, and with competence serving as the crucial element in decision-making.[44]

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[39] Hersey, Blanchard, and Johnson, 200-207.

[40] Oscar Mink, James Schultz, and Barbara Mink, *Developing and Managing Open Organizations* (Austin, Texas: Organization and Human Resource Development Associates Inc, 1986), 10. 'Systems thinking' is the term used for systems theory as it applies to organisations and their structures.

[41] Mink, Schultz, and Mink, 7, 10.

[42] Mink, Schultz, and Mink, 8. The value of including all members in input and feedback touches on: 1/ the diverse motivations and values, perspectives and resources of employees, which must be taken into account with any new development and change in the organisation, as well in its everyday running; and 2/ it also recognizes that others apart from management have skills, abilities and insight into ways things can be done.

[43] Mink, Schultz, and Mink, 10.

[44] Mink, Schultz, and Mink, 8. Competency does not only reside on the side of leadership, but often key competencies are also held by others in the organisation.

They also note that even in the right environment competency still needs to grow and develop. Both contingency theory and systems thinking, note the potential to develop and grow competent people in an organisation so that they can contribute to the decision-making and problem-solving aspects of the organisation's activities. The one caution that needs to be taken into account is the breadth of the application of systems theory to business and church leadership that has often presupposed collegiality and collaborative processes, because of its relationship to organic systems, without sufficiently taking into account the ability of the followers or employees to engage effectively in such processes.

New Paradigm Leadership and Systems Theory

Whereas contingency theory engages the leader in situational variables and the detail of those variables, systems theory engages the leader in seeing his or her organisation as a *system* or *whole*. It involves addressing the interrelationships between the different parts, elements or subsystems of that system (or whole) and its relationship to its external environment. Addressing such interrelationships is critical for new paradigm leadership in the church because they influence the development of responsiveness in the church in both its internal relationships and its external relationship with its environment. They also influence the effectiveness of change within the church, as leaders attempt to disentangle the church's centred values and beliefs from the old Christendom-paradigm's ineffective operational and communicative structures. The church, whether it is open or closed, consists of three different levels: the individual person, the sub-groups within the church, and the entire church itself. The level of openness or closedness within the church is dependent on the interrelationship between each of these levels and the external environment. Three characteristics affect the level of openness or closedness within a church:

1. unity or coherence between the different levels of the church,
2. internal responsiveness within the church, and
3. external responsiveness of the church to its environment.[45]

If the organisation has a high level of cohesion and responsiveness then it will be able to respond effectively to its environment and the new and challenging information coming from the environment, which it needs to grow and develop. If it does not have a high level of

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[45] Mink, Schultz, and Mink, 9, 11.

cohesion and responsiveness then it is susceptible to becoming entropic and possibly disappearing altogether.

General Systems Theory

Contemporary systems theory, called General Systems Theory, though maintaining the concept of subsystems, has questioned the concept of wholes and parts, especially the breakdown of wholes into such parts. The Enlightenment fathers took Aristotle's proposal that "the whole is more than the sum of the parts" and almost entirely focused upon the parts. It aimed to break down every problem into as many simple, separate parts that it could, with the development of scientific methods that could "resolve and reduce complex phenomena into elementary parts and processes".[46] The difficulty with such a mechanistic approach was its propensity to break down problems into *unrelated* parts. Such a process, Senge notes, *fragmented* the world in its attempt to make complex tasks and problems more manageable. The problem arises with the attempt to reassemble the parts once again into their whole. For once reassembled, there was no longer an observation of the whole, but simply of an amalgamation of unrelated parts.[47] Contemporary or General Systems Theory aims to restore the understanding of the interrelatedness within systems themselves and with their environment.

Ludwig von Bertalanffy, the father of contemporary systems theory, notes that the aim of General Systems Theory is to study systems as an *entity* rather than a conglomeration of parts.[48] The scientific exploration of wholes or wholeness is now considered real rather than metaphysical notions. Systems are real and not simply abstract analogies to describe how organisations work.[49] Previously, systems were defined as closed because they were considered isolated from their environment. Thermodynamics, for instance, declares that its laws apply only to closed systems, and because they are closed systems, they suffer entropy (which refers to the decrease in useful energy in a system or the destruction of order which results in its inevitable and steady deterioration). General Systems Theory generally defined systems as open, especially living systems, because they were in relationship with their

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[46] von Bertalanffy, *Perspectives on General System Theory*, 150.

[47] Senge, 3.

[48] Michael Jackson, *Systems Approaches to Management* (New York: Kluwer Academic/Plenum Publishers, 2000), 52. von Bertalanffy, *General System Theory*, 9. A tendency that has resonance with similar moves in contemporary science, which no longer isolates phenomena in narrowly confined contexts, but looks at them as open interactions.

[49] von Bertalanffy, *Perspectives on General System Theory*, 157-158. Luhmann, 12.

environment. Open systems "maintain themselves through constant commerce with their environment, i.e., a continuous inflow and outflow of energy through permeable boundaries".[50] In such systems, importation of energy from the environment counteracts the operation of entropy. Katz notes that despite this, many organisations go out of existence every year because they have not significantly engaged their environment to arrest and negate the entropic process.[51] Unfortunately, this applies to communities of faith as much as it does to business and other entities. Churches have been closed or diminished in recent times, at both denominational and local level, even though the *Church* globally has continued to grow. In some cases, a local church has closed its door just down the street from another church that has started an extensive building program because of the growth of its congregation. This has often occurred because the closing church has not understood how to maintain its self-differentiation, whilst effectively engaging its external environment. Understanding the maintenance of such self-differentiation, whilst effectively engaging the external environment, is assisted by Luhmann's proposal of *self-referential systems*.

Self-referential Systems and Environment

Luhmann underscores the movement away from the classic understanding of systems as the difference between *wholes* and *parts*, to that of the difference between *system* and *environment*. Initially Luhmann conceived of social systems as *open* systems existing in a complex environment. However, since the mid-1970s, with what he notes as a radical paradigm-change in social theory, he moved to an understanding of self-referentially *closed* or *autopoietic* social systems.[52] Self-referential closedness, however, does not refer to a system isolated from its environment, like that in physics and chemistry, but referred to a system capable of creating openness with that environment and increasing the amount of interaction that can occur between the system and the environment. This is because self-referential systems have the ability to establish and foster relations within themselves and "to differentiate these relations from relations with their environment".[53] Through this self-

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[50] Katz and Kahn, 91, 92. von Bertalanffy, *General System Theory*, 39. von Bertalanffy, *Perspectives on General System Theory*, 159. A system is defined "as a set of elements standing in inter-relation among themselves and with the environment".

[51] Katz and Kahn, 95.

[52] Stefan Lange and Uwe Schimank, "A Political Sociology for Complex Societies: Niklas Luhmann," in *The Blackwell Companion to Political Sociology*, ed. Kate Nash and Alan Scott (Malden, MA: Blackwell Publishing, 2004), 6-7, 61-62. "*Autopoiesis* literally means self-production". Luhmann, 10.

[53] Luhmann, 9, 13, 37. Systems can differentiate only by self-reference, only insofar as systems refer to themselves in constituting their elements and their elemental operations.

referential understanding of systems, Luhmann provided a conceptual structure that allowed a system to be an entity in itself, which prevented any confusion of the system with its environment, even though it was dependent on its environment for both definition and existence.[54]

These systems remain differentiated from their environments because of their ability to constitute and maintain boundaries that regulate the difference between them and their environment. Although, in closed systems (like chemistry and physics) such boundaries mark a discrete and concrete separation between the system and the wider environment, in open systems, they become a complex area of *interaction* with the wider environment. Boundaries have a double function in that they both *separate* and *connect* the system and its environment. However, boundaries also exist within the system itself. For a system is not simply an entity in relationship with its environment, but also an entity containing elements and subsystems that are differentiated, contain boundaries between each other and have an ongoing interaction with one another.[55] Luhmann's quite complex proposals here, however, provide substantial help to the church in understanding itself, and what it needs to do, as it grapples with the retention of its self-differentiation, whilst engaging its external environment and the dynamics of the emerging paradigm of diversity.

Systems Theory and the Church

Systems theory focuses on two important aspects of organisations that are important to new paradigm leadership in the church:

1. Relatedness - the importance of seeing the different sections or subsystems of the church as related rather than unrelated, therefore noting the implications of decisions made in one section of the church, which can have an inordinate effect on other sections of the church, and

2. Environment – this is the importance of the church's interaction with its environment.

I discuss these two aspects further below when I look at the nature of responsiveness. However, Luhmann's propositions in regards to self-referential systems and boundaries also

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[54] Luhmann, 16-17. Systems are orientated by their environment not just occasionally and adaptively, but structurally, and they cannot exist without an environment.

[55] David Collins, *Organizational Change* (London: Routledge, 1998), 146. Luhmann, 17, 28, 29. Using boundaries, systems can open and close at the same time, separating internal interdependencies from system/environment interdependencies and relating both to each other. Niklas Luhmann, *The Differentiation of Society*, trans. Stephen Holmes and Charles Larmore (New York: Columbia University Press, 1982), 231.

suggest an important perspective for the church as it attempts to move from the operational and communicative structures of the old Christendom-paradigm to that of the emerging paradigm of diversity.

This relates to how the church understands itself as it approaches interaction with its external environment and the church's part in the outcomes of that interaction. First, as a closed system, in Luhmann's terms, the church retains and maintains its own distinctive character, with its centred values and beliefs, in any interaction it might have with its external environment. That does not mean there is no change to that character, but it is change driven by the church's own internal differentiating and communicative processes not that of other systems, or the environment itself.[56] This means the interaction with the environment is not intended to threaten the church's identity and differentiation, for the church's self-producing boundaries establish and maintain its difference from its external environment. This does not mean that the church can then retain and reuse its existing ineffective operational and communicative systems with impunity. That is, it cannot ignore interaction with its environment without risking entropy. Rather, changes in the external environment define the underlying principles and means by which the church can change its operational and communicative structures to capitalise on the dynamics of the emerging paradigm of diversity.

Second, without interaction and communication with its external environment, the church will become entropic, eventually disintegrate and then disappear.[57] The whole basis of interaction between the system and its environment and subsequent interaction between the system and its subsystems is that of communication that brings transformation. The growth and development of the church occurs through its interaction with its external environment. The church receives new information from the environment that highlights the difference between the church and its environment. The resonance of this new information stimulates the church's self-transformation.[58] Although the environment instigates the change, the church not only makes the change but also determines the character of that change. Luhmann notes,

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[56] Jakob Arnoldi, "Niklas Luhmann," in *Profiles in Contemporary Social Theory*, ed. Anthony Elliott and Bryan Turner (London: Sage Publications, 2001), 250.

[57] Luhmann, *Social Systems*, 49. All elements pass away. They must constantly be produced on the basis of whatever constellation of elements is actual at any given moment.

[58] Anthony King, *The Structure of Social Theory*, Routledge Studies in Social and Political Thought (New York: Routledge, 2004), 8-9. For Luhmann, "the system receives information about the environment through communication and therefore communication determines the way in which the system can evolve".

"social systems produce both the problems and compatible functional solutions to these problems by drawing on their own resources".[59]

This means that the church cannot simply tread water waiting for someone else to make the necessary changes for it, nor for that matter can it wait for someone else to point the way. This is because the nature of the change is unique to the church itself. Models that are effective in other organisations or even churches may not be effective in its situation. Nor can it simply seek to make a niche or enclave for itself by which it can avoid the discontinuity of the changing times and environment. The church must act to make the necessary changes to its operational and communicative structures. However, it also means that the church cannot simply make whatever changes it likes; it must address the changes the environment is calling it to make, even though those changes will be according to the church's understanding of its own system's nature and character (or centred values and beliefs).

Internal and External Responsiveness

Systems theory has deep resonance with Paul's understanding of the interrelatedness and interdependence of the different members of the body of Christ. Such interrelatedness is expressed in 1 Corinthians 12, which highlights both the importance of every part of the body of Christ, despite their great diversity in being and function, as well as the effect on the whole body if any one part suffers or prospers. F.F. Bruce notes: "Paul insisted on the common life in the body of Christ, in which the members were interrelated and interdependent, each making a personal contribution to the good of the others and the whole".[60] Systems theory once again comes to the forefront in Paul's letter to the Galatians where he focuses upon the self-differentiation of the body of Christ and its openness or closedness to its external environment. Paul links the turning to another gospel as critical to the understanding of that self-differentiation. That is, a substantial change in the centred values and beliefs of an organisation can drive it into closedness to its external environment, because of the ramifications of a loss of its self-differentiation.

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[59] Austin Harrington, Barbara Marshall, and Hans-peter Müller, eds., *Encyclopedia of Social Theory* (London: Routledge, 2006), 571.

[60] F.F. Bruce, *Paul Apostle of the Free Spirit* (Exeter: The Paternoster Press, 1988), 42, 210. "…but it is Paul who gives distinctive expression to the idea of all believers, whatever their race or social status, united in a common life as fellow-members of a body, with the Spirit as the source and principle of its corporate existence and its bond of unity, each member discharging for the good of the whole that function with which the energizing Spirit has endowed it".

This is particularly seen in Paul's method of addressing the situation at Galatia, which focuses upon the Galatians themselves rather than the troublemakers in their midst. B.H. Brinsmead notes: "Thus the dialogical nature of Galatians stands out. It is a letter motivated by an intruding, offending theology, yet it addresses the theology almost exclusively by addressing the congregation that has been 'bewitched' by the intruders".[61] It is quite likely that Paul did not know the true identity of the troublemakers, yet addresses the issues they raised entirely through addressing the community's understanding of its self-differentiation, interrelatedness and interdependence as a community of faith.[62] It is by focusing upon the interaction of these things that clerical leadership in the church is able to develop and deepen the internal and external responsiveness of their local churches.

One of the key aspects of leadership in the church in the emerging paradigm of diversity is the development of internal responsiveness within the church and external responsiveness of the church to its environment. Leaders in the church in the emerging paradigm face a high level of reactiveness, rather than responsiveness and cohesion, because of the church's defensive resistance to the emerging paradigm and its retention of the ineffectual operational and communicative structure of the old Christendom-paradigm - a retention that sustains the entanglement of the church's centred values and beliefs to those ineffective structures. This means that new paradigm leadership in the church needs to be able to address and develop both the internal and external responsiveness of their local churches, whilst dismantling those structures and establishing new structures that enable it to be more effective in the emerging paradigm of diversity.

God has called the church to grow in two dimensions. It is to grow in its ability to influence and affect its external environment. Jesus in the great commission said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19-20 NASV). It was a commission initially given to the apostles, and then to the church through them,[63] with a due date being the "close

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[61] B.H. Brimsmead, *Galatians - Dialogical Response to Opponents* (Chico, CA.: Scholar Press, 1982), 187.

[62] Longenecker, xciv.

[63] Matthew only uses "apostles" once in the Gospel, when he names the twelve in 10:2. To the twelve he gives the original commission to go to the lost house of Israel (10:5-6). Robert Gundry, *Matthew* (Michigan: W.B. Eerdmans Publishing Co, 1994), 596. Gundry notes that this commission is an expansion of the earlier commission, and now includes both Jews and Gentiles, as well as Gentile women.

of the age".[64] The church is also to grow in its *internal cohesiveness* and *responsiveness*. For Paul, leadership plays a fundamental part in the development and growth of the church's ability to achieve such cohesiveness and responsiveness (Ephesians 4:11-16). Lack of leadership or the wrong use of leadership style can create an environment of coercion and manipulation that contributes to the level of non-responsiveness or reactiveness within the church. The level of responsiveness reflects the nature of the church's cohesiveness and affects its ability to change, as well as its leaders' ability to implement change. Likewise, the church's responsiveness also affects its ability to interact with and influence its external environment.

The Nature of Responsiveness

The essence of responsiveness is the way in which the church addresses or readily replies to its surrounding influences or stimuli.[65] Responsiveness relates to the *readiness* of the response that differentiates it from the concept of *reaction* to the same influences and stimuli.[66] It is the aggression and defensiveness, or at times pure apathy, of reaction that clearly delineates it from the readiness of responsiveness. The readiness of the church's responsiveness reflects its cohesiveness. This is not social responsiveness, but the church's interaction with its internal and external environments.[67] The level of a church's responsiveness to its external environment, and its ability to be effective in fulfilling its purpose and goals within that environment, rest upon three things:

1. Its awareness of the nature of the external environment;
2. Its understanding of its specific mission; and
3. Its development of the core competencies needed to accomplish that mission.[68]

This involves having a clear definition of the church and an understanding of its mission and ministry.[69] The church's ability to engage these three factors will depend upon a growing internal cohesiveness and responsiveness. For a high level of internal reactiveness will:

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[64] W. Robertson Nicoll, *The Expositor's Greek Testament, the Synoptic Gospels and John* (Michigan: WmB. Eerdmans Publishing Co, 1988), 340. "Until the close of the age" refers to the close of the current age, when He is to come again.

[65] Grahame Johnston, ed., *The Australian Pocket Oxford Dictionary* (Melbourne: Oxford University Press, 1976), 684.

[66] I want to distinguish responsiveness from reactiveness in this manner, despite the fact that "react" or "reaction" are often defined in terms of responsiveness: to "react" is to "produce reciprocal or responsive effect; respond to stimulus; undergo (esp. chemical) change under some influence." Johnston, ed., 663.

[67] David Campbell, George Stonehouse, and Bill Houston, *Business Strategy, and Introduction* (Amsterdam: Elsevier, Butterworth, Heinemann, 2004), 286.

[68] Drucker, *Managing in a Time of Great Change*, 26-27.

1. Distort its awareness of the nature of the external environment;
2. Cloud its understanding of its specific mission; and
3. Frustrate its development of the core competencies needed to accomplish that mission.[70]

The level of responsiveness or reactiveness in the life of the church lies at the centre of its ability to fulfil God's purposes. Such responsiveness is not only essential to the church's mission to the world, but forms the matrix upon which that mission is built. For instance, Israel's reactiveness led it into the wilderness for a forty-year trek away from the fulfilment of the promises of God. Its later responsiveness saw it achieve the promises of God and possess the land of Canaan under the leadership of Joshua.

Ephesians expresses the call of the community of faith to cohesion and internal responsiveness as a working together that, "makes bodily growth and up-builds itself in love" (Ephesians 4:16 RSV). In Philippians it is expressed as a call to "stand firm in one spirit, with one mind striving side by side for the faith of the Gospel", and for them to be "of the same mind, having the same love, being in full accord and of one mind" (Philippians 1:27; 2:2 RSV). This call to a unity of mind was not a call to uniformity in thinking, but togetherness in what they were doing as a community. "To be of the same mind" (*to auto phronte*) is a general expression that is then defined by the following two clauses: "having the same love" (*ten auten agapen echovtes*) and "with harmony of soul cherishing the one sentiment" (*sunpsuchoi to hen phronountes*).[71] The call to mutual love and a harmony of soul was aimed at focusing all members of the church on the one goal, its common purpose. That is, the one sentiment, where sentiment moves not simply towards one way of thinking, but to "regard or care for" one another. Therefore, it is not simply a matter of having the same purpose, but having it together. However, in a paradigm of diversity this togetherness occurs through a recognition, acknowledgment and use of diversity not its suppression. Such internal cohesion and responsiveness then, within the church, will affect:

1. Its assumptions concerning the nature of the external environment and its freedom to interact with that environment, even when it is hostile (Philippians 1:28);
2. Its ability to formulate, communicate and understand its specific mission; and
3. Its ability to develop and strengthen its relevant core competencies.

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[69] N Shawchuck and R Heuser, *Managing the Congregation* (Nashville: Abington, Nashville, 1996), 1996.

[70] Mink, Schultz, and Mink, 9, 11.

[71] M.R. Vincent, *A Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon* (Edinburgh: T & T Clark, 1972), 54.

Where in turn, reactiveness dominates the life of the church, then not only will the church become more narcissistic, but it will experience atrophy in its core competencies, finally deteriorate, run down and die.[72] Whereas contingency theory relates to the situational variables a leader has to address, and systems theory relates to the internal and external relationships of the church, decision-making calls the leader to act or facilitate action that will take the church forward in its engagement with the emerging paradigm of diversity.

New Paradigm Leadership and Decision-making

In the emerging paradigm of diversity, *no* decision is a decision of the worst kind. This is because it is a decision by default. Within a movement of discontinuous change, *no-decision-at-all* is in fact a decision to go somewhere where the church should not be going and doing what the church should not be doing. Incorrect decisions, with subsequent failures, during a time of discontinuous change, are always better than no decisions at all. For at least the leaders can learn from incorrect decisions and their subsequent failures. They learn nothing from a *no-decision-at-all* process, because they are not situated in a framework from which they can learn. Ongoing learning forms one of the key aspects of effectiveness within the current paradigm-change. This is not suggesting that decisions should be made quickly or without due thought and consideration, but that they do need to be made. My concern here is not so much the different methods of decision-making, of which there are many, and if used should take into consideration the situation in which they are implemented. Nor is my concern focused on whether decisions are being made by the leader alone, or via collaborative and participative dynamics operating in the church. Rather, I am concerned with the paradigmatic context in which the decisions are being made that impinge upon the potential effectiveness of those decisions.

The paradigmatic context of the decision-making process raises major problems for leaders in the formulation of appropriate decisions for the church, whether made by the leaders themselves or in collaborative and participative processes they have established. This is because the paradigmatic movement from continuity to discontinuity in the current paradigm-change forces organisations to ask different types of questions when it comes to decision-making and planning for the future. Under the reign of continuous change, such questions and their subsequent decisions focused on what was most likely to happen, taken in continuity

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[72] Shawchuck and Heuser, 47.

with the past. That meant that decisions for the future were dependent on what had been successful in the past. Though this has often taken the form of crystal-ball gazing, it also implies that we are able to calculate from what we have known and seen in the past the most likely outcomes for the future.[73] Whereas the movement to discontinuity, with its element of catastrophic change, focuses upon what might happen in the future, taken in discontinuity with the past. That means that decisions for the future in the emerging paradigm of diversity cannot be dependent on what has been learnt in the past, nor what has been successful in the past. In fact, it may have no relationship to anything that has gone on before, nor builds upon anything that has happened in the past. This suggests that any decisions made in the context of the emerging paradigm of diversity will contain an innate level of what Drucker terms *incurable uncertainty*.[74]

For many church leaders, confronted with this ambiguous state of decision-making, they either disengage from decision-making altogether and therefore decisions occur by default, or use processes of continuity to formulate decisions, which then tap into the operational and communicative structures of the old Christendom-paradigm for their implementation. Such decisions, though they may bring with them an initial level of success, will eventually leave the church more disadvantaged than it had been before. To address this problem of ambiguity, church leaders need to understand the redundancy of their reliance on the continuity with the past - its processes and successes. Decisions for the future can no longer rely on those processes or successes. Before I look at what they can rely upon, I would like to underscore the importance of understanding this redundancy by looking at Alain Badiou's proposals in "The (Re) turn of Philosophy Itself," in *Manifesto for Philosophy*. Badiou is concerned that not only had philosophy lost its way in the mid twentieth century, but that it had also lost its entire meaning as an entity, because it now addressed everyone else's agenda except its own. Because of this, he notes that philosophy has become paralysed by its relations to its own history, now divorced from any real meaning of its own. He states that, because of this confusion with everyone else's agendas, "it is now nothing *but* its own history".[75]

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[73] Drucker, *Managing in a Time of Great Change*, 35.

[74] Drucker, *Age of Discontinuity*, 192. Kurt Verweire and Lutgart van den Berghe, eds., *Integrated Performance Management: A Guide to Strategy Implementation* (London: Sage Publications, 2004), 1. Managers are thus confronted with greater uncertainty and unpredictability, leading to greater risk in decision-making. In such a rapidly changing and complex environment, past performance becomes less valuable for guiding future strategic options.

[75] Alain Badiou, *Manifesto for Philosophy*, ed. Rodolphe Gasché, trans. Norman Madarasz, Suny Series (Albany: State University of New York Press, 1992), 113. "Philosophy no longer knows whether it has a

He notes that Heidegger's assertion: *"Only a God can save us,"* is not an expectation of a new religion, but a claim that philosophy's salvation cannot be found in *continuity* with its prior philosophical effort, for "contemporary philosophy combines the deconstruction of its past and the empty waiting of its future".[76] Badiou proposes that the way forward for philosophy can only occur with a break from within itself, a break with historicism. By this he means that philosophic presentation must initially determine itself without reference to its history, without reference to its past. It is important to note that Badiou is not calling for a dismantling of philosophy's centred values and beliefs, for he not only notes that philosophy has an important definition of itself related to those centred values and beliefs, but must also fight for those centred values and beliefs against its arch enemy *sophistry* (from what is not philosophy).[77] The break with the past that Badiou refers to is philosophy's immediate past that has brought it to its knees. For Badiou, philosophy must make *decisions of thinking* without resorting to that immediate history; it must reverse its position and "determine to judge history for *itself*, and not have history judge it".[78]

In similar terms, the church's immediate past cannot serve its decision-making processes in the emerging paradigm of diversity because it too has brought the church to its knees and confused the church's identity, goals and purposes with everyone else's agenda. This includes the enclave mentality imposed upon it via the Enlightenment and Modernism's plausibility structures at the latter end of the Christendom-paradigm. It also links it too clearly into the organisational and communicative processes of that paradigm. As new paradigm-leadership in the church seeks God's purposes in the current paradigm-change, it needs to be free from the presuppositions and assumptions imposed upon it via forces of its immediate history. It needs to do this so that it can step free of its enclave mentality and the imposition of uniformity that became a fundamental aspect of the latter period of the Christendom-paradigm, to address the high levels of diversity demanded by the new paradigm. This is not a call to dismantle or

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suitable place…It seeks to be grafted onto established activities: art, poetry, science, political action, psychoanalysis".

[76] Badiou, *Manifesto*, 114.

[77] Badiou, *Manifesto*, 114, 116, 119. *A definition of philosophy exists* – "it is an intrinsic definition enabling one to distinguish philosophy from what is not philosophy, and this, since Plato. It can also be distinguished from what is not philosophy but *resembles* it, resembles it a great deal, and which, since Plato, we call sophistry".

[78] Badiou, *Manifesto*, 114, 115, 116. He notes that Hegel's famous formula still hangs over us: "'The history of the world is also the tribunal of the world'. Today, the history of philosophy is more than ever its tribunal, and this tribunal almost constantly returns a verdict of capital punishment: it is the verdict of the closure or the necessary deconstruction of the metaphysical past and present".

discard the church's centred values and beliefs, with its biblical foundation centred in divine/human interactions that culminated in the Christ-event.

New paradigm leaders in the church, however, do have three things they can begin to rely on in the decision-making processes they need to adopt. The first is the emerging paradigm indicates that above all else it is fundamentally a paradigm of diversity. As such, it calls for unity that is diversity-in-relatedness without a pressure for uniformity and sameness. This means that decisions that leaders make, or decisions made with others which they facilitate, must look to use the diverse and unique human resources available to them at every level of the church's life and activity. Such use must seek to develop competency in all members of the church, so that decision-making itself becomes more collaborative and participative. The development of such competency, however, needs to come with a common perception that all members of the church are responsible for the development of synergy and unity as diversity-in-relatedness, no matter how autonomous their own positions might be. According to Paul, the ministry of the members of the church, not its leaders, establishes synergy and unity in the church (Ephesians 4:12-13).

The second is the praxis process that leaders establish so that they can reflect upon their decisions, as well as their implementation and results. The emerging paradigm of diversity is new to us now. Nevertheless, it does not operate without rhyme or reason. Because of its foundational nature it aims to establish significant and secure processes by which organisations, including the church, can operate effectively to achieve their goals and purposes. The more leaders make or facilitate the making of decisions, with their implementation, the more they can learn from those decisions, along with their successes and failures.[79] This requires the development of clear measuring processes for those decisions, so that the church and its leaders can assess the effectiveness of the decisions themselves. It is important to note that effectiveness is not entirely dependent upon success. A decision, with the effort of its implementation, can be unsuccessful, yet effective, if it increases the level of synergy and unity in the team itself. The development of such synergy and unity is not entirely dependent on the efficacy of the decision itself, but also involves the particular leadership styles the leader uses in the implementation of those decisions. A decision can also

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[79] Handy, *Beyond Certainty*, 115. If the leaner, flatter structures are going to work, we have to invest a lot of effort in helping those in the front line to take the right decisions, not in punishing them if they take the wrong ones.

be successful, yet ineffective if it disintegrates that synergy and unity, even though it achieves its goals.[80]

The third is the conditions of the current situation that enables leaders to decide courses of action that will influence the future of the church. Drucker proposes that with the movement to discontinuity, questions and decision-making are more focused on what has already occurred in the current environment that is most likely to impact the future. This process operates on the understanding that the past gives us no basis or confidence in determining the outcomes of decisions for the future; only events in the present can assist us in making those decisions.[81] Thus, decision-making in the emerging paradigm of diversity is dependent on the leader's ability to interpret the context or situation, in which he or she is operating, both in the internal environment of his or her church, as well as in the external environment in which it dwells.

However, the focus on the contextual environment is more than simply a way to make effective decisions. It is also the means by which new paradigm leadership in the church can recognise and understand the purposes of God in the paradigm-change. God not only moves to do a new thing in a paradigm-change, He also moves to do it in a new way, a way that discards not only the operational and communicative structures of the old paradigm, but also their focus. This is the point that Isaiah makes when he notes that the new thing God is doing results in a redundancy of the past – "do not call to mind the former things. Or ponder on things of the past" (Isaiah 43:18-19 NASV).[82] Once again, this does not refer to Israel's centred values and beliefs. Whilst the community of faith resists the environmental challenges of the new paradigm, and continues to hold onto the operational and communicative structures of the old paradigm, it is not in a position to see clearly what God is doing and the potential God's actions have to open up new hope and expectation for the community of faith. Because they hold onto the old, they do not see the amazing thing God is doing. This is the point Isaiah raises when he asks the question "Will you not be aware of it? I will even make a

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[80] Hersey, Blanchard, and Johnson, 147.

[81] Drucker, *Managing in a Time of Great Change*, 35. "Successful innovations exploit changes that have already happened. They exploit the time lag between the change itself and its perception and acceptance".

[82] Walter Brueggemann, "Faith at the Nullpunkt," in *The End of the World and the Ends of God: Science and Theology on Eschatology*, ed. John Polkinghorne and Michael Welker (Harrisburg, Pennsylvania: Trinity Press International, 2000), 148. It refers to Yahweh breaking the power of Babylonian hegemony over Israel through Yahweh's Persian regent, Cyrus.

roadway in the wilderness, rivers in the desert" (Isaiah 43:19 NASV).[83] As new paradigm leadership in the church takes seriously the environmental challenges that the new foundational paradigm has raised, they will be in a better position to understand and perceive the purposes of God in the paradigm-change and to engage the new potential that God has provided through those purposes.

Summary

Three processes, leadership praxis, contingency theory and systems theory, enable leaders to understand the dynamics of the emerging paradigm of diversity. Leadership *praxis* helps them delineate between toxic operational and communicative structures of the old paradigm, and the church's centred values with which they are entwined. It also helps them to identify and use principles evident in the emerging paradigm of diversity. Praxis involves the integration of: theory or conceptual analysis; concrete action; and transforming change of the world through that action, which takes seriously the context or environment in which it occurs. It brings to bear new insights on situations that have become mundane, ineffective and oppressive, enabling them to break free from past constraints, modes of operation and toxic communicative actions to enable new possibilities to occur and be implemented.

Contingency theory, moved from the static mechanistic understanding of leadership dynamics, held by the classical management school, to a more dynamic organic understanding applicable to the variety of contexts or situations that leadership confronts. It proposes that there are situational variables that influence the effectiveness of leadership in achieving organisational goals or purposes. This means that the task of *contextual diagnosis* is fundamental to leadership dynamics. The *Situational Leadership Model,* provides the most flexible and versatile model, which consists of an integration of the task and relationship behaviours of the leader. It notes the importance of both directive and supportive leadership strategies for the development and growth of followers. This development culminates in the followers' ability to participate and collaborate in problem solving and decision-making.

Systems theory sees an organisation as a *system* or *whole*. It addresses the interrelationships between the different parts, elements or subsystems of that system and its relationship to its

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[83] Waldemar Janzen, *Old Testament Ethics: A Paradigmic Approach* (Louisville, Kentucky: Westminster/John Knox Press, 1994), 169-170.

external environment. Open systems grow and maintain themselves through a continuous interaction of energy with their environment. They remain differentiated from their environment because of their ability to constitute and maintain permeable boundaries that regulate that difference. This interaction with the environment does not threaten the church's identity and differentiation, because of the establishment of its self-producing boundaries. The interaction and resonance with its external environment stimulates the church's self-transformation. Although the environment instigates the change, the church not only makes the change but also determines the character of that change. It is by focusing upon the interaction of self-differentiation, interrelatedness and interdependence that clerical leadership is able to develop and deepen the internal and external responsiveness of their local churches.

In the emerging paradigm of diversity, *no* decision is a decision of the worst kind. This is because it is a decision by default. Incorrect decisions during a time of discontinuous change are always better than no decisions at all. For at least the leaders can learn from incorrect decisions and their subsequent failures. In the emerging paradigm of diversity decisions for the future may have no relationship to, or build upon, anything that has happened in the past. This suggests that any decisions made will contain an innate level of *incurable uncertainty*. Clerical leaders have three things they can rely on in decision-making: the first is the call for unity that is diversity-in-relatedness, without a pressure for uniformity and sameness. The second is the praxis process that reflects upon their decisions, implementation and results. The third is the conditions of the current situation that enables leaders to decide courses of action that will influence the future of the church. Thus, decision-making in the emerging paradigm of diversity is dependent on the clerical leader's ability to interpret the context or situation, and apply its dynamics to that situation.

Chapter Twelve
Contribution of the Study

Contribution of the Chapters

Understanding Paradigms and Paradigm-Change

The confusion about the nature of the paradigmatic movement we have been experiencing since the early 1950s comes initially out of a lack of clarity about the meaning of paradigm itself. The analysis of two different views of the meaning of paradigm – that of paradigm seen as 'model or pattern' and 'benchmark, standard or foundation' - indicates that the traditional definition of paradigm as a *model* or *pattern* is inadequate to describe *what* has changed through the current discontinuous changes that have occurred. Paradigm, in the sense that it is being used to describe what has actually changed, needs to be re-defined as "the *foundation* upon which all entities rest and operate; as well as the *benchmark* or *standard* by which their effectiveness is assessed". This is because catastrophic or discontinuous change has occurred at foundational levels, rather than simply in the use of different or better models.

Likewise, confusion over the nature of this paradigmatic movement has also come out of the use of the terms *paradigm-shift* and *paradigm-change* to describe this movement. The analysis of these terms and their use in a variety of different fields such as sociology, science, business and theology indicate that paradigm-shift is an inadequate term to explain the nature of the movement that has occurred. The changes that have occurred are not simply a change in the models being used, nor are they simply a change in the place or locus of the paradigm, which the term paradigm-shift suggests. Rather, the changes have occurred at foundational levels and have produced a change in the paradigm entity itself. The term *paradigm-change* takes into account the catastrophic nature of the changes that have occurred and indicate that there has been a significant change in the paradigm entity itself or that it has been replaced with an entirely different paradigm. This means that the new paradigm is quite different to the one that preceded it. The depth of the current paradigmatic movement that has occurred at global or universal levels means that the foundation upon which the world, including the Church, has rested and operated has not only shifted but also completely changed.

Paradigm-change at foundational levels comes with a significant level of incommensurability and discontinuity. Incommensurability refers to the lack of commonality between the old

paradigm and the emerging paradigm during a paradigm-change. This is not a complete or exclusive incommensurability, but is of such significance that it cannot be ignored nor its importance diminished. Discontinuity refers to a catastrophic movement or change, which occurs in the underlying social and cultural realities. It produces a clear break with continuity and the patterns of the past. It relates to the extent that decisions in the new paradigm can no longer rely upon, and be guided by, processes and events that occurred in the past. Whereas a new paradigm calls forth a new way of operating and communicating, the presence of discontinuity puts pressure on churches and other organisations to make the appropriate changes to move out of the demands and controls of the old paradigm into the potential of the new.

However, an emerging paradigm-change does not change everything related to the old paradigm. Since it aims to provide solutions for the acute problems and anomalies that have arisen in the old paradigm, it is not the new paradigm's intention to obliterate all that belonged to the old. Rather, it provides a new base upon which the endeavours of the old paradigm can be carried out effectively, because significant progress is now made possible through the dynamics of the new paradigm. The emerging paradigm does not act to dislodge or displace the centred values and beliefs of the church or organisation that are central to its nature and make-up. This does not mean that a displacement or dislocation of those centred values and beliefs does not occur, but that it is not the intention of the new paradigm to do so. When churches or other organisations do not engage and address the issues raised by the new paradigm they put at risk their centred values and beliefs (that validate the church or organisation). The very attempt of churches and other organisations to save themselves from the impact of the new paradigm and its discontinuities often causes them to lose themselves in the midst of that paradigm-change.

A paradigm seen in foundational terms is an interaction with reality at the perceptional level. The new paradigmatic framework enables an engagement with reality in a particular way. A paradigm-change and the emergence of a new paradigm involve the movement towards a true perception of reality that is markedly different to that of the paradigm it replaces. It operates effectively because it enables a new and alternative engagement with reality to occur that begins to answer the anomalies and problems arising within the old paradigm. Without the emergence of a new paradigm that moves towards a true and alternative engagement with reality, there is no paradigm-change. Even though a foundational paradigm is a perception of

reality, because of the limitations of human frailty a paradigm is rarely a complete picture of reality. Reality will always be more than what a paradigm can represent. The understanding of, and engagement with, reality from the perspective of the new paradigm requires a praxis process of self-reflection, transformation and self-transcendence. Paradigmatic perception of reality also affects the use of language and challenges the limits of that language. It looks to ways of extending the borders of our language to meet the new insights that a paradigm-change brings.

Paradigm-change and the Community of Faith

The effects of foundational paradigm-changes raise important questions for all entities including the church. Addressing the unique effect of paradigm change on the community of faith, seen in the biblical texts in regard to the Joseph/Exodus stories and the Christ-event uses a hermeneutical method developed from Ricoeur's in-the-text and Gadamer's in-front-of-the-text processes, in the light of Habermas' critical theory. Although reflection upon the world of the author ensures that we do not make serious errors in our interpretation and application of the biblical texts, in the sense of Ricoeur's *explanation*, it is the dynamics of the world of the text and the reader that enables us to truly engage those texts. It is through the utilization of these two hermeneutical processes that we can engage the biblical texts in a worthwhile dialogue and reflection over the contemporary issues related to the understanding of paradigm and paradigm-change, especially as they relate to the community of faith. This is because the texts themselves do not step back from identifying the pathological aspects of the situations they describe. These include aspects of the community's reaction to the significant periods of change that occurred in its midst, which brought about a rejection of the activity and purpose of God by certain sections of that community. It also balanced these pathological aspects by reflecting on the activity of other sections of the community of faith, which resulted in the emergence of Israel as a nation from its tribal roots; and the emergence of the Christian Church from its Jewish roots.

Gadamer's proposal to bring personal prejudices to the hermeneutical task enables a discernment of the nature of those prejudices to occur. For it is through dialogue with the texts themselves that such prejudices can be seen to be legitimate or not – to be either for or against the activity and purpose of God. At the same time, the very nature of the autonomy of the texts ensures that that dialogical process will not occur without the need for some level of

critical reflection. Such processes play an important part in our attempt to understand how paradigm-change affects the community of faith in the biblical texts. They also play an important part in helping the clerical leadership of the church to understand the pathological nature of the leadership dynamics embedded in the church's life because of the dominance of the Christendom paradigm, which had lasted for a millennium and a half. Since the emerging paradigm calls forth a change in those leadership dynamics, the hermeneutical process also addresses the false prejudices related to leadership dynamics that have arisen in the old paradigm. It is the continued application of such leadership dynamics, in the midst of an entirely different paradigm, that causes their pathological aspects to evolve and have a negative effect in the life of the church. It is such prejudices that need transformation, as Habermas notes, to enable effective leadership to occur. The hermeneutical process that combines engagement with the biblical texts, along with the process of critical reflection Ricoeur proposes, provides the potential for such transformation to occur.

Hyksos Paradigm and the Joseph/Exodus Stories

The biblical texts portray two factors related to the effect of paradigm-change on the community of faith in the Joseph/Exodus stories. The first relates to the community's reaction to those changes. The second relates to what changes for the community in its relationship to God, community structure and cultic life. Quite negative and pathological forces can operate within the community of faith during paradigm-changes. Those forces produce a resistance to the changes demanded by paradigmatic movement that are interpreted in the biblical texts as resistance to the activity and purpose of God. The first factor identifies a four-step pattern related to the community of faith's reaction to paradigm-change, evident in the Joseph/Exodus stories. These are:

1. The community of faith failed to fulfill its God given purpose. It either drew back from doing that purpose, or was prevented from doing so by strong external forces. This is evidenced by the patriarchal community's inability to take possession of the land promised to Abraham and the captivity in Egypt;

2. A paradigm-change occurred that had the potential to release the community of faith from both the internal and external forces that were keeping it from fulfilling its God-given purpose. This is evidenced by the changes brought about by the invasion of Palestine and Egypt by the Hyksos and the rise of Joseph to vizier status;

3. The community of faith resisted the paradigm-change and misinterpreted God's purposes through the paradigm-change to release them from those internal and external forces. This is evidenced by the community of faith's reluctance to leave Egypt, their ongoing murmurings in the wilderness, the refusal to enter the promised land at Kadesh-barnea and their intense desire to return to the "good-life" in Egypt; and

4. Certain groups within the community of faith took hold of the principles or dynamics of the new paradigm and made it work in favour of the community of faith and their effectiveness in fulfilling their God-given purpose. This is evidenced by the activity of Joshua and his friends to possess the land of Canaan and the emergence of Israel as a nation in Palestine.

For the community of faith, the Hyksos paradigm-change released forces that enabled the community of faith to move from its patriarchal tribal roots, through a sojourn in Egypt, to emerge as a nation that was to settle in Palestine for over twelve hundred years.

The second factor notes that there are certain critical aspects of the religious life of the community of faith that continues in the midst of a paradigm-change. In the Joseph/Exodus stories, these were the retention of the divine name Yahweh and the promises made to the Patriarchs concerning the possession of the land of Palestine. However, there were also significant aspects that irreparably changed. These included the: relationship with Yahweh; covenant; laws; cultic worship and a permanent cultic presence with the tent of meeting, the Ark of the Covenant; and a dedicated priesthood and ministry. A paradigm-change also comes with a potential for the community of faith to emerge from the paradigm-change better off than it was before the change. For Israel, it meant a greater presence of God in the nation's cultic life as well as the outworking of that presence in their everyday life (Deuteronomy 4:7-8). It also saw the birth of Israel as a nation and its ability to possess the land promised to the patriarchs.

However, internal forces active within the community of faith itself contributed to the resistance to the paradigmatic movement they encountered and the purpose of God noted as acting through that movement. This is indicated by the community remaining settled in Goshen well after the expulsion of the Hyksos regime, which eventually led to their slavery. It is seen in the ongoing desire to return to Egypt during any crisis event occurring in their trek through the wilderness to Kadesh-barnea and their refusal to enter the land at that point. Homeostatic forces that had developed in the community during their sojourn in Egypt hindered their response to the dynamics operating within the paradigm-change itself that

would enable them to possess the land promised to the patriarchs. The Joseph/Exodus stories show that paradigm-changes have a significant effect upon the community of faith that brings change to almost every part of its life and activity.

Hellenism Paradigm and the Christ-event

My investigation of the effect of the Hellenism paradigm-change indicates once again that paradigm-change has a significant effect on the community of faith and affects every dimension of its life. Again, this is indicated by a four-step pattern in its relationship to the paradigm-change it encountered. These steps are:

1. The inability of the Jewish community of faith, in its various factions, to achieve the divine purpose. This is evidenced by the exile to and return from Babylon, the tumultuous reign of the Maccabeans, and Israel's subjugation to its secular overlords;

2. The advent of a paradigm-change that could release the community of faith from its external forces to achieve the divine purpose. This is evidenced by the changes brought by the empires of the Greeks and Romans and the forces of the Hellenistic paradigm-change it unleashed upon the Orient;

3. The resistance of the Jewish community of faith to the demands of the paradigm-change it encountered. This is evidenced by the internal fighting of the various Jewish factions prior to and leading up to the destruction of Jerusalem and the Temple in 70 A.D. and the rejection and execution of Jesus the Messiah; and

4. The acceptance and utilization of those paradigmatic demands, by a part of the Jewish community of faith, to achieve the divine purpose. This is evidenced by the emergence of the Christian Church through the ministry, life, death and resurrection of Jesus of Nazareth and the formations of a small group of Jewish disciples who were to be the foundation of the new fledging church.

Whilst there were certain critical aspects of the religious life of the community of faith that continued into the new paradigm, there were also significant aspects that were irreparably changed. These include the: understanding of the nature of God; divine/human relationships; covenant; priesthood and ministry; and the rules that govern the covenant.

The Hyksos and Hellenism paradigm-changes affected almost every area of the community of faith's life and activity. Although the changes occurred in similar areas of the community's

life, the content of those changes were often diametrically opposed. This saw a change in the understanding of the nature of God, from Yahwistic to Trinitarian. It is also saw the demise of the old cultic covenant and its Law and the establishment of a new covenant inaugurated by Jesus Christ. This produced a more internal process within the believer and an intimate relationship with the Triune God. It also saw a less formal approach to worship with a movement away from the permanent cultic activity of the Temple and the development of a more diversified nature of ministry and leadership. The investigation into the reaction of the community of faith to both the Hyksos and Hellenistic paradigm-changes, gives us insight into the effect paradigm-change has upon the community of faith and its ability to realise or resist the purposes of God during such change. It also indicates that significant areas of the community's life change because of those paradigmatic movements.

The Current Paradigm-change and the Emerging Paradigm of Diversity

Over the last fifty to sixty years we have encountered a paradigm-change that has occurred at foundational levels and has affected the basic infrastructure of all organisations, including the church. It has shaken the very foundations upon which these organisations have rested and called into question the *status quo* of all organisations, not only the church. It was of such a magnitude that it encompassed the entire world, effectively impacting everyone, calling forth a total revision of the way organisations and people have worked and operated. These changes have occurred primarily in the external environment of the church. Understanding the matrix of these changes plays a critical role in the church's response to the demands these changes are making of it. Because of its predisposition to internalise such demands and withdraw further into an internal enclave of grace, the church may be tempted to interpret these demands based on its own *semper reformanda*, that is, its ongoing need for reformation.[1] To interpret the demands of the current paradigm-change, in such a manner, internalises the need for such change and disadvantages the church in the process of responding to its external environment that could result in a loss of its self-differentiation. This does not diminish any understanding of those internal problems, nor the effect they have on the church's ability to respond to those demands, but recognises that the demands themselves do not arise because of those problems. Rather, they arise out of forces operating outside the church's internal structures in its external environment. This means that those demands must be met by an engagement of that external environment.

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[1] Justo Gonázlez, *Essential Theological Terms* (Louisville: Westminster John Knox Press, 2005), 149.

The periodical nature of foundational paradigm-changes indicates that they occur infrequently and change the very structures upon which the church and the world rest and operate. For instance, although the Christ-event was the catalyst for the advent of the Christendom paradigm, its own activity, along with the birth of the Church, occurred within an entirely different paradigm – the Hellenism paradigm whose effect began before the time of Alexander the Great and extended beyond the time of Constantine. The Hellenistic paradigm provided the background to and foundation for the early development of the church and the spread of Christianity throughout the Roman Empire. The identification of the locus of major changes for the community of faith within a foundational paradigm-change is important for our understanding of the current paradigm-change we have experienced. This is because the community of faith has a tendency, in the midst of such paradigm-changes, to minimize the nature of those changes and disregard their importance for its implementation and fulfilment of the purposes of God. It is only as the church addresses the external paradigmatic demands made upon it that it understands and engages that purpose.

The understanding that the Christ-event was the catalyst for the Christendom paradigm that came to the forefront three centuries later suggests two things. First, a paradigm-change can begin much earlier and ferment for some time under the surface before it comes to its point of ascendency and surmounts the old paradigm. This is because the event/s that begin a paradigm-change often go unnoticed or seem insignificant until much later in the new paradigm's evolution. The second is foundational paradigms are neutral in regards to whom they affect. The Hellenism paradigm, for instance, was seen to support and promote a polytheistic religious environment whose only conditions were loyalty to your local religion and the emperor. However, it also supported the emergence of a single force centred in and originating from the Christ-event - for the church became the sole organized and purposeful religious entity in the empire. Similar neutrality is seen in the later end of the Christendom-paradigm, whose processes were adopted by non-religious Enlightenment communities and enforced by them as readily as had been done by the church before them. This analysis has shown that the strength of foundational paradigm-changes breach the operational and communicative modes of all organisations, including the church, because they radically change the very nature of the foundational paradigm itself.

The current paradigm-change did not arise because of the church's internal problems. It arose because of the Christendom-paradigm's perception of reality and the engagement of that

reality. Its focus on *one answer, one way* no longer served to enable the church, or any other organisation, to deal with the movement from a national to a world or global perspective that was driving the need for the current paradigm-change. For the church, coming out of the Enlightenment's version of the Christendom-paradigm, with its coercion to uniformity to a particular meta-narrative, the answer to its dilemma laid not in a resurgence of the church's control of the Christendom-paradigm, but the emergence of a new paradigm that would provide a new framework or worldview from which the church could operate. The emergence of such a paradigm over the last fifty years, which I have termed a *paradigm of diversity*, with a focus on *diverse answers, many ways*, contains a potential that can release the community of faith from its containment to an internal enclave of grace and move it towards identifying and fulfilling its divine purpose.

The current paradigm-change brought with it a movement from a monocentric to polycentric understanding of the way things operate at a global level that affected all aspects of life. It indicates a distinct shift from singularity to diversity; along with a movement from a mechanistic to an organic understanding of the world and the way it operates at foundational levels. One outworking of that change is a transformation in the understanding of the human person. Whereas previous societies and institutions saw people as expendable, the new paradigm sees them as knowledge workers who have mobility, standing as colleagues, and are interdependent. This has brought about a change in the way we use human resources and the individuals that go to make up those resources. It has also brought about a change in *psyche* or perception for the individual who clearly sees him or herself in a different light to the understanding of the human person in the Christendom-paradigm. This change in individual psyche explains why leaders, who wish to continue to implement the toxic operational and communicative structures of the Christendom-paradigm, face such internal tension within their churches or organisations. Such tension arises because people have acquired a different respect for themselves and it affects what they will tolerate in leadership-follower and team dynamics. It requires clerical leadership to address its human resources from an entirely different framework than it has in the past.

However, this process is not as one-sided as it might seem because a differentiated-relatedness understanding of diversity and unity requires the autonomy of the individual person to be embedded in relatedness not individualism. This means the call to develop synergy within the church and other organisations rests upon both leaders and followers.

Unity no longer rests simply upon the efforts of leaders, but upon the ministry of the entire community of faith. This perspective resides within Paul's understanding of the ministry of the saints in Ephesians 4, which sees a working together of the community of faith and a building up of itself in love. The establishment of such unity revolves around the support and development of diversity not its suppression. For this reason, such diversity does not imply pluralism *per se*, especially the reductive type of religious pluralism that aims to impose uniformity on various expressions of religious life, activity and belief. If it supports a concept of pluralism at all, then it is one that upholds and seeks to protect the diversity of individual entities and their autonomy.

The diverse nature of the emerging paradigm suggests that God has a desire to lead His people directly, both individually and corporately, across the board. This is seen, at one level, in the emerging paradigm's call to learn how to learn - to establish a habit of continuous learning. It calls forth a change in the dynamics of teaching from that of the banking concept of teaching, where the teacher is seen to deposit knowledge into the student; to a more dialogical form of teaching focused upon problem-solving. This suggests that the purpose of God in the new paradigm involves a change in orientation of how the community of faith and its individual members learn the will and purpose of God. Previously, the will and purpose of God had to be taught by those authorised, gifted, and anointed by God and the church to interpret such things and teach them to those who are not authorised. Now, God's purpose for clerical leadership is for them to bring the community of faith, and its individual members, to a place where they can discern the will and purpose of God for themselves. That is, it aims to change the dynamics of parentalism and dependency, so that men, women and children come to a place where they have learnt to know the Lord, to hear the divine voice and to be confident in their responses to that voice.

New Paradigm Leadership

The investigation of the new framework, from which clerical leadership needs to operate in the emerging paradigm of diversity, requires two types of theological approach – correlation theology and leadership theology. The *correlation method of theology* provides a comparative process that enables the assessment of two associated and related variables, so that factors evident in one might provide a possible prediction of factors occurring in the other, and vice versa. These two variables are leadership/management in business organisations and clerical

leadership in the church. Theology is a correlation between two poles: the first is the revelation of God or the Christian message; the second is the situation to which the Christian leader must speak and act. However, this correlation needs to be receptive to input from both variables. A correlation between the disciplines of business/management (and sociology) and clerical leadership in the church needs to address both a *grace-sin* and *grace-nature* dialectic. Application of both dialectics to the use of the correlation process provides input from other disciplines, whilst understanding that those disciplines are not complete in themselves.

Simply applying the grace-sin dialectic, without recognition of the grace-nature dialectic, leads to an idealistic understanding of the church's condition and reversion to reliance upon the operational and communicative structures of the old Christendom paradigm. That is, we romanticize the church's traditions within such structures, without realizing that reliance upon those structures robs us of effectiveness in the emerging paradigm of diversity. Whereas, simply applying the grace-nature dialectic, without recognition of the grace-sin dialectic, leads to an idealistic understanding of the business/management and sociological disciplines. This attributes undue authority to those disciplines, which distorts their application to clerical leadership in the church. At the same time, if we were to forestall that correlation process, it would leave the church in its state of confusion over the opaque nature of the current paradigm-change and the new paradigm emerging from it, without any significant way of clarifying what those changes might mean for its ministry and leadership.

A theology of leadership in the emerging paradigm of diversity needs to take into account the significant shift away from hierarchical leadership in mechanistic terms, especially in authoritarian forms, to a more organic type of leadership structure. This is because such authoritarian forms of hierarchical leadership lean towards the use of coercive power, especially if they are also accompanied by a drive towards uniformity. The use of such power is always abusive, whether it is overt and brutal, or covert and subtly manipulative. The use of power in these ways always denies people their humanity, and belittles their dignity; whereas the proper use of servant leadership heightens their humanity, and uplifts their dignity. Jesus does not direct us away from coercive power just because of its abusive nature, but because it is an ineffective use of power and leadership. If it is to retain its hierarchical structures, the clerical leadership of the church certainly needs to see such structures embedded in a more organic approach to ministry and leadership. It needs to once again consider the integration of hierarchical, egalitarian and servanthood forms of leadership noted in the New Testament

texts and explore new ways of implementing such integrated models in the engagement of the emerging paradigm of diversity.

Clerical leaders need to address the internal forces at work in the life of the church in order for it to be effective in its ministry and mission. Homeostatic and tacit forces acting within the internal structure of the church work to prevent the necessary transition the church needs to make from one paradigm to another. This is because those forces aim to maintain the previous operational and communicative structures that no longer engage with or address the demands of the church's external environment. These forces lie resident in a church's culture that involve a pattern of shared basic assumptions, which have influenced the church in the past, and continues to influence it in the present and future. These shared basic assumptions enabled the church in the past to adapt to its external environment, integrate, and coordinate its internal operational and communicative structures. In the midst of the current paradigm-change, however, they tend to frustrate and nullify the church's attempt to connect with its external environment and transform its internal operational and communicative structures to meet the demands being made of it. If they continue to hold back the church's transition between paradigms, they increase the entropy of the church and make it susceptible to atrophy, decay and disintegration. Concerning the emerging paradigm of diversity, it also avoids the development of a differentiated-relatedness approach to the use of its human resources that would enable it to be more effective in fulfilling its mission and God-given purpose.

A differentiated-relatedness approach sees the church making greater use of its human resources by seeking to optimise each person's contribution to the organisational goals and vision of the church. This is done by focusing on what each person brings uniquely to those goals and vision. One factor that contributes to the effective use of those resources is the development of synergy within the various groups and teams that go to make-up the human resources of the church. It involves members of the church working in synchronisation with one another and with God to achieve the divine purpose. Through this, all members contribute to the same goals, but neither in the same way or to the same extent. For synergy to operate within the organisational nature of the church it requires recognition of the unique contribution, skills and abilities of the various members of the church, not simply by the leadership itself, but by the various members of the team as well. Synergistic leaders create an organisational culture that encourages self-achievement and fulfilment through participation

and working together rather than individual achievement working independently from other members of the team.

The development of such synergy needs the clerical leadership of the church, in the emerging paradigm of diversity, to work concretely within the visible church at its most fundamental level – the local church, interpreted as the parish, rather than the diocese. The church at the local level shares the same ontological nature as the universal church, and has potential to affect its community because it is more than simply a part of the church; it is the church of God in its fullness. Because of its invisible and visible character, it is at the same time both a social and spiritual community. That is, all its activities contain both a social and spiritual dimension. As such, the local church needs to reflect its divine authenticity. Even though *corpus permixtum* perennially affects such authenticity, the clerical leadership of the church needs to work towards maintaining and deepening that authenticity in the midst of all the church's activities. It also needs to be wary of too readily attributing unauthenticity to other churches (since none of us are immune to such unauthenticity), when we are called to encourage rather than judge one another in the maintenance and deepening of such authenticity.

The emerging paradigm of diversity also brings with it a new understanding of unity – from unity seen in terms of uniformity, to a more differentiated-relatedness understanding of relationships. Church unity, in terms of the paradigm of diversity, sees the coming together of unique and diverse communities of people who retain their plurality and multiplicity in the very process of unity. The paradigm of diversity suggests that "a single, unified, complete worshipping community" is an inadequate description of the unity of the Christian community of faith in a diverse world. The aim for unity is not found in a *single* visible universal church (Liberal), or in some type of unification under one particular church (Catholic or Orthodox), or under one particular episcopal order (Anglican), or in a non-episcopal structure, but in a true relatedness because of our diversity not despite it. In a paradigm of diversity, the unity of the church presupposes a multiplicity of denominations or churches.

Although the emerging paradigm of diversity does not suggest a change in the place of clerical leadership in the church, it does suggest a change in the matrix of the church's ministry. Whereas the church in the Christendom paradigm developed a strong sense of clerical ministry, to the detriment of lay ministry, the emerging paradigm of diversity once

again engages the laity in the ministry of the church. It does this by a reorientation of the ministry of the clergy, which is seen in a movement from the *doing* of ministry to the *coordination, development* and *leadership* of ministry. The engagement of the laity in ministry is not seen in terms of allowing the laity to do ministry, nor is their role one of simply helping the clergy out. Rather, it comes out of recognition of two things:

1. The laity have a divinely called ministry within the church and its mission to the world; and

2. One of the key aspects of episcopal and clerical ministry and leadership in the church is the encouragement, development and equipping of the laity for ministry (Ephesians 4:11-16).

Because of the diverse nature of the emerging paradigm, this engagement of the laity in ministry must occur at every level of the church and its mission to the world. This is not intended to blur the distinction between the ministries of the clergy and laity, or to diminish the authority of clerical leadership, but opens up the dimensions of both to a greater involvement and effectiveness, one that is inseparable and interdependent. For the apostolate of the clergy is not able to achieve its full effectiveness without the apostolate of the laity. At the same time, the effectiveness of the ministry of the laity is dependent on the leadership of the clergy. The change in the matrix of the church's ministry arises from the understanding that both the ministry of the clergy and laity derive from the same source, the high priesthood of Jesus Christ and the call of the *Laos,* the people of God.

The engagement with the dynamics of the emerging paradigm of diversity occurs through a strategic engagement with the church's contextual and situational factors. It does this through the use of processes such as praxis, contingency theory and systems theory. The clerical leadership of the church, operating from a new leadership framework, works to release the church from the homeostatic and tacit forces crippling it and its mundane, ineffective and oppressive operational and communicative structures. It enables the church to make the transition from the old structures to new operational and communicative structures that work effectively. This results in a release of human creativity and imagination from past constraints and allows new possibilities to occur and be implemented. The processes of systems theory enable clerical leadership to assess and discern the forces at work in the various sections of the church; understand their interrelated nature; and how they affect the overall activity and well-being of the church. It also assists clerical leadership in understanding the need to

maintain the church's self-differentiation in its essential engagement with its external environment, an engagement that enables the church to move away from entropy and be effective in its mission.

Clerical leadership is also critical to, and essential for, the coordination, development and utilisation of the church's human resources – the ministry of the laity. Clerical leadership is assisted in the effectiveness of that ministry by contingency theory processes that help them understand the contextual and situational factors operating in the church's environment, as well as, the interaction of those factors with the church's leadership and human resources. Such processes also assist clerical leaders to assess, nurture and grow the level of readiness resident in the various members of the church. They enable clerical leaders to identify the relational and task competencies of each member, then how to implement a programme for the individual development of those members. As a result, lay members of the church can be mobilized for ministry and equipped to be effective in that ministry. Contingency and system theories assist clerical leadership in making the necessary transition from the mechanistic dynamics of the Christendom paradigm to the organic dynamics of the emerging paradigm of diversity. This not only helps clerical leadership approach the development of the readiness level of lay members through a more organic and thus supportive process, but also develops a more flexible leadership structure through which lay ministry can operate.

Leadership praxis gives clerical leadership a reflective process, which enables them to bring the church out of its retreat into the seclusion of an internal spiritual life of grace to a real engagement with its external environment. It is only through that engagement that it can fulfil its mission and the purposes of God. The interaction of theory and practice, and reflection and action, provides clerical leadership with a process that enables them to delineate between the toxic and pathological operational and communicative structures of the old paradigm and the church's centred values and beliefs. It also enables them to identify and implement leadership processes that might release the church from these structures, as well as the homeostatic and tacit forces hindering its growth and vitality. Leadership praxis involves an interaction of theory or conceptual analysis; concrete action; and transforming change of the world through that action. However, it also takes this process a step further, because it encourages that leadership to institute procedures that measure and assess the effectiveness of those processes, and amend them as required. This takes into account the ongoing consideration of the end result of the process noted by Aristotle, which is as important as the theory, action and

implementation of that action. Such leadership praxis also contributes to the development of effective decision-making processes.

The movement to the emerging paradigm of diversity also involves a shift in decision-making based on continuous to discontinuous types of change. This means that decisions for the future cannot be dependent on what has been learnt from, nor been successful in, the past. This means that clerical leaders trying to facilitate decision-making in the church will find that such processes contain an *incurable uncertainty*. However, a number of things assist clerical leadership to facilitate that decision-making process:

1. The recognition and development of diversity at all levels of the church;

2. The assistance of a praxis process that enables the reflection upon and monitoring of decisions and their implementation;

3. The realisation that the emerging paradigm has reliable foundational processes that enable appropriate decisions to bring about effectiveness in achieving the church's primary purpose; and

4. The identification of current environmental factors, which indicate possible outcomes in the future.

These processes enable clerical leadership to produce decisions that can lead the church in implementing procedures that will make them effective in their endeavours, or from which they can learn further the underlying dynamics of the emerging paradigm of diversity.

Conclusion

The clerical leaders in the church will find that as they engage the contextual and situational factors of the environment of their churches they will have the ability to release the church from its enclave mentality and once again be able to engage its external environment to achieve its mission and God-given purpose. With the release from the confines of such mentality, the church must resist the pressure to retreat once again from the public realm by forms of pluralism that continue to promote the Enlightenment plausibility structure and its promotion of a sensate or materialistic value system to the exclusion of a very real spiritual realm. This means that Christian truth will have to face up to being a public rather than private truth and endure the conflict and contention that such a position may bring. This conflict and contention is not simply an argument against such truths or their dismissal, but a real testing and sifting of those truths in the public arena.

It is a testing and sifting, however, which is not subject to biased methods and processes whose own preconceptions remain untested in the interpretive process, such as Romanticism and its outworking. Christian truth can no longer afford to be falsely protected from the public arena by methods that attempt to divorce religion from reason and dislocate it from historical reality, by locating it in human feeling and experience, as Schleiermacher and pietism attempted to do. This means that both Anglican (liberal and fundamentalist) and AOG (predominately fundamentalist) streams of theology need to re-examine the basis of their hermeneutical approach because of the negative influence both philosophical liberalism and philosophical fundamentalism have had on the church's ability to stand in the public arena. Since both liberalism and fundamentalism arise out of the attempt to protect Christian theology and hermeneutics from the ravages of the Enlightenment's sensate value system, a re-evaluation of what has been lost in that process will enable the church once again have confidence to proclaim its truths in a more effective way.

However, the emergence of the church's truths and truth-claims from their enclave of private spirituality cannot occur if the church continues to operate in the dynamics of control, authority and power, which seek to impose such truths rather than proclaim them. It is only as the church allows the free reign of diversity to exist in the public arena that the authenticity of its truths can be clearly heard and heeded, a hearing that can only occur if those truths stand naked in the *public square*. It is why Barth reminds us to assess the authenticity of our own tenets on an ongoing basis so that the truths that are proclaimed in the public arena not only stand up to the testing and sifting, but shine in the midst of such testing. This is certainly not a passive stance, since it is important for the church to argue the case for the validity of those truths. In arguing that case, though, the church must realise that acceptance of those truths must be won, not demanded.

However, simply stepping out into the public square unprepared will not see the realisation of the church's potential for effectiveness in the emerging paradigm of diversity. This is because the paradigm comes with an inherent emphasis on learning. Anglican and AOG local churches need to become centres of ongoing learning that equips the *Laos* of God to impact its external environment and fulfil its mission. Equipping the people of God for the work of ministry involves establishing an understanding and awareness of the church's external environment; clarifying an understanding of the church's specific mission; and developing the core competencies needed to accomplish that mission. Such equipping needs to come with the

realisation that God calls and gives gifts to every member of the church for ministry. However, they are not the same gifts and they cannot be developed across the board by monochrome approaches to training. It means that diversity needs to be evident in those processes that seek to develop people's unique gifts and talents.

Theological training of clerical leaders needs to go way beyond competency in sacramental and pastoral ministry. They need training not simply in the *doing* of ministry, but also the *coordination, development* and *leadership* of ministry. Clerical leaders need to be equipped in developmental processes that they then teach and implement at the local church level for the growth of the ministry of the laity. To do this they need training in the management and leadership of diversity, the development of synergy and the understanding of unity from a differentiated-relatedness perspective, so that the church has the ability to carry forth its mission to the world in creative and innovative ways. Theological and Bible colleges need mentoring programs that enable the participants to identify their unique gifts and calling, as well as areas that need strengthening and competencies that need developing. This focuses upon what the trainee sees as his or her needs for development at a specific point in time, not that of the training organisations themselves. That is, the training and developmental processes themselves need to be dialogical.[2]

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[2] The response of the students at one AOG Bible College, where we introduced such a mentoring program, was astonishment that finally someone wanted to ask them what they thought they needed in training and development.

APPENDIX A:
Use of Yahweh and Elohim the Patriarchal Narratives

Code: Y = *Yahweh* E - *Elohim* N = Narrator D = Dialogue

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
12	**1**	**4**	**7**	**7**	**8**	**8**
Y/E Speaker	Y-narrator	Y-narrator	Y-narrator	**Y-dialogue** Yahweh	Y-narrator	Y-narrator name of Y

Chapter	Verse
12	**17**
Y/E Speaker	Y-narrator

Chapter	Verse	Verse	Verse	Verse	Verse
13	**4**	**10**	**13**	**14**	**18**
Y/E Speaker	Y-narrator name of Y	Y-narrator	Y-narrator	Y-narrator	Y-narrator

Chapter	Verse	Verse	Verse	Verse
14	**18**	**19**	**20**	**22**
Y/E Speaker	E-narrator	E-dialogue Melchiz	E-dialogue Melchiz	E-dialogue Abram/Sodom

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
15	**1**	**2**	**4**	**6**	**7**	**8**
Y/E Speaker	Y-narrator	**Y-dialogue** Abram	Y-narrator	Y-narrator	**Y-dialogue** God	**Y-E-dialogue** Abram

Chapter	Verse	Verse
15	**13**	**18**
Y/E Speaker	Y-narrator	Y-narrator

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
16	**2**	**7**	**9**	**10**	**11**	**11**
Y/E Speaker	**Y-dialogue** Sarai	Y-narrator	Y-narrator	Y-narrator angel	Y-narrator	**Y-dialogue** angel

Chapter	Verse	Verse
16	**13**	**13**
Y/E Speaker	Y-narrator name of Y	E-dialogue Hagar

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
17	**1**	**1**	**3**	**7**	**8**	**9**
Y/E Speaker	Y-narrator	E-dialogue God Almighty	E-narrator	E-dialogue God	E-dialogue God	E-narrator

Chapter	Verse	Verse	Verse	Verse
17	**15**	**18**	**22**	**23**
Y/E Speaker	E-narrator	E-narrator	E-narrator	E-narrator

15	1	2	4	6	7	8
Y/E	Y-narrator	**Y-dialogue**	Y-narrator	Y-narrator	**Y-dialogue**	**Y-E-dialogue**
Speaker		Abram			God	Abram

15	13	18
Y/E	Y-narrator	Y-narrator
Speaker		

16	2	7	9	10	11	11
Y/E	**Y-dialogue**	Y-narrator	Y-narrator	Y-narrator	Y-narrator	**Y-dialogue**
Speaker	Sarai			angel		angel

16	13	13
Y/E	Y-narrator	E-dialogue
Speaker	name of Y	Hagar

17	1	1	3	7	8	9
Y/E	Y-narrator	E-dialogue	E-narrator	E-dialogue	E-dialogue	E-narrator
Speaker		God Almighty		God	God	

17	15	18	22	23
Y/E	E-narrator	E-narrator	E-narrator	E-narrator
Speaker				

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
18	1	13	14	17	19	20
Y/E	Y-narrator	Y-narrator	**Y-dialogue**	Y-narrator	**Y-dialogue**	Y-narrator
Speaker			God		God	

18	22	26	27	30	31	32
Y/E	Y-narrator	Y-narrator	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**
Speaker			Abraham	Abraham	Abraham	Abraham

18	33
Y/E	Y-narrator
Speaker	

19	13	13	24	24	27	29
Y/E	**Y-dialogue**	**Y-dialogue**	Y-narrator	Y-narrator	Y-narrator	E-narrator
Speaker	angel	angel				

19	29
Y/E	E-narrator
Speaker	

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
22	**14**	**14**	**15**	**16**		
Y/E	**Y-dialogue**	**Y-dialogue**	Y-narrator	**Y-dialogue**		
Speaker	Abraham	Abraham		angel		

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
24	**1**	**3**	**3**	**7**	**7**	**12**
Y/E	Y-narrator	**Y-dialogue**	E-dialogue	**Y-dialogue**	E-dialogue	**Y-dialogue**
Speaker		Abraham	Abraham	Abraham	Abraham	servant

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
24	**12**	**21**	**26**	**27**	**27**	**27**
Y/E	E-dialogue	Y-narrator	Y-narrator	**Y-dialogue**	E-dialogue	**Y-dialogue**
Speaker	servant			servant		servant

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
24	**31**	**35**	**40**	**42**	**42**	**44**
Y/E	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**	E-dialogue	**Y-dialogue**
Speaker	Rebekah	servant	servant	servant	servant	servant

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
24	**48**	**48**	**50**	**51**	**52**	**56**
Y/E	**Y-dialogue**	E-dialogue	**Y-dialogue**	**Y-dialogue**	Y-narrator	**Y-dialogue**
Speaker	servant	servant	Laban	Laban		Laban

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
25	**11**	**21**	**21**	**22**	**23**	
Y/E	Y-narrator	Y-narrator	Y-narrator	Y-narrator	Y-narrator	
Speaker						

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
26	**12**	**22**	**24**	**24**	**25**	**28**
Y/E	Y-narrator	**Y-dialogue**	Y-narrator	E-dialogue	Y-narrator	**Y-dialogue**
Speaker		Isaac		God	name of Y	Abimelech

Chapter	Verse					
26	**29**					
Y/E	**Y-dialogue**					
Speaker	Abimelech					

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
27	**7**	**20**	**27**	**28**		
Y/E	**Y-dialogue**	E-dialogue	**Y-dialogue**	E-dialogue		
Speaker	Rebekah	Isaac	Isaac	Isaac		

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
28	**3**	**4**	**12**	**13**	**13**	**13**
Y/E	E-dialogue	E-dialogue	E-narrator	Y-narrator	**Y-dialogue**	E-dialogue
Speaker	Isaac	Isaac			God	God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
28	**13**	**16**	**16**	**20**	**21**	**21**
Y/E	E-dialogue	**Y-dialogue**	E-dialogue	E-dialogue	**Y-dialogue**	E-dialogue
Speaker	God	Jacob	Jacob	Jacob	Jacob	Jacob

Chapter	Verse	Verse	Verse	Verse	Verse	Verse

28	**22**					
Y/E	E-dialogue					
Speaker	Jacob					

29	**31**	**32**	**33**	**35**		
Y/E	Y-narrator	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**		
Speaker		Leah	Leah	Leah		

30	**2**	**6**	**17**	**18**	**20**	**22**
Y/E	E-dialogue	E-dialogue	E-narrator	E-dialogue	E-dialogue	E-narrator
Speaker	Rachel	Rachel		Leah	Leah	

30	**22**	**23**	**24**	**27**	**30**	
Y/E	E-narrator	E-dialogue	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**	
Speaker		Rachel	Rachel	Laban	Jacob	

31	**3**	**5**	**7**	**9**	**11**	**13**
Y/E	Y-narrator	E-dialogue	E-dialogue	E-dialogue	E-dialogue	E-dialogue
Speaker		Jacob	Jacob	Jacob	Jacob	Jacob

31	**16**	**16**	**24**	**29**	**42**	**42**
Y/E	E-dialogue	E-dialogue	E-narrator	E-dialogue	E-dialogue	E-dialogue
Speaker	Rachel	Rachel		Laban	Laban	Laban

31	**42**	**49**	**50**	**53**	**53**	**53**
Y/E	E-dialogue	**Y-dialogue**	E-dialogue	E-dialogue	E-dialogue	E-dialogue
Speaker	Laban	Laban	Laban	Laban	Laban	Laban

32	**1**	**2**	**9**	**9**	**9**	**28**
Y/E	E-narrator	E-dialogue	E-dialogue	E-dialogue	**Y-dialogue**	E-dialogue
Speaker		Jacob	Jacob	Jacob	Jacob	God

32	**30**					
Y/E	E-dialogue					
Speaker	Jacob					

33	**5**	**10**	**11**			
Y/E	E-dialogue	E-dialogue	E-dialogue			
Speaker	Jacob	Jacob	Jacob			

35	**1**	**1**	**3**	**7**	**9**	**10**
Y/E	E-narrator	E-dialogue	E-dialogue	E-narrator	E-narrator	E-narrator
Speaker		God	Jacob			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
35	11	11	13	15		
Y/E Speaker	E-narrator	E-dialogue God	E-narrator	E-narrator		

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
38	7	7	10			
Y/E Speaker	Y-narrator	Y-narrator	Y-narrator			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
39	2	3	3	5	5	9
Y/E Speaker	Y-narrator	Y-narrator	Y-narrator	Y-narrator	Y-narrator	E-dialogue Joseph

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
39	21	23	23	21	23	23
Y/E Speaker	Y-narrator	Y-narrator	Y-narrator	Y-narrator	Y-narrator	Y-narrator

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
40	8					
Y/E Speaker	E-dialogue Jospeh					

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
41	16	25	28	32	32	38
Y/E Speaker	E-dialogue Joseph	E-dialogue Joseph	E-dialogue Joseph	E-dialogue Joseph	E-dialogue Joseph	Spirit of God Pharoah

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
41	39	51	52			
Y/E Speaker	E-dialogue Pharoah	E-dialogue Joseph	E-dialogue Joseph			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
42	18	28				
Y/E Speaker	E-dialogue Joseph	E-dialogue brother				

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
43	14	23	23			
Y/E Speaker	E-dialogue Jacob	E-dialogue Joseph	E-dialogue Joseph			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
44	16					
Y/E Speaker	E-dialogue Judah					

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
45	5	7	8	9		
Y/E Speaker	E-dialogue Joseph	E-dialogue Joseph	E-dialogue Joseph	E-dialogue Joseph		

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
46	1	2	3	3		
Y/E	E-narrator	E-narrator	E-dialogue	E-dialogue		
Speaker			God	God		

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
48	3	9	11	15	15	20
Y/E	E-dialogue	E-dialogue	E-dialogue	E-dialogue	E-dialogue	E-dialogue
Speaker	Jacob	Joseph	Israel	Israel	Israel	Israel

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
48	21					
Y/E	E-dialogue					
Speaker	Israel					

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
49	18	24	25			
Y/E	**Y-dialogue**	Mighty One	E-dialogue			
Speaker	Jacob		Jacob			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
50	17	19	20	24	25	
Y/E	E-dialogue	E-dialogue	E-dialogue	E-dialogue	E-dialogue	
Speaker	brothers	Joseph	Joseph	Joseph	Joseph	

Summary of Use of Yahweh:

	Total Use	Dialogue
Yahweh - Patriarchs (chs 12-50)	108	47
Yahweh - Jacob-Joseph (chs 27-50)	28	14
Yahweh - Joseph (chs 39-50)	9	1

Use of Yahweh in Early Chapters of Exodus

Code: Y = *Yahweh*   E - *Elohim*   N = Narrator   D = Dialogue

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
1	17	20	21			
Y/E Speaker	E-narrator	E-narrator	E-narrator			

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
2	23	24	24	25	25	
Y/E Speaker	E-narrator	E-narrator	E-narrator	E-narrator	E-narrator	

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
3	1	2	4	4	6	6
Y/E Speaker	E-narrator	Y-narrator	Y-narrator	E-narrator	E-dialogue God	E-dialogue God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
3	6	6	7	11	12	13
Y/E Speaker	E-dialogue God	E-narrator	Y-narrator	E-narrator	E-dialogue God	E-narrator

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
3	13	14	15	15	15	15
Y/E Speaker	E-dialogue God	**I AM** God	E-narrator	**Y-dialogue** God	E-dialogue God	E-dialogue God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
3	15	15	16	16	16	18
Y/E Speaker	E-dialogue God	E-dialogue God	**Y-dialogue** God	E-dialogue God	E-dialogue God	**Y-dialogue** God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
3	18	18				
Y/E Speaker	**Y-dialogue** God	E-dialogue God				

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
4	1	2	4	5	5	5
Y/E Speaker	**Y-dialogue** Moses	Y-narrator	Y-narrator	**Y-dialogue** God	E-dialogue God	E-dialogue God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
4	5	5	6	10	10	11
Y/E Speaker	E-dialogue God	E-dialogue God	Y-narrator	Y-narrator	**Y-dialogue** Moses	Y-narrator

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
4	11	13	14	16	19	21
Y/E Speaker	**Y-dialogue** God	**Y-dialogue** Moses	Y-narrator	E-dialogue God	Y-narrator	Y-narrator

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
4	**22**	**24**	**27**	**27**	**28**	**30**
Y/E	**Y-dialogue**	Y-narrator	Y-narrator	E-narrator	Y-narrator	Y-narrator
Speaker	God					

Chapter	Verse
4	**31**
Y/E	Y-narrator
Speaker	

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
5	**1**	**1**	**2**	**2**	**3**	**3**
Y/E	**Y-dialogue**	E-dialogue	**Y-dialogue**	**Y-dialogue**	**Y-dialogue**	E-dialogue
Speaker	Moses/Aaron	Moses/Aaron	Pharoah	Pharoah	Moses/Aaron	Moses/Aaron

Chapter	Verse	Verse	Verse	Verse	Verse
5	**8**	**17**	**21**	**22**	**22**
Y/E	E-dialogue	**Y-dialogue**	**Y-dialogue**	Y-narrator	**Y-dialogue**
Speaker	Pharoah	Pharoah	people		Moses

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
6	**1**	**2**	**2**	**3**	**3**	**6**
Y/E	Y-narrator	E-narrator	**Y-dialogue**	E-dialogue	**Y-dialogue**	**Y-dialogue**
Speaker			God	God	God	God

Chapter	Verse	Verse	Verse	Verse	Verse	Verse
6	**7**	**7**	**8**	**10**	**12**	**13**
Y/E	E-dialogue	**Y-dialogue**	**Y-dialogue**	Y-narrator	Y-narrator	Y-narrator
Speaker	God	God	God			

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